



مكتبة قطر الوطنية QATAR NATIONAL LIBRARY

لقد تم إنشاء هذا الملف بنسخة بي دي إف بتاريخ ٢٠١٧/١٠/٠٦ بواسطة مصادر من الإنترنت كجزء من الأرشيف الرقمي لمكتبة قطر الرقمية. يحتوي السجل على الإنترنت على معلومات إضافية وصور عالية الدقة قابلة للتقريب ومخطوطات. بالإمكان مشاهدتها على الرابط التالي:

http://www.qdl.qa/العربية/archive/81055/vdc_100023554058.0x000001

567.g.5.	المرجع
"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً بجبل زاغروس وصولاً إلى حمدان، في أكباتانا القديمة، والبحوث في أصفهان وأطلال برسبوليس، ورحلة منها مروراً بشيراز وشابور وصولاً إلى ساحل البحر. وصف البصرة، بوشهر، البحرين، هرمز، ومسقط، وسرد لحملة ضد قراصنة الخليج العربي، مع رسومات توضيحية لرحلة بحرية لنيرتشوس، والمرور ببحر العرب إلى بومباي.	العنوان
١٨٢٩ (ميلادي)	التاريخ/ التواريخ
الإنجليزية في اللاتينية	لغة الكتابة
مجلد واحد (صفحة)	الحجم والشكل
المكتبة البريطانية: مجموعات مطبوعة	المؤسسة المالكة
<u>الملكية العامة</u>	حق النشر

حول هذا السجل

رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً بجبل زاغروس وصولاً إلى حمدان، في أكباتانا القديمة، والبحوث في أصفهان وأطلال برسبوليس، ورحلة منها مروراً بشيراز وشابور وصولاً إلى ساحل البحر. وصف البصرة، بوشهر، البحرين، هرمز، ومسقط، وسرد لحملة ضد قراصنة الخليج العربي، مع رسومات توضيحية لرحلة بحرية لنيرتشوس، والمرور ببحر العرب إلى بومباي.

الكتاب بقلم جيمس سيلك بوكينجهام، ويحتوي على رسومات توضيحية وخريطة في البداية، بعنوان

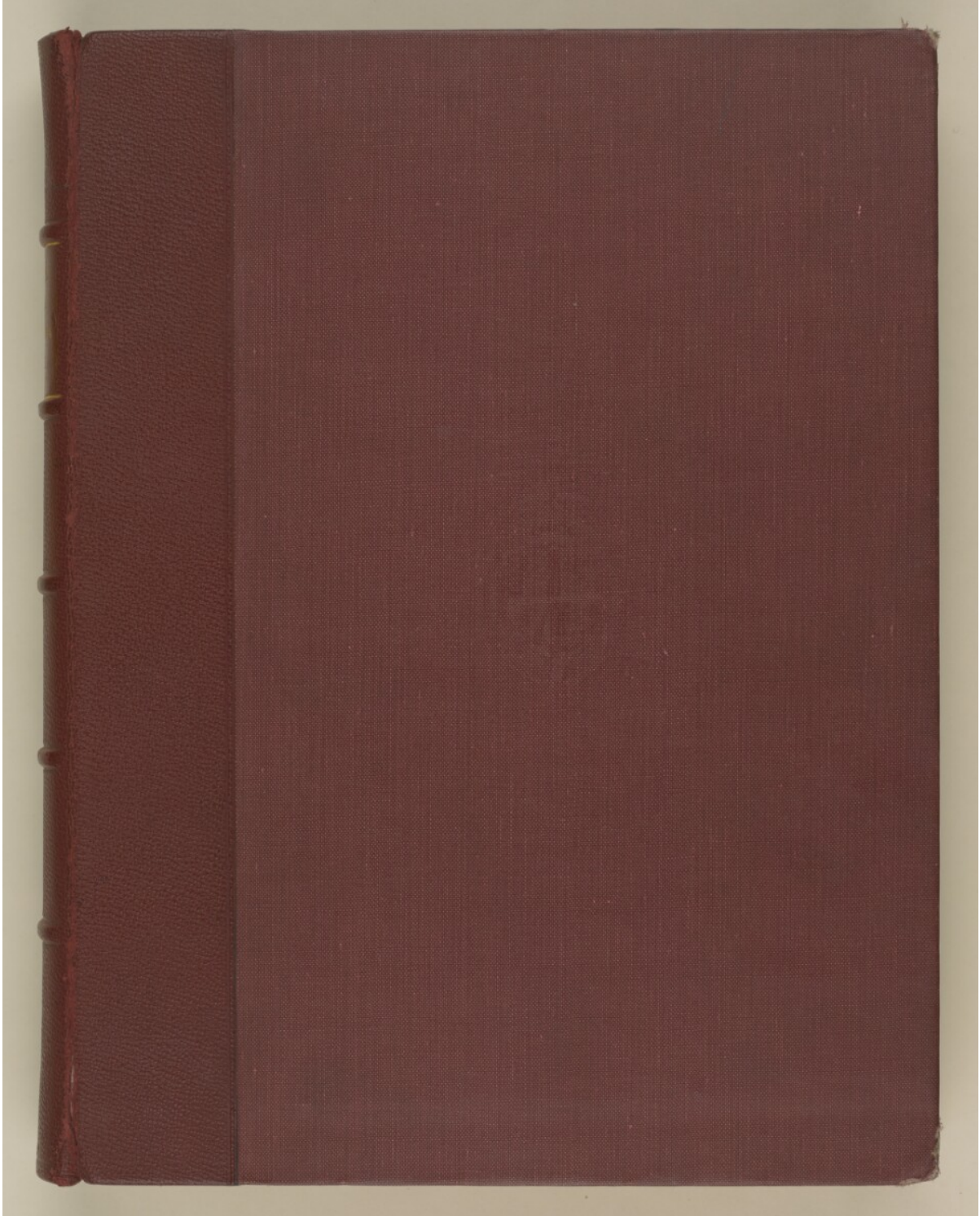
"خريطة عامة لبلاد فارس، مع الطرق التي ارتادها السيد بوكينجهام في رحلاته من بغداد عبر جبال زاغروس مروراً بأشور، وميديا وبلاد فارس، بما في ذلك المواقع الرئيسية للمدن القديمة والمدن الحديثة، من على ضفاف نهر دجلة إلى ضفاف الخليج العربي، بتوقيع "سيدي. هال، نحت."

يشار إلى بوكينجهام في صفحة العنوان باعتباره "مؤلف رحلات في فلسطين والبلاد الواقعة شرقي الأردن؛ رحلات بين القبائل العربية؛ رحلات في بلاد الرافدين؛ عضو الجمعيات الأدبية في بومباي ومدراس، والجمعية الآسيوية للبنغال." اسم الجهة المصنعة من ص. ii. صورة للمؤلف موقعة كما يلي: "رسم ونقش و.م. بروك، الأكاديمية الأيرلندية الملكية للفنون، "نقش ر. هافيل". إهداء إلى السير تشارلز فرويس في ص. ظ. نقش صغير في ص. ٥٤٥. مع إعلان بنشر الطبعة الثانية من رحلات بوكينجهام في بلاد الرافدين في آخر صفحة غير مرقمة.

تفاصيل النشر: لندن : هنري كولبيرن، شارع نيو بيرلينجتون، ١٨٢٩. طباعة س. ور. بينتلي، شارع دورسيت، شارع فليت.

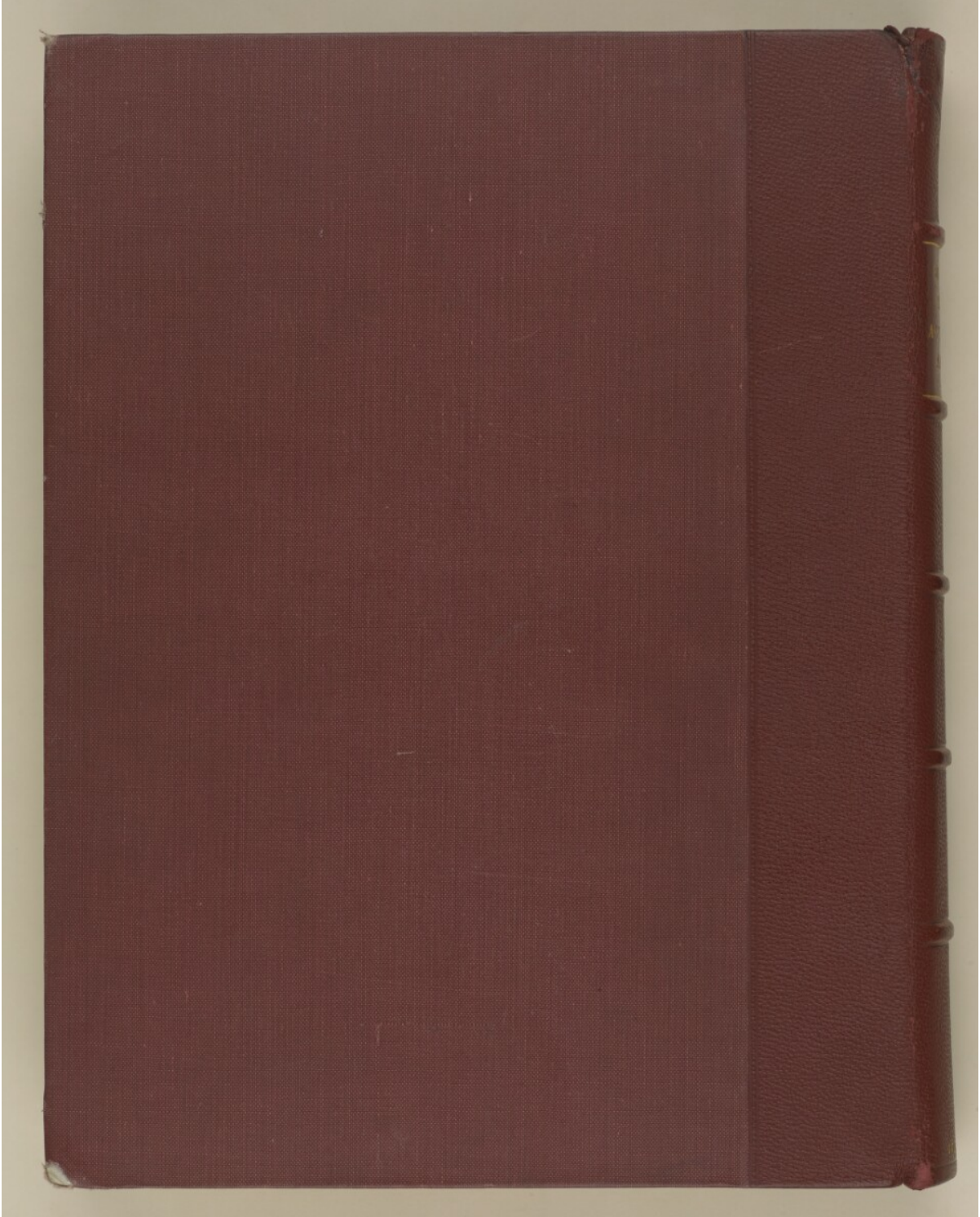


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العرب إلى بومباي. [أمامي] (٥٨٢/١)



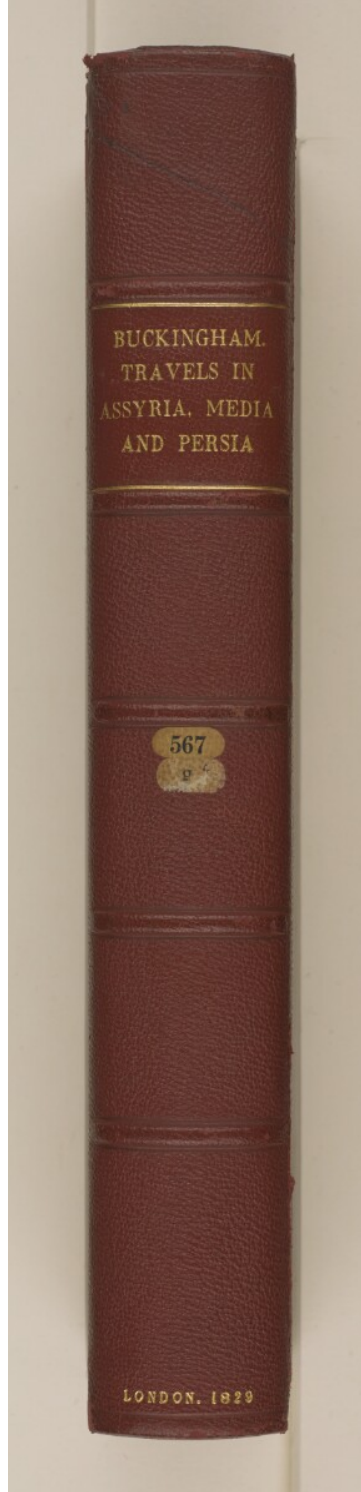


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العرب إلى بومباي. [حافة] (٥٨٢/٤)





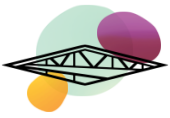
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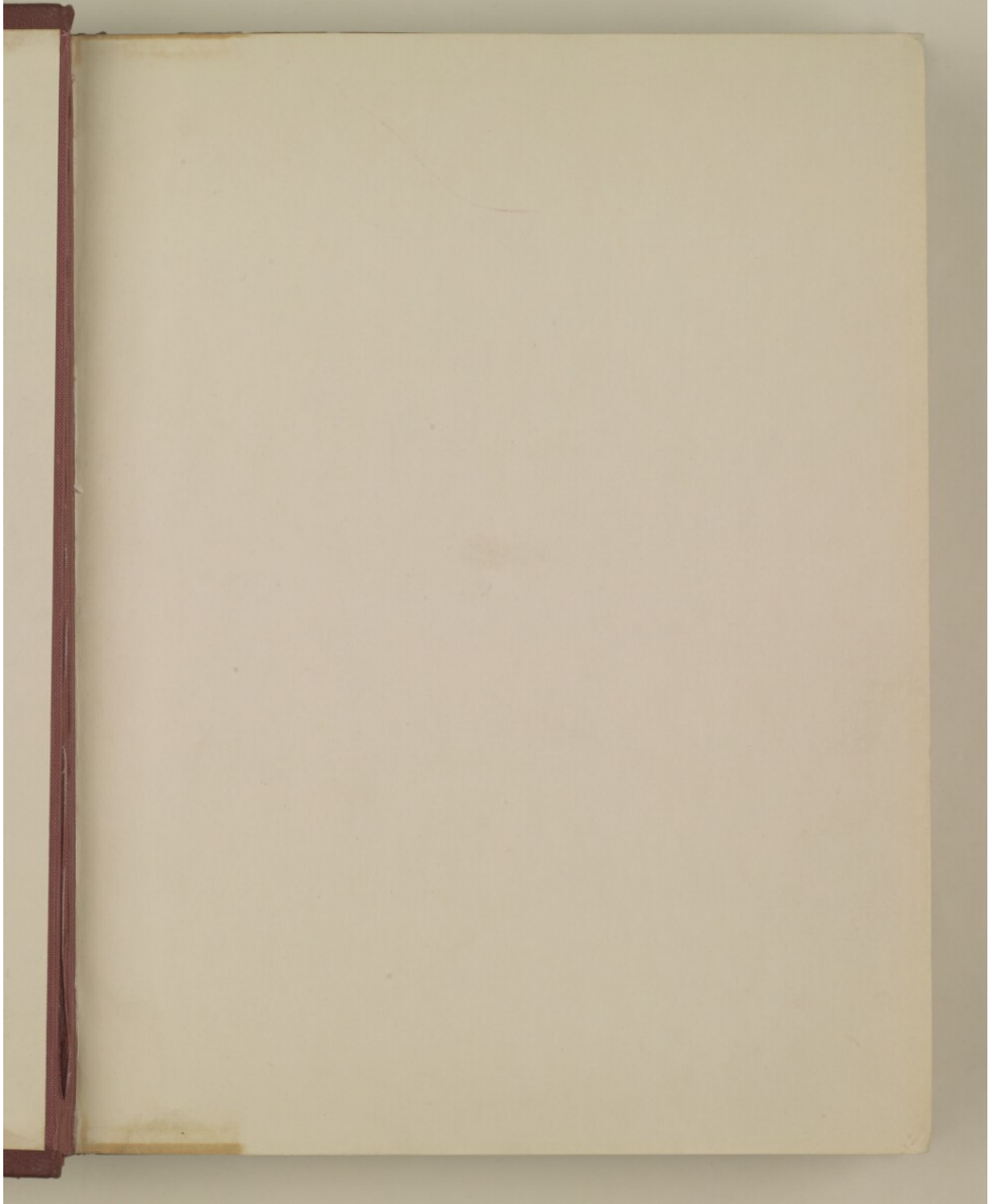


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العرب إلى بومباي. [أمامي-داخلي] (٥٨٢/٧)





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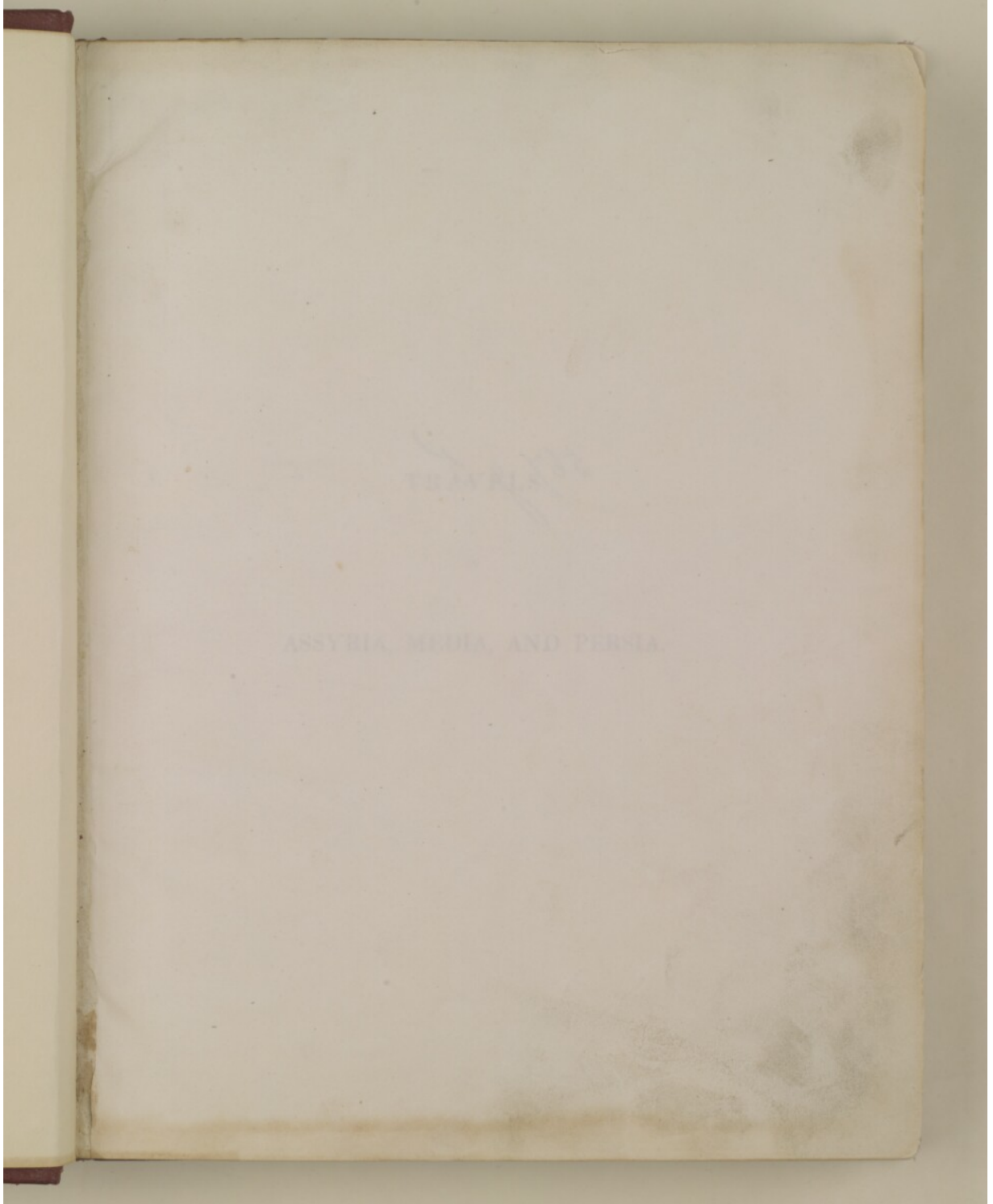


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العرب إلى بومباي. [I-ظ] (٥٨٢/٩)



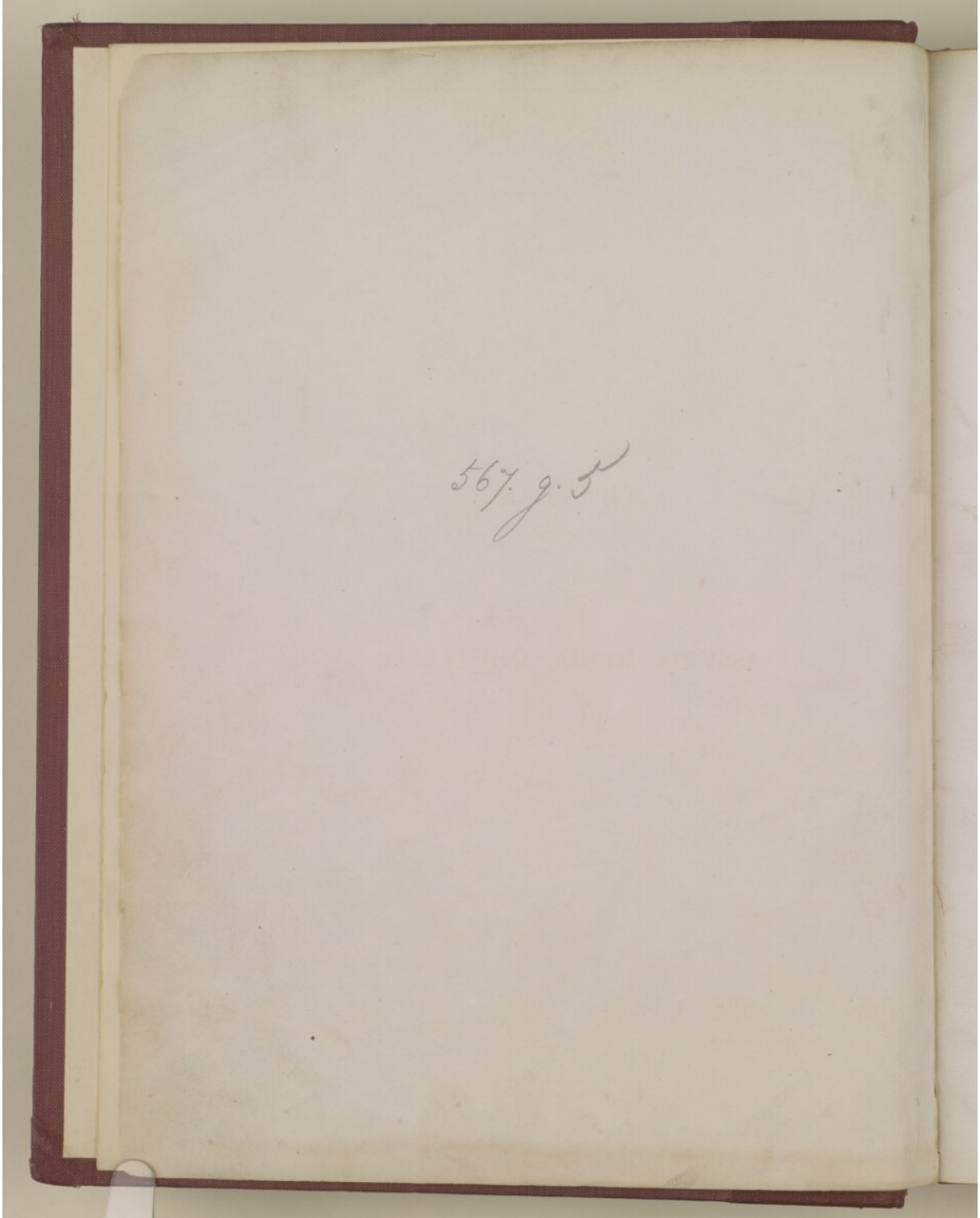


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العرب إلى بومباي. [ii-و] (٥٨٢/١٠)



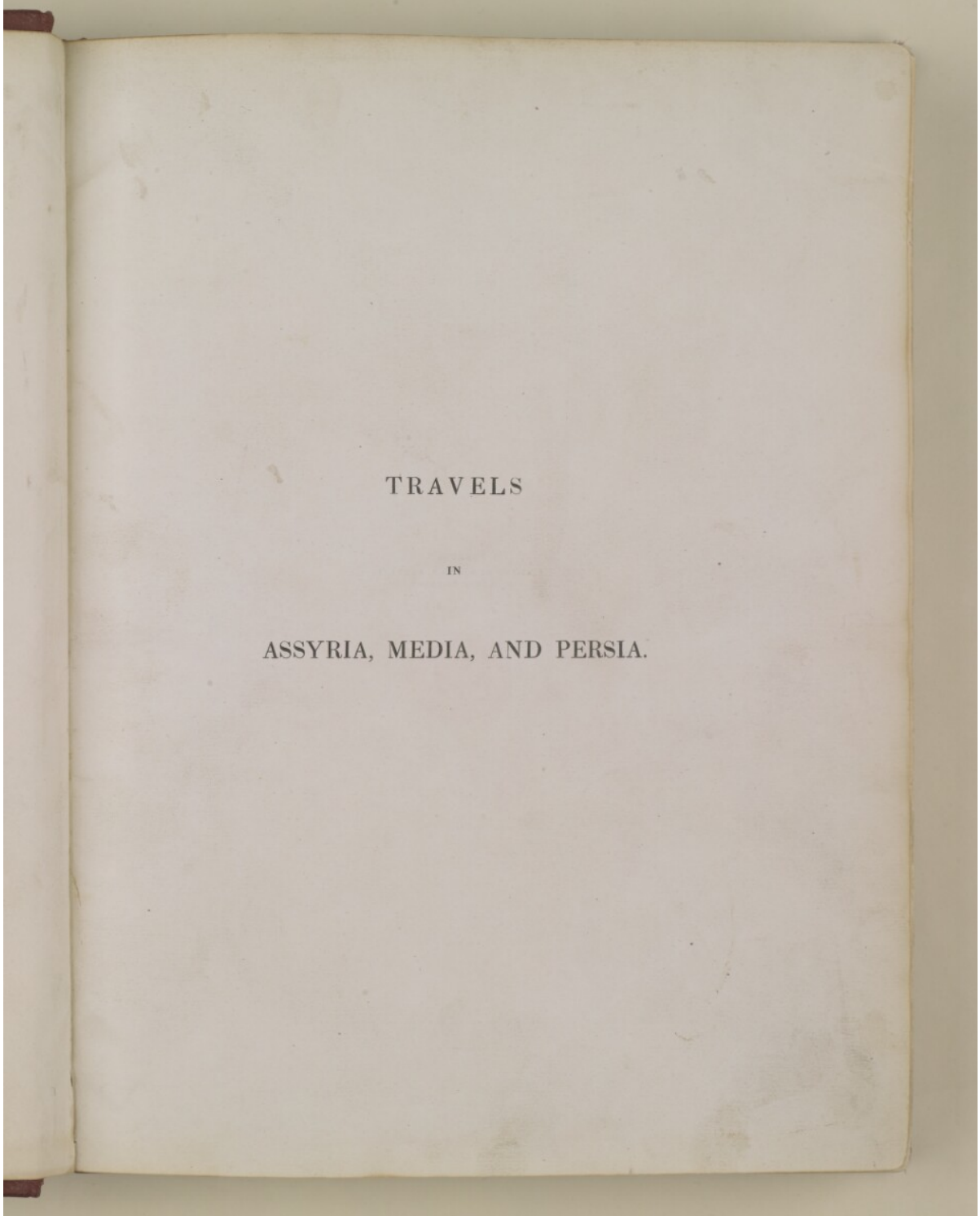


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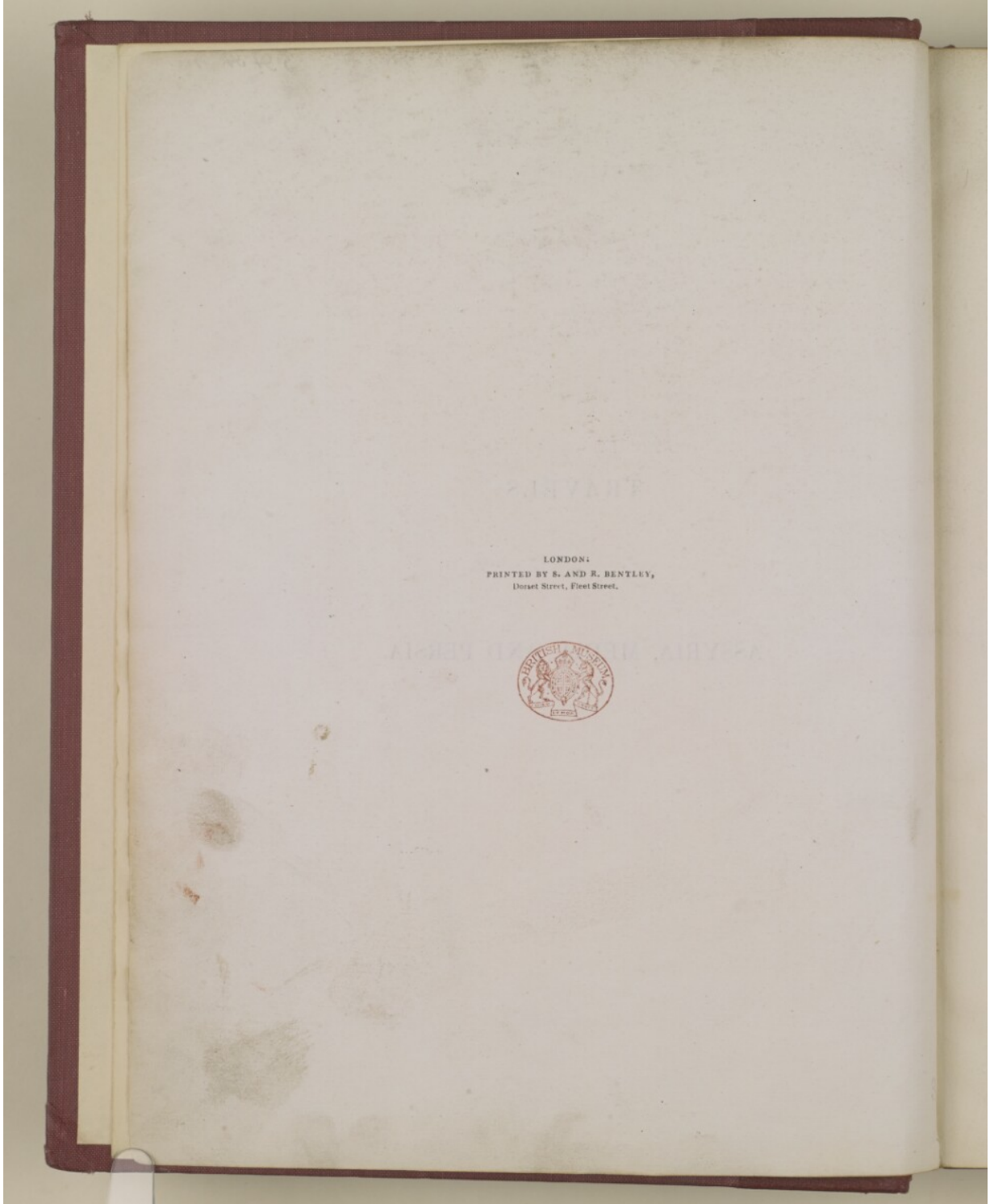


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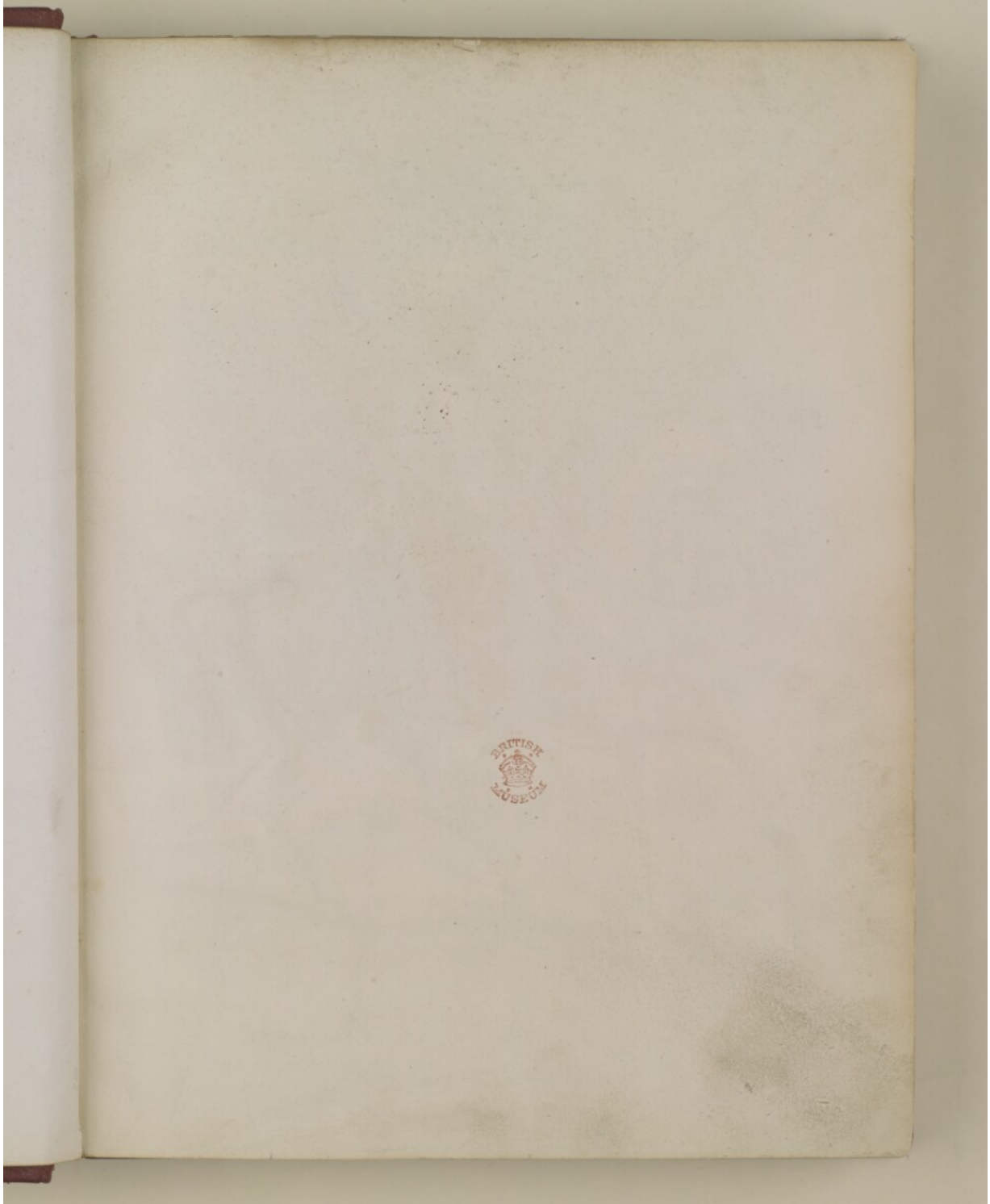


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العرب إلى بومباي. [١] (٥٨٢/١٤)



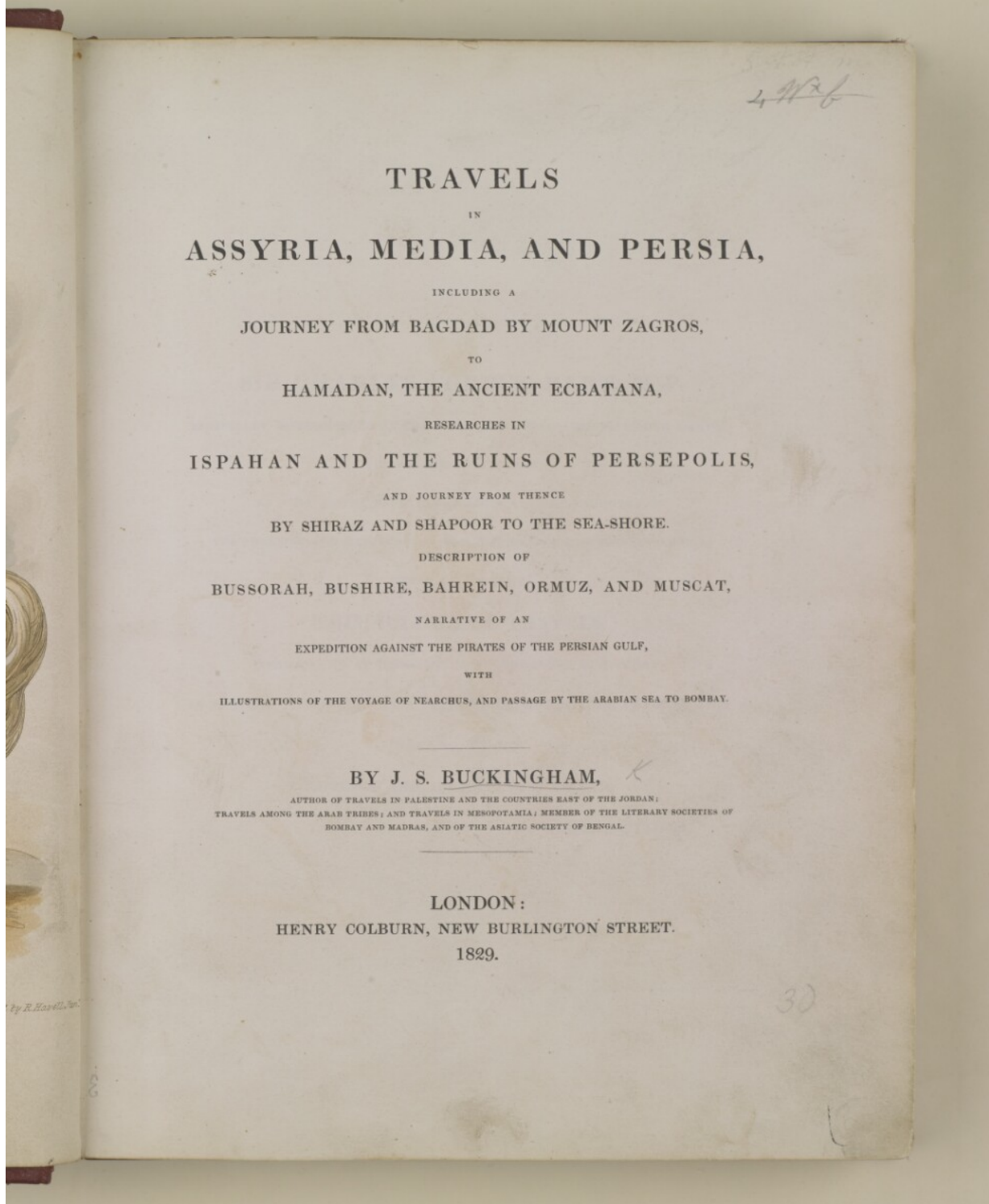


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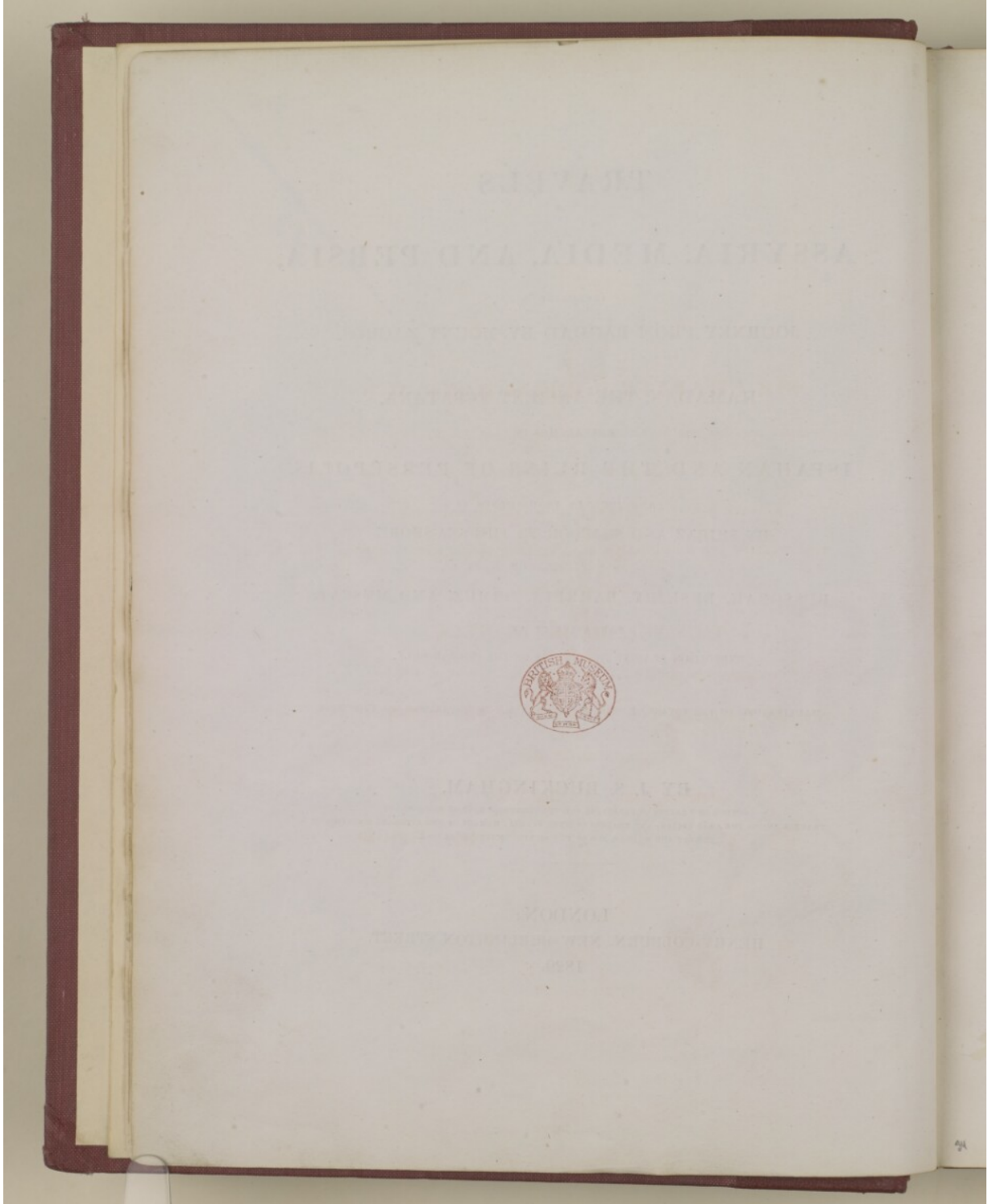


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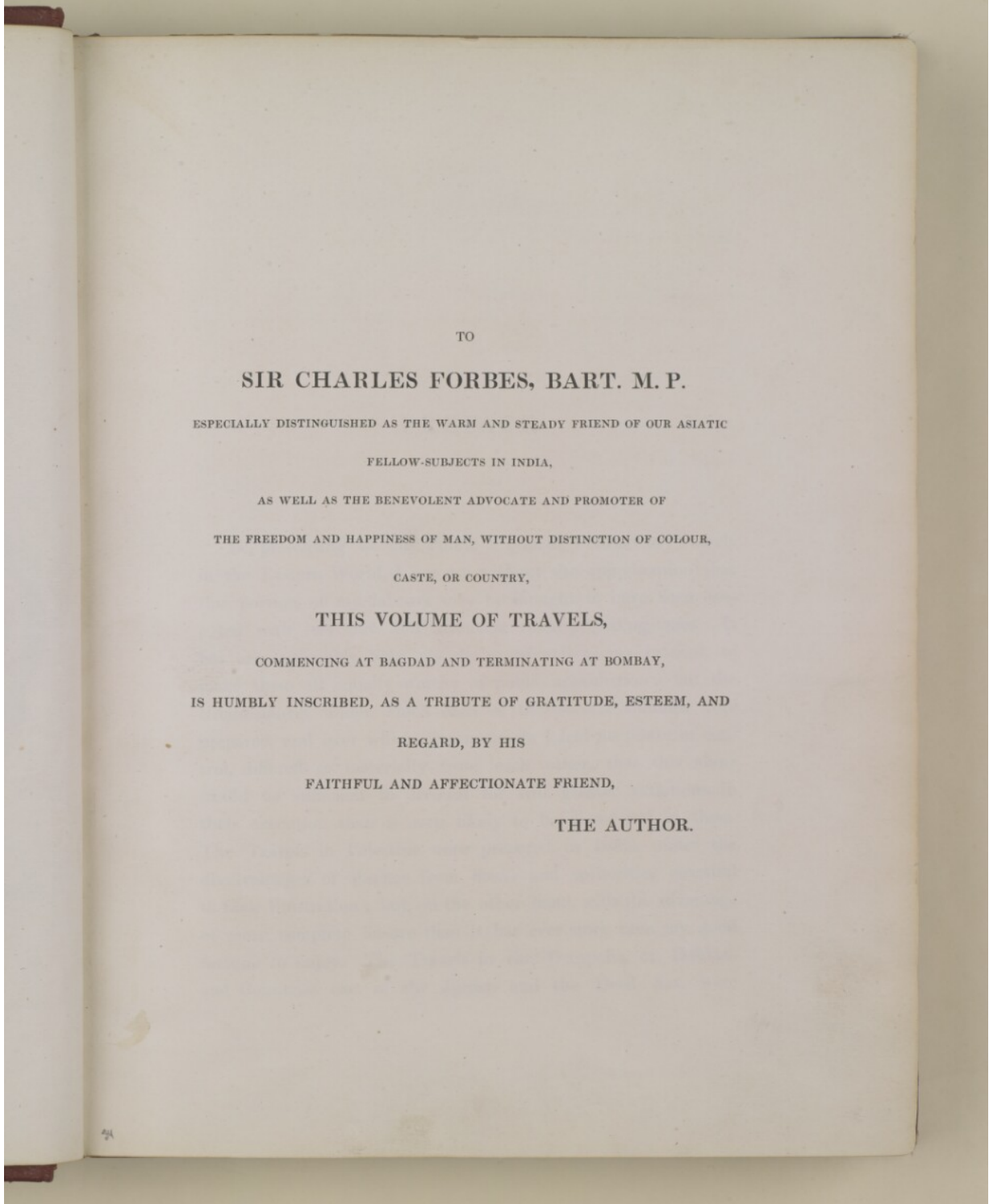


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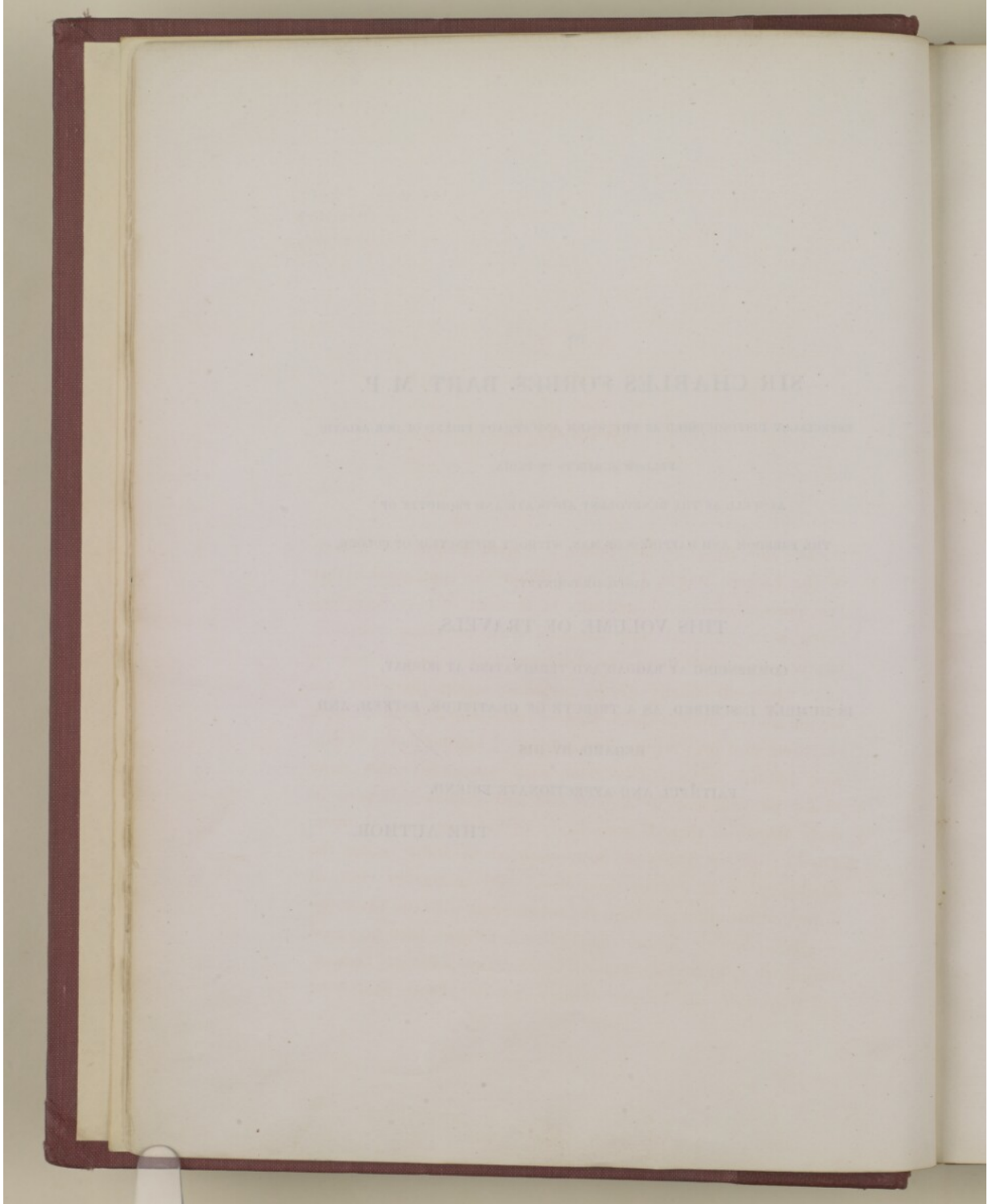


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العرب إلى بومباي. [٦] (٥٨٢/١٩)





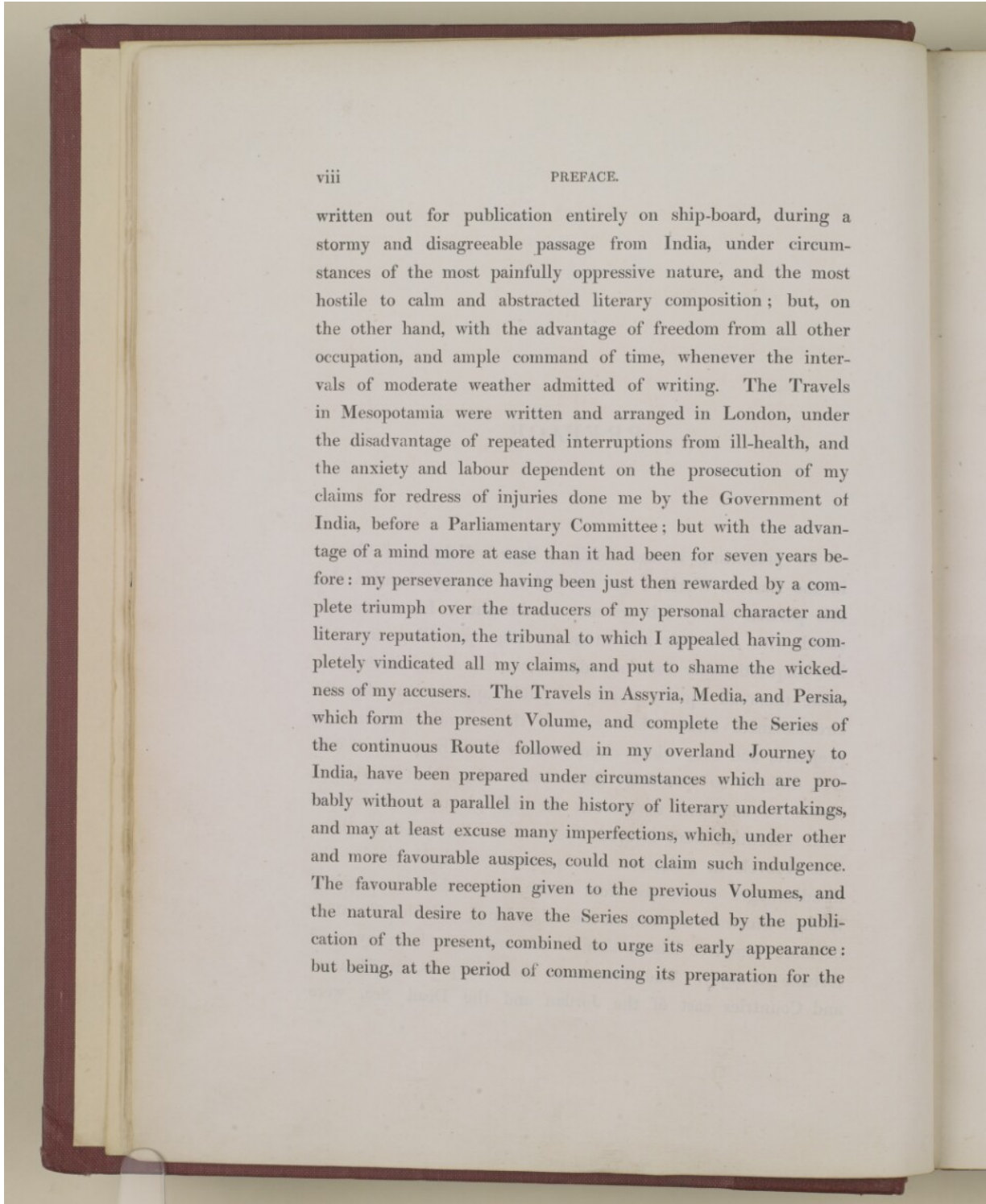
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العرب إلى بومباي. [٧] (٥٨٢/٢٠)

PREFACE.

In presenting to the Public a Fourth Volume of Travels in the Eastern World, I am not without the apprehension that this portion of my labours may be thought to have been executed with less care and attention than preceding ones. It has unquestionably been my desire, as well as my interest, to make them all equally worthy of public approbation; but the circumstances under which each of the several volumes were prepared, and over which circumstances I had no power of control, differed so materially from each other, that this alone would be sufficient to account for still greater variations in their execution than is even likely to be discovered in them. The Travels in Palestine were prepared in India, under the disadvantages of absence from books and authorities essential to their illustration; but, on the other hand, with the advantage of more complete leisure than it has ever since been my good fortune to enjoy. The Travels in the Decapolis, or Hauran, and Countries east of the Jordan and the Dead Sea, were

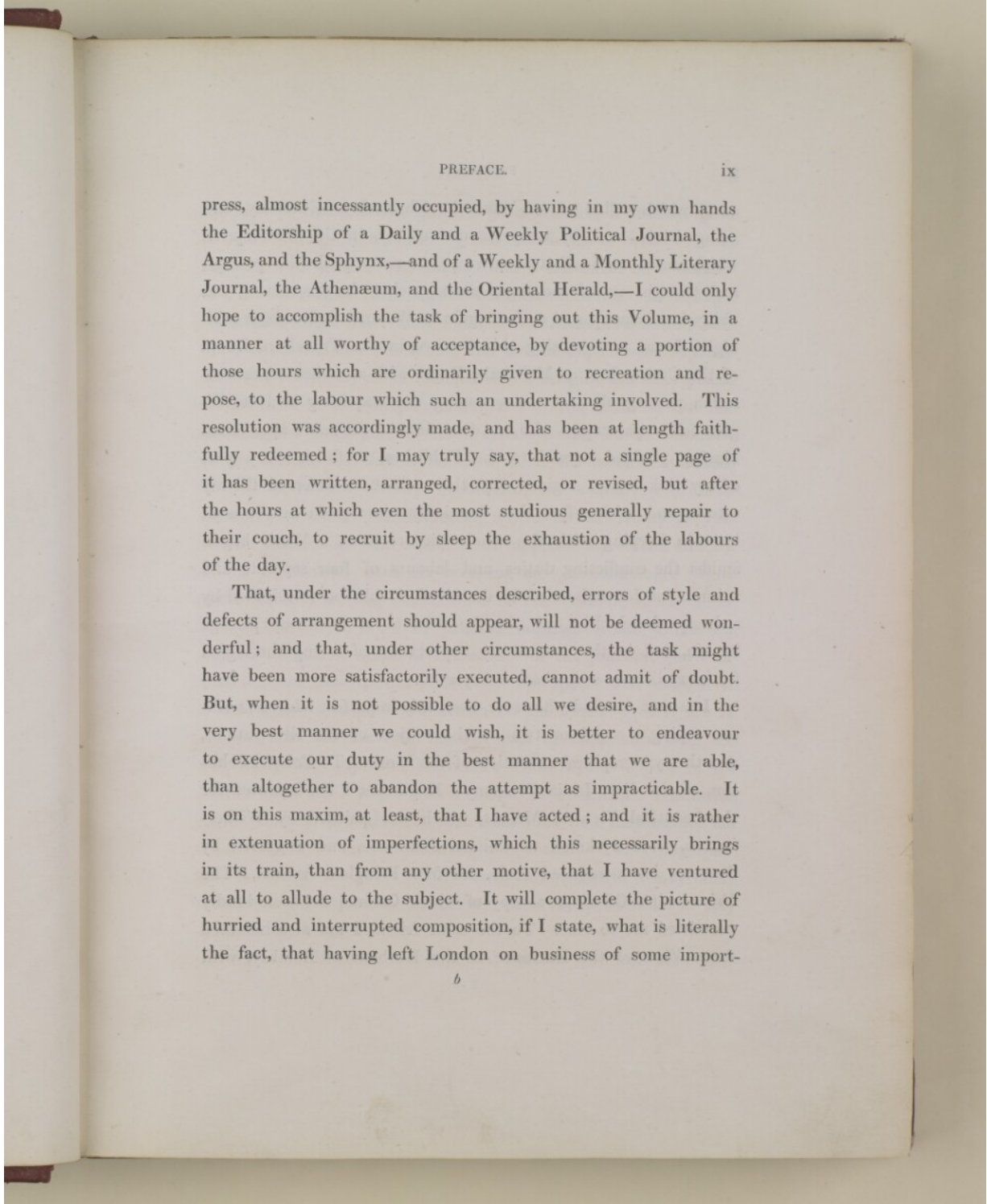


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PREFACE.

ix

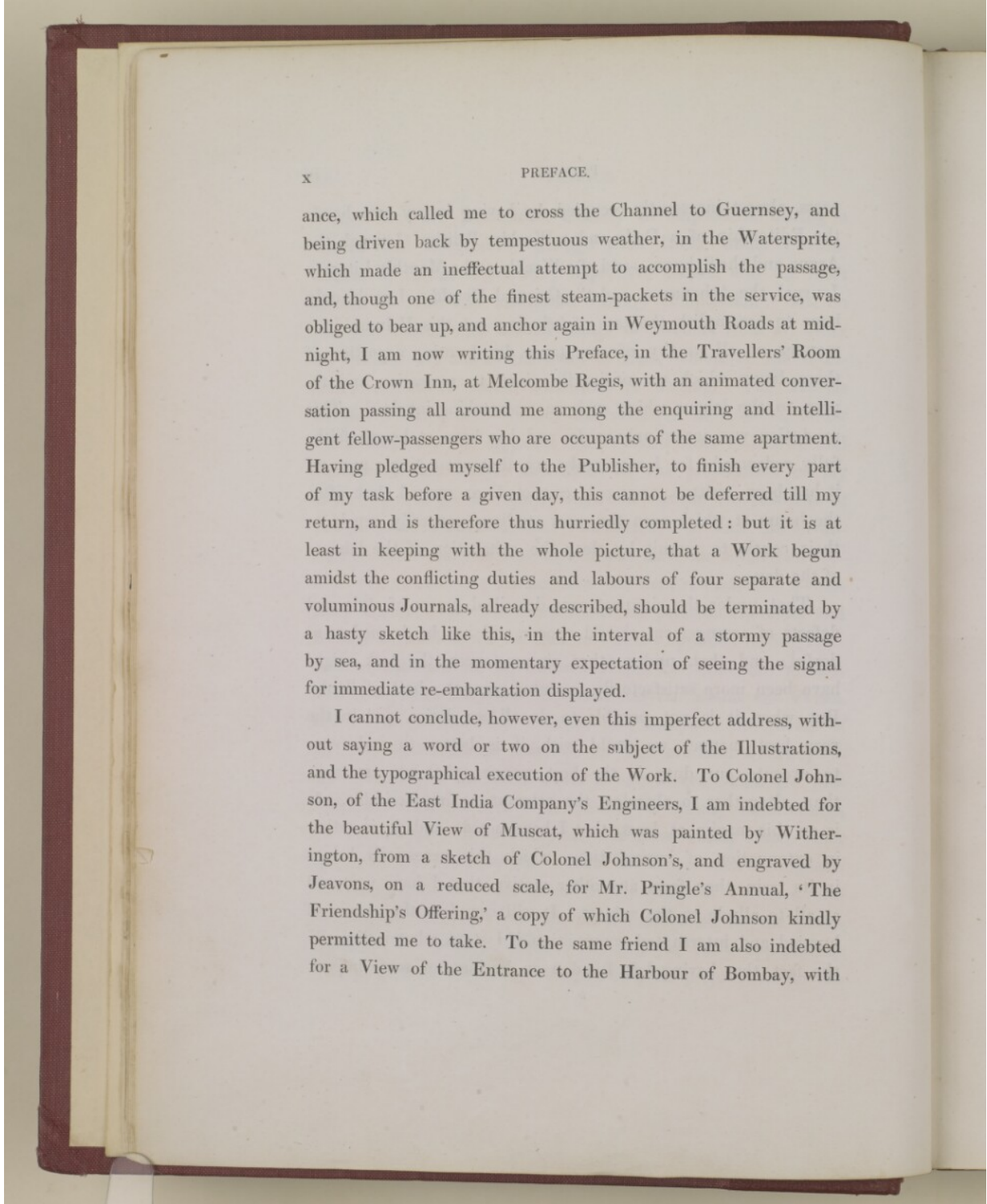
press, almost incessantly occupied, by having in my own hands the Editorship of a Daily and a Weekly Political Journal, the Argus, and the Sphynx,—and of a Weekly and a Monthly Literary Journal, the Athenæum, and the Oriental Herald,—I could only hope to accomplish the task of bringing out this Volume, in a manner at all worthy of acceptance, by devoting a portion of those hours which are ordinarily given to recreation and repose, to the labour which such an undertaking involved. This resolution was accordingly made, and has been at length faithfully redeemed; for I may truly say, that not a single page of it has been written, arranged, corrected, or revised, but after the hours at which even the most studious generally repair to their couch, to recruit by sleep the exhaustion of the labours of the day.

That, under the circumstances described, errors of style and defects of arrangement should appear, will not be deemed wonderful; and that, under other circumstances, the task might have been more satisfactorily executed, cannot admit of doubt. But, when it is not possible to do all we desire, and in the very best manner we could wish, it is better to endeavour to execute our duty in the best manner that we are able, than altogether to abandon the attempt as impracticable. It is on this maxim, at least, that I have acted; and it is rather in extenuation of imperfections, which this necessarily brings in its train, than from any other motive, that I have ventured at all to allude to the subject. It will complete the picture of hurried and interrupted composition, if I state, what is literally the fact, that having left London on business of some import-

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العرب إلى بومباي. [١١] (٥٨٢/٢٤)

PREFACE.

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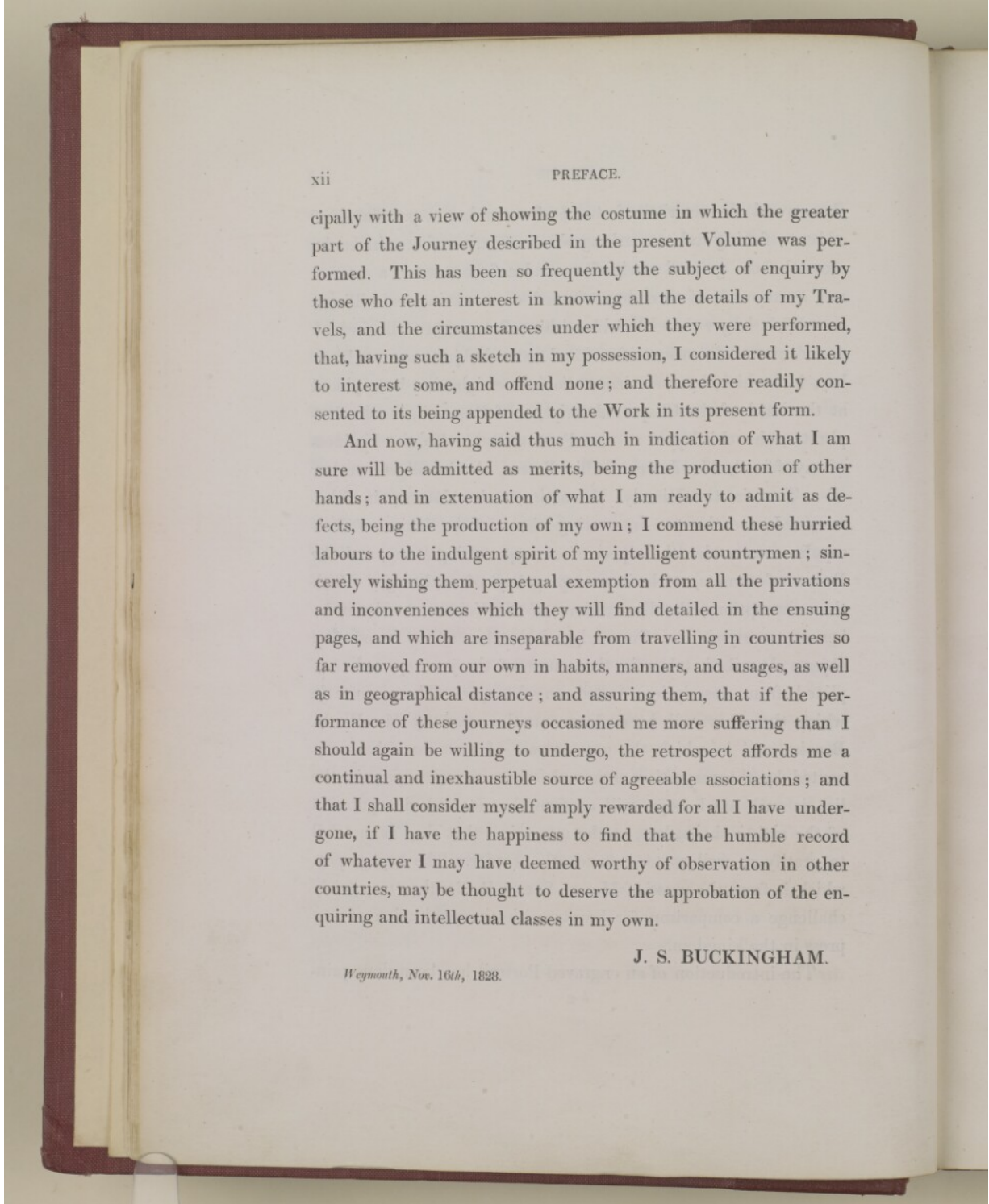
the several characteristic features of a trankee, a peculiar kind of boat; fishing-stakes, marking the boundaries of certain banks, secured from general navigation; and a fisherman on a catamaran, a rude raft, of three logs of wood, encountering and killing a sword-fish, larger than himself and his raft together; all of which are accurate delineations of real and natural objects seen at Bombay, but which, by some irremediable oversight, has been placed at the head of the Chapter descriptive of Bussorah, on the Euphrates, the chief port of the Persian Gulf. To the kindness of my friend, Mr. James Baillie Frazer, the intelligent author of a Tour in the Himalya Mountains, and a Journey in Khorassan, I owe the two interesting views of the Ruins of Persepolis seen under the aspect of an approaching storm, and the Ruins of Ormuz, with its sweeping bay of anchorage. With these exceptions, the Illustrations of the Volume, to the number of twenty-six, are from original sketches of the scenes and objects described, taken in the course of the journey, and completed from descriptions noted on the spot. The manner in which these have all been drawn on the wood by Mr. W. H. Brooke, and in which the greater part of them have been executed by the respective engravers, whose names appear in the list, is such as, I hope, will confirm the established reputation of the artists themselves, at the same time that they cannot fail to gratify as well as to instruct the reader. The typography, which is from the press of Messrs. S. and R. Bentley, may fairly challenge a comparison for beauty with the production of any press in the kingdom.

The introduction of an engraved Portrait has been done prin-

b 2



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العرب إلى بومباي. [١٢] (٥٨٢/٢٥)



xii

PREFACE.

cipally with a view of showing the costume in which the greater part of the Journey described in the present Volume was performed. This has been so frequently the subject of enquiry by those who felt an interest in knowing all the details of my Travels, and the circumstances under which they were performed, that, having such a sketch in my possession, I considered it likely to interest some, and offend none; and therefore readily consented to its being appended to the Work in its present form.

And now, having said thus much in indication of what I am sure will be admitted as merits, being the production of other hands; and in extenuation of what I am ready to admit as defects, being the production of my own; I commend these hurried labours to the indulgent spirit of my intelligent countrymen; sincerely wishing them perpetual exemption from all the privations and inconveniences which they will find detailed in the ensuing pages, and which are inseparable from travelling in countries so far removed from our own in habits, manners, and usages, as well as in geographical distance; and assuring them, that if the performance of these journeys occasioned me more suffering than I should again be willing to undergo, the retrospect affords me a continual and inexhaustible source of agreeable associations; and that I shall consider myself amply rewarded for all I have undergone, if I have the happiness to find that the humble record of whatever I may have deemed worthy of observation in other countries, may be thought to deserve the approbation of the enquiring and intellectual classes in my own.

J. S. BUCKINGHAM.

Weymouth, Nov. 16th, 1823.



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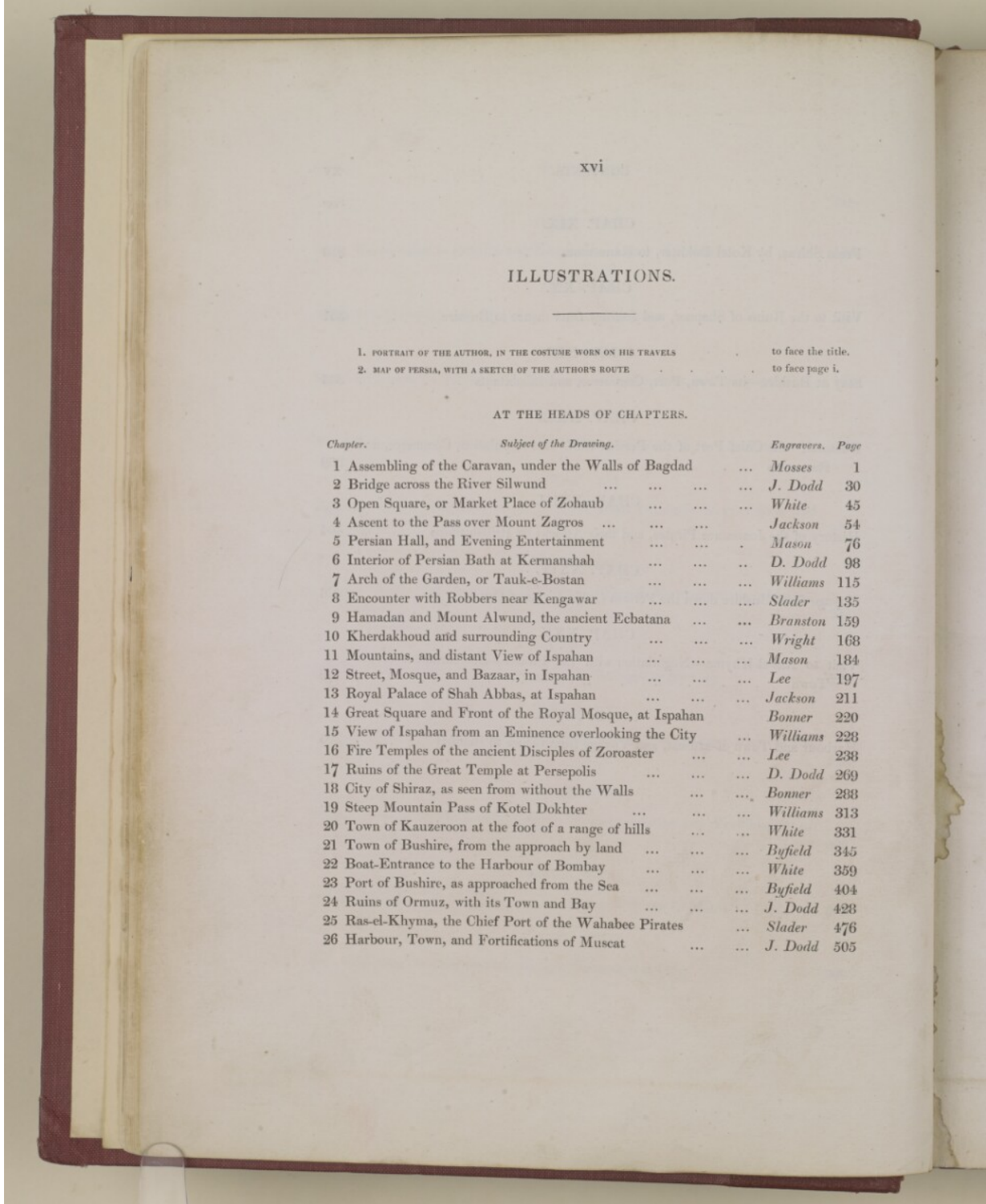


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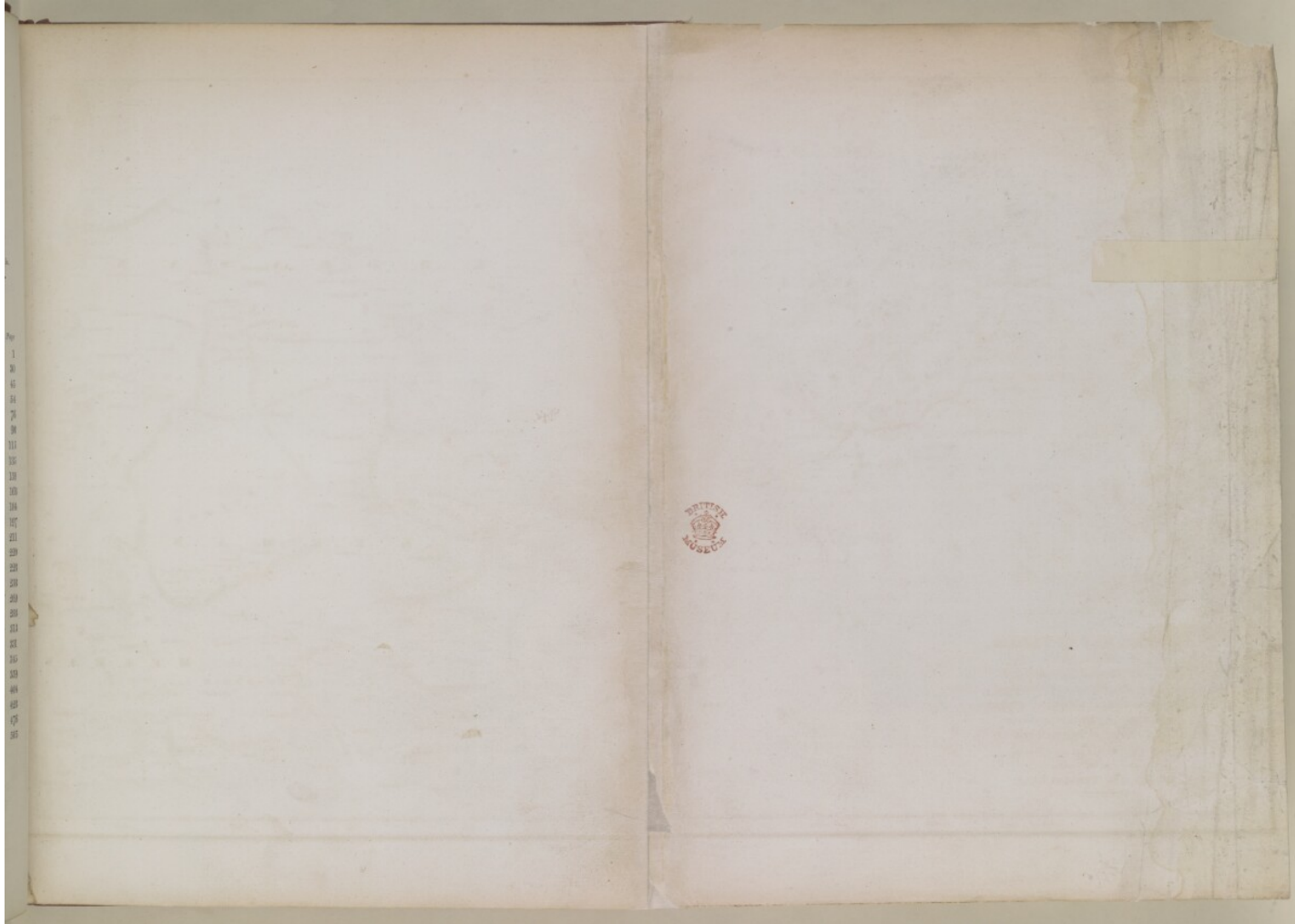


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CHAPTER I.

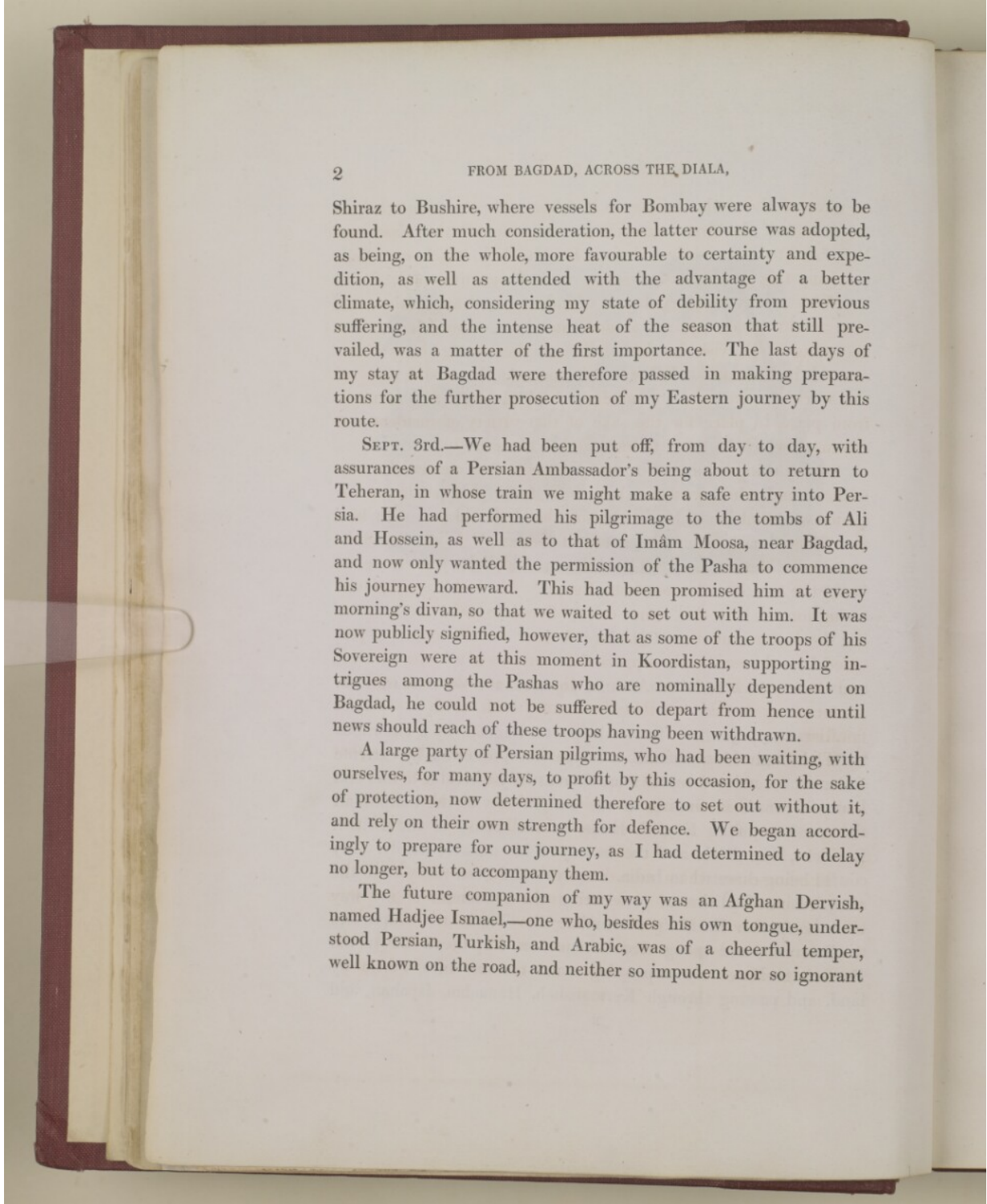
FROM BAGDAD, ACROSS THE DIALA, TO KESRABAD OR DASTAGHERD.

AFTER my journey from Aleppo to Bagdad, by a circuitous route through Mesopotamia, a severe fever, followed by extreme exhaustion, rendered repose more than usually agreeable to me: and I was fortunate in finding, in the ancient City of the Caliphs, all the comforts of an English home, in the house of the British Resident, Mr. Rich, and the society of his amiable family. My course being directed to India, enquiries had been made as to the comparative facilities of prosecuting the remainder of my way to "the further East," by descending the Tigris and Euphrates to Bussorah, and going from thence on ship-board down the Persian Gulf, or accompanying some caravan into Persia by land, and passing through Kermanshab, Hamadan, Ispahan, and

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العرب إلى بومباي. [٢] (٥٨٢/٣٣)



2

FROM BAGDAD, ACROSS THE DIALA,

Shiraz to Bushire, where vessels for Bombay were always to be found. After much consideration, the latter course was adopted, as being, on the whole, more favourable to certainty and expedition, as well as attended with the advantage of a better climate, which, considering my state of debility from previous suffering, and the intense heat of the season that still prevailed, was a matter of the first importance. The last days of my stay at Bagdad were therefore passed in making preparations for the further prosecution of my Eastern journey by this route.

SEPT. 3rd.—We had been put off, from day to day, with assurances of a Persian Ambassador's being about to return to Teheran, in whose train we might make a safe entry into Persia. He had performed his pilgrimage to the tombs of Ali and Hossein, as well as to that of Imâm Moosa, near Bagdad, and now only wanted the permission of the Pasha to commence his journey homeward. This had been promised him at every morning's divan, so that we waited to set out with him. It was now publicly signified, however, that as some of the troops of his Sovereign were at this moment in Koordistan, supporting intrigues among the Pashas who are nominally dependent on Bagdad, he could not be suffered to depart from hence until news should reach of these troops having been withdrawn.

A large party of Persian pilgrims, who had been waiting, with ourselves, for many days, to profit by this occasion, for the sake of protection, now determined therefore to set out without it, and rely on their own strength for defence. We began accordingly to prepare for our journey, as I had determined to delay no longer, but to accompany them.

The future companion of my way was an Afghan Dervish, named Hadjee Ismael,—one who, besides his own tongue, understood Persian, Turkish, and Arabic, was of a cheerful temper, well known on the road, and neither so impudent nor so ignorant



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العرب إلى بومباي. [٣] (٥٨٢/٣٤)

as most of those who belong to his class. He was acknowledged to be one of the first engravers on stone in all the East, and had executed some seals and rings for Mr. Rich, which were finer than any this gentleman had seen even in Constantinople.

With a very ordinary degree of industry and application, this man might have acquired a moderate share of wealth; but, in becoming a Dervish he had followed the strong bent of his natural inclination,—which was to renounce the sordid cares of this world, to live a life of indolence and pleasure, and to move from place to place for the sake of that variety of incident and character which he loved to meet and to observe.

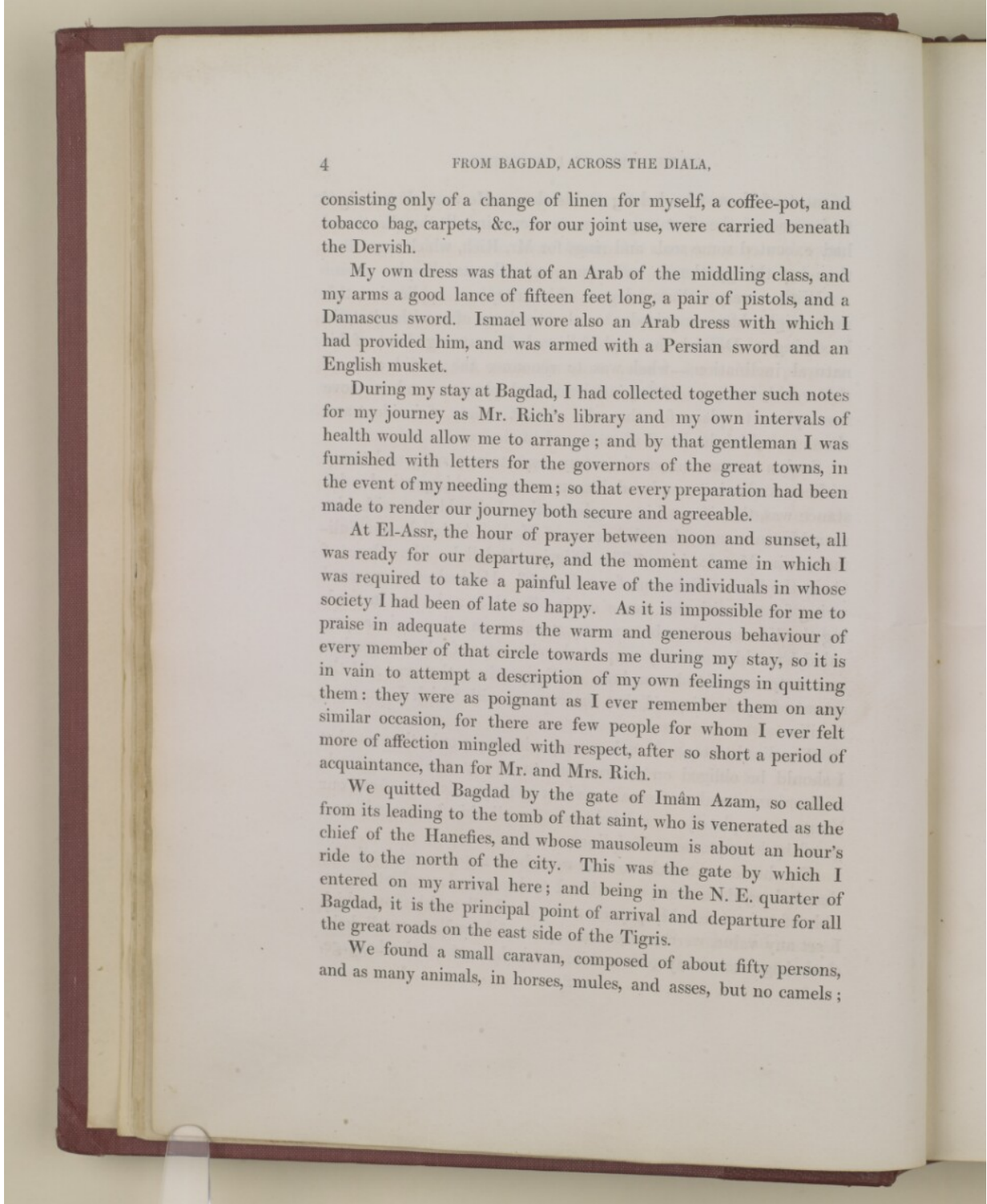
Such a companion was in many respects very congenial to my wishes; and what rendered him more so in this particular instance was, that it was his own desire that I should pass with him as a Mussulman, under the name of Hadjee Abdallah, ibn Suliman, min Massr: i. e. "The Pilgrim Abdallah, (the Slave of God,) the Son of Solomon, from Egypt." He had even engraved a ring for me with this name on it, offered to assist me in reading the Koran, and to become my voucher on all occasions, provided I would constantly support the character of a Mohammedan, and state myself to be an Arab of Egypt, since that was still the accent of my Arabic, and that the country with which I was most familiar.

The disadvantages of such a companion were only these;—that I should be obliged on all occasions to be my own groom, cook, and servant; and on some occasions perhaps his also, from our being so completely on a level; but for all this I was well prepared by long previous discipline.

The horses on which we rode were both my own, with all else that belonged to them, as I wished to be as independent as possible of assistance. My papers, money, and all articles on which I set any value, were carried in a pair of khordj, or small hair-cloth bags across my own saddle; and the rest of the baggage,

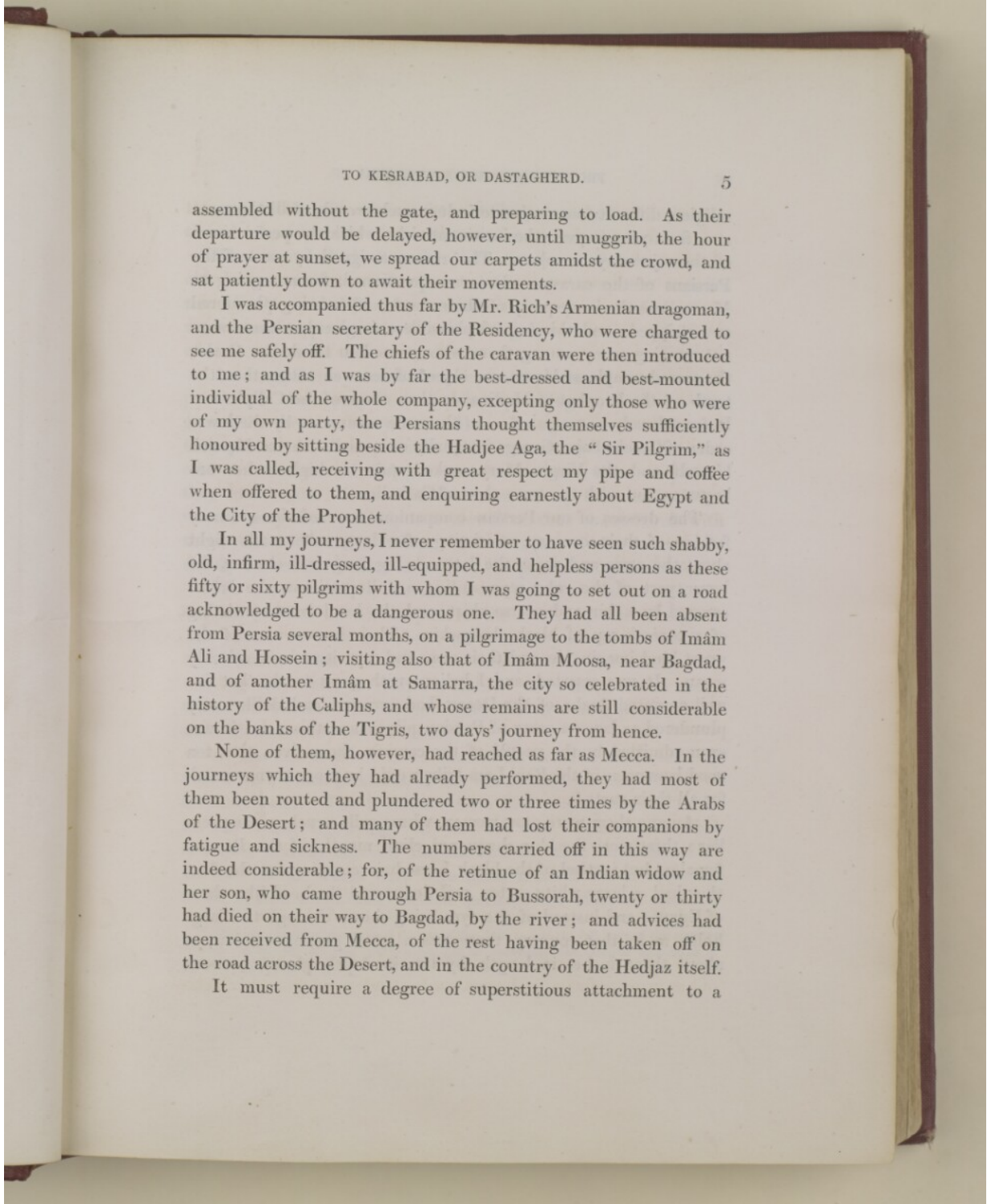


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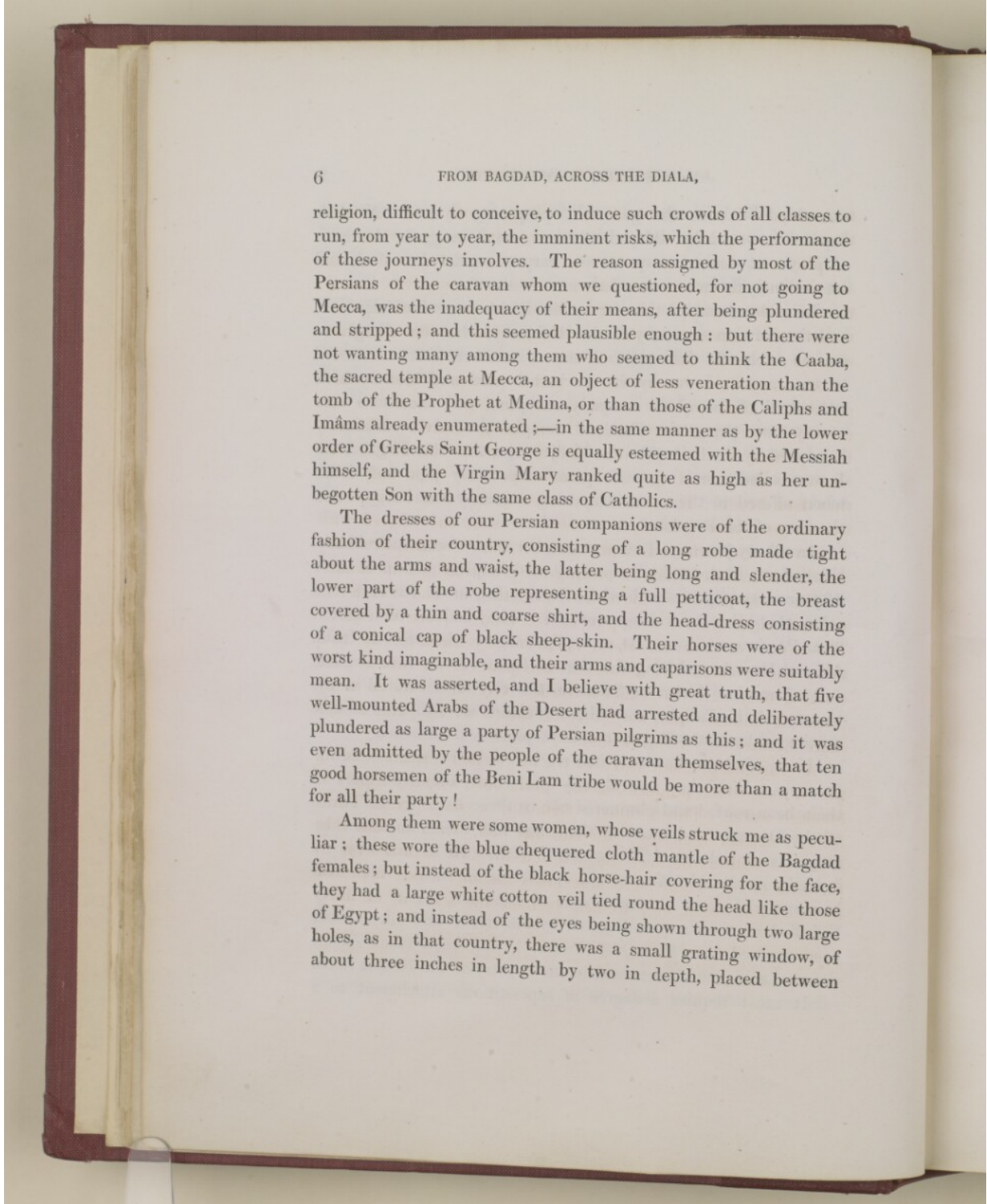


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العرب إلى بومباي. [٦] (٥٨٢/٣٧)



6

FROM BAGDAD, ACROSS THE DIALA,

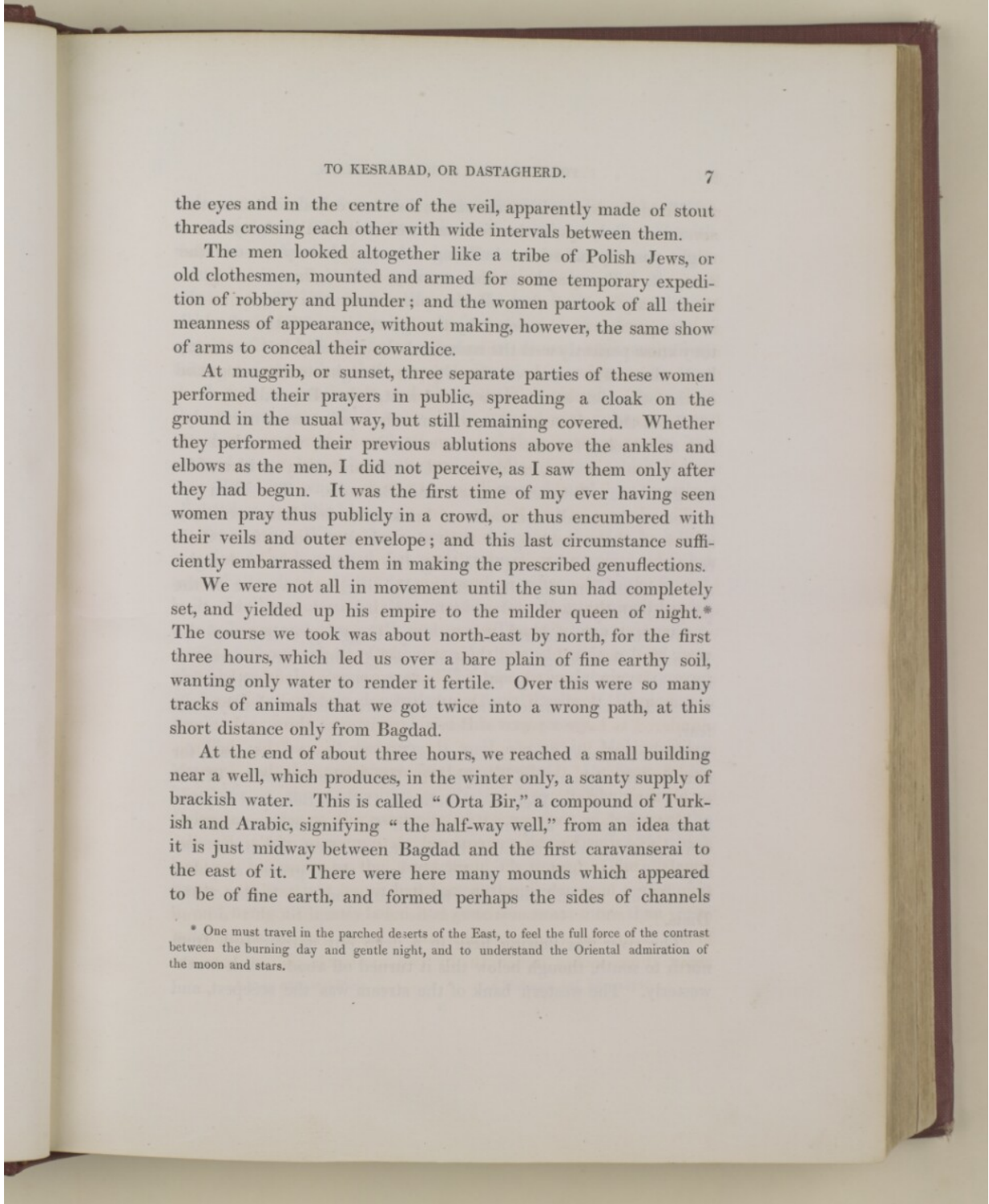
religion, difficult to conceive, to induce such crowds of all classes to run, from year to year, the imminent risks, which the performance of these journeys involves. The reason assigned by most of the Persians of the caravan whom we questioned, for not going to Mecca, was the inadequacy of their means, after being plundered and stripped; and this seemed plausible enough: but there were not wanting many among them who seemed to think the Caaba, the sacred temple at Mecca, an object of less veneration than the tomb of the Prophet at Medina, or than those of the Caliphs and Imâms already enumerated;—in the same manner as by the lower order of Greeks Saint George is equally esteemed with the Messiah himself, and the Virgin Mary ranked quite as high as her unbegotten Son with the same class of Catholics.

The dresses of our Persian companions were of the ordinary fashion of their country, consisting of a long robe made tight about the arms and waist, the latter being long and slender, the lower part of the robe representing a full petticoat, the breast covered by a thin and coarse shirt, and the head-dress consisting of a conical cap of black sheep-skin. Their horses were of the worst kind imaginable, and their arms and caparisons were suitably mean. It was asserted, and I believe with great truth, that five well-mounted Arabs of the Desert had arrested and deliberately plundered as large a party of Persian pilgrims as this; and it was even admitted by the people of the caravan themselves, that ten good horsemen of the Beni Lam tribe would be more than a match for all their party!

Among them were some women, whose veils struck me as peculiar; these wore the blue chequered cloth mantle of the Bagdad females; but instead of the black horse-hair covering for the face, they had a large white cotton veil tied round the head like those of Egypt; and instead of the eyes being shown through two large holes, as in that country, there was a small grating window, of about three inches in length by two in depth, placed between



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العرب إلى بومباي. [٧] (٥٨٢/٣٨)



TO KESRABAD, OR DASTAGHERD.

7

the eyes and in the centre of the veil, apparently made of stout threads crossing each other with wide intervals between them.

The men looked altogether like a tribe of Polish Jews, or old clothesmen, mounted and armed for some temporary expedition of robbery and plunder; and the women partook of all their meanness of appearance, without making, however, the same show of arms to conceal their cowardice.

At muggrib, or sunset, three separate parties of these women performed their prayers in public, spreading a cloak on the ground in the usual way, but still remaining covered. Whether they performed their previous ablutions above the ankles and elbows as the men, I did not perceive, as I saw them only after they had begun. It was the first time of my ever having seen women pray thus publicly in a crowd, or thus encumbered with their veils and outer envelope; and this last circumstance sufficiently embarrassed them in making the prescribed genuflections.

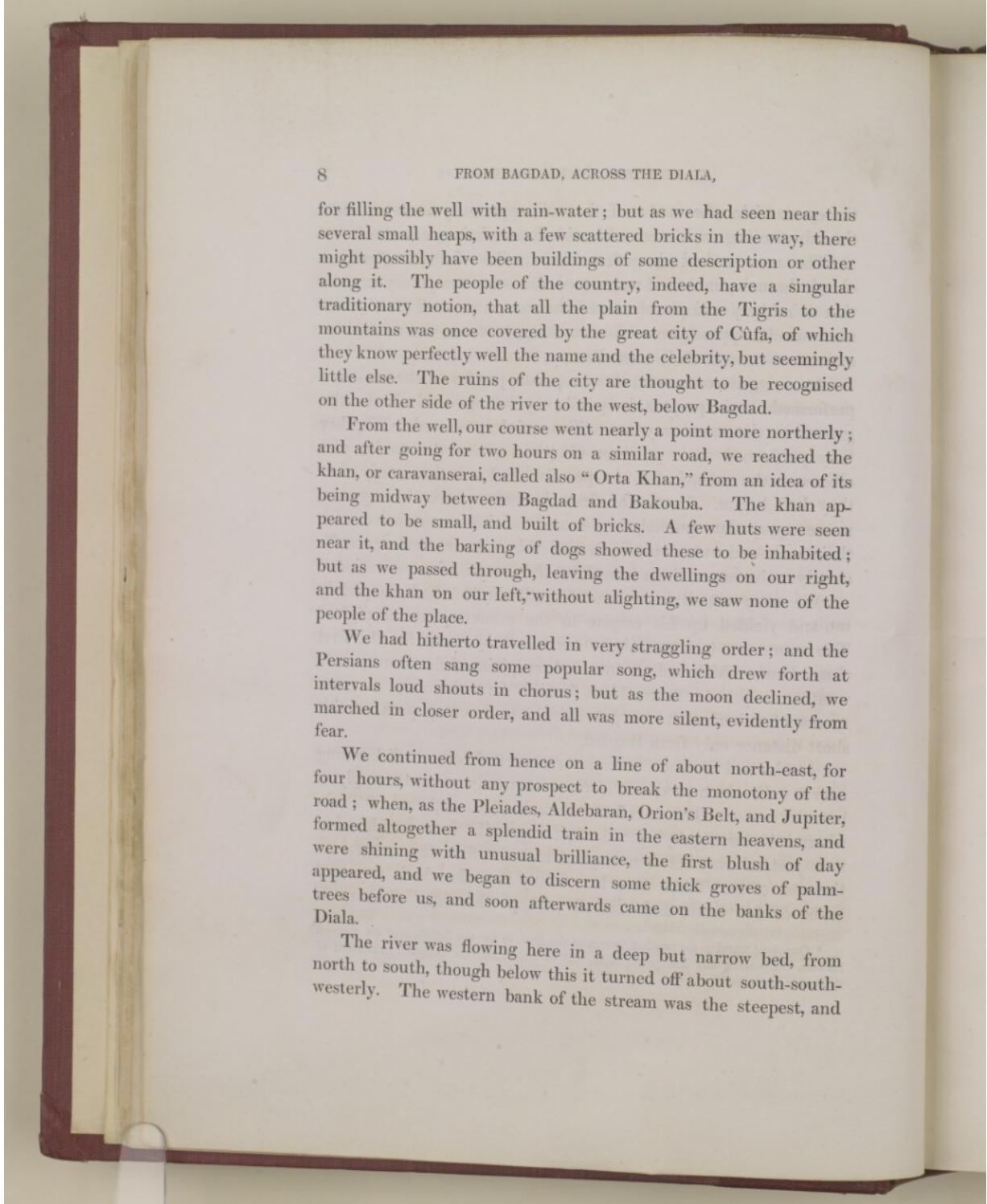
We were not all in movement until the sun had completely set, and yielded up his empire to the milder queen of night.* The course we took was about north-east by north, for the first three hours, which led us over a bare plain of fine earthy soil, wanting only water to render it fertile. Over this were so many tracks of animals that we got twice into a wrong path, at this short distance only from Bagdad.

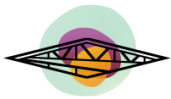
At the end of about three hours, we reached a small building near a well, which produces, in the winter only, a scanty supply of brackish water. This is called "Orta Bir," a compound of Turkish and Arabic, signifying "the half-way well," from an idea that it is just midway between Bagdad and the first caravanserai to the east of it. There were here many mounds which appeared to be of fine earth, and formed perhaps the sides of channels

* One must travel in the parched deserts of the East, to feel the full force of the contrast between the burning day and gentle night, and to understand the Oriental admiration of the moon and stars.

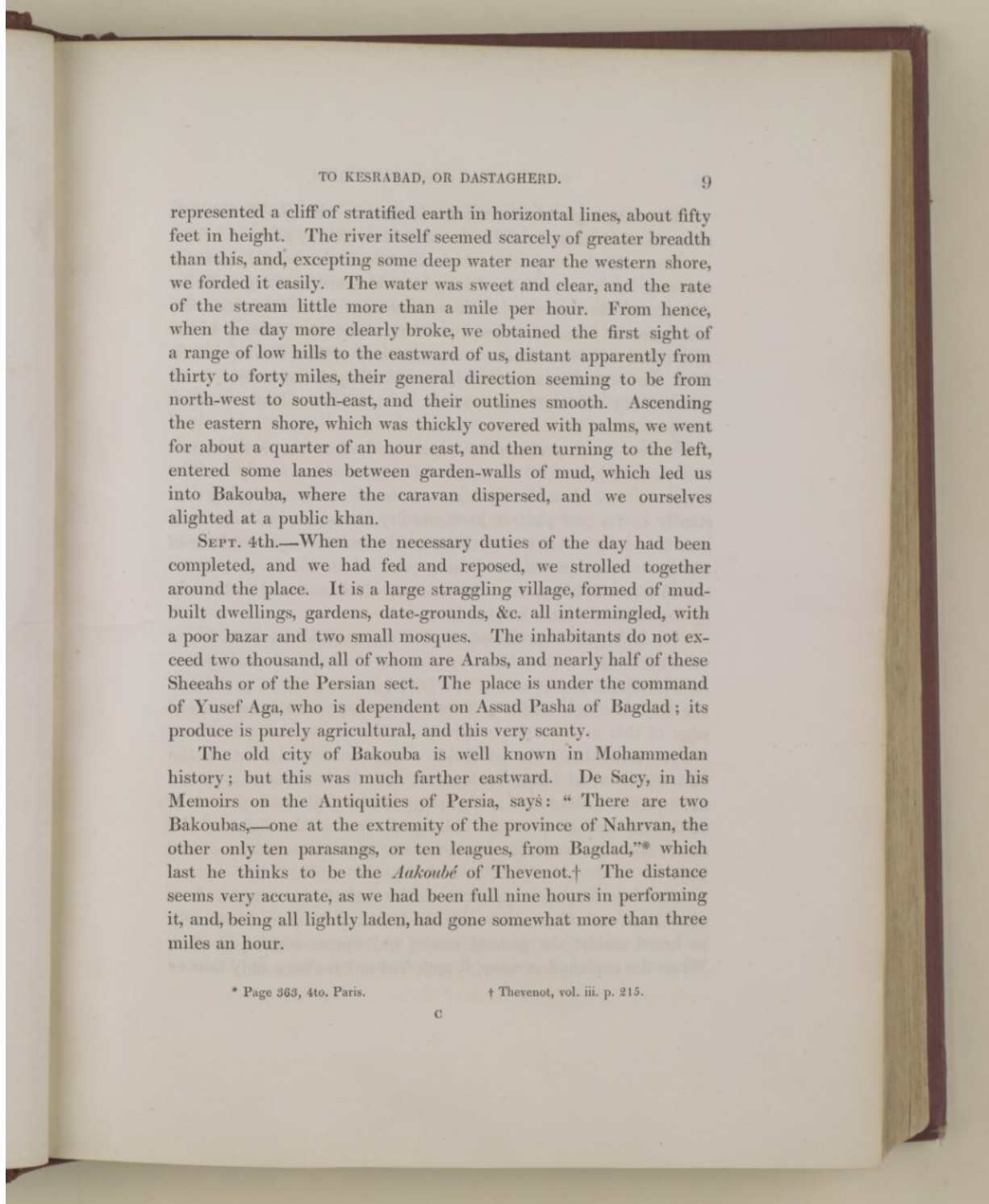


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العرب إلى بومباي. [٩] (٥٨٢/٤٠)



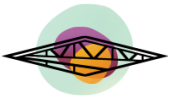
represented a cliff of stratified earth in horizontal lines, about fifty feet in height. The river itself seemed scarcely of greater breadth than this, and, excepting some deep water near the western shore, we forded it easily. The water was sweet and clear, and the rate of the stream little more than a mile per hour. From hence, when the day more clearly broke, we obtained the first sight of a range of low hills to the eastward of us, distant apparently from thirty to forty miles, their general direction seeming to be from north-west to south-east, and their outlines smooth. Ascending the eastern shore, which was thickly covered with palms, we went for about a quarter of an hour east, and then turning to the left, entered some lanes between garden-walls of mud, which led us into Bakouba, where the caravan dispersed, and we ourselves alighted at a public khan.

SEPT. 4th.—When the necessary duties of the day had been completed, and we had fed and reposed, we strolled together around the place. It is a large straggling village, formed of mud-built dwellings, gardens, date-grounds, &c. all intermingled, with a poor bazar and two small mosques. The inhabitants do not exceed two thousand, all of whom are Arabs, and nearly half of these Sheeahs or of the Persian sect. The place is under the command of Yusef Aga, who is dependent on Assad Pasha of Bagdad; its produce is purely agricultural, and this very scanty.

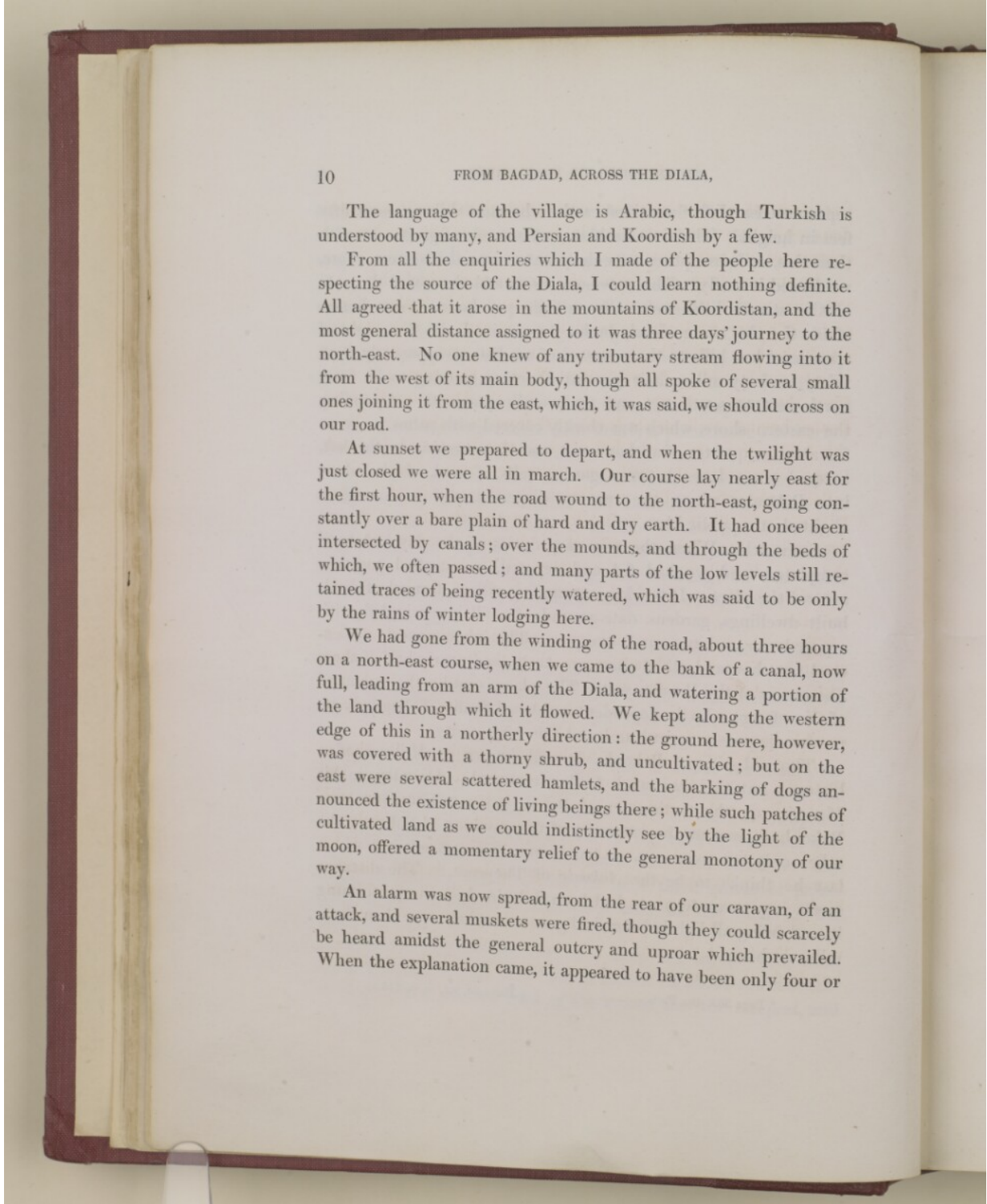
The old city of Bakouba is well known in Mohammedan history; but this was much farther eastward. De Sacy, in his Memoirs on the Antiquities of Persia, says: "There are two Bakoubas,—one at the extremity of the province of Nahrvan, the other only ten parasangs, or ten leagues, from Bagdad,"* which last he thinks to be the *Aakoubé* of Thevenot.† The distance seems very accurate, as we had been full nine hours in performing it, and, being all lightly laden, had gone somewhat more than three miles an hour.

* Page 363, 4to. Paris.

† Thevenot, vol. iii. p. 215.



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العرب إلى بومباي. [١٠] (٥٨٢/٤١)



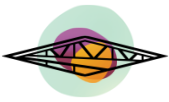
The language of the village is Arabic, though Turkish is understood by many, and Persian and Koordish by a few.

From all the enquiries which I made of the people here respecting the source of the Diala, I could learn nothing definite. All agreed that it arose in the mountains of Koordistan, and the most general distance assigned to it was three days' journey to the north-east. No one knew of any tributary stream flowing into it from the west of its main body, though all spoke of several small ones joining it from the east, which, it was said, we should cross on our road.

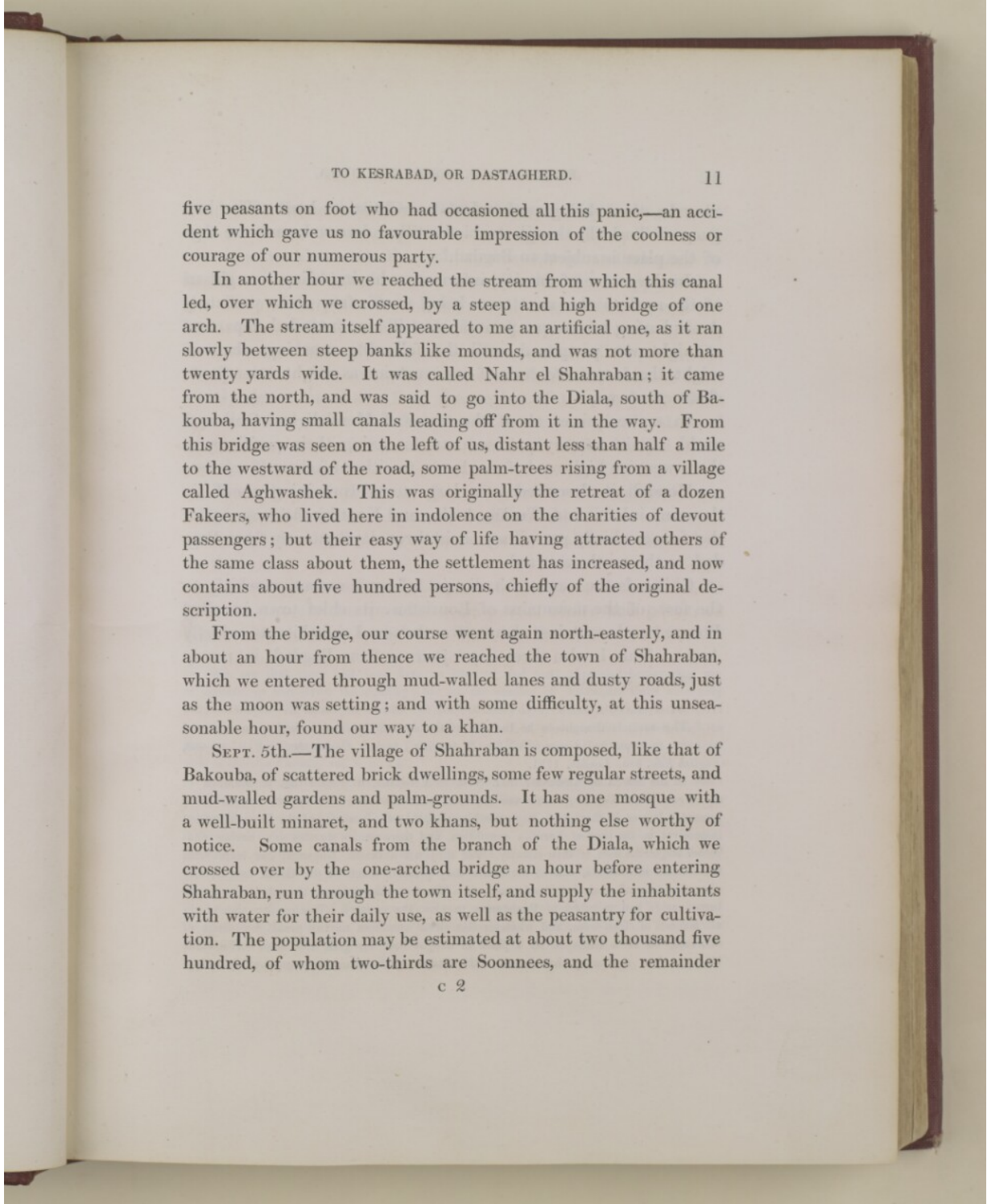
At sunset we prepared to depart, and when the twilight was just closed we were all in march. Our course lay nearly east for the first hour, when the road wound to the north-east, going constantly over a bare plain of hard and dry earth. It had once been intersected by canals; over the mounds, and through the beds of which, we often passed; and many parts of the low levels still retained traces of being recently watered, which was said to be only by the rains of winter lodging here.

We had gone from the winding of the road, about three hours on a north-east course, when we came to the bank of a canal, now full, leading from an arm of the Diala, and watering a portion of the land through which it flowed. We kept along the western edge of this in a northerly direction: the ground here, however, was covered with a thorny shrub, and uncultivated; but on the east were several scattered hamlets, and the barking of dogs announced the existence of living beings there; while such patches of cultivated land as we could indistinctly see by the light of the moon, offered a momentary relief to the general monotony of our way.

An alarm was now spread, from the rear of our caravan, of an attack, and several muskets were fired, though they could scarcely be heard amidst the general outcry and uproar which prevailed. When the explanation came, it appeared to have been only four or



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العرب إلى بومباي. [١١] (٥٨٢/٤٢)



TO KESRABAD, OR DASTAGHERD.

11

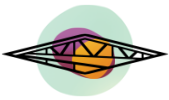
five peasants on foot who had occasioned all this panic,—an accident which gave us no favourable impression of the coolness or courage of our numerous party.

In another hour we reached the stream from which this canal led, over which we crossed, by a steep and high bridge of one arch. The stream itself appeared to me an artificial one, as it ran slowly between steep banks like mounds, and was not more than twenty yards wide. It was called Nahr el Shahraban; it came from the north, and was said to go into the Diala, south of Bakouba, having small canals leading off from it in the way. From this bridge was seen on the left of us, distant less than half a mile to the westward of the road, some palm-trees rising from a village called Aghwashek. This was originally the retreat of a dozen Fakeers, who lived here in indolence on the charities of devout passengers; but their easy way of life having attracted others of the same class about them, the settlement has increased, and now contains about five hundred persons, chiefly of the original description.

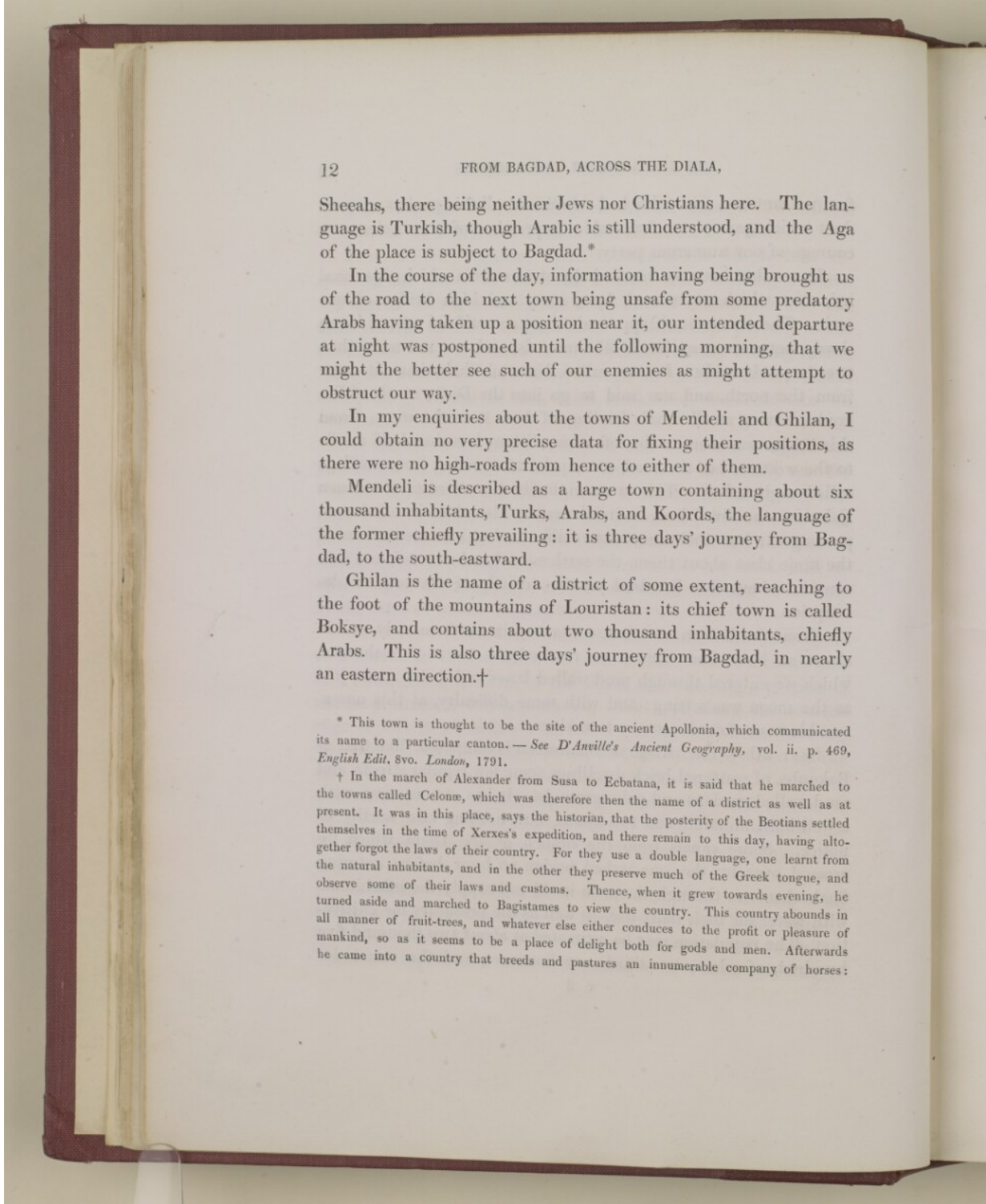
From the bridge, our course went again north-easterly, and in about an hour from thence we reached the town of Shahraban, which we entered through mud-walled lanes and dusty roads, just as the moon was setting; and with some difficulty, at this unseasonable hour, found our way to a khan.

SEPT. 5th.—The village of Shahraban is composed, like that of Bakouba, of scattered brick dwellings, some few regular streets, and mud-walled gardens and palm-grounds. It has one mosque with a well-built minaret, and two khans, but nothing else worthy of notice. Some canals from the branch of the Diala, which we crossed over by the one-arched bridge an hour before entering Shahraban, run through the town itself, and supply the inhabitants with water for their daily use, as well as the peasantry for cultivation. The population may be estimated at about two thousand five hundred, of whom two-thirds are Soonnees, and the remainder

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Sheeahs, there being neither Jews nor Christians here. The language is Turkish, though Arabic is still understood, and the Aga of the place is subject to Bagdad.*

In the course of the day, information having being brought us of the road to the next town being unsafe from some predatory Arabs having taken up a position near it, our intended departure at night was postponed until the following morning, that we might the better see such of our enemies as might attempt to obstruct our way.

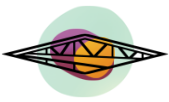
In my enquiries about the towns of Mendeli and Ghilan, I could obtain no very precise data for fixing their positions, as there were no high-roads from hence to either of them.

Mendeli is described as a large town containing about six thousand inhabitants, Turks, Arabs, and Koords, the language of the former chiefly prevailing: it is three days' journey from Bagdad, to the south-eastward.

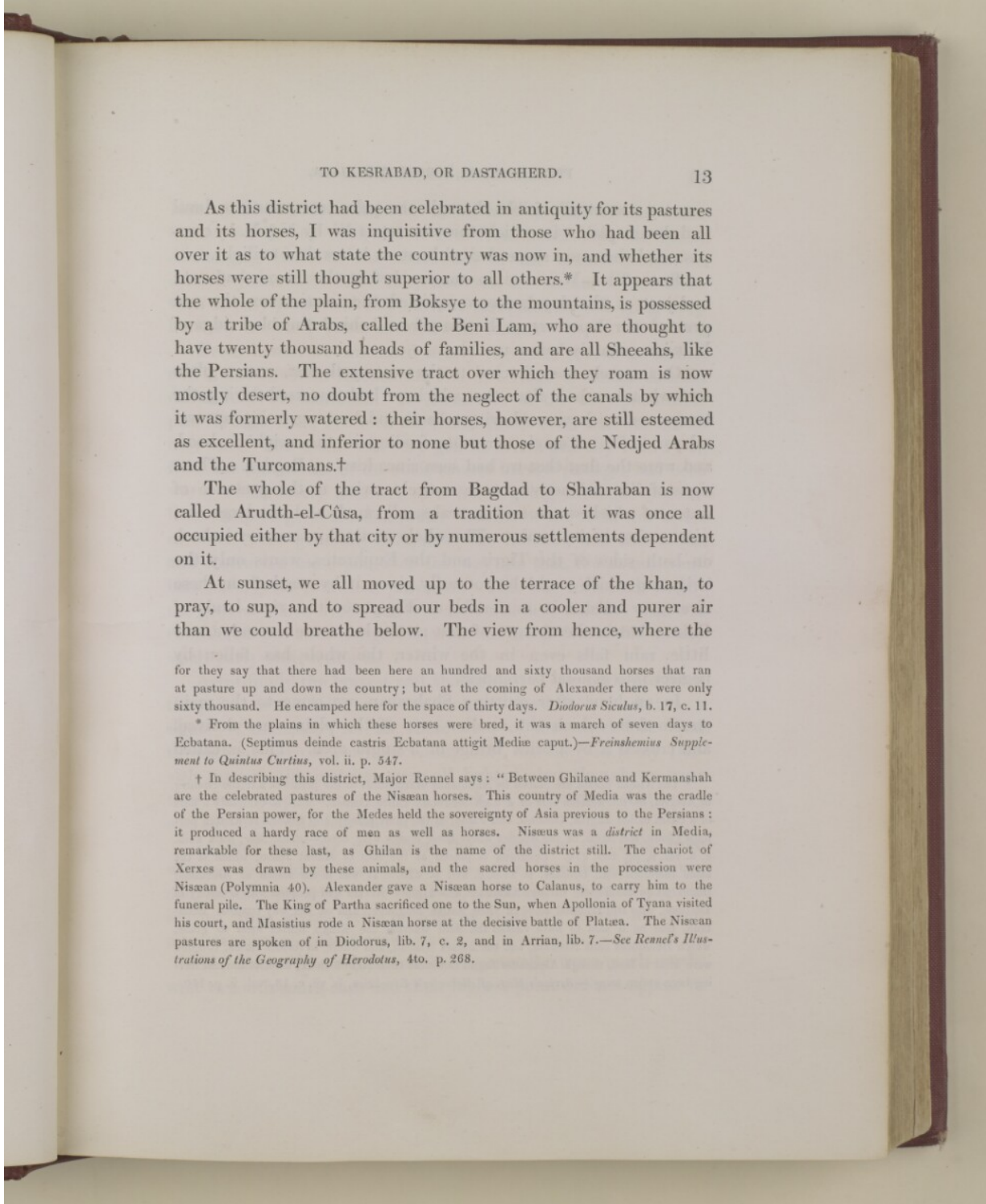
Ghilan is the name of a district of some extent, reaching to the foot of the mountains of Louristan: its chief town is called Boksyeh, and contains about two thousand inhabitants, chiefly Arabs. This is also three days' journey from Bagdad, in nearly an eastern direction.†

* This town is thought to be the site of the ancient Apollonia, which communicated its name to a particular canton. — See *D'Anville's Ancient Geography*, vol. ii. p. 469, *English Edit*, 8vo. London, 1791.

† In the march of Alexander from Susa to Ecbatana, it is said that he marched to the towns called Celone, which was therefore then the name of a district as well as at present. It was in this place, says the historian, that the posterity of the Beotians settled themselves in the time of Xerxes's expedition, and there remain to this day, having altogether forgot the laws of their country. For they use a double language, one learnt from the natural inhabitants, and in the other they preserve much of the Greek tongue, and observe some of their laws and customs. Thence, when it grew towards evening, he turned aside and marched to Bagistames to view the country. This country abounds in all manner of fruit-trees, and whatever else either conduces to the profit or pleasure of mankind, so as it seems to be a place of delight both for gods and men. Afterwards he came into a country that breeds and pastures an innumerable company of horses:



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العرب إلى بومباي. [١٣] (٥٨٢/٤٤)



As this district had been celebrated in antiquity for its pastures and its horses, I was inquisitive from those who had been all over it as to what state the country was now in, and whether its horses were still thought superior to all others.* It appears that the whole of the plain, from Boksyè to the mountains, is possessed by a tribe of Arabs, called the Beni Lam, who are thought to have twenty thousand heads of families, and are all Sheeahs, like the Persians. The extensive tract over which they roam is now mostly desert, no doubt from the neglect of the canals by which it was formerly watered: their horses, however, are still esteemed as excellent, and inferior to none but those of the Nedjed Arabs and the Turcomans.†

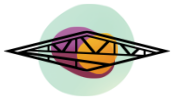
The whole of the tract from Bagdad to Shahraban is now called Arudth-el-Cûsa, from a tradition that it was once all occupied either by that city or by numerous settlements dependent on it.

At sunset, we all moved up to the terrace of the khan, to pray, to sup, and to spread our beds in a cooler and purer air than we could breathe below. The view from hence, where the

for they say that there had been here an hundred and sixty thousand horses that ran at pasture up and down the country; but at the coming of Alexander there were only sixty thousand. He encamped here for the space of thirty days. *Diodorus Siculus*, b. 17, c. 11.

* From the plains in which these horses were bred, it was a march of seven days to Ecbatana. (Septimus deinde castris Ecbatana attigit Mediæ caput.)—*Freinshemius Supplement to Quintus Curtius*, vol. ii. p. 547.

† In describing this district, Major Rennel says: "Between Ghilanee and Kermanshah are the celebrated pastures of the Nisean horses. This country of Media was the cradle of the Persian power, for the Medes held the sovereignty of Asia previous to the Persians: it produced a hardy race of men as well as horses. Nisæus was a district in Media, remarkable for these last, as Ghilan is the name of the district still. The chariot of Xerxes was drawn by these animals, and the sacred horses in the procession were Nisæan (Polymnia 40). Alexander gave a Nisean horse to Calanus, to carry him to the funeral pile. The King of Parthia sacrificed one to the Sun, when Apollonia of Tyana visited his court, and Masistius rode a Nisean horse at the decisive battle of Plataea. The Nisean pastures are spoken of in *Diodorus*, lib. 7, c. 2, and in *Arrian*, lib. 7.—See *Rennel's Illustrations of the Geography of Herodotus*, 4to. p. 268.



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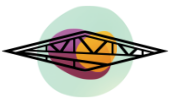
country was at all visible through the palm-trees, was one level and desert plain,* in which the sun set at W. by N. $\frac{3}{4}$ N. by compass, and the moon succeeded without an interval of twilight.

SEPT. 6th.—We were in motion before the moon had set; and just as the day broke we quitted the town, when the sun greeted our departure as he rose from behind the blue ridge of hills immediately before us.

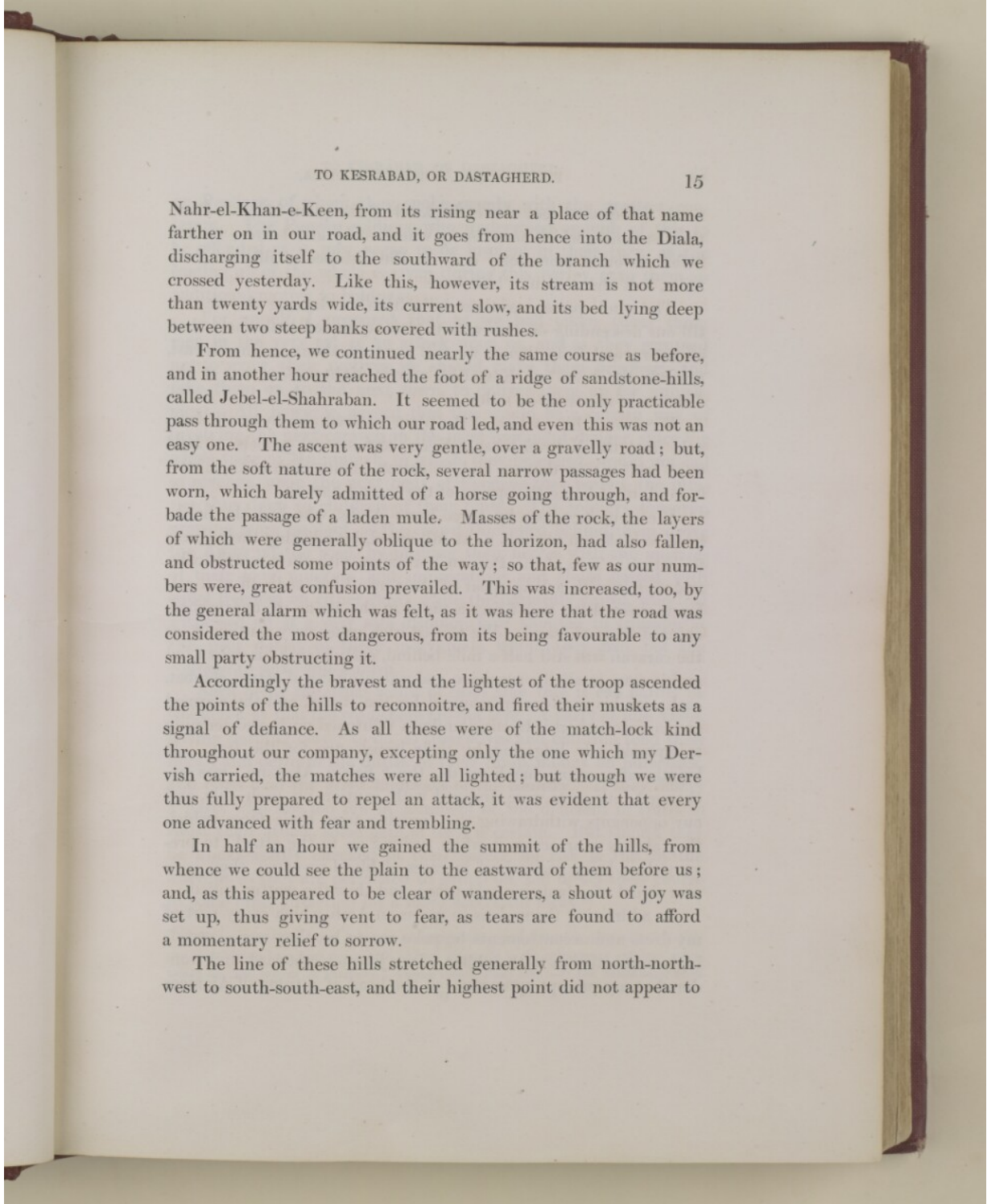
Our march was directed to the east-north-east, over a plain somewhat less bare than that which we had traversed during the two preceding days, and having tobacco and dourra growing in several parts of it. Camels were also feeding in the neighbourhood, and were the first that we had seen since leaving Bagdad. These signs of life and activity were entirely owing to the presence of water, of which we crossed several small canals and one large one, with rushes on its banks. The whole of the low country indeed, on both sides of the Tigris and the Euphrates, wants only the irrigation which could be so easily given it by canals from these rivers, to render it as fertile as Egypt or the river-lands of China: but in the absence of this, as the heats are excessive, and little rain falls even in the winter, the whole has fallen by neglect into general barrenness.

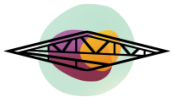
In an hour after quitting Shahraban, we came to the main stream from which the smaller ones of the plain were derived, and crossed it by a brick bridge of a single arch. This is called

* The Nisean horses are placed by Ammianus Marcellinus in the plains of a fertile country of Assyria, on the western side of a high mountain called Corone. This is evidently a part of a chain called Zagros, Orontes, and Jason, in the same place; and Corone is written perhaps Clone, the name of the district where these horses were bred.—*Amm. Mar.* book xxiii. c. 6. vol. ii. pp. 269, 270. Ecbatana is placed at the foot of Mount Jason, which is the same therefore with Orontes. b. xxiii. c. xvi. p. 273. It was in the march of Alexander from Opis on the Tigris, through Celonæ, (which place Xerxes had peopled with a colony of Beotians, who still retained some of their native language,) and on his way towards Ecbatana, that he is said to have viewed the field wherein the King's horses used to graze, which Herodotus calls Nisæum, and the horses Nisean, and where, in former times, 150,000 were wont to feed, though Alexander found not more than 50,000 there, most of the rest having been stolen away.—*Arrian's Hist. of Alexander's Expedition*, b. vii. c. 13. vol. ii. p. 150.

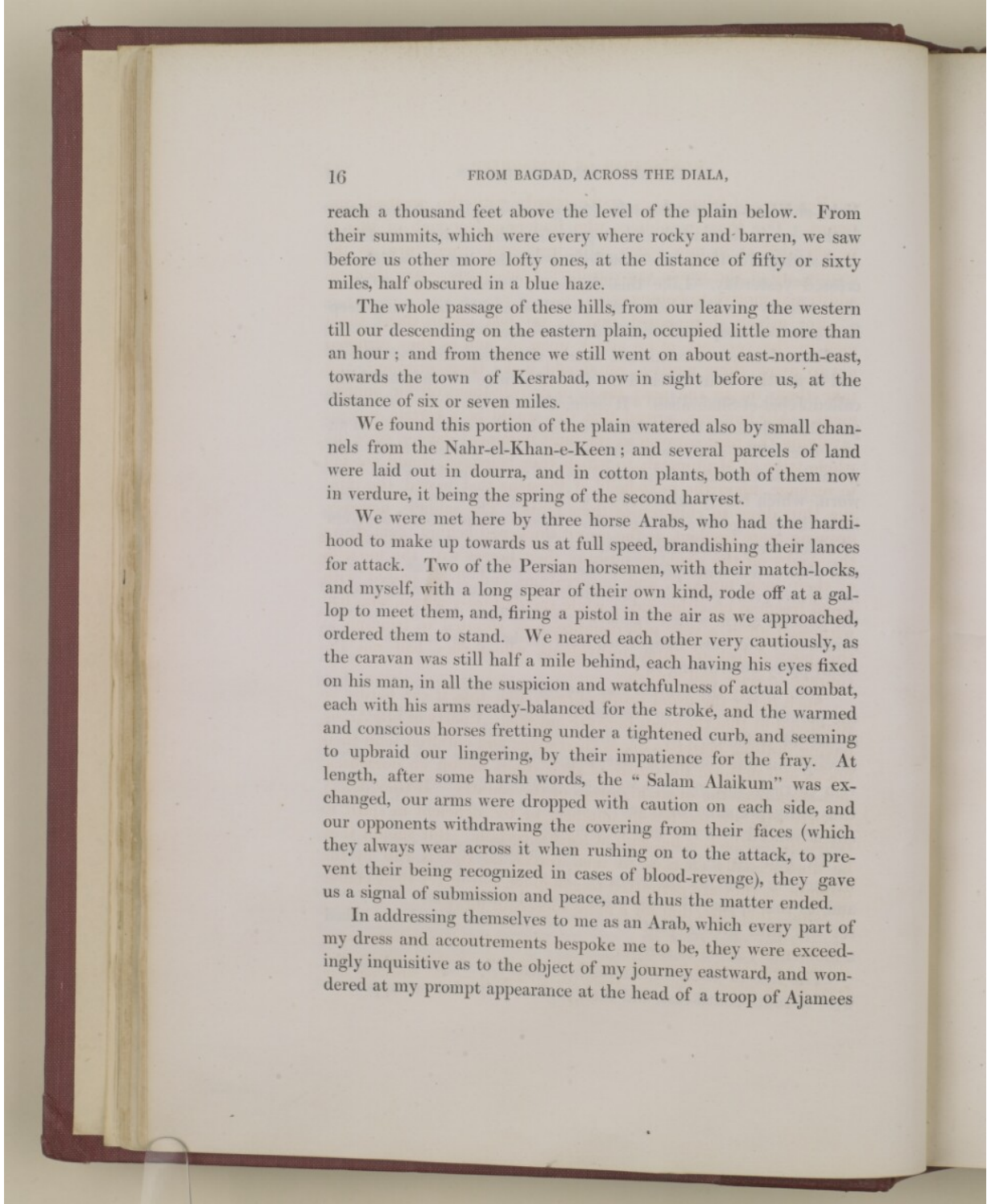


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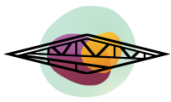
reach a thousand feet above the level of the plain below. From their summits, which were every where rocky and barren, we saw before us other more lofty ones, at the distance of fifty or sixty miles, half obscured in a blue haze.

The whole passage of these hills, from our leaving the western till our descending on the eastern plain, occupied little more than an hour; and from thence we still went on about east-north-east, towards the town of Kesrabad, now in sight before us, at the distance of six or seven miles.

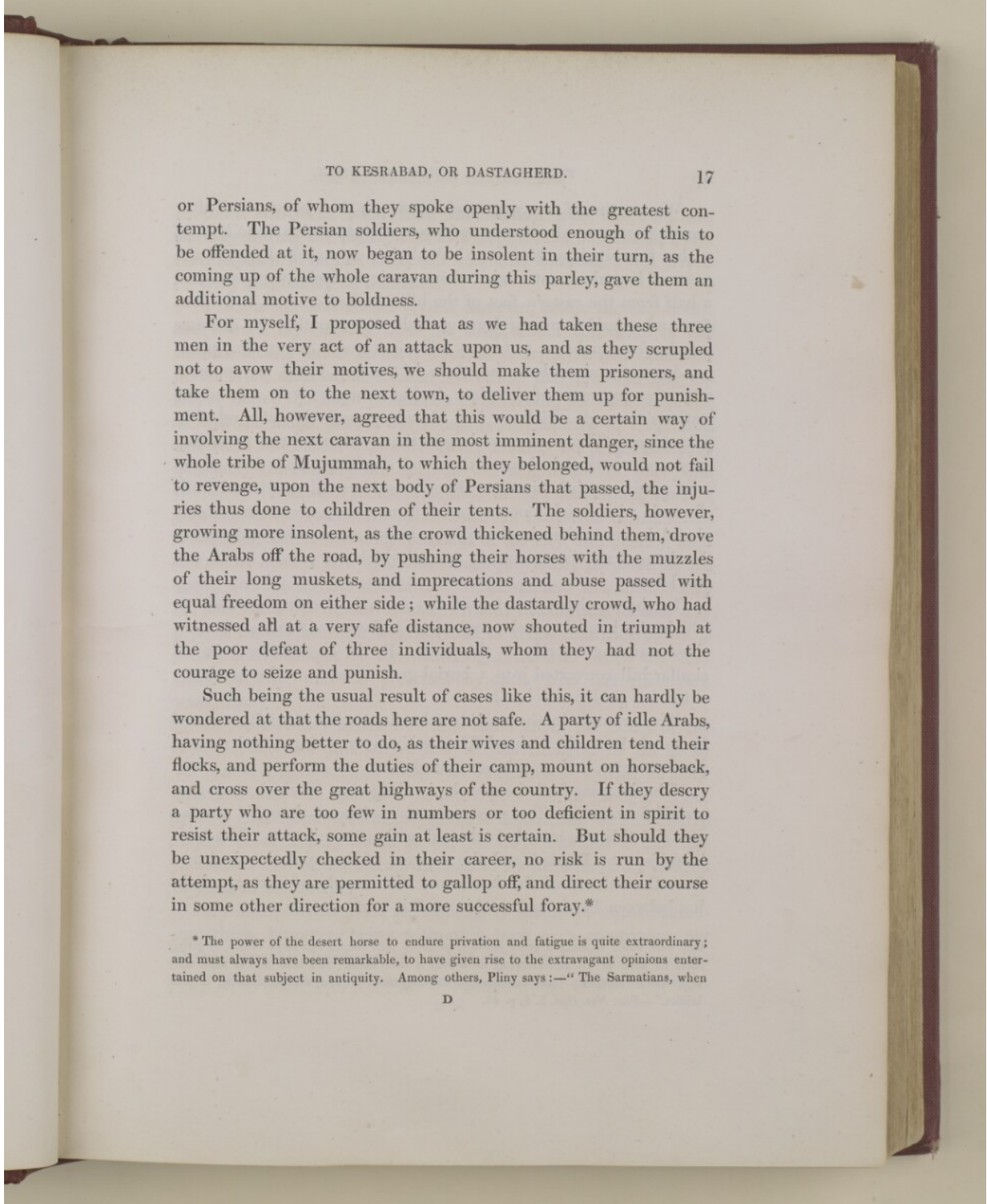
We found this portion of the plain watered also by small channels from the Nahr-el-Khan-e-Keen; and several parcels of land were laid out in dourra, and in cotton plants, both of them now in verdure, it being the spring of the second harvest.

We were met here by three horse Arabs, who had the hardihood to make up towards us at full speed, brandishing their lances for attack. Two of the Persian horsemen, with their match-locks, and myself, with a long spear of their own kind, rode off at a gallop to meet them, and, firing a pistol in the air as we approached, ordered them to stand. We neared each other very cautiously, as the caravan was still half a mile behind, each having his eyes fixed on his man, in all the suspicion and watchfulness of actual combat, each with his arms ready-balanced for the stroke, and the warmed and conscious horses fretting under a tightened curb, and seeming to upbraid our lingering, by their impatience for the fray. At length, after some harsh words, the "Salam Alaikum" was exchanged, our arms were dropped with caution on each side, and our opponents withdrawing the covering from their faces (which they always wear across it when rushing on to the attack, to prevent their being recognized in cases of blood-revenge), they gave us a signal of submission and peace, and thus the matter ended.

In addressing themselves to me as an Arab, which every part of my dress and accoutrements bespoke me to be, they were exceedingly inquisitive as to the object of my journey eastward, and wondered at my prompt appearance at the head of a troop of Ajamees



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TO KESRABAD, OR DASTAGHERD.

17

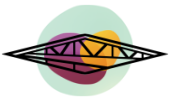
or Persians, of whom they spoke openly with the greatest contempt. The Persian soldiers, who understood enough of this to be offended at it, now began to be insolent in their turn, as the coming up of the whole caravan during this parley, gave them an additional motive to boldness.

For myself, I proposed that as we had taken these three men in the very act of an attack upon us, and as they scrupled not to avow their motives, we should make them prisoners, and take them on to the next town, to deliver them up for punishment. All, however, agreed that this would be a certain way of involving the next caravan in the most imminent danger, since the whole tribe of Mujummah, to which they belonged, would not fail to revenge, upon the next body of Persians that passed, the injuries thus done to children of their tents. The soldiers, however, growing more insolent, as the crowd thickened behind them, drove the Arabs off the road, by pushing their horses with the muzzles of their long muskets, and imprecations and abuse passed with equal freedom on either side; while the dastardly crowd, who had witnessed all at a very safe distance, now shouted in triumph at the poor defeat of three individuals, whom they had not the courage to seize and punish.

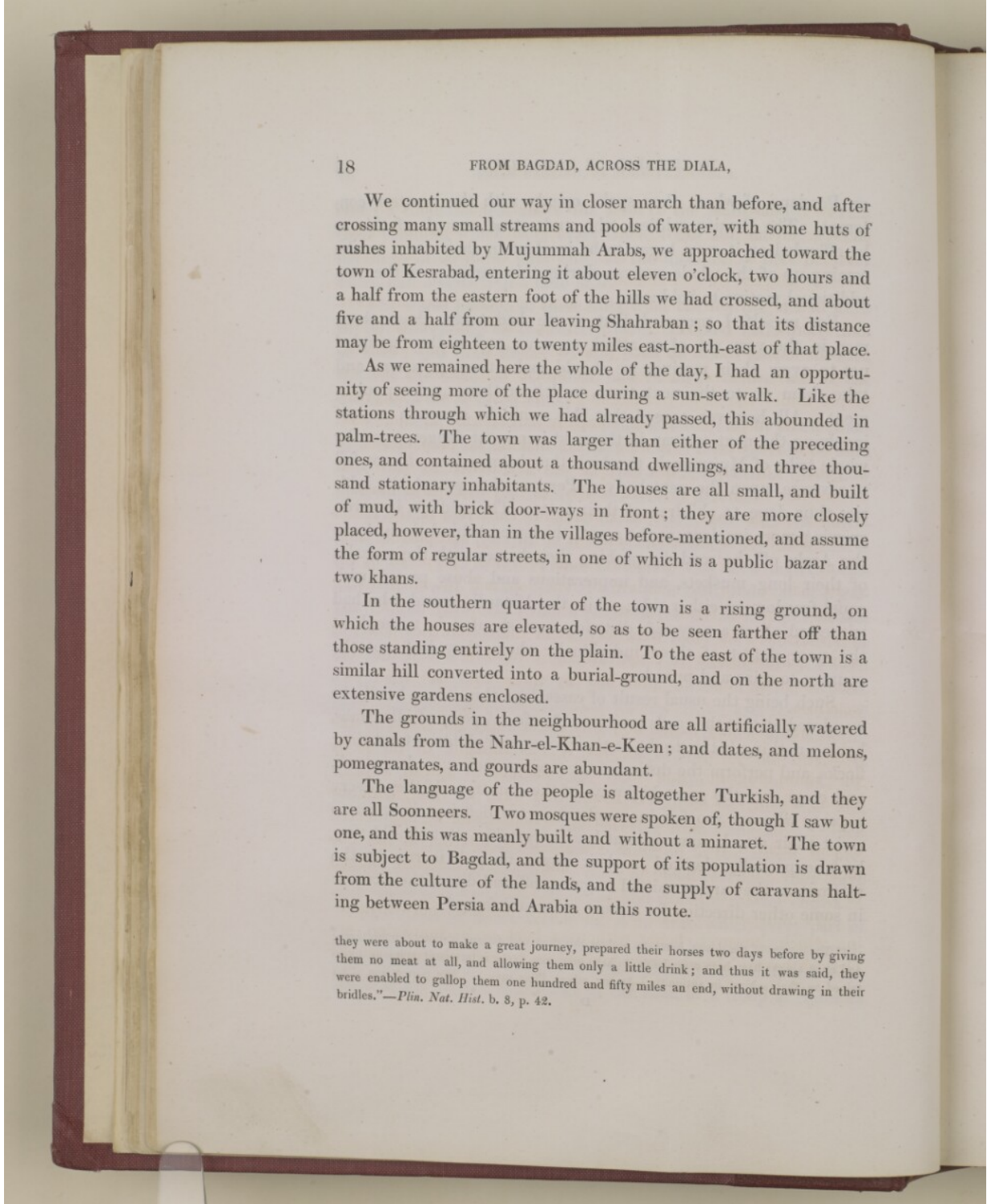
Such being the usual result of cases like this, it can hardly be wondered at that the roads here are not safe. A party of idle Arabs, having nothing better to do, as their wives and children tend their flocks, and perform the duties of their camp, mount on horseback, and cross over the great highways of the country. If they desecrate a party who are too few in numbers or too deficient in spirit to resist their attack, some gain at least is certain. But should they be unexpectedly checked in their career, no risk is run by the attempt, as they are permitted to gallop off, and direct their course in some other direction for a more successful foray.*

* The power of the desert horse to endure privation and fatigue is quite extraordinary; and must always have been remarkable, to have given rise to the extravagant opinions entertained on that subject in antiquity. Among others, Pliny says:—"The Sarmatians, when

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We continued our way in closer march than before, and after crossing many small streams and pools of water, with some huts of rushes inhabited by Mujumma Arabs, we approached toward the town of Kesrabad, entering it about eleven o'clock, two hours and a half from the eastern foot of the hills we had crossed, and about five and a half from our leaving Shahraban; so that its distance may be from eighteen to twenty miles east-north-east of that place.

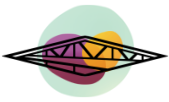
As we remained here the whole of the day, I had an opportunity of seeing more of the place during a sun-set walk. Like the stations through which we had already passed, this abounded in palm-trees. The town was larger than either of the preceding ones, and contained about a thousand dwellings, and three thousand stationary inhabitants. The houses are all small, and built of mud, with brick door-ways in front; they are more closely placed, however, than in the villages before-mentioned, and assume the form of regular streets, in one of which is a public bazar and two khans.

In the southern quarter of the town is a rising ground, on which the houses are elevated, so as to be seen farther off than those standing entirely on the plain. To the east of the town is a similar hill converted into a burial-ground, and on the north are extensive gardens enclosed.

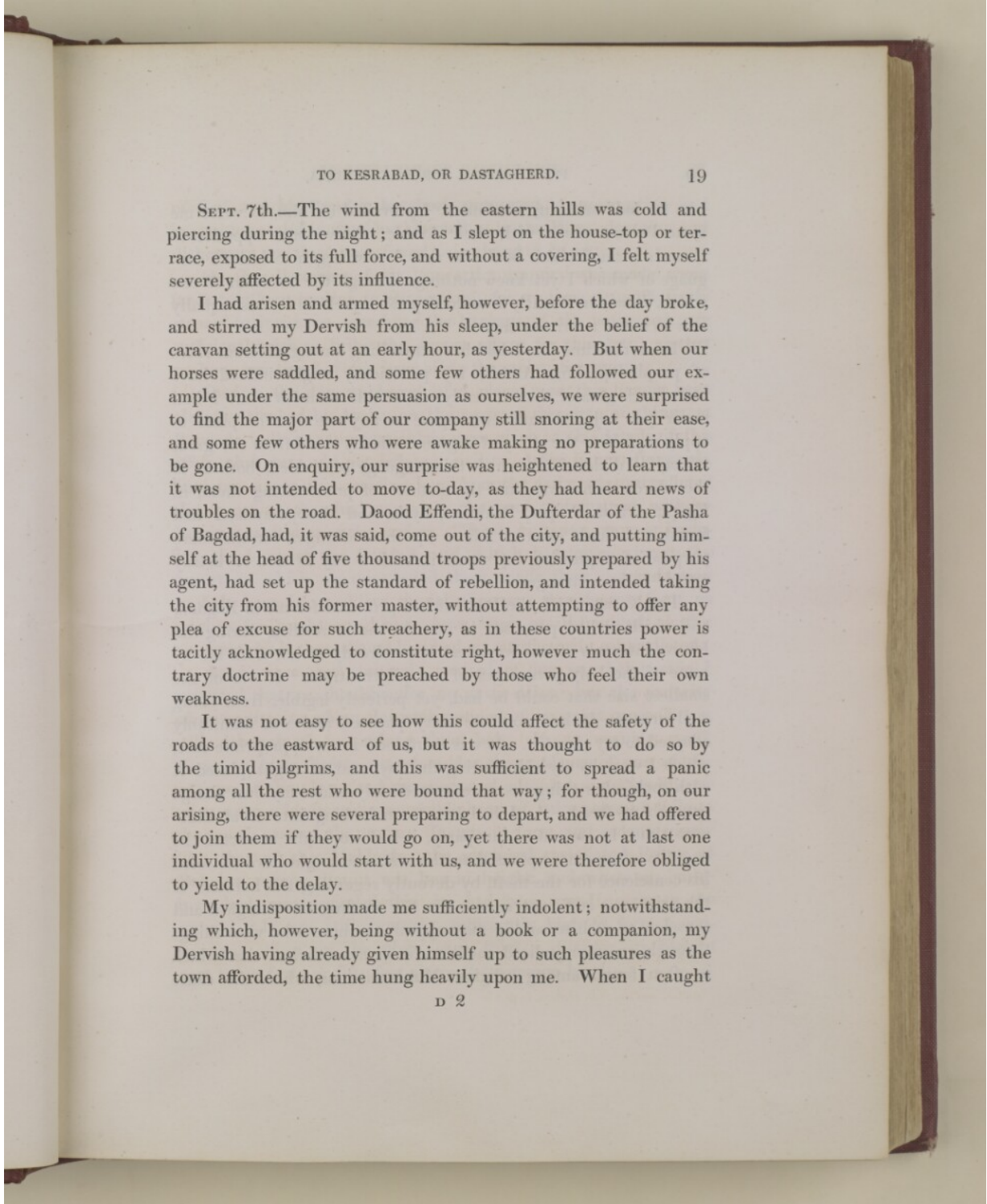
The grounds in the neighbourhood are all artificially watered by canals from the Nahr-el-Khan-e-Keen; and dates, and melons, pomegranates, and gourds are abundant.

The language of the people is altogether Turkish, and they are all Soonneers. Two mosques were spoken of, though I saw but one, and this was meanly built and without a minaret. The town is subject to Bagdad, and the support of its population is drawn from the culture of the lands, and the supply of caravans halting between Persia and Arabia on this route.

they were about to make a great journey, prepared their horses two days before by giving them no meat at all, and allowing them only a little drink; and thus it was said, they were enabled to gallop them one hundred and fifty miles an end, without drawing in their bridles."—*Plin. Nat. Hist. b. 8, p. 42.*



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العرب إلى بومباي. [١٩] (٥٨٢/٥٠)

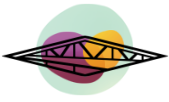


SEPT. 7th.—The wind from the eastern hills was cold and piercing during the night; and as I slept on the house-top or terrace, exposed to its full force, and without a covering, I felt myself severely affected by its influence.

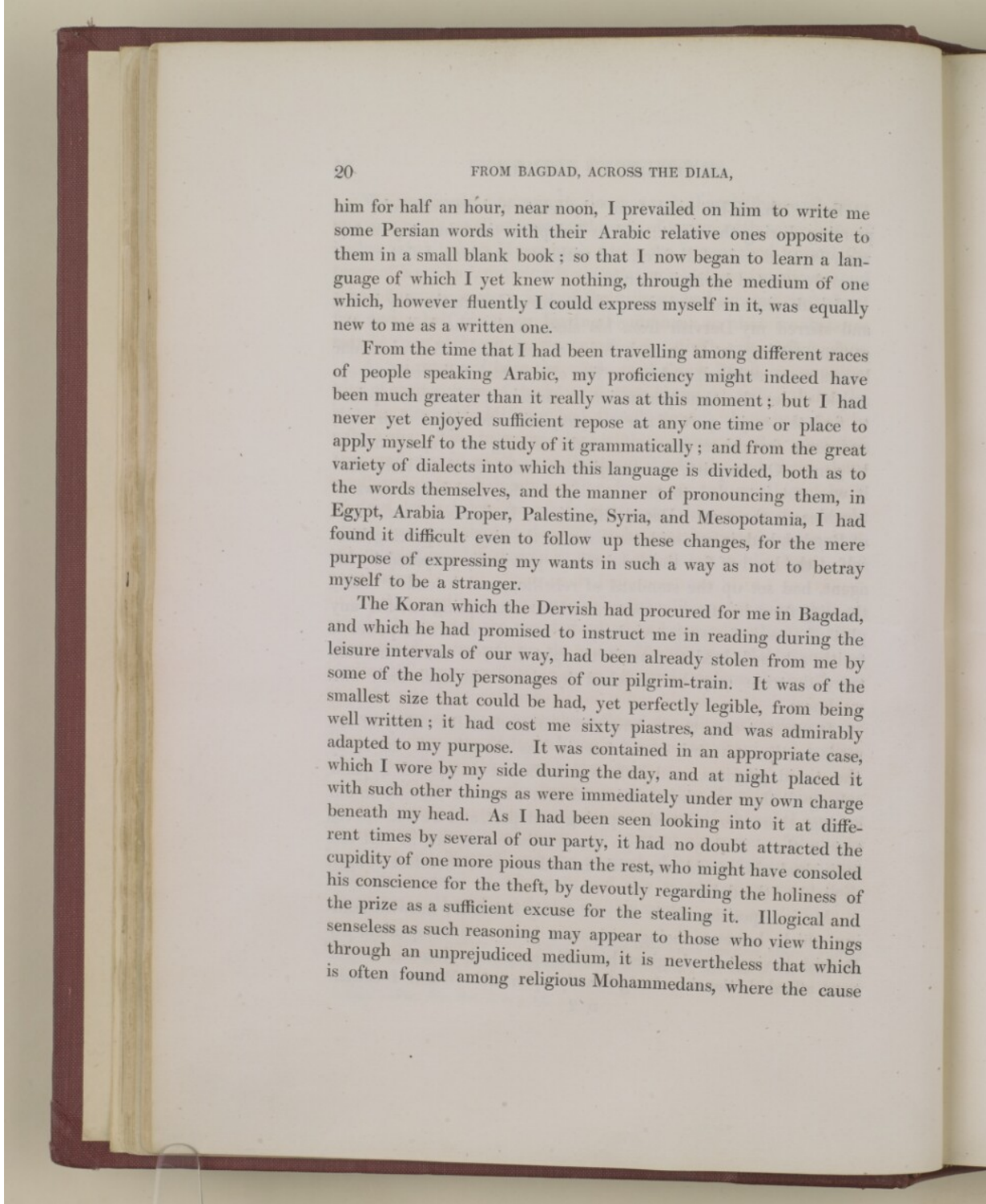
I had arisen and armed myself, however, before the day broke, and stirred my Dervish from his sleep, under the belief of the caravan setting out at an early hour, as yesterday. But when our horses were saddled, and some few others had followed our example under the same persuasion as ourselves, we were surprised to find the major part of our company still snoring at their ease, and some few others who were awake making no preparations to be gone. On enquiry, our surprise was heightened to learn that it was not intended to move to-day, as they had heard news of troubles on the road. Daood Effendi, the Dufterdar of the Pasha of Bagdad, had, it was said, come out of the city, and putting himself at the head of five thousand troops previously prepared by his agent, had set up the standard of rebellion, and intended taking the city from his former master, without attempting to offer any plea of excuse for such treachery, as in these countries power is tacitly acknowledged to constitute right, however much the contrary doctrine may be preached by those who feel their own weakness.

It was not easy to see how this could affect the safety of the roads to the eastward of us, but it was thought to do so by the timid pilgrims, and this was sufficient to spread a panic among all the rest who were bound that way; for though, on our arising, there were several preparing to depart, and we had offered to join them if they would go on, yet there was not at last one individual who would start with us, and we were therefore obliged to yield to the delay.

My indisposition made me sufficiently indolent; notwithstanding which, however, being without a book or a companion, my Dervish having already given himself up to such pleasures as the town afforded, the time hung heavily upon me. When I caught

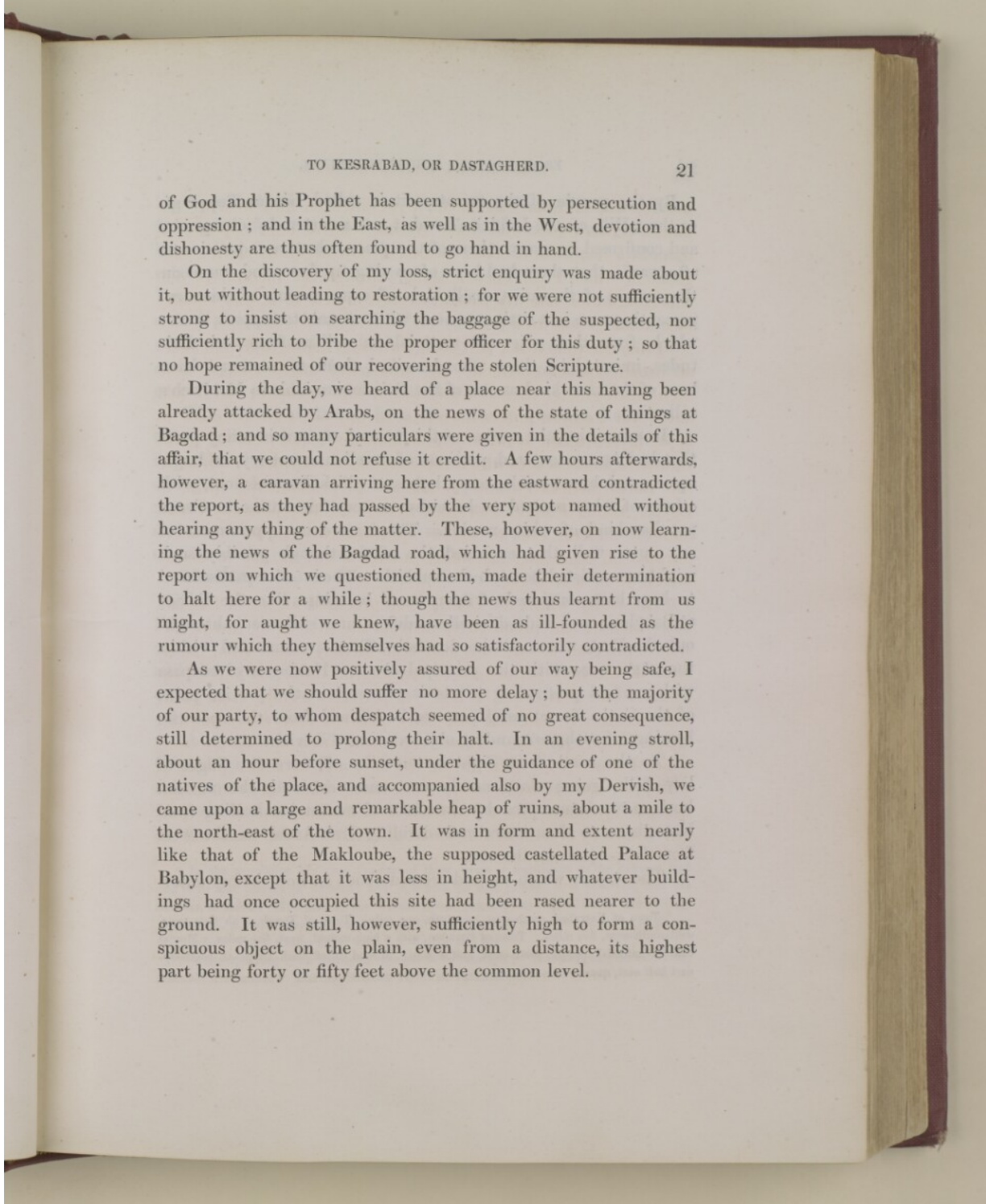


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العرب إلى بومباي. [٢٠] (٥٨٢/٥١)



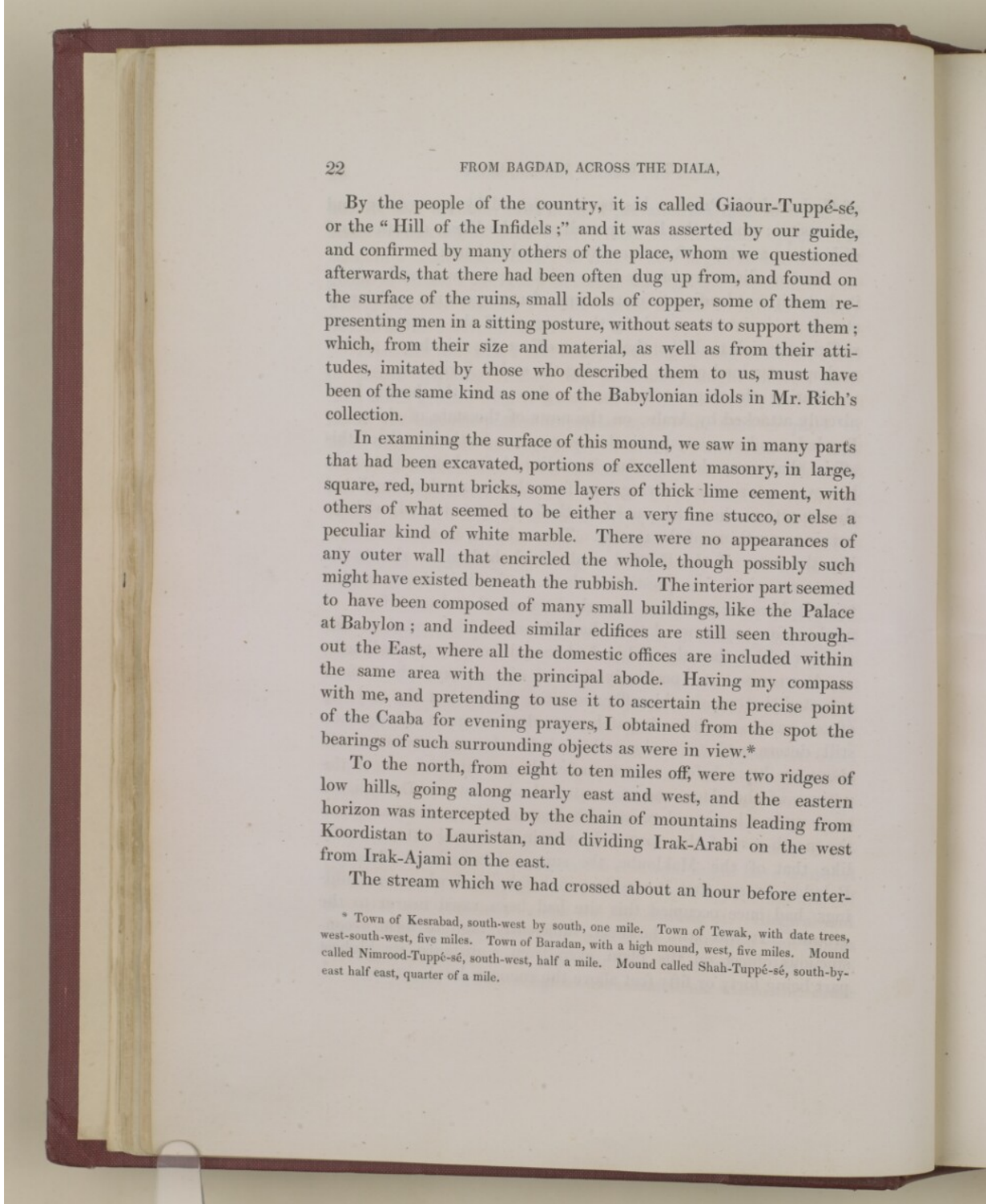


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By the people of the country, it is called Giaour-Tuppé-sé, or the "Hill of the Infidels;" and it was asserted by our guide, and confirmed by many others of the place, whom we questioned afterwards, that there had been often dug up from, and found on the surface of the ruins, small idols of copper, some of them representing men in a sitting posture, without seats to support them; which, from their size and material, as well as from their attitudes, imitated by those who described them to us, must have been of the same kind as one of the Babylonian idols in Mr. Rich's collection.

In examining the surface of this mound, we saw in many parts that had been excavated, portions of excellent masonry, in large, square, red, burnt bricks, some layers of thick lime cement, with others of what seemed to be either a very fine stucco, or else a peculiar kind of white marble. There were no appearances of any outer wall that encircled the whole, though possibly such might have existed beneath the rubbish. The interior part seemed to have been composed of many small buildings, like the Palace at Babylon; and indeed similar edifices are still seen throughout the East, where all the domestic offices are included within the same area with the principal abode. Having my compass with me, and pretending to use it to ascertain the precise point of the Caaba for evening prayers, I obtained from the spot the bearings of such surrounding objects as were in view.*

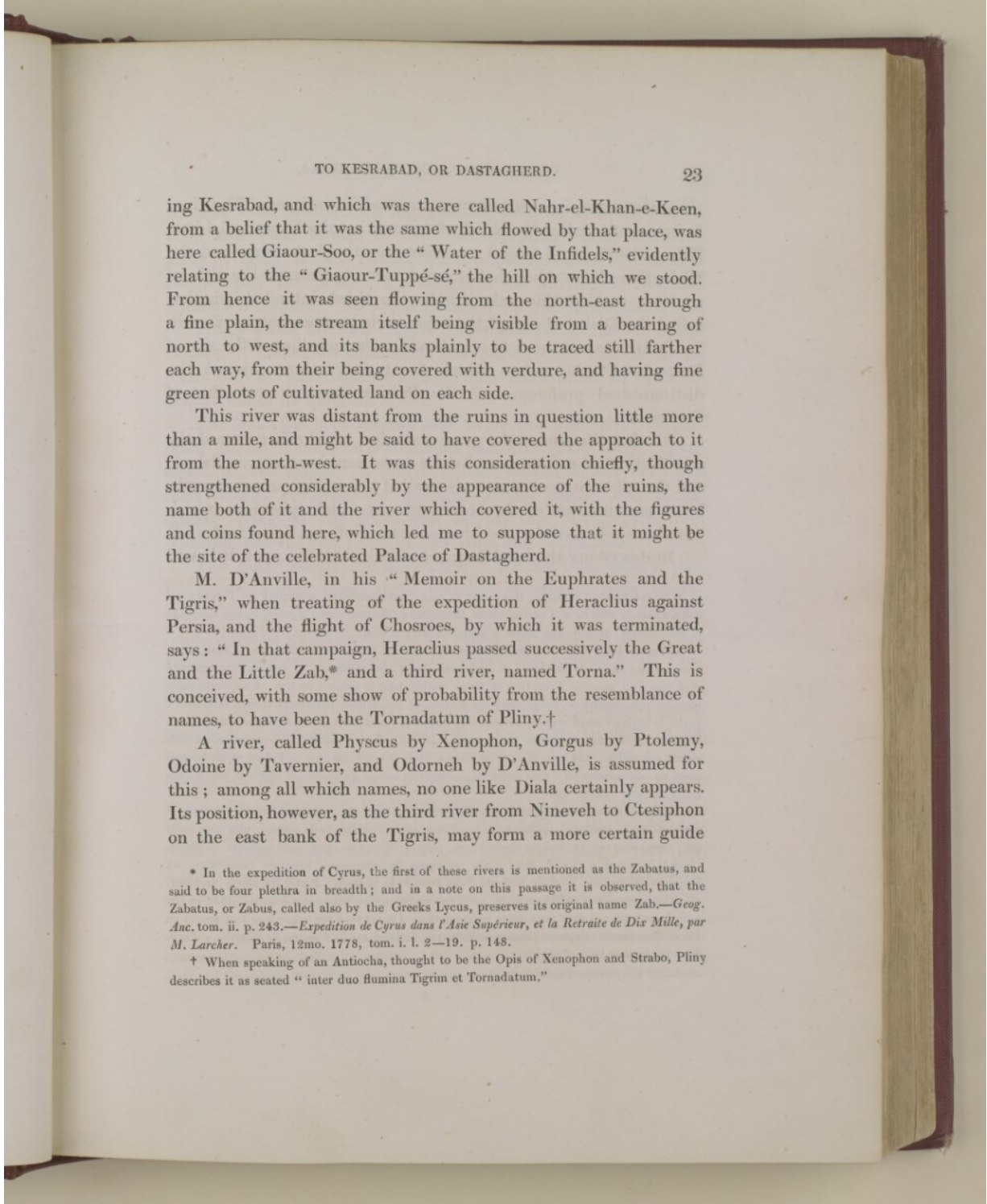
To the north, from eight to ten miles off, were two ridges of low hills, going along nearly east and west, and the eastern horizon was intercepted by the chain of mountains leading from Koordistan to Lauristan, and dividing Irak-Arabi on the west from Irak-Ajami on the east.

The stream which we had crossed about an hour before enter-

* Town of Kesrabad, south-west by south, one mile. Town of Tewak, with date trees, west-south-west, five miles. Town of Baradan, with a high mound, west, five miles. Mound called Nimrood-Tuppé-sé, south-west, half a mile. Mound called Shah-Tuppé-sé, south-by-east half east, quarter of a mile.



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العرب إلى بومباي. [٢٣] (٥٨٢/٥٤)



TO KESRABAD, OR DASTAGHERD.

23

ing Kesrabad, and which was there called Nahr-el-Khan-e-Keen, from a belief that it was the same which flowed by that place, was here called Giaour-Soo, or the "Water of the Infidels," evidently relating to the "Giaour-Tuppé-sé," the hill on which we stood. From hence it was seen flowing from the north-east through a fine plain, the stream itself being visible from a bearing of north to west, and its banks plainly to be traced still farther each way, from their being covered with verdure, and having fine green plots of cultivated land on each side.

This river was distant from the ruins in question little more than a mile, and might be said to have covered the approach to it from the north-west. It was this consideration chiefly, though strengthened considerably by the appearance of the ruins, the name both of it and the river which covered it, with the figures and coins found here, which led me to suppose that it might be the site of the celebrated Palace of Dastagherd.

M. D'Anville, in his "Memoir on the Euphrates and the Tigris," when treating of the expedition of Heraclius against Persia, and the flight of Chosroes, by which it was terminated, says: "In that campaign, Heraclius passed successively the Great and the Little Zab,* and a third river, named Torna." This is conceived, with some show of probability from the resemblance of names, to have been the Tornadatum of Pliny.†

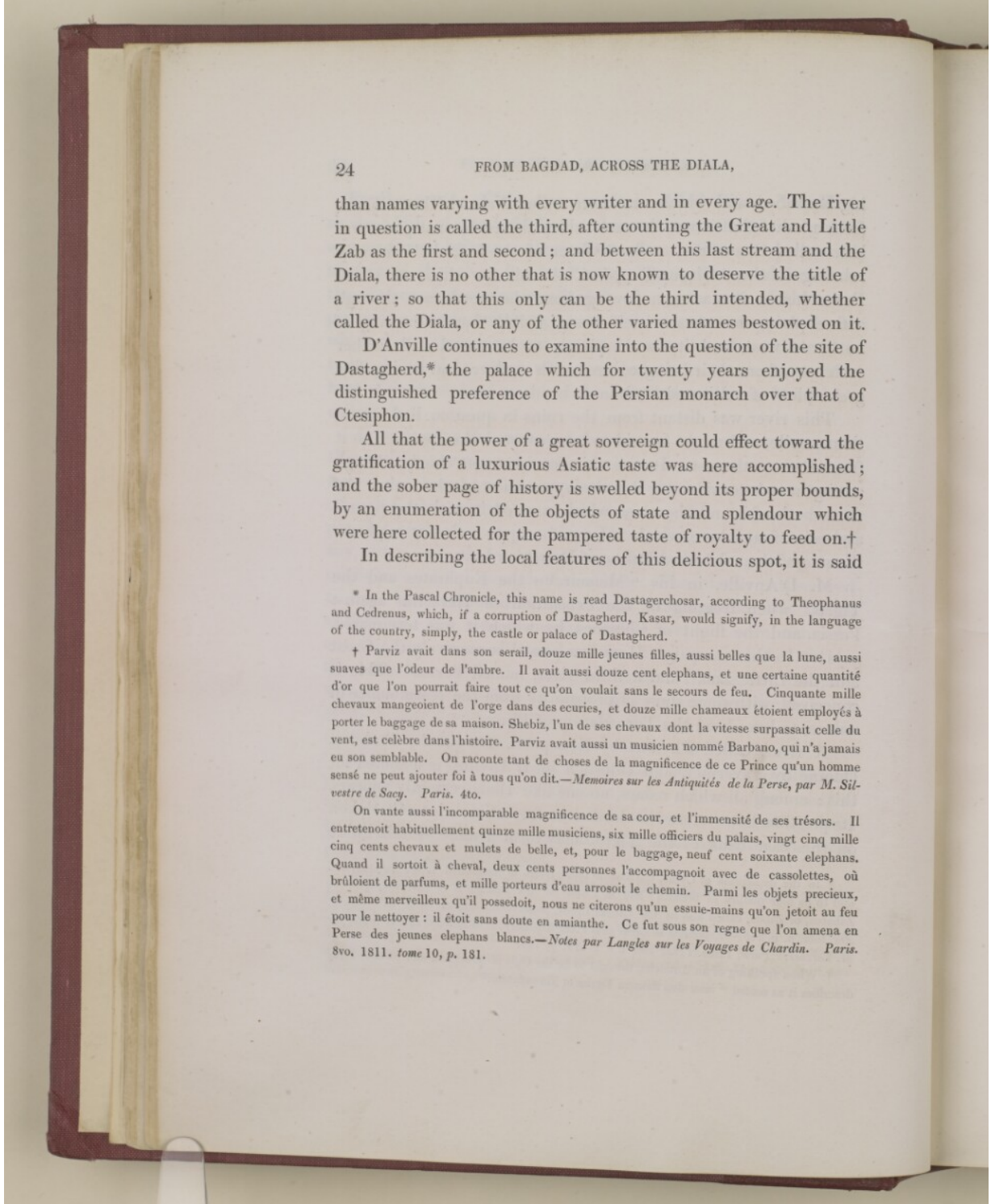
A river, called Phycus by Xenophon, Gorgus by Ptolemy, Odoine by Tavernier, and Odorneh by D'Anville, is assumed for this; among all which names, no one like Diala certainly appears. Its position, however, as the third river from Nineveh to Ctesiphon on the east bank of the Tigris, may form a more certain guide

* In the expedition of Cyrus, the first of these rivers is mentioned as the Zabatus, and said to be four plethra in breadth; and in a note on this passage it is observed, that the Zabatus, or Zabus, called also by the Greeks Lycus, preserves its original name Zab.—*Geog. Anc. tom. ii. p. 243.—Expedition de Cyrus dans l'Asie Supérieure, et la Retraite de Dix Mille, par M. Larcher. Paris, 12mo. 1778, tom. i. l. 2—19. p. 148.*

† When speaking of an Antiocha, thought to be the Opis of Xenophon and Strabo, Pliny describes it as seated "inter duo flumina Tigrim et Tornadatum."



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than names varying with every writer and in every age. The river in question is called the third, after counting the Great and Little Zab as the first and second; and between this last stream and the Diala, there is no other that is now known to deserve the title of a river; so that this only can be the third intended, whether called the Diala, or any of the other varied names bestowed on it.

D'Anville continues to examine into the question of the site of Dastagherd,* the palace which for twenty years enjoyed the distinguished preference of the Persian monarch over that of Ctesiphon.

All that the power of a great sovereign could effect toward the gratification of a luxurious Asiatic taste was here accomplished; and the sober page of history is swelled beyond its proper bounds, by an enumeration of the objects of state and splendour which were here collected for the pampered taste of royalty to feed on.†

In describing the local features of this delicious spot, it is said

* In the Pascal Chronicle, this name is read Dastagerchosar, according to Theophanus and Cedrenus, which, if a corruption of Dastagherd, Kasar, would signify, in the language of the country, simply, the castle or palace of Dastagherd.

† Parviz avait dans son serail, douze mille jeunes filles, aussi belles que la lune, aussi suaves que l'odeur de l'ambre. Il avait aussi douze cent elephans, et une certaine quantité d'or que l'on pourrait faire tout ce qu'on voulait sans le secours de feu. Cinquante mille chevaux mangeoient de l'orge dans des ecuries, et douze mille chameaux étoient employés à porter le bagage de sa maison. Shebiz, l'un de ses chevaux dont la vitesse surpassait celle du vent, est célèbre dans l'histoire. Parviz avait aussi un musicien nommé Barbano, qui n'a jamais eu son semblable. On raconte tant de choses de la magnificence de ce Prince qu'un homme sensé ne peut ajouter foi à tous qu'on dit.—Memoires sur les Antiquités de la Perse, par M. Silvestre de Sacy. Paris. 4to.

On vante aussi l'incomparable magnificence de sa cour, et l'immensité de ses trésors. Il entretenoit habituellement quinze mille musiciens, six mille officiers du palais, vingt cinq mille cinq cents chevaux et mulets de belle, et, pour le bagage, neuf cent soixante elephans. Quand il sortoit à cheval, deux cents personnes l'accompagnoit avec de cassolettes, où brûloient de parfums, et mille porteurs d'eau arrosoit le chemin. Parmi les objets précieux, et même merveilleux qu'il possedoit, nous ne citerons qu'un essuie-mains qu'on jetoit au feu pour le nettoyer: il étoit sans doute en amianthe. Ce fut sous son regne que l'on amena en Perse des jeunes elephans blancs.—Notes par Langles sur les Voyages de Chardin. Paris. 8vo. 1811. tome 10, p. 181.



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to have been seated in a fine plain or valley, and to have had a deep and clear stream to cover its approach, which when the army of Heraclius had passed, the precipitate retreat of Chosroes threw open the palace of Dastagherd to the Greek Emperor without resistance. To avenge himself for the devastations and calamities which his own empire had suffered from the inroads of Chosroes, Heraclius destroyed this palace, and caused to be consumed by the flames whatever had constituted to form its ornaments or its delights.

The Diala has been already said to be the third river enumerated among those which Heraclius passed from the Tigris, in his march to Dastagherd. A fourth is then spoken of, as a deep and clear stream, covering the approach to this palace, and consequently lying to the north-west in the line of approach from Nineveh, and the two rivers of the Great and Little Zab.

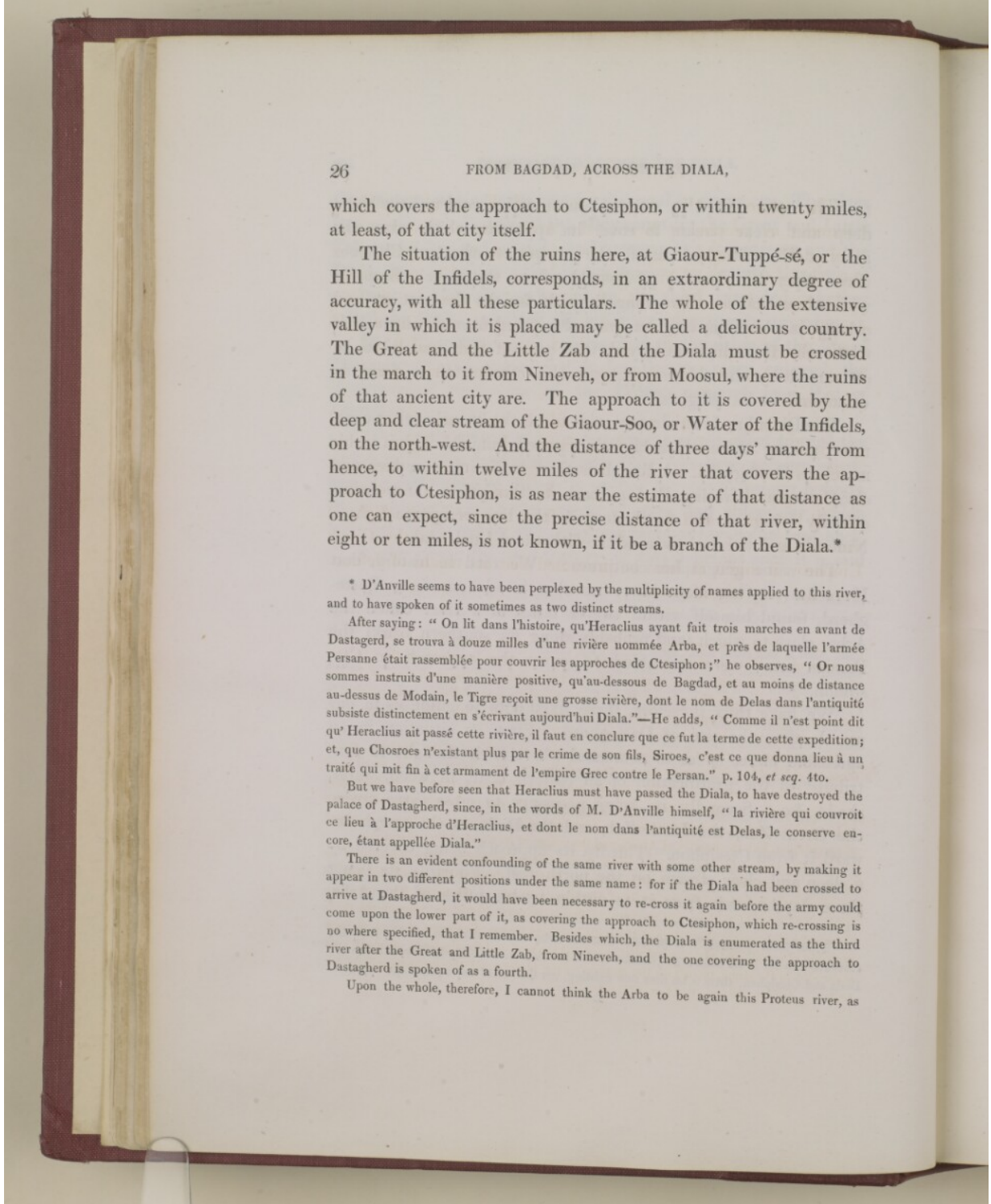
The same geographer continues: "We read in history, that Heraclius, having made three marches in advance from Dastagherd, found himself within twelve miles of a river called the Arba, close to which (and probably along its southern bank) the Persian army were assembled to cover the approach to Ctesiphon."*

We have thus, therefore, these fixed data to guide us in our search after the site of Dastagherd. First, its situation in an agreeable place, so as to command whatever is thought to contribute to the gratification of an eastern taste, in wood, water, shade, &c. Secondly, its being necessary to cross three rivers, the Great Zab, the Little Zab, and the Diala, in the march toward it from Ctesiphon. Thirdly, its approach being covered by a deep and clear stream on the north-west. Fourthly, its being three days' march from it to within twelve miles of the Arba,

* From local position, it is probable that this Arba was some stream flowing from the eastward into the Diala before the junction of this last river with the Tigris: for, between the Diala and Ctesiphon, there is no river now existing, nor the bed of any ancient one apparent.



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which covers the approach to Ctesiphon, or within twenty miles, at least, of that city itself.

The situation of the ruins here, at Giaour-Tuppé-sé, or the Hill of the Infidels, corresponds, in an extraordinary degree of accuracy, with all these particulars. The whole of the extensive valley in which it is placed may be called a delicious country. The Great and the Little Zab and the Diala must be crossed in the march to it from Nineveh, or from Moosul, where the ruins of that ancient city are. The approach to it is covered by the deep and clear stream of the Giaour-Soo, or Water of the Infidels, on the north-west. And the distance of three days' march from hence, to within twelve miles of the river that covers the approach to Ctesiphon, is as near the estimate of that distance as one can expect, since the precise distance of that river, within eight or ten miles, is not known, if it be a branch of the Diala.*

* D'Anville seems to have been perplexed by the multiplicity of names applied to this river, and to have spoken of it sometimes as two distinct streams.

After saying: "On lit dans l'histoire, qu'Heraclius ayant fait trois marches en avant de Dastagerd, se trouva à douze milles d'une rivière nommée Arba, et près de laquelle l'armée Persanne était rassemblée pour couvrir les approches de Ctesiphon;" he observes, "Or nous sommes instruits d'une manière positive, qu'au-dessous de Bagdad, et au moins de distance au-dessus de Modain, le Tigre reçoit une grosse rivière, dont le nom de Delas dans l'antiquité subsiste distinctement en s'écrivant aujourd'hui Diala."—He adds, "Comme il n'est point dit qu'Heraclius ait passé cette rivière, il faut en conclure que ce fut la terre de cette expedition; et, que Chosroes n'existant plus par le crime de son fils, Siroes, c'est ce que donna lieu à un traité qui mit fin à cet armement de l'empire Grec contre le Persan." p. 104, et seq. 4to.

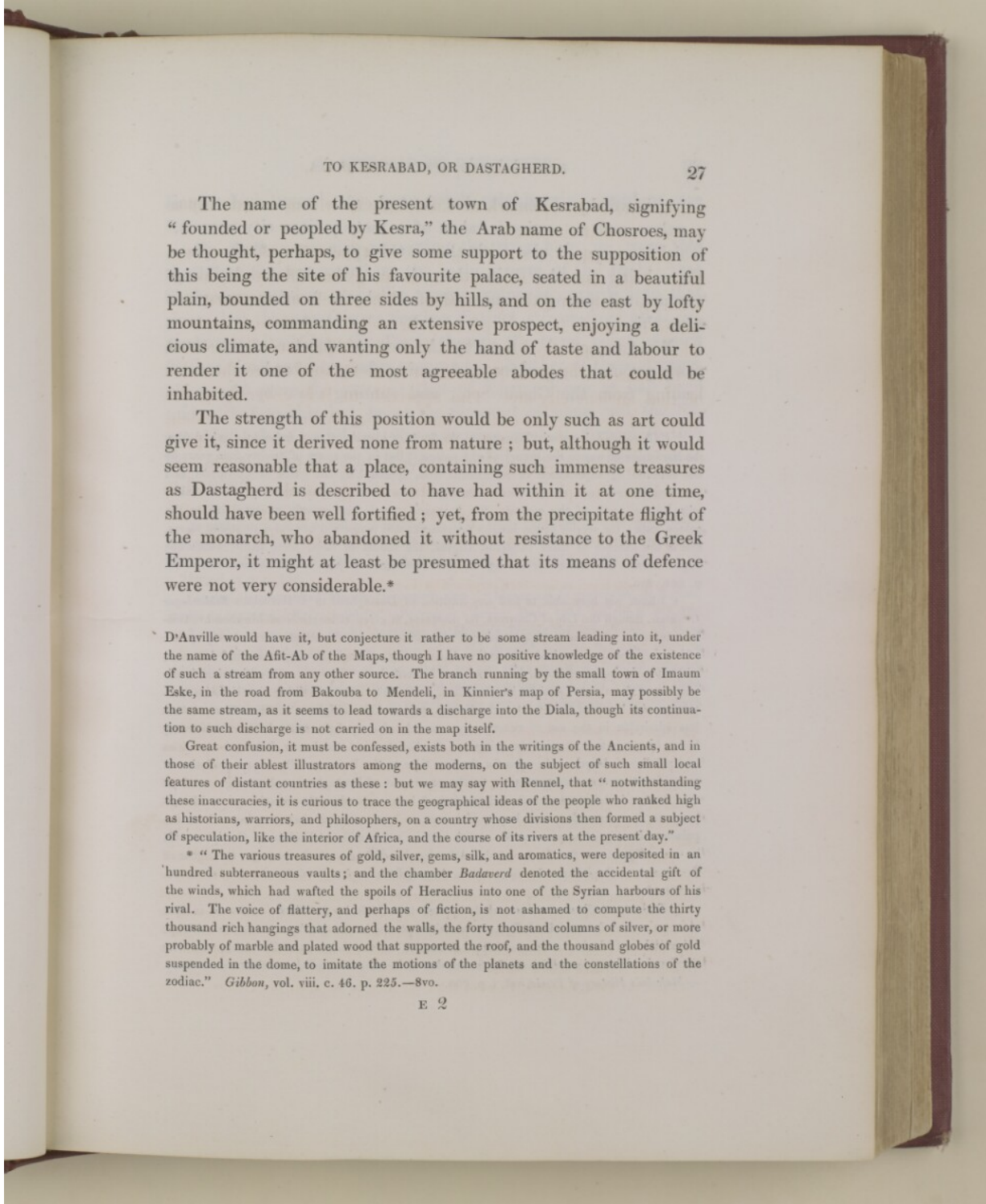
But we have before seen that Heraclius must have passed the Diala, to have destroyed the palace of Dastagherd, since, in the words of M. D'Anville himself, "la rivière qui couvroit ce lieu à l'approche d'Heraclius, et dont le nom dans l'antiquité est Delas, le conserve encore, étant appelée Diala."

There is an evident confounding of the same river with some other stream, by making it appear in two different positions under the same name: for if the Diala had been crossed to arrive at Dastagherd, it would have been necessary to re-cross it again before the army could come upon the lower part of it, as covering the approach to Ctesiphon, which re-crossing is no where specified, that I remember. Besides which, the Diala is enumerated as the third river after the Great and Little Zab, from Nineveh, and the one covering the approach to Dastagherd is spoken of as a fourth.

Upon the whole, therefore, I cannot think the Arba to be again this Proteus river, as



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العرب إلى بومباي. [٢٧] (٥٨٢/٥٨)



TO KESRABAD, OR DASTAGHERD.

27

The name of the present town of Kesrabad, signifying "founded or peopled by Kesra," the Arab name of Chosroes, may be thought, perhaps, to give some support to the supposition of this being the site of his favourite palace, seated in a beautiful plain, bounded on three sides by hills, and on the east by lofty mountains, commanding an extensive prospect, enjoying a delicious climate, and wanting only the hand of taste and labour to render it one of the most agreeable abodes that could be inhabited.

The strength of this position would be only such as art could give it, since it derived none from nature ; but, although it would seem reasonable that a place, containing such immense treasures as Dastagherd is described to have had within it at one time, should have been well fortified ; yet, from the precipitate flight of the monarch, who abandoned it without resistance to the Greek Emperor, it might at least be presumed that its means of defence were not very considerable.*

D'Anville would have it, but conjecture it rather to be some stream leading into it, under the name of the Afit-Ab of the Maps, though I have no positive knowledge of the existence of such a stream from any other source. The branch running by the small town of Imaum Eske, in the road from Bakouba to Mendeli, in Kinnier's map of Persia, may possibly be the same stream, as it seems to lead towards a discharge into the Diale, though its continuation to such discharge is not carried on in the map itself.

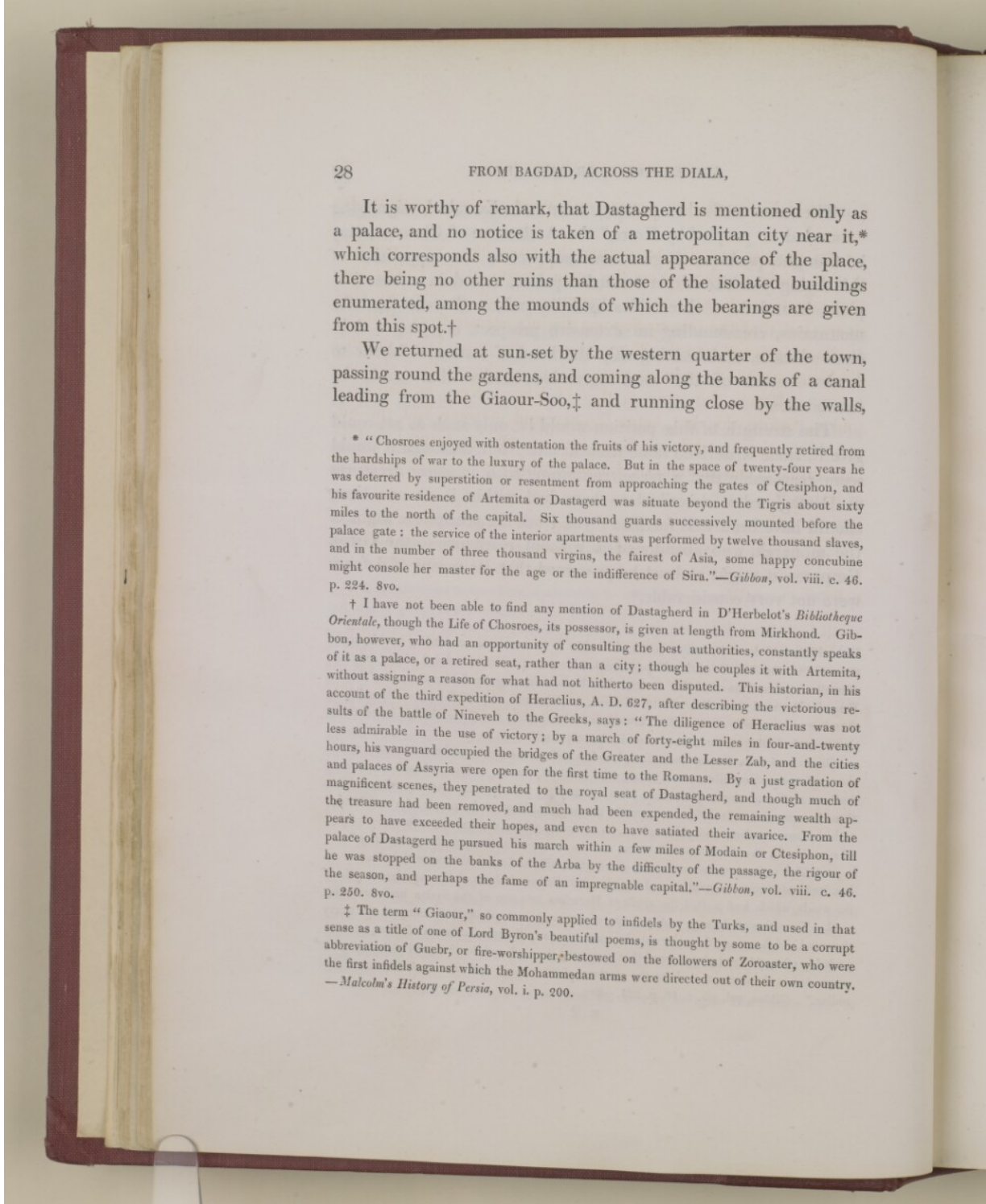
Great confusion, it must be confessed, exists both in the writings of the Ancients, and in those of their ablest illustrators among the moderns, on the subject of such small local features of distant countries as these : but we may say with Rennel, that " notwithstanding these inaccuracies, it is curious to trace the geographical ideas of the people who ranked high as historians, warriors, and philosophers, on a country whose divisions then formed a subject of speculation, like the interior of Africa, and the course of its rivers at the present day."

* " The various treasures of gold, silver, gems, silk, and aromatics, were deposited in an hundred subterraneous vaults ; and the chamber *Badaverd* denoted the accidental gift of the winds, which had wafted the spoils of Heraclius into one of the Syrian harbours of his rival. The voice of flattery, and perhaps of fiction, is not ashamed to compute the thirty thousand rich hangings that adorned the walls, the forty thousand columns of silver, or more probably of marble and plated wood that supported the roof, and the thousand globes of gold suspended in the dome, to imitate the motions of the planets and the constellations of the zodiac." *Gibbon*, vol. viii. c. 46. p. 225.—8vo.

E 2



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It is worthy of remark, that Dastagerd is mentioned only as a palace, and no notice is taken of a metropolitan city near it,* which corresponds also with the actual appearance of the place, there being no other ruins than those of the isolated buildings enumerated, among the mounds of which the bearings are given from this spot.†

We returned at sun-set by the western quarter of the town, passing round the gardens, and coming along the banks of a canal leading from the Giaour-Soo,‡ and running close by the walls,

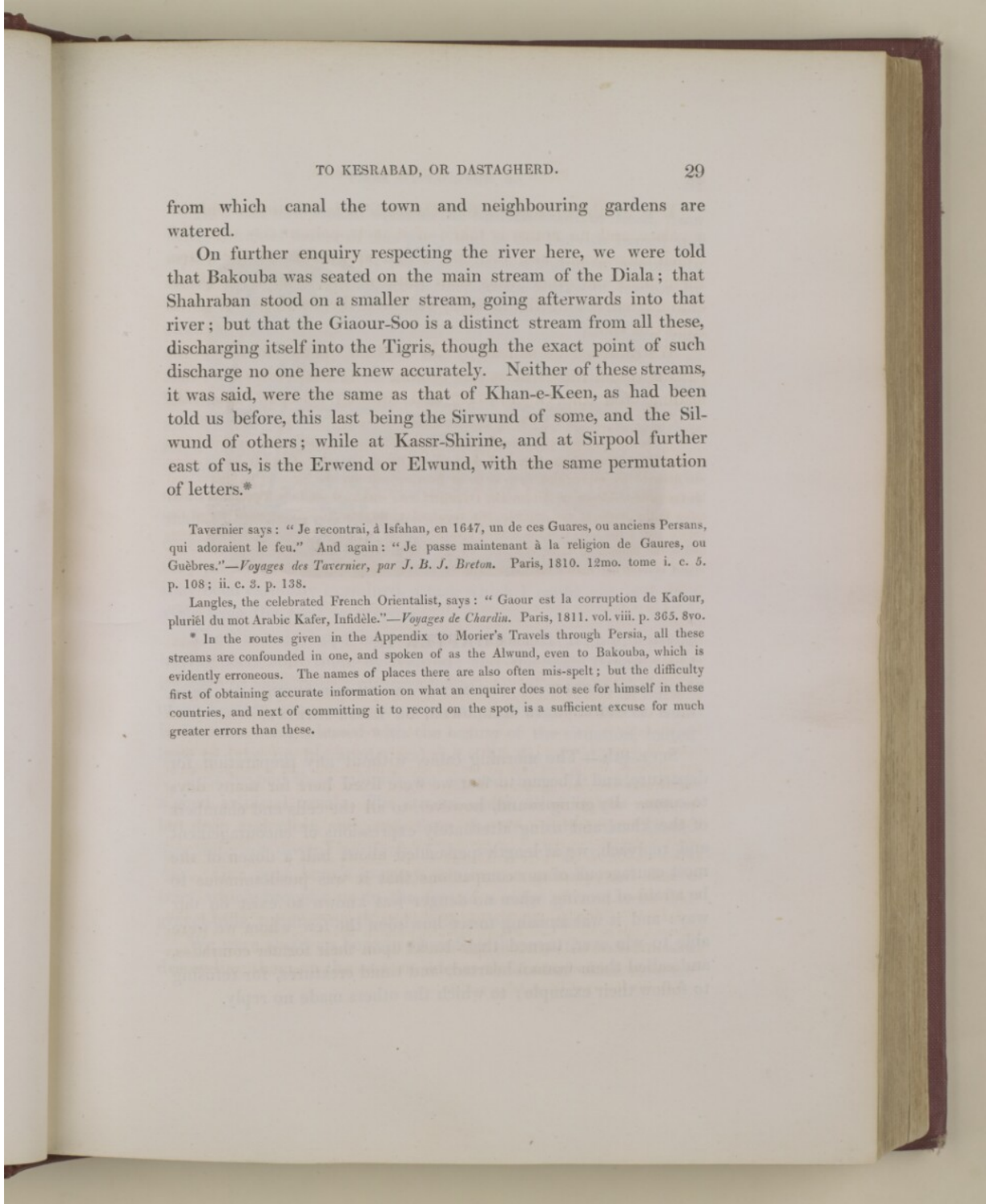
* "Chosroes enjoyed with ostentation the fruits of his victory, and frequently retired from the hardships of war to the luxury of the palace. But in the space of twenty-four years he was deterred by superstition or resentment from approaching the gates of Ctesiphon, and his favourite residence of Artemita or Dastagerd was situate beyond the Tigris about sixty miles to the north of the capital. Six thousand guards successively mounted before the palace gate: the service of the interior apartments was performed by twelve thousand slaves, and in the number of three thousand virgins, the fairest of Asia, some happy concubine might console her master for the age or the indifference of Sira."—Gibbon, vol. viii. c. 46. p. 224. 8vo.

† I have not been able to find any mention of Dastagerd in D'Herbelot's *Bibliothèque Orientale*, though the Life of Chosroes, its possessor, is given at length from Mirkhond. Gibbon, however, who had an opportunity of consulting the best authorities, constantly speaks of it as a palace, or a retired seat, rather than a city; though he couples it with Artemita, without assigning a reason for what had not hitherto been disputed. This historian, in his account of the third expedition of Heraclius, A. D. 627, after describing the victorious results of the battle of Nineveh to the Greeks, says: "The diligence of Heraclius was not less admirable in the use of victory; by a march of forty-eight miles in four-and-twenty hours, his vanguard occupied the bridges of the Greater and the Lesser Zab, and the cities and palaces of Assyria were open for the first time to the Romans. By a just gradation of magnificent scenes, they penetrated to the royal seat of Dastagerd, and though much of the treasure had been removed, and much had been expended, the remaining wealth appears to have exceeded their hopes, and even to have satiated their avarice. From the palace of Dastagerd he pursued his march within a few miles of Modain or Ctesiphon, till he was stopped on the banks of the Arba by the difficulty of the passage, the rigour of the season, and perhaps the fame of an impregnable capital."—Gibbon, vol. viii. c. 46. p. 250. 8vo.

‡ The term "Giaour," so commonly applied to infidels by the Turks, and used in that sense as a title of one of Lord Byron's beautiful poems, is thought by some to be a corrupt abbreviation of Guebr, or fire-worshipper, bestowed on the followers of Zoroaster, who were the first infidels against which the Mohammedan arms were directed out of their own country.—Malcolm's *History of Persia*, vol. i. p. 200.

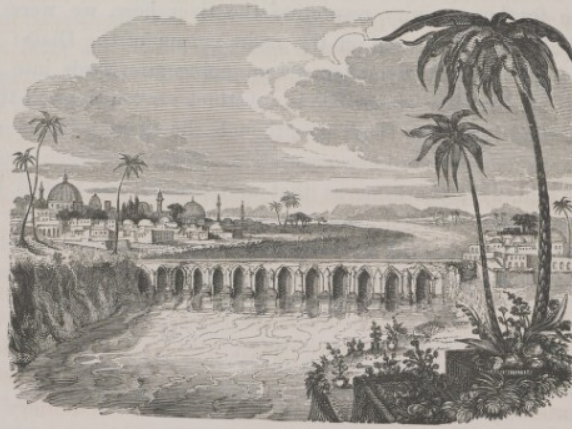


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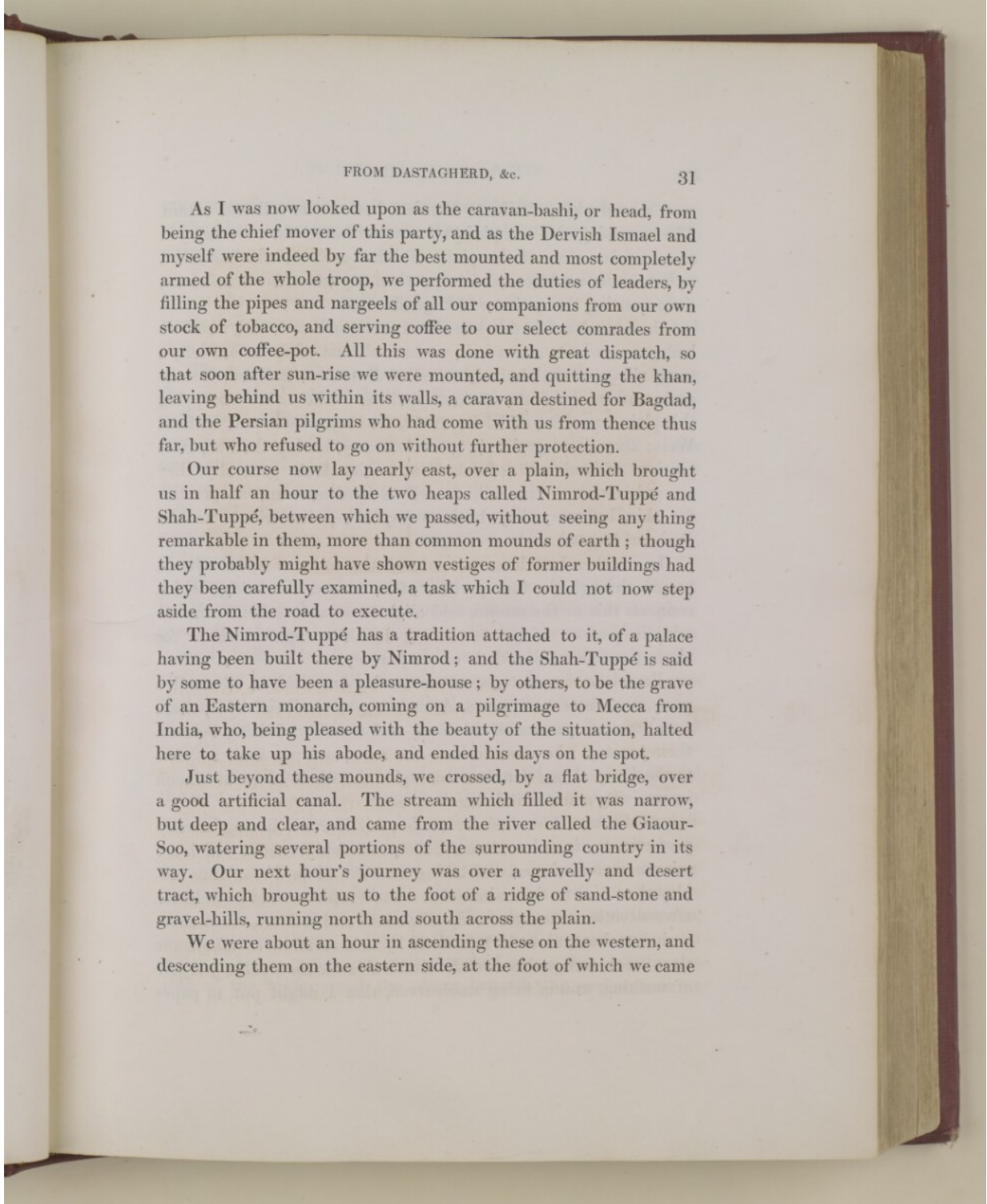
CHAPTER II.

FROM DASTAGHERD TO ARTEMITA, OR KHAN-E-KEEN, AND FROM
THENCE TO HELLOWLA, OR KASSR-SHIRINE.

SEPT. 8th.—The morning came, without any preparation for departure, and I began to fear we were fixed here for many days to come. By going round, however, to all the cells and chambers of the khan, and using alternately expressions of encouragement and reproach, we at length persuaded about half a dozen of the most courageous of our companions that it was pusillanimous to be afraid of moving, when no danger was known to exist on our way: and it was amusing to see how soon the few whom we were able to win over, turned their backs upon their former comrades, and called them woman-hearted, and timid creatures, for refusing to follow their example; to which the others made no reply.

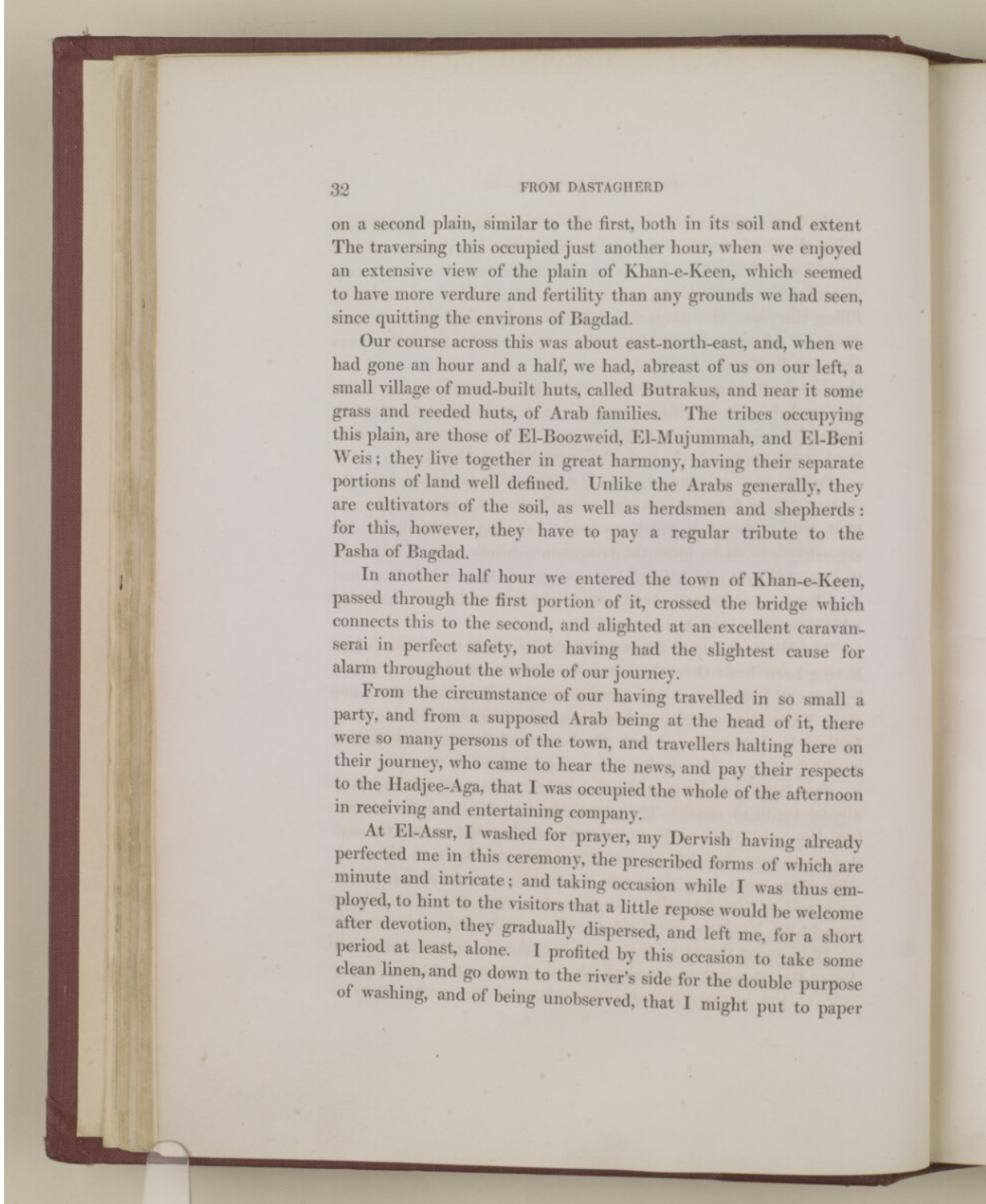


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my notes of our route, as it was impossible, from the crowded state of the khan, to attempt to write there, without betraying myself as a stranger.

I enjoyed my evening bath with all the privacy I could desire ; but as the sun was nearly set, I caught only a few minutes afterwards to execute the other portion of the task for which I had thus stolen away.

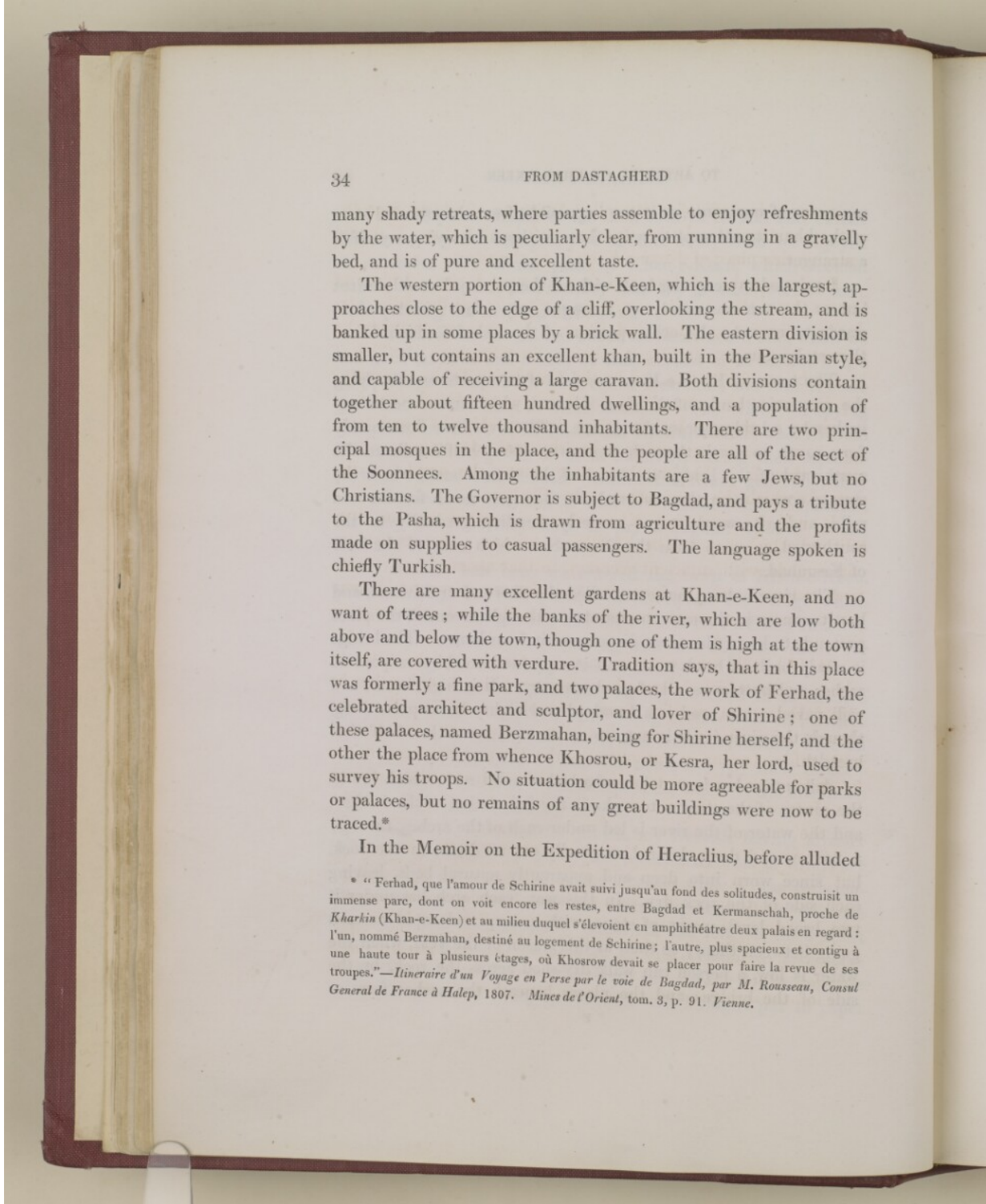
The town of Khan-e-Keen consists of two portions, occupying the respective banks of the river Silwund, which are connected together by a bridge across the stream. The river here flows nearly from south to north through the town ; about half a mile to the southward of the bridge the bend of the river is seen, where the stream comes from the eastward ; it then goes north for about a mile, and afterwards turns westerly, bending gradually to the southward, so as to form the Giaour-Soo, which runs to the west of Kesrabad.

The river is here, however, called the Sirwund or Silwund, and has its source in the eastern mountains, though no one at the place pretends to know the exact distance of it from hence. The bridge is newly built of brick-work, and is supported on thirteen pointed arches and buttresses, all of good masonry. It is high, broad, and well paved across, and is a hundred and eighty horse-paces long, though the river itself is not, on an average, more than half that breadth.

Advantage has been taken of a bed of solid rock, which lies in the centre of the stream, to make it the foundation of the bridge ; and the water of the river is led under each of the arches, through a narrow and deep channel, originally cut no doubt in the rock, but since worn into deep and apparently natural beds, leaving each side of the rock dry. In this way, each arch has under it two broad level spaces of stone, with a deep and rapid current going between them ; so that, at this season of the year, when the water is low, a person can walk dry-shod across the rock, by the side of the bridge ; and the places beneath the arches form so



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to, mention is made of a city called Artemita, of which, from the correspondence of relative distance and local feature, I should conceive this place of Khan-e-Keen to be the site.

Strabo speaks of Artemita as a celebrated city. Isidore of Charax says, that it was seated on a river called the Silla. Its distance from Ctesiphon and Seleucia is given respectively by Isidore of Charax, at fifteen schœnes, in "Stathmis Parthicus;" by Strabo at 500 stadia; and by the Theodosian Tables at seventy-one Roman miles. According to Isidore it was a Greek city, and its name is thought to have been derived from the Greek term *ἀρτεμής*, or *αρτεμιᾶ*, signifying a healthy and advantageous situation; though it had another name among the people of the country, which the same author writes Chalasar.

It will be seen that Khan-e-Keen is seated on the river Silwund, which may well be the Silla of antiquity; that its distance corresponds, with sufficient accuracy, to that assigned to Artemita from Seleucia and Ctesiphon.* And that no place could more justly deserve a name implying a healthy and advantageous situation.†

M. D'Anville says, "Artemita was a Greek city, on a stream whose name, which is sometimes written Silla, should rather be called Delas, the modern form whereof is Diala."‡ We have already seen that this river has been as frequently confounded with other streams in antiquity, as the Elwund has been in the latest Itineraries of our own times, and in each case the confusion has given rise to other errors.

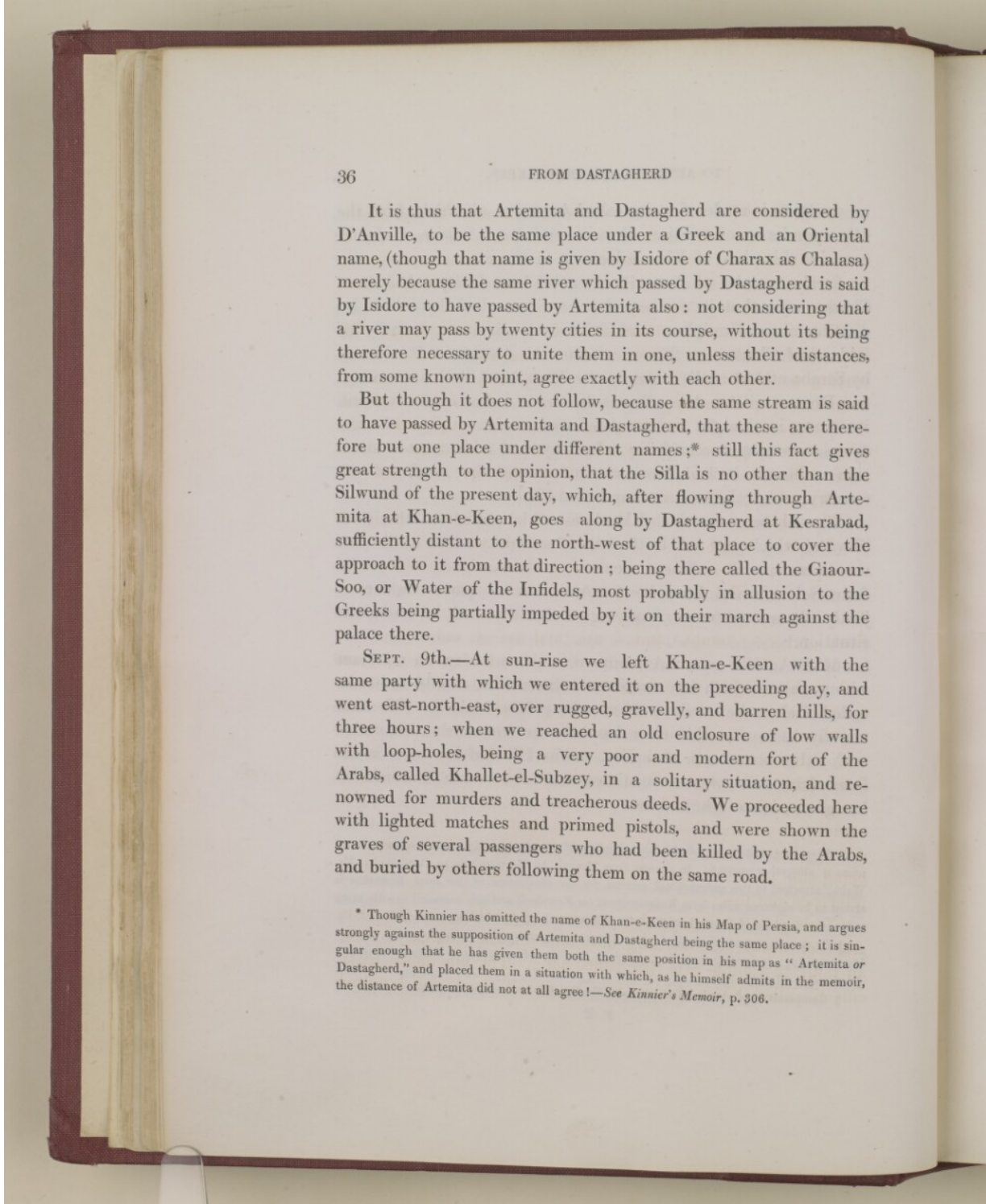
* There is no measuring off the exact distance of this place on Kinnier's Map, as in it its name is altogether omitted. In a route from Sennah by Kermanshah to Bagdad, by Mr. Webb, attached to the geographical memoir for the illustration of this map, Khanakee is stated to be eighteen miles from Kuzelroobaut (or Kesrabad) and this measures exactly sixty miles, the distance of Dastagherd from Ctesiphon, making the whole seventy-eight.

† Its present name is formed of *خان* a Caravanseria, and *كئين* collecting together, adjusting, repairing, composing, mending, forming, framing, adapting, &c.—Richardson's Arabic Dictionary, vol. 1, p. 745.

‡ Compendium of Ancient Geography. English Edit. 8vo. vol. 2, p. 469.



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It is thus that Artemita and Dastagherd are considered by D'Anville, to be the same place under a Greek and an Oriental name, (though that name is given by Isidore of Charax as Chalasa) merely because the same river which passed by Dastagherd is said by Isidore to have passed by Artemita also: not considering that a river may pass by twenty cities in its course, without its being therefore necessary to unite them in one, unless their distances, from some known point, agree exactly with each other.

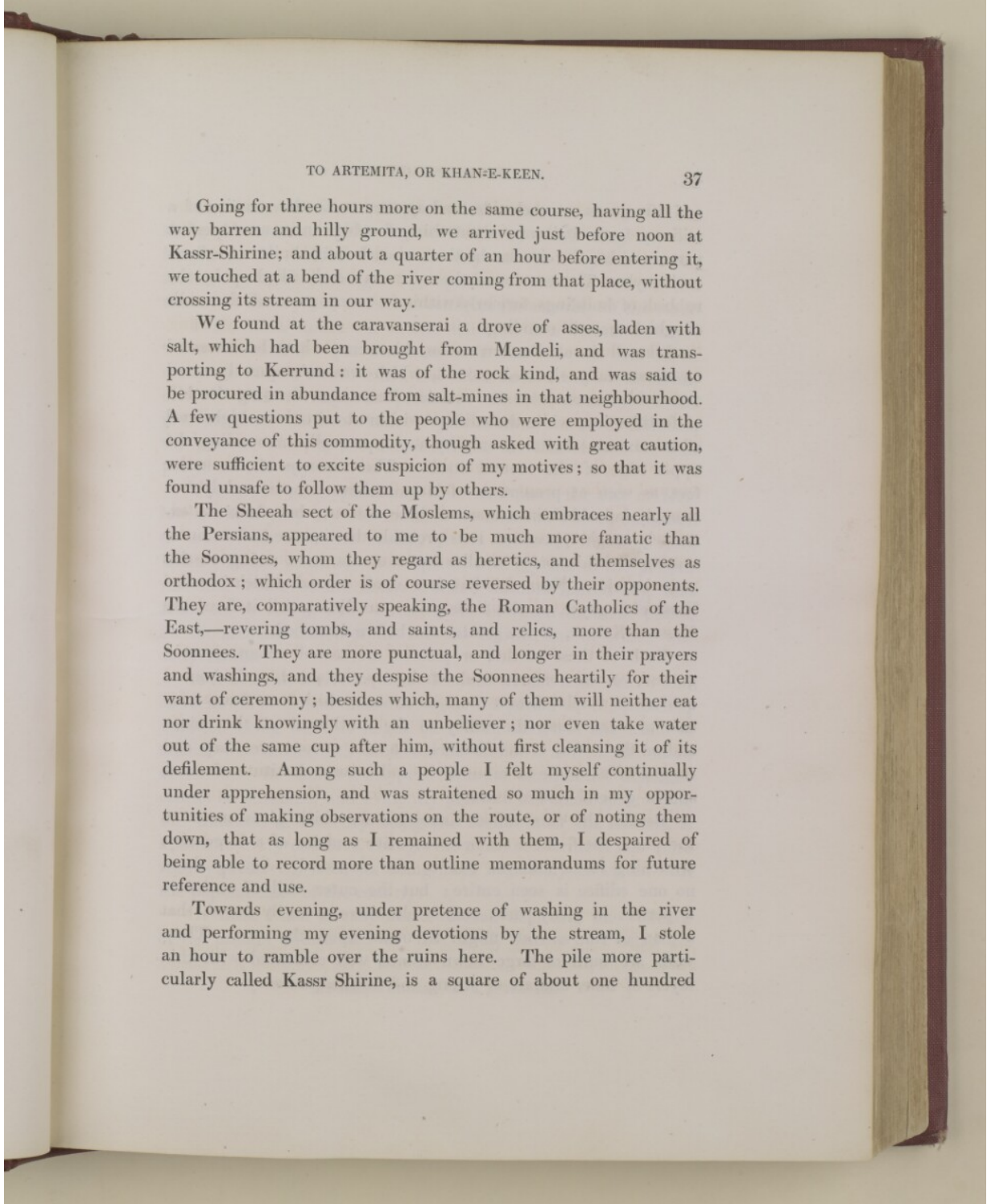
But though it does not follow, because the same stream is said to have passed by Artemita and Dastagherd, that these are therefore but one place under different names;* still this fact gives great strength to the opinion, that the Silla is no other than the Silwund of the present day, which, after flowing through Artemita at Khan-e-Keen, goes along by Dastagherd at Kesrabad, sufficiently distant to the north-west of that place to cover the approach to it from that direction; being there called the Giaour-Soo, or Water of the Infidels, most probably in allusion to the Greeks being partially impeded by it on their march against the palace there.

SEPT. 9th.—At sun-rise we left Khan-e-Keen with the same party with which we entered it on the preceding day, and went east-north-east, over rugged, gravelly, and barren hills, for three hours; when we reached an old enclosure of low walls with loop-holes, being a very poor and modern fort of the Arabs, called Khamlet-el-Subzey, in a solitary situation, and renowned for murders and treacherous deeds. We proceeded here with lighted matches and primed pistols, and were shown the graves of several passengers who had been killed by the Arabs, and buried by others following them on the same road.

* Though Kinnier has omitted the name of Khan-e-Keen in his Map of Persia, and argues strongly against the supposition of Artemita and Dastagherd being the same place; it is singular enough that he has given them both the same position in his map as "Artemita or Dastagherd," and placed them in a situation with which, as he himself admits in the memoir, the distance of Artemita did not at all agree!—See Kinnier's Memoir, p. 306.

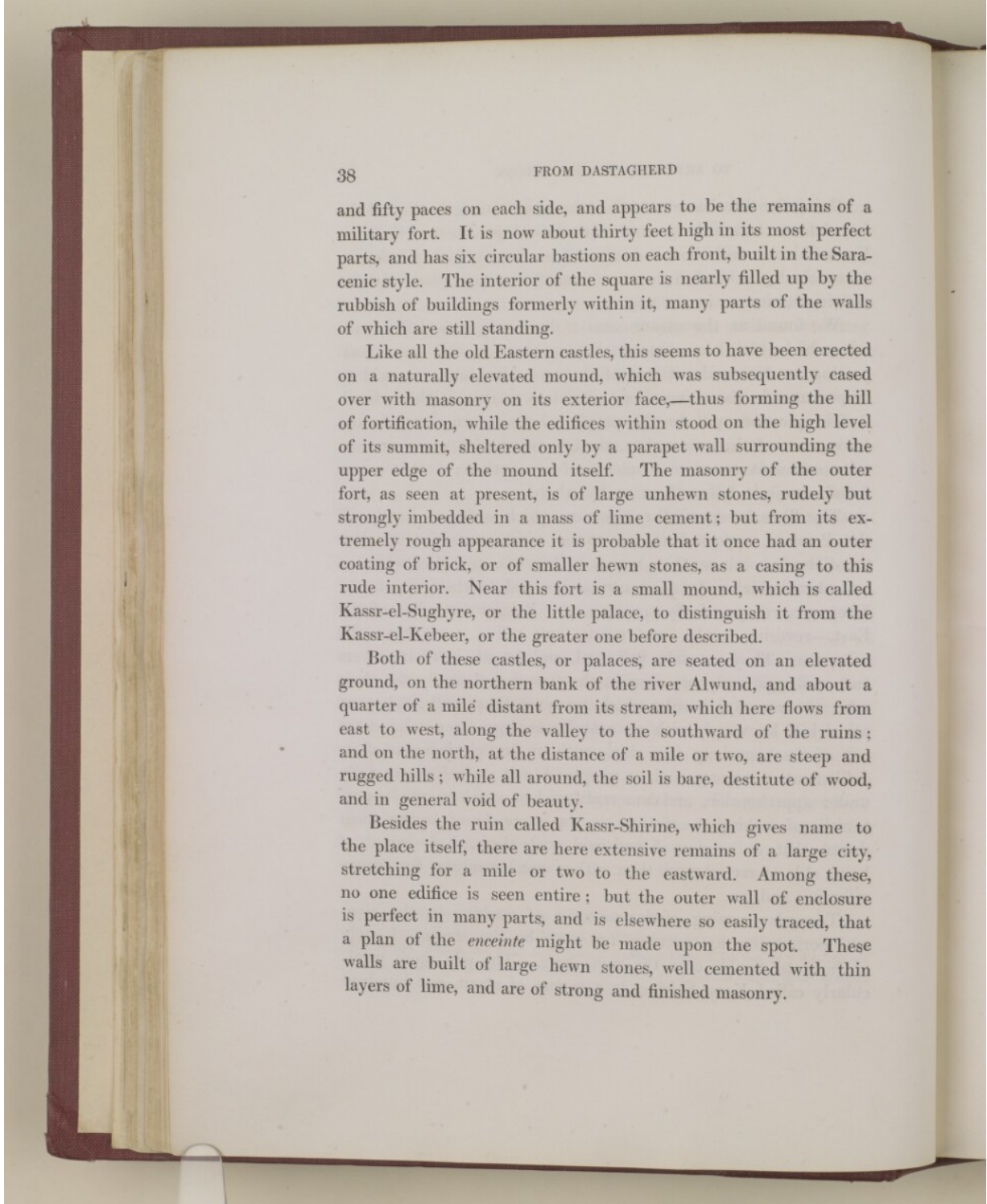


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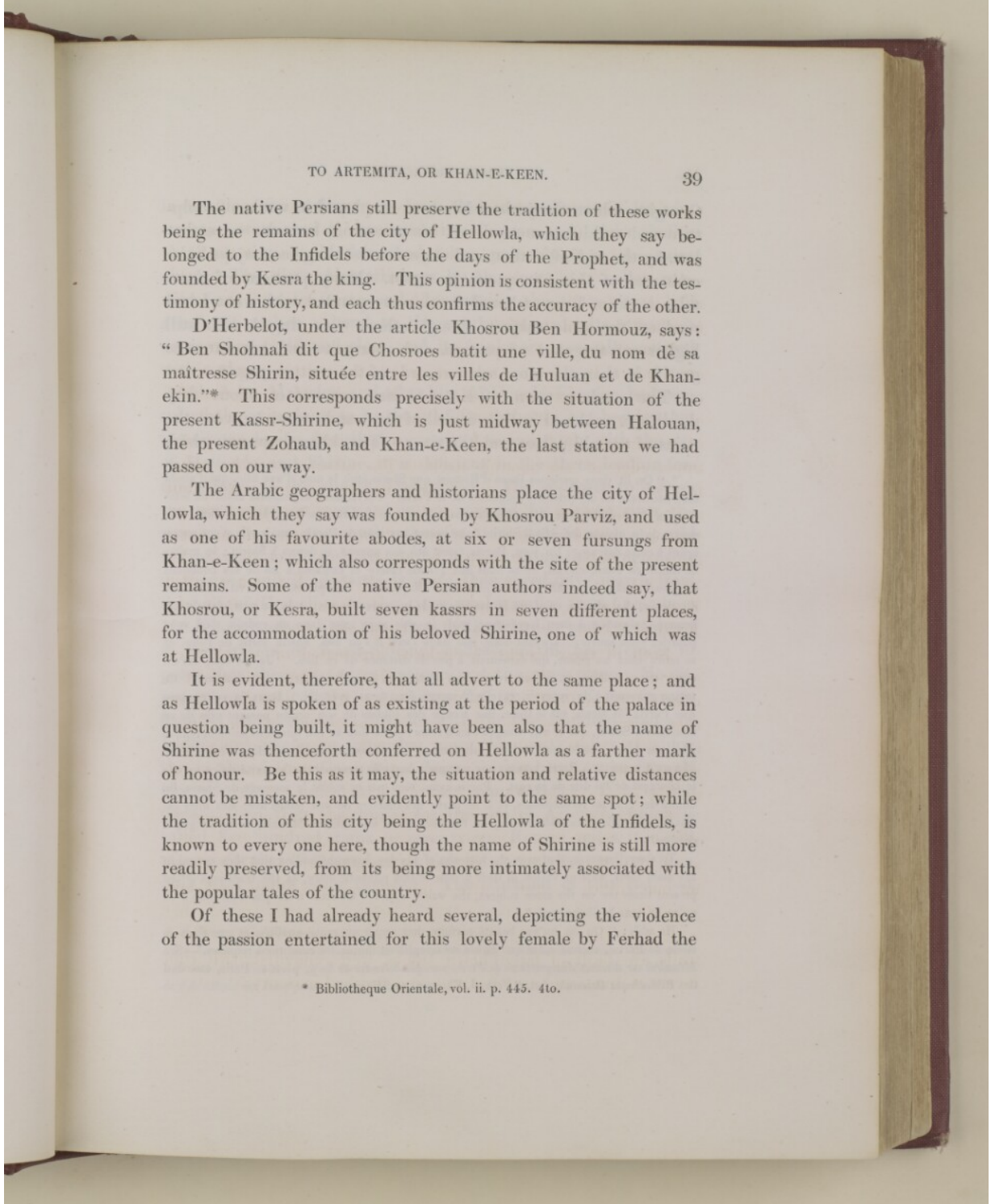


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The native Persians still preserve the tradition of these works being the remains of the city of Hellowla, which they say belonged to the Infidels before the days of the Prophet, and was founded by Kesra the king. This opinion is consistent with the testimony of history, and each thus confirms the accuracy of the other.

D'Herbelot, under the article Khosrou Ben Hormouz, says: "Ben Shohnah dit que Chosroes batit une ville, du nom de sa maitresse Shirin, située entre les villes de Huluan et de Khan-ekin."* This corresponds precisely with the situation of the present Kassr-Shirine, which is just midway between Halouan, the present Zohaub, and Khan-e-Keen, the last station we had passed on our way.

The Arabic geographers and historians place the city of Hellowla, which they say was founded by Khosrou Parviz, and used as one of his favourite abodes, at six or seven fursungs from Khan-e-Keen; which also corresponds with the site of the present remains. Some of the native Persian authors indeed say, that Khosrou, or Kesra, built seven kassrs in seven different places, for the accommodation of his beloved Shirine, one of which was at Hellowla.

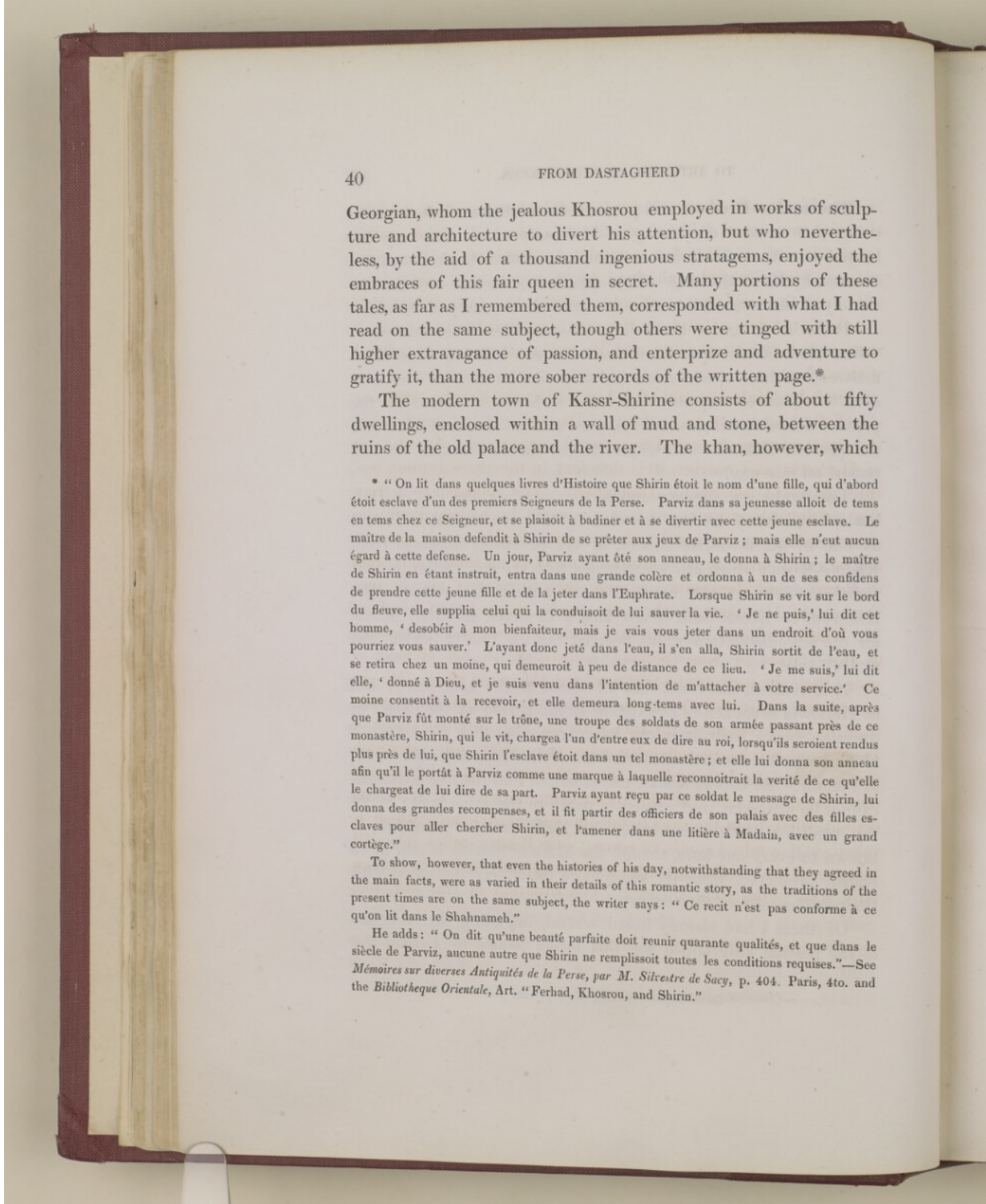
It is evident, therefore, that all advert to the same place; and as Hellowla is spoken of as existing at the period of the palace in question being built, it might have been also that the name of Shirine was thenceforth conferred on Hellowla as a farther mark of honour. Be this as it may, the situation and relative distances cannot be mistaken, and evidently point to the same spot; while the tradition of this city being the Hellowla of the Infidels, is known to every one here, though the name of Shirine is still more readily preserved, from its being more intimately associated with the popular tales of the country.

Of these I had already heard several, depicting the violence of the passion entertained for this lovely female by Ferhad the

* Bibliotheque Orientale, vol. ii. p. 445. 4to.



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Georgian, whom the jealous Khosrou employed in works of sculpture and architecture to divert his attention, but who nevertheless, by the aid of a thousand ingenious stratagems, enjoyed the embraces of this fair queen in secret. Many portions of these tales, as far as I remembered them, corresponded with what I had read on the same subject, though others were tinged with still higher extravagance of passion, and enterprize and adventure to gratify it, than the more sober records of the written page.*

The modern town of Kassr-Shirine consists of about fifty dwellings, enclosed within a wall of mud and stone, between the ruins of the old palace and the river. The khan, however, which

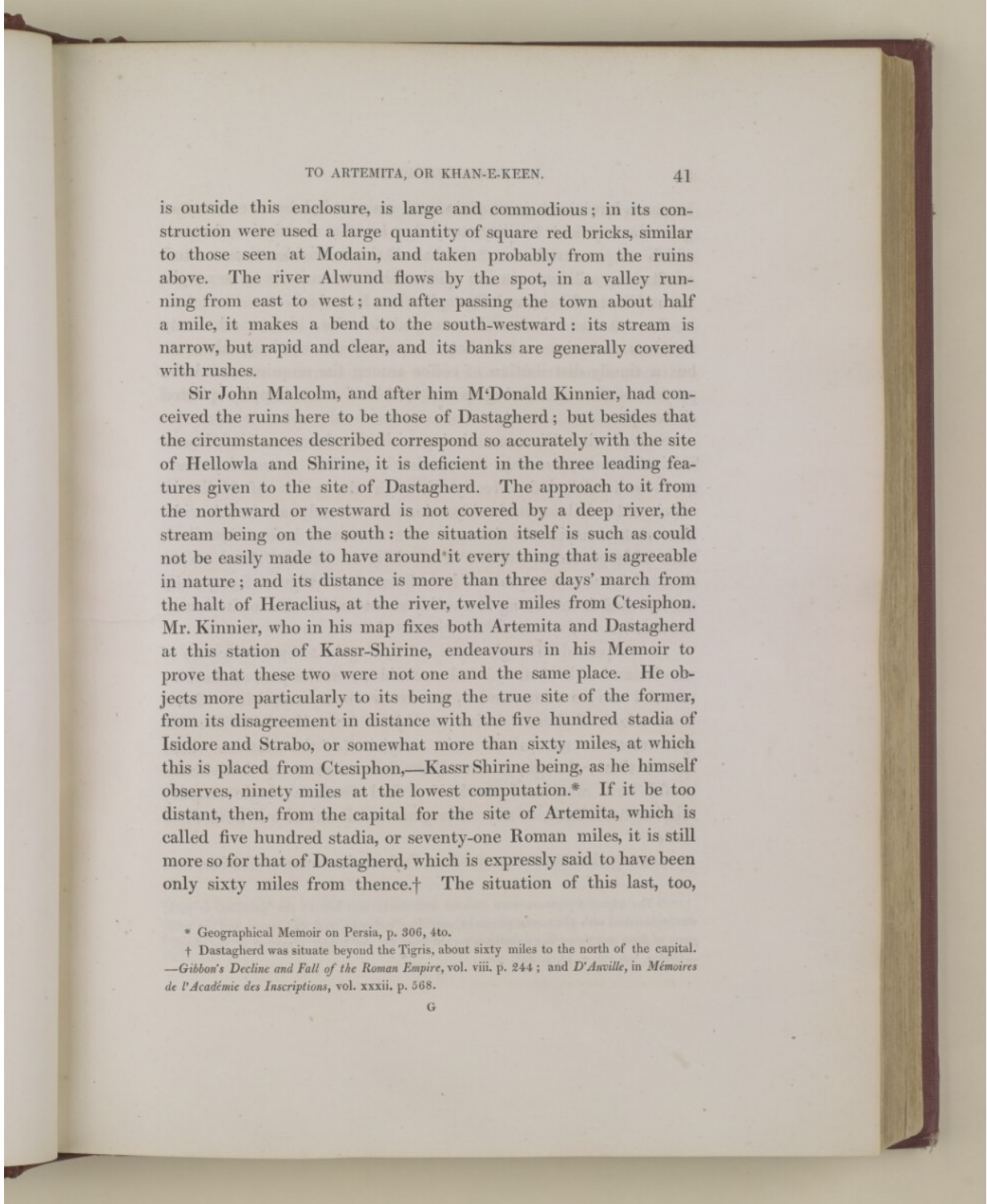
* "On lit dans quelques livres d'Histoire que Shirin étoit le nom d'une fille, qui d'abord étoit esclave d'un des premiers Seigneurs de la Perse. Parviz dans sa jeunesse alloit de tems en tems chez ce Seigneur, et se plaisoit à badiner et à se divertir avec cette jeune esclave. Le maître de la maison défendit à Shirin de se prêter aux jeux de Parviz; mais elle n'eut aucun égard à cette défense. Un jour, Parviz ayant ôté son anneau, le donna à Shirin; le maître de Shirin en étant instruit, entra dans une grande colère et ordonna à un de ses confidens de prendre cette jeune fille et de la jeter dans l'Euphrate. Lorsque Shirin se vit sur le bord du fleuve, elle supplia celui qui la conduisoit de lui sauver la vie. 'Je ne puis,' lui dit cet homme, 'desobéir à mon bienfaiteur, mais je vais vous jeter dans un endroit d'où vous pourriez vous sauver.' L'ayant donc jeté dans l'eau, il s'en alla, Shirin sortit de l'eau, et se retira chez un moine, qui demouroit à peu de distance de ce lieu. 'Je me suis,' lui dit elle, 'donné à Dieu, et je suis venu dans l'intention de m'attacher à votre service.' Ce moine consentit à la recevoir, et elle demeura long-tems avec lui. Dans la suite, après que Parviz fût monté sur le trône, une troupe des soldats de son armée passant près de ce monastère, Shirin, qui le vit, chargea l'un d'entre eux de dire au roi, lorsqu'ils seroient rendus plus près de lui, que Shirin l'esclave étoit dans un tel monastère; et elle lui donna son anneau afin qu'il le portât à Parviz comme une marque à laquelle reconnoitrait la vérité de ce qu'elle le chargeait de lui dire de sa part. Parviz ayant reçu par ce soldat le message de Shirin, lui donna des grandes recompenses, et il fit partir des officiers de son palais avec des filles esclaves pour aller chercher Shirin, et l'amener dans une litière à Madain, avec un grand cortège."

To show, however, that even the histories of his day, notwithstanding that they agreed in the main facts, were as varied in their details of this romantic story, as the traditions of the present times are on the same subject, the writer says: "Ce recit n'est pas conforme à ce qu'on lit dans le Shahnameh."

He adds: "On dit qu'une beauté parfaite doit reunir quarante qualités, et que dans le siècle de Parviz, aucune autre que Shirin ne remplissoit toutes les conditions requises."—See *Mémoires sur diverses Antiquités de la Perse*, par M. Silvestre de Sacy, p. 404. Paris, 4to. and the *Bibliothèque Orientale*, Art. "Ferhad, Khosrou, and Shirin."



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is outside this enclosure, is large and commodious; in its construction were used a large quantity of square red bricks, similar to those seen at Modain, and taken probably from the ruins above. The river Alwund flows by the spot, in a valley running from east to west; and after passing the town about half a mile, it makes a bend to the south-westward: its stream is narrow, but rapid and clear, and its banks are generally covered with rushes.

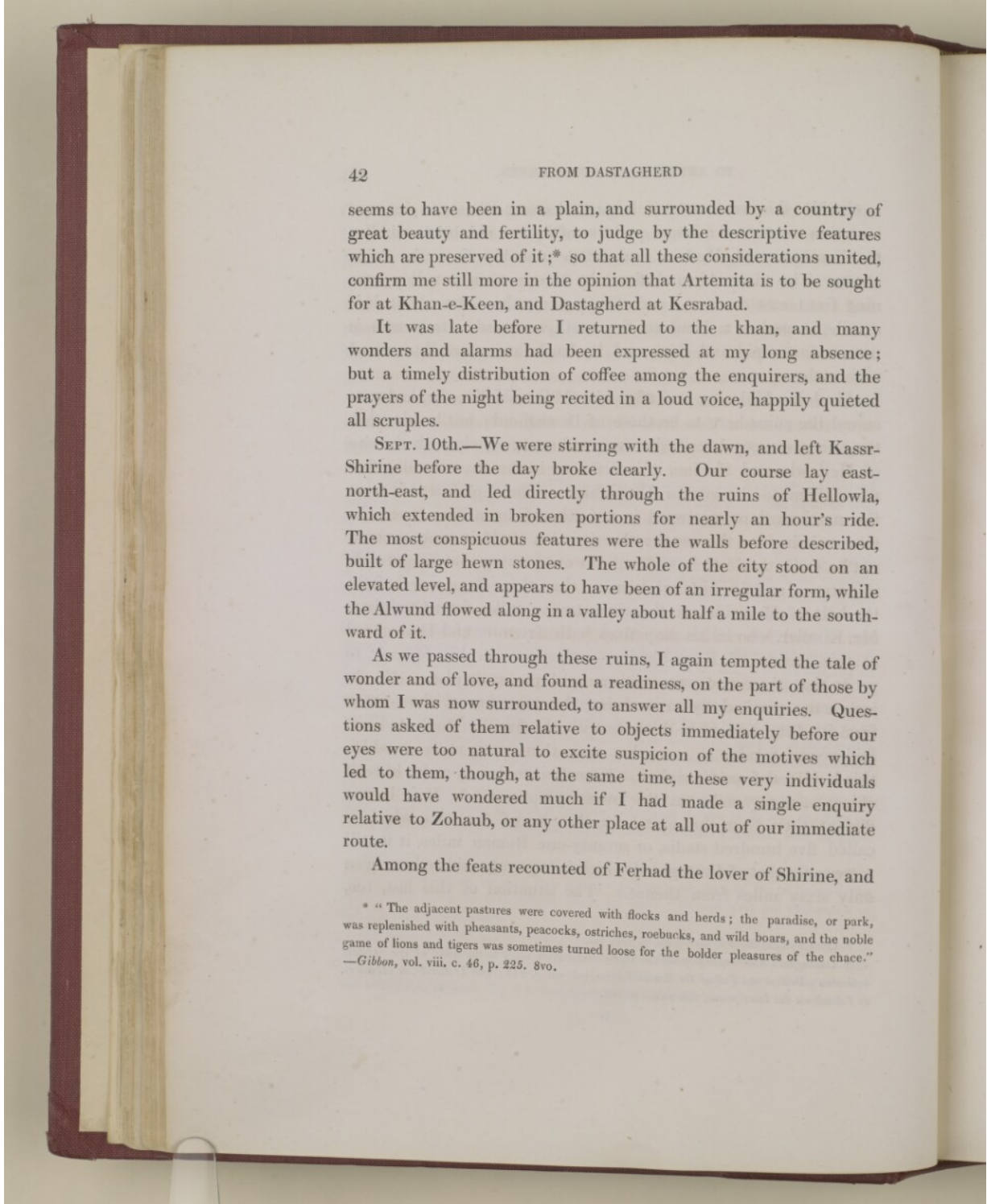
Sir John Malcolm, and after him M'Donald Kinnier, had conceived the ruins here to be those of Dastagherd; but besides that the circumstances described correspond so accurately with the site of Hellowla and Shirine, it is deficient in the three leading features given to the site of Dastagherd. The approach to it from the northward or westward is not covered by a deep river, the stream being on the south: the situation itself is such as could not be easily made to have around it every thing that is agreeable in nature; and its distance is more than three days' march from the halt of Heraclius, at the river, twelve miles from Ctesiphon. Mr. Kinnier, who in his map fixes both Artemita and Dastagherd at this station of Kassr-Shirine, endeavours in his Memoir to prove that these two were not one and the same place. He objects more particularly to its being the true site of the former, from its disagreement in distance with the five hundred stadia of Isidore and Strabo, or somewhat more than sixty miles, at which this is placed from Ctesiphon,—Kassr Shirine being, as he himself observes, ninety miles at the lowest computation.* If it be too distant, then, from the capital for the site of Artemita, which is called five hundred stadia, or seventy-one Roman miles, it is still more so for that of Dastagherd, which is expressly said to have been only sixty miles from thence.† The situation of this last, too,

* Geographical Memoir on Persia, p. 306, 4to.

† Dastagherd was situated beyond the Tigris, about sixty miles to the north of the capital.—Gibbon's *Decline and Fall of the Roman Empire*, vol. viii. p. 244; and D'Anville, in *Mémoires de l'Académie des Inscriptions*, vol. xxxii. p. 568.



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seems to have been in a plain, and surrounded by a country of great beauty and fertility, to judge by the descriptive features which are preserved of it;* so that all these considerations united, confirm me still more in the opinion that Artemita is to be sought for at Khan-e-Keen, and Dastagherd at Kesrabad.

It was late before I returned to the khan, and many wonders and alarms had been expressed at my long absence; but a timely distribution of coffee among the enquirers, and the prayers of the night being recited in a loud voice, happily quieted all scruples.

SEPT. 10th.—We were stirring with the dawn, and left Kassr-Shirine before the day broke clearly. Our course lay east-north-east, and led directly through the ruins of Hellowla, which extended in broken portions for nearly an hour's ride. The most conspicuous features were the walls before described, built of large hewn stones. The whole of the city stood on an elevated level, and appears to have been of an irregular form, while the Alwund flowed along in a valley about half a mile to the southward of it.

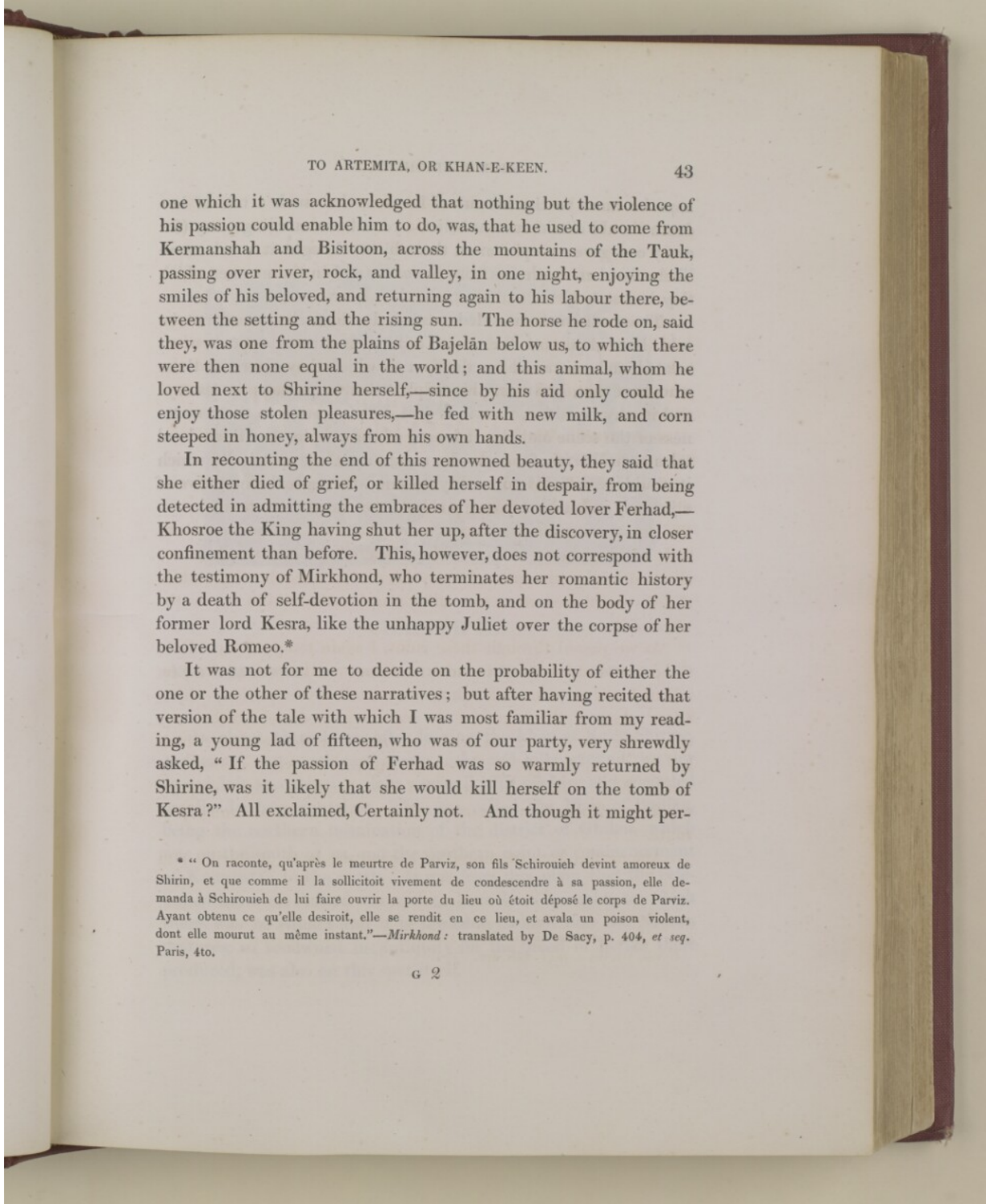
As we passed through these ruins, I again tempted the tale of wonder and of love, and found a readiness, on the part of those by whom I was now surrounded, to answer all my enquiries. Questions asked of them relative to objects immediately before our eyes were too natural to excite suspicion of the motives which led to them, though, at the same time, these very individuals would have wondered much if I had made a single enquiry relative to Zohaub, or any other place at all out of our immediate route.

Among the feats recounted of Ferhad the lover of Shirine, and

* "The adjacent pastures were covered with flocks and herds; the paradise, or park, was replenished with pheasants, peacocks, ostriches, roebucks, and wild boars, and the noble game of lions and tigers was sometimes turned loose for the bolder pleasures of the chase."
—Gibbon, vol. viii. c. 46, p. 225. 8vo.



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one which it was acknowledged that nothing but the violence of his passion could enable him to do, was, that he used to come from Kermanshah and Bisitoun, across the mountains of the Tauk, passing over river, rock, and valley, in one night, enjoying the smiles of his beloved, and returning again to his labour there, between the setting and the rising sun. The horse he rode on, said they, was one from the plains of Bajelân below us, to which there were then none equal in the world; and this animal, whom he loved next to Shirine herself,—since by his aid only could he enjoy those stolen pleasures,—he fed with new milk, and corn steeped in honey, always from his own hands.

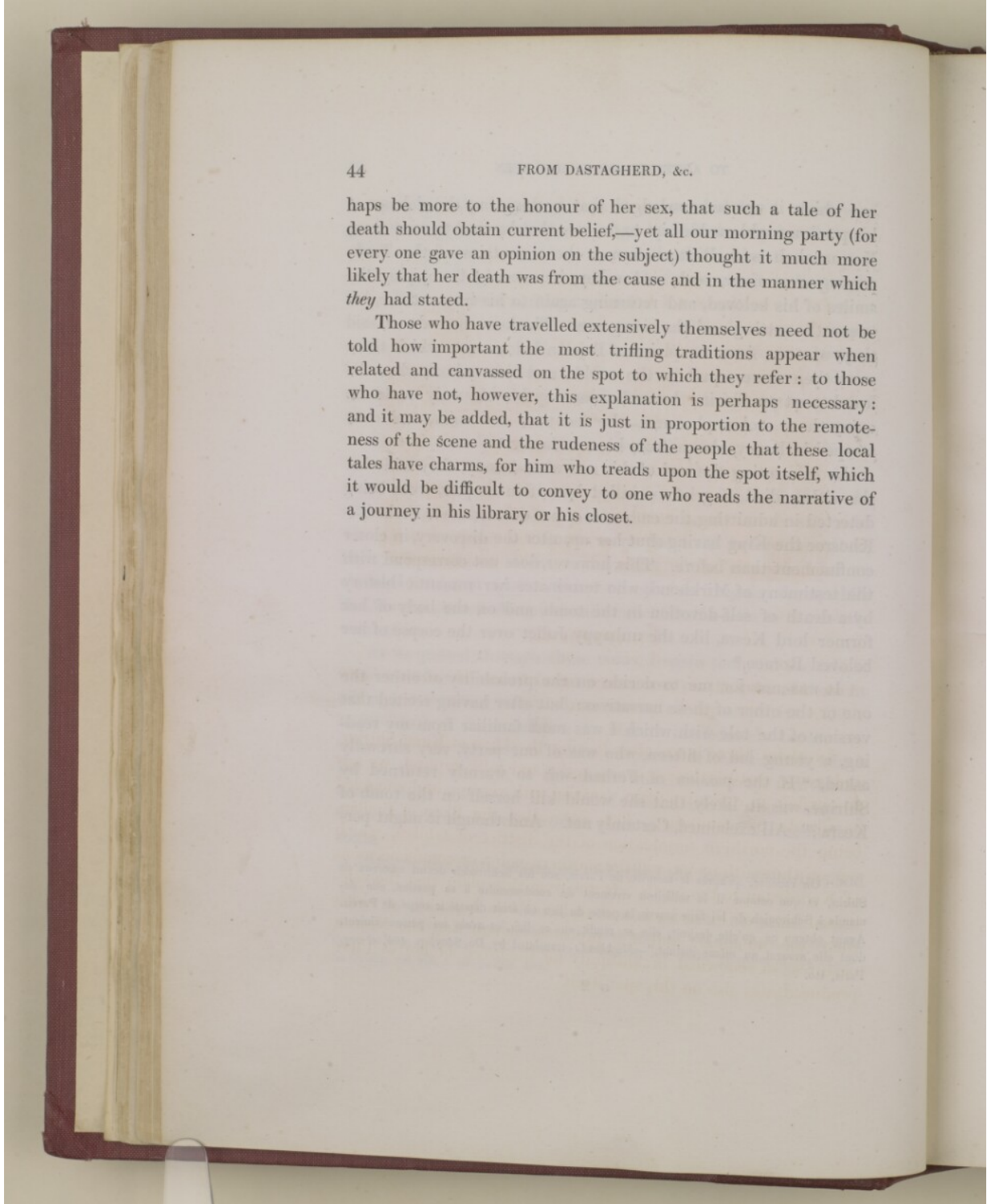
In recounting the end of this renowned beauty, they said that she either died of grief, or killed herself in despair, from being detected in admitting the embraces of her devoted lover Ferhad,—Khosroe the King having shut her up, after the discovery, in closer confinement than before. This, however, does not correspond with the testimony of Mirkhond, who terminates her romantic history by a death of self-devotion in the tomb, and on the body of her former lord Kesra, like the unhappy Juliet over the corpse of her beloved Romeo.*

It was not for me to decide on the probability of either the one or the other of these narratives; but after having recited that version of the tale with which I was most familiar from my reading, a young lad of fifteen, who was of our party, very shrewdly asked, "If the passion of Ferhad was so warmly returned by Shirine, was it likely that she would kill herself on the tomb of Kesra?" All exclaimed, Certainly not. And though it might per-

* "On raconte, qu'après le meurtre de Parviz, son fils Schirouieh devint amoureux de Shirin, et que comme il la sollicitoit vivement de condescendre à sa passion, elle demanda à Schirouieh de lui faire ouvrir la porte du lieu où étoit déposé le corps de Parviz. Ayant obtenu ce qu'elle desiroit, elle se rendit en ce lieu, et avala un poison violent, dont elle mourut au même instant."—*Mirkhond*: translated by De Sacy, p. 404, et seq. Paris, 4to.



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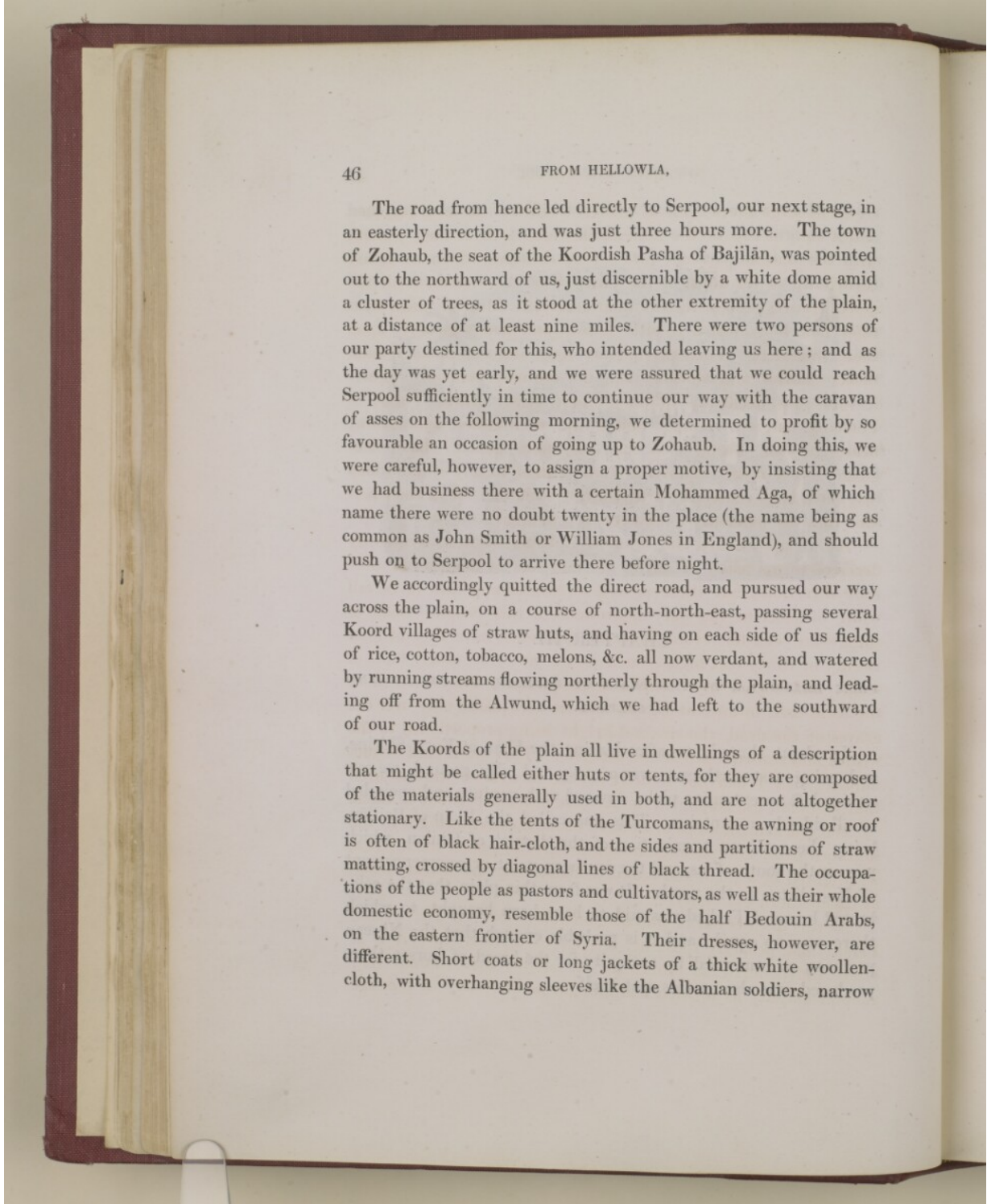
CHAPTER III.

FROM HELLOWLA, BY THE PLAIN OF BAJILAN, TO ZOHAUB AND
SERPOOL.

IN about three hours after leaving the khan at Kassr-Shirine, and going east-north-east over a rocky and hilly ground, we saw on our left an extensive plain, covered with verdure and encircled on all sides by mountains. This was called the Plain of Bajilan, being the northern termination of the district of Ghilan, which was on the south of us, and the southern point, or commencement of Koordistan to the north. It was from this plain that the celebrated horse of Ferhad was said to have been brought, to which there was no equal; and it is probable enough that the Nisæan pastures, so renowned in antiquity for the breed of horses there produced, was also on this spot itself.

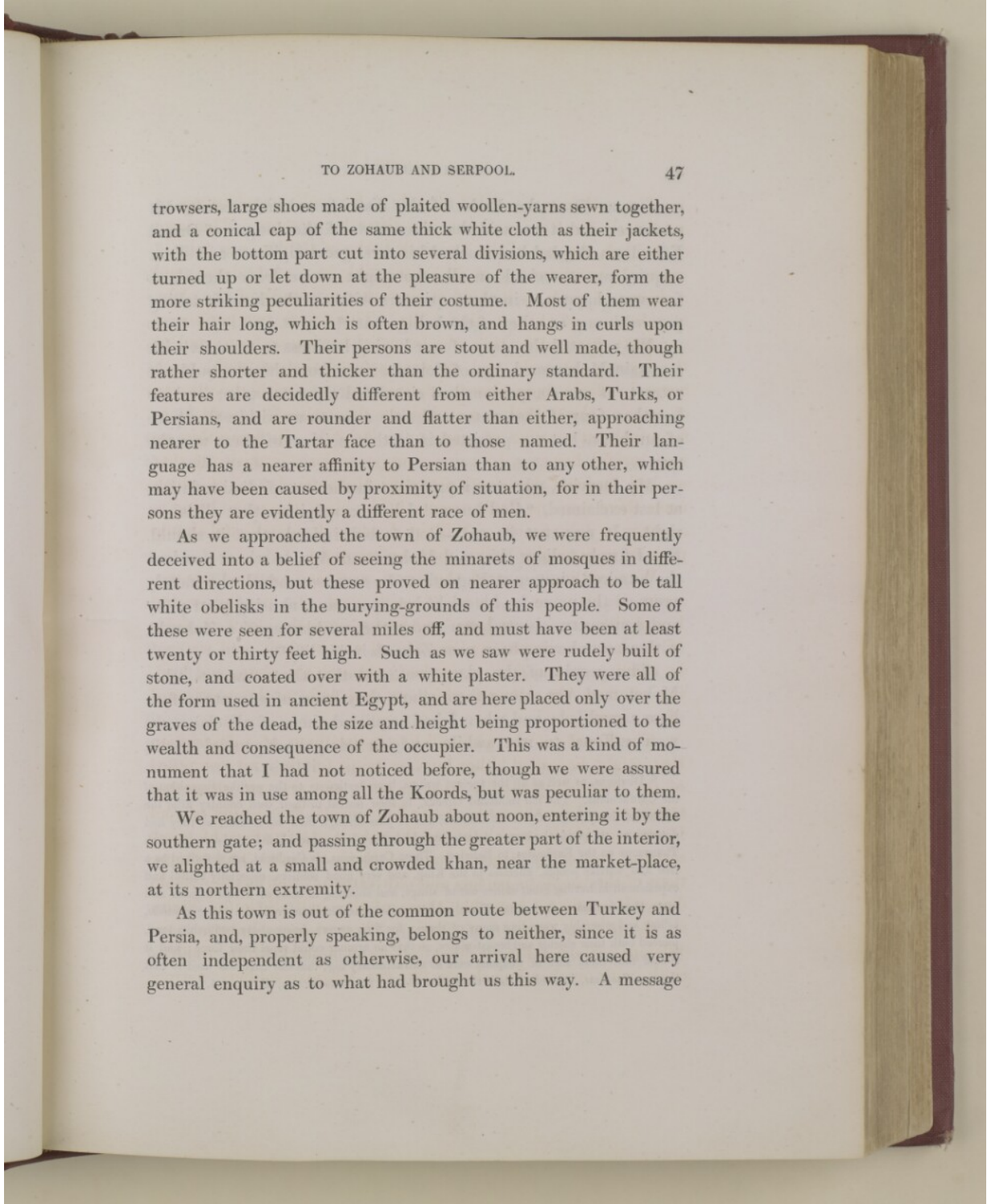


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العرب إلى بومباي. [٤٦] (٥٨٢/٧٧)



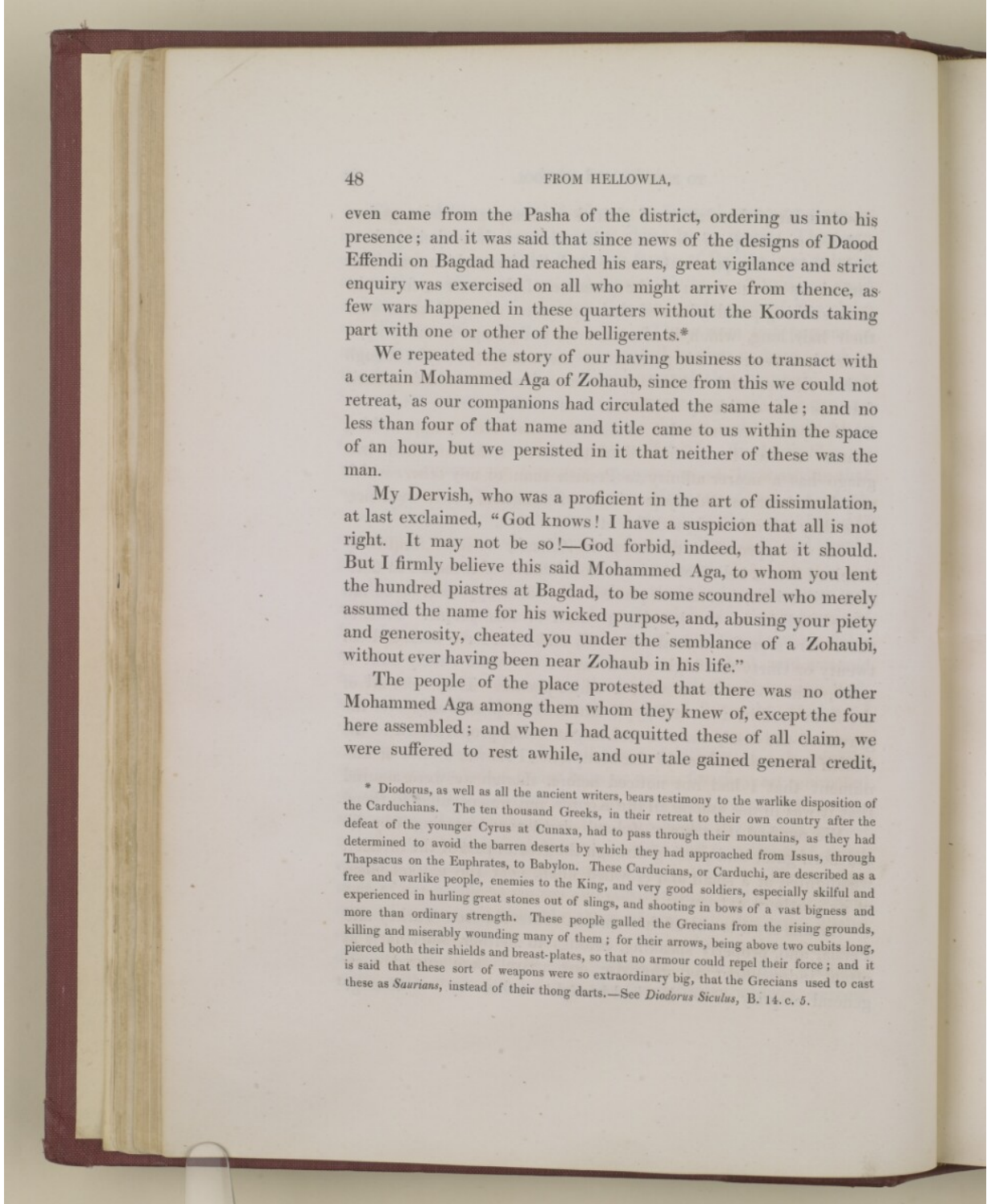


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even came from the Pasha of the district, ordering us into his presence; and it was said that since news of the designs of Daood Effendi on Bagdad had reached his ears, great vigilance and strict enquiry was exercised on all who might arrive from thence, as few wars happened in these quarters without the Koords taking part with one or other of the belligerents.*

We repeated the story of our having business to transact with a certain Mohammed Aga of Zohaub, since from this we could not retreat, as our companions had circulated the same tale; and no less than four of that name and title came to us within the space of an hour, but we persisted in it that neither of these was the man.

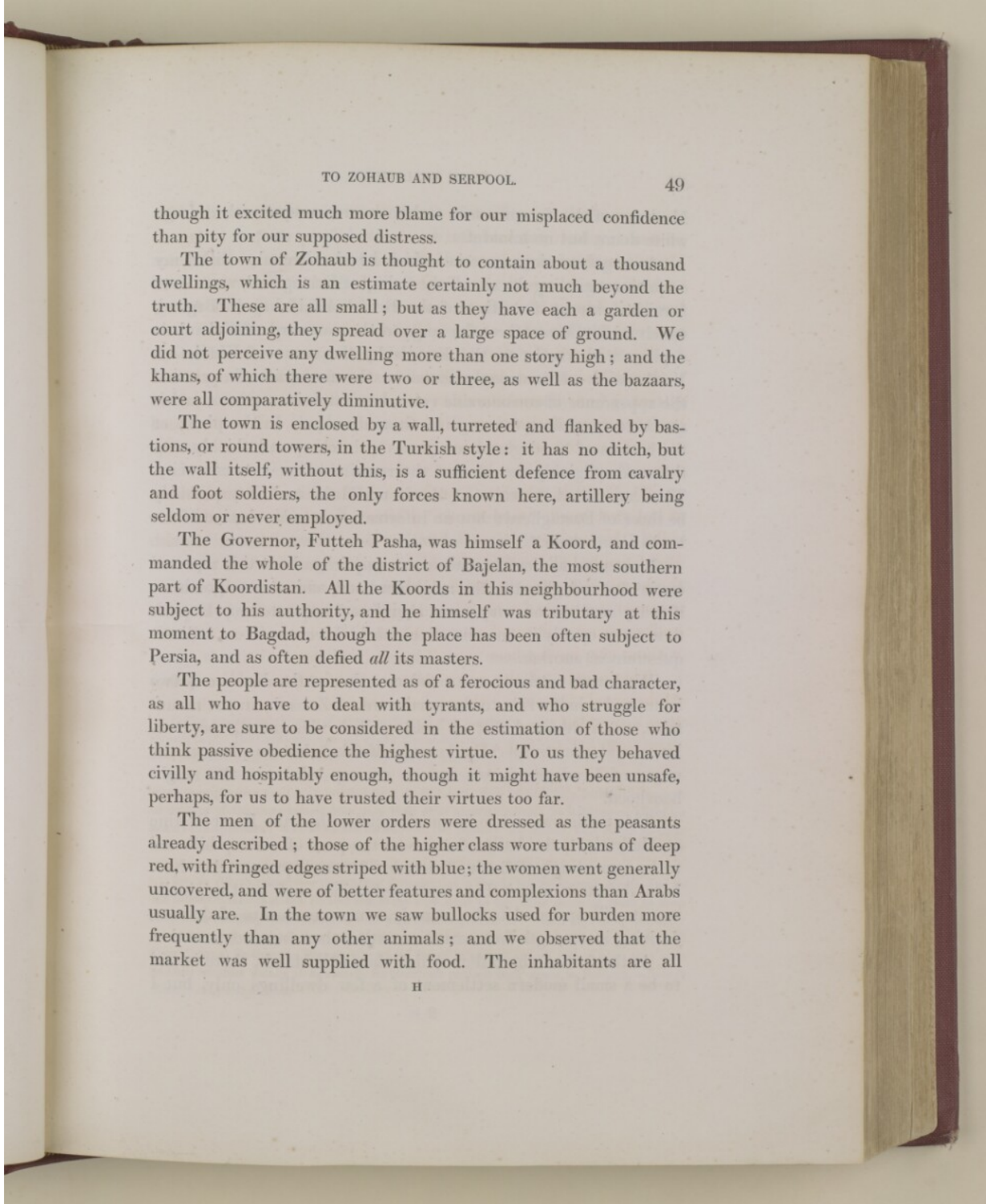
My Dervish, who was a proficient in the art of dissimulation, at last exclaimed, "God knows! I have a suspicion that all is not right. It may not be so!—God forbid, indeed, that it should. But I firmly believe this said Mohammed Aga, to whom you lent the hundred piastres at Bagdad, to be some scoundrel who merely assumed the name for his wicked purpose, and, abusing your piety and generosity, cheated you under the semblance of a Zohaubi, without ever having been near Zohaub in his life."

The people of the place protested that there was no other Mohammed Aga among them whom they knew of, except the four here assembled; and when I had acquitted these of all claim, we were suffered to rest awhile, and our tale gained general credit,

* Diodorus, as well as all the ancient writers, bears testimony to the warlike disposition of the Carduchians. The ten thousand Greeks, in their retreat to their own country after the defeat of the younger Cyrus at Cunaxa, had to pass through their mountains, as they had determined to avoid the barren deserts by which they had approached from Issus, through Thapsacus on the Euphrates, to Babylon. These Carduchians, or Carduchi, are described as a free and warlike people, enemies to the King, and very good soldiers, especially skilful and experienced in hurling great stones out of slings, and shooting in bows of a vast bigness and more than ordinary strength. These people galled the Grecians from the rising grounds, killing and miserably wounding many of them; for their arrows, being above two cubits long, pierced both their shields and breast-plates, so that no armour could repel their force; and it is said that these sort of weapons were so extraordinary big, that the Grecians used to cast these as *Saurians*, instead of their thong darts.—See *Diodorus Siculus*, B. 14. c. 5.



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though it excited much more blame for our misplaced confidence than pity for our supposed distress.

The town of Zohaub is thought to contain about a thousand dwellings, which is an estimate certainly not much beyond the truth. These are all small; but as they have each a garden or court adjoining, they spread over a large space of ground. We did not perceive any dwelling more than one story high; and the khans, of which there were two or three, as well as the bazaars, were all comparatively diminutive.

The town is enclosed by a wall, turreted and flanked by bastions, or round towers, in the Turkish style: it has no ditch, but the wall itself, without this, is a sufficient defence from cavalry and foot soldiers, the only forces known here, artillery being seldom or never employed.

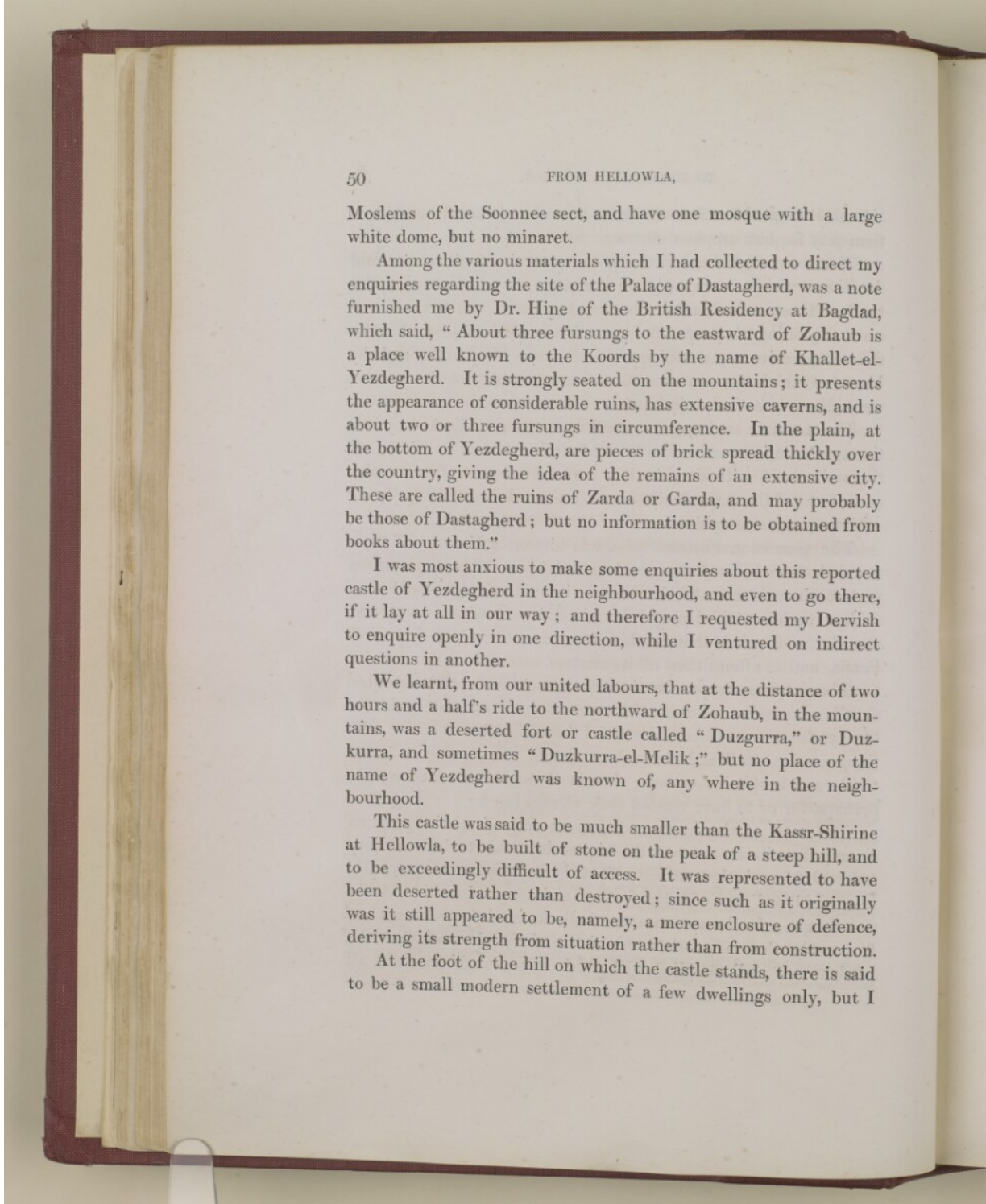
The Governor, Futtch Pasha, was himself a Koord, and commanded the whole of the district of Bajelan, the most southern part of Koordistan. All the Koords in this neighbourhood were subject to his authority, and he himself was tributary at this moment to Bagdad, though the place has been often subject to Persia, and as often defied *all* its masters.

The people are represented as of a ferocious and bad character, as all who have to deal with tyrants, and who struggle for liberty, are sure to be considered in the estimation of those who think passive obedience the highest virtue. To us they behaved civilly and hospitably enough, though it might have been unsafe, perhaps, for us to have trusted their virtues too far.

The men of the lower orders were dressed as the peasants already described; those of the higher class wore turbans of deep red, with fringed edges striped with blue; the women went generally uncovered, and were of better features and complexions than Arabs usually are. In the town we saw bullocks used for burden more frequently than any other animals; and we observed that the market was well supplied with food. The inhabitants are all

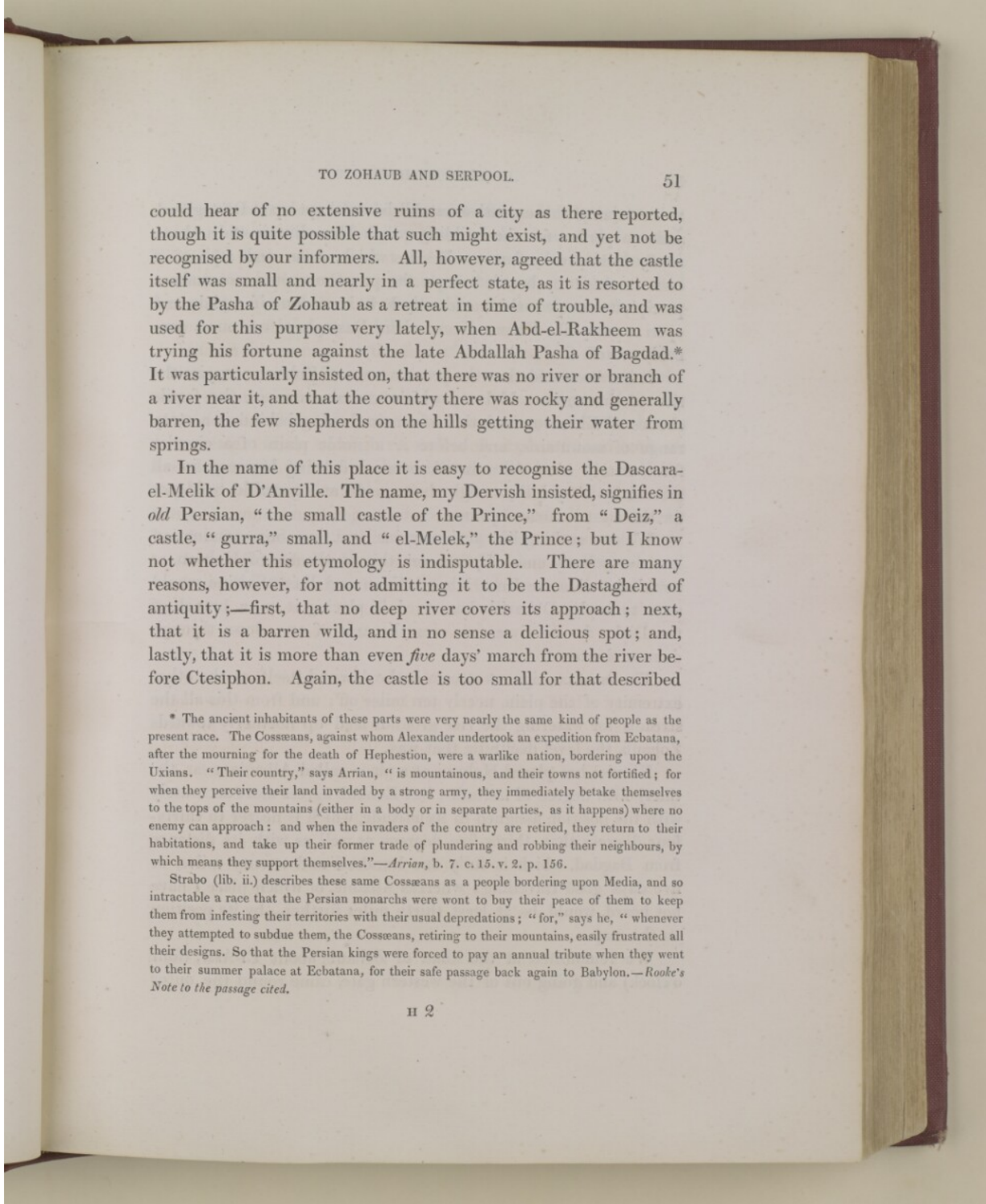


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العرب إلى بومباي. [٥٠] (٥٨٢/٨١)





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could hear of no extensive ruins of a city as there reported, though it is quite possible that such might exist, and yet not be recognised by our informers. All, however, agreed that the castle itself was small and nearly in a perfect state, as it is resorted to by the Pasha of Zohaub as a retreat in time of trouble, and was used for this purpose very lately, when Abd-el-Rakheem was trying his fortune against the late Abdallah Pasha of Bagdad.* It was particularly insisted on, that there was no river or branch of a river near it, and that the country there was rocky and generally barren, the few shepherds on the hills getting their water from springs.

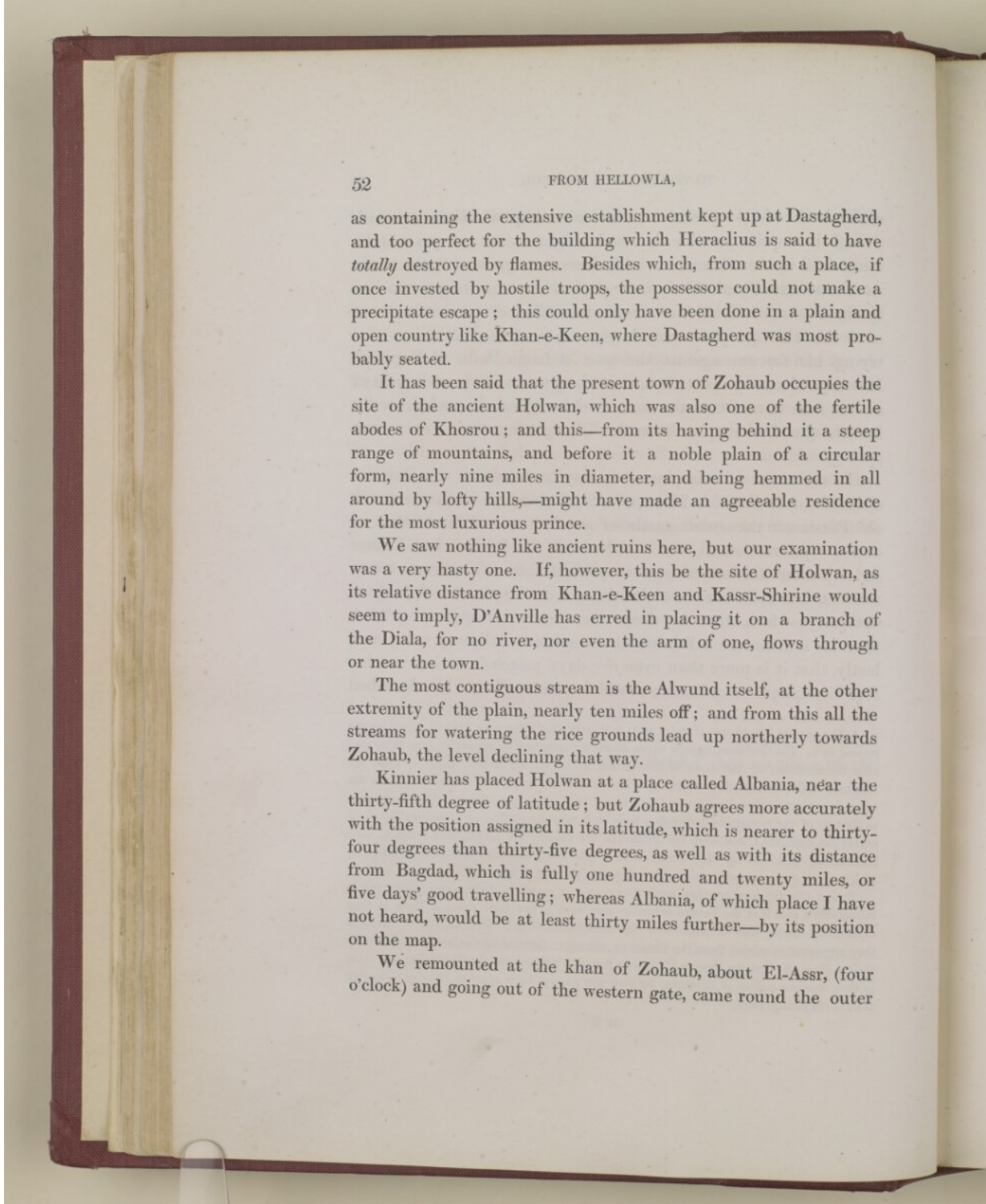
In the name of this place it is easy to recognise the Dascarel-Melik of D'Anville. The name, my Dervish insisted, signifies in *old* Persian, "the small castle of the Prince," from "Deiz," a castle, "gurra," small, and "el-Melek," the Prince; but I know not whether this etymology is indisputable. There are many reasons, however, for not admitting it to be the Dastagherd of antiquity:—first, that no deep river covers its approach; next, that it is a barren wild, and in no sense a delicious spot; and, lastly, that it is more than even *five* days' march from the river before Ctesiphon. Again, the castle is too small for that described

* The ancient inhabitants of these parts were very nearly the same kind of people as the present race. The Cossæans, against whom Alexander undertook an expedition from Ecbatana, after the mourning for the death of Hephestion, were a warlike nation, bordering upon the Uxians. "Their country," says Arrian, "is mountainous, and their towns not fortified; for when they perceive their land invaded by a strong army, they immediately betake themselves to the tops of the mountains (either in a body or in separate parties, as it happens) where no enemy can approach: and when the invaders of the country are retired, they return to their habitations, and take up their former trade of plundering and robbing their neighbours, by which means they support themselves."—*Arrian*, b. 7. c. 15. v. 2. p. 156.

Strabo (lib. ii.) describes these same Cossæans as a people bordering upon Media, and so intractable a race that the Persian monarchs were wont to buy their peace of them to keep them from infesting their territories with their usual depredations; "for," says he, "whenever they attempted to subdue them, the Cossæans, retiring to their mountains, easily frustrated all their designs. So that the Persian kings were forced to pay an annual tribute when they went to their summer palace at Ecbatana, for their safe passage back again to Babylon."—*Rooke's Note to the passage cited.*

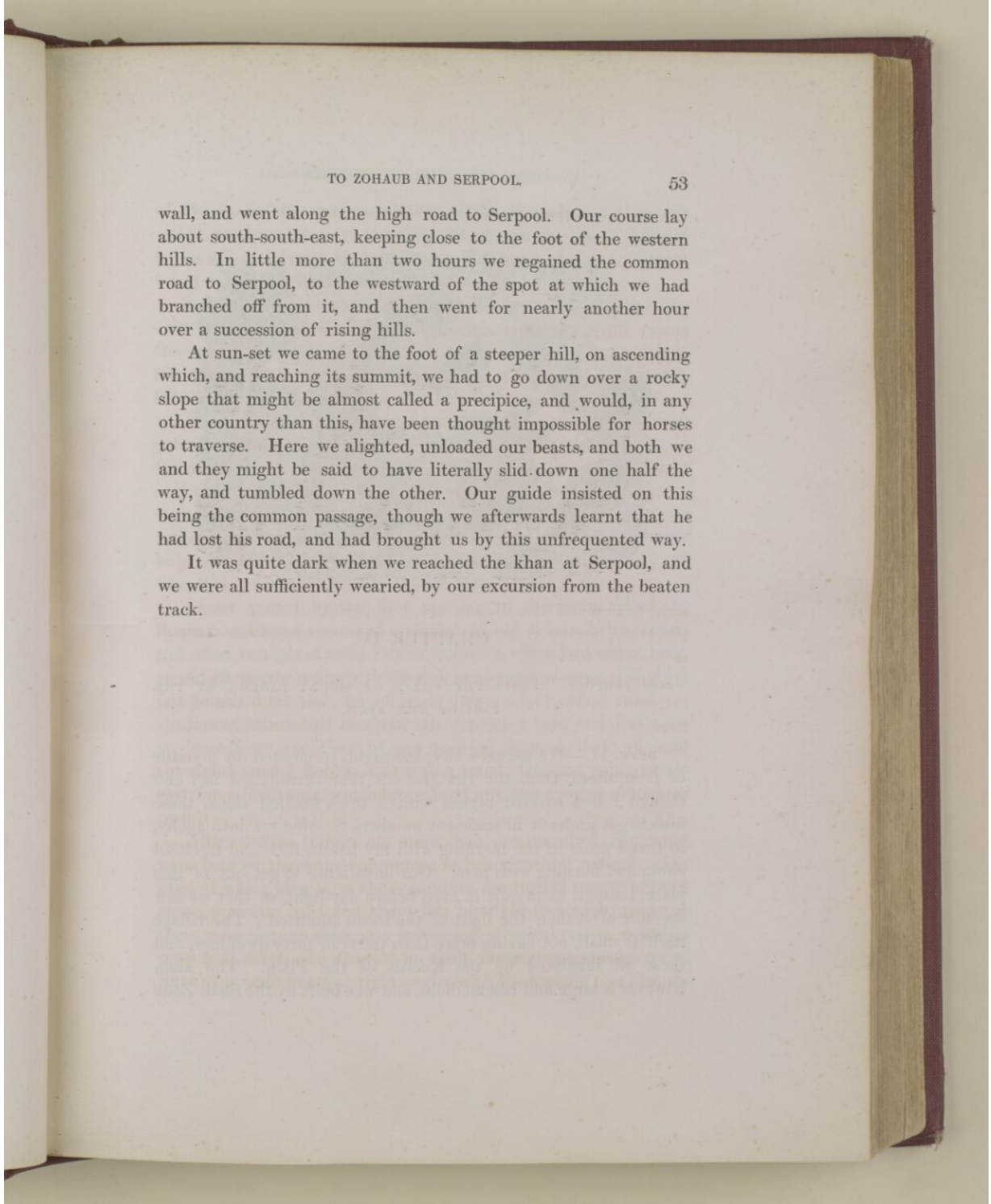


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العرب إلى بومباي. [٥٤] (٥٨٢/٨٥)



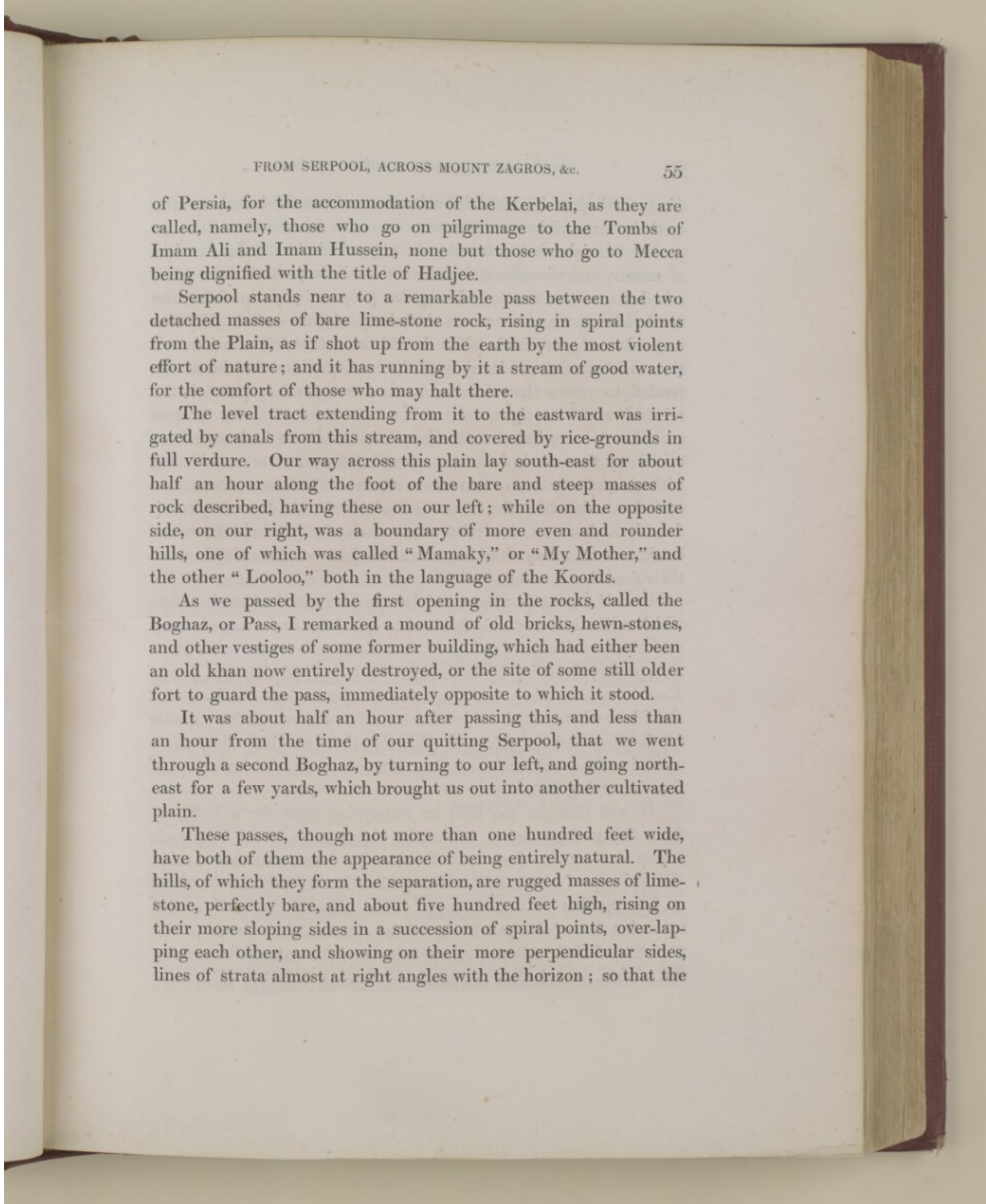
CHAPTER IV.

FROM SERPOOL, ACROSS THE CHAIN OF MOUNT ZAGROS, BY THE
PASS OF THE ARCH.

SEPT. 11.—We passed a sleepless night, tormented by myriads of mosquitoes, from the rice-grounds that surrounded us; and though I had covered myself with a thick woollen cloak, these insects got under it in sufficient numbers to sting me into agony, so that I arose in the morning with my hands, feet, and forehead swoln and burning with pain. Our impatience to get out of this place induced us to quit it even before day-light, so that we saw no more of it than the light of the moon admitted. The village itself is small, not having more than thirty or forty dwellings, and these all inhabited by the Koords of the Plain. The khan however is large and commodious, and was built by the Shah Zadé

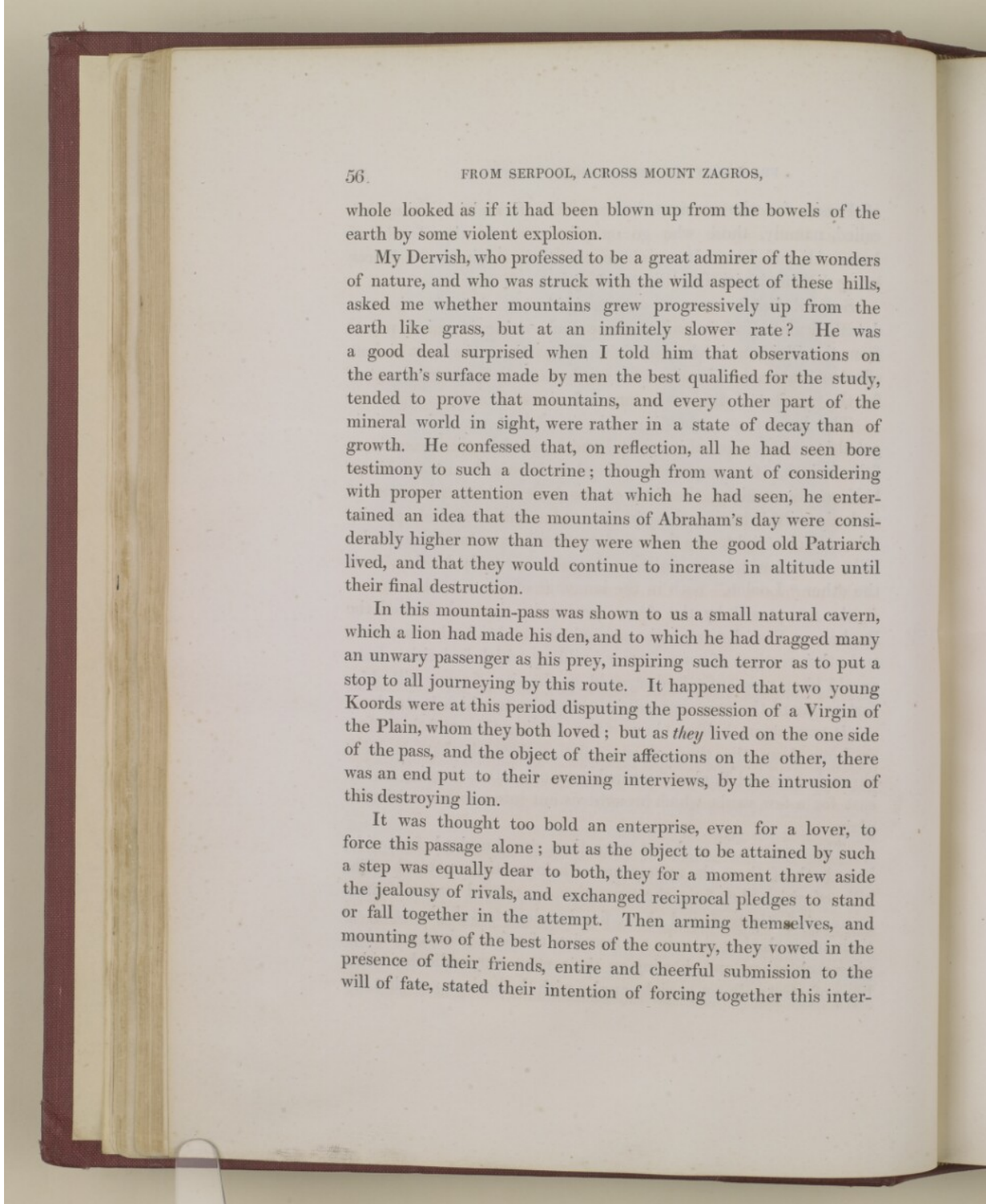


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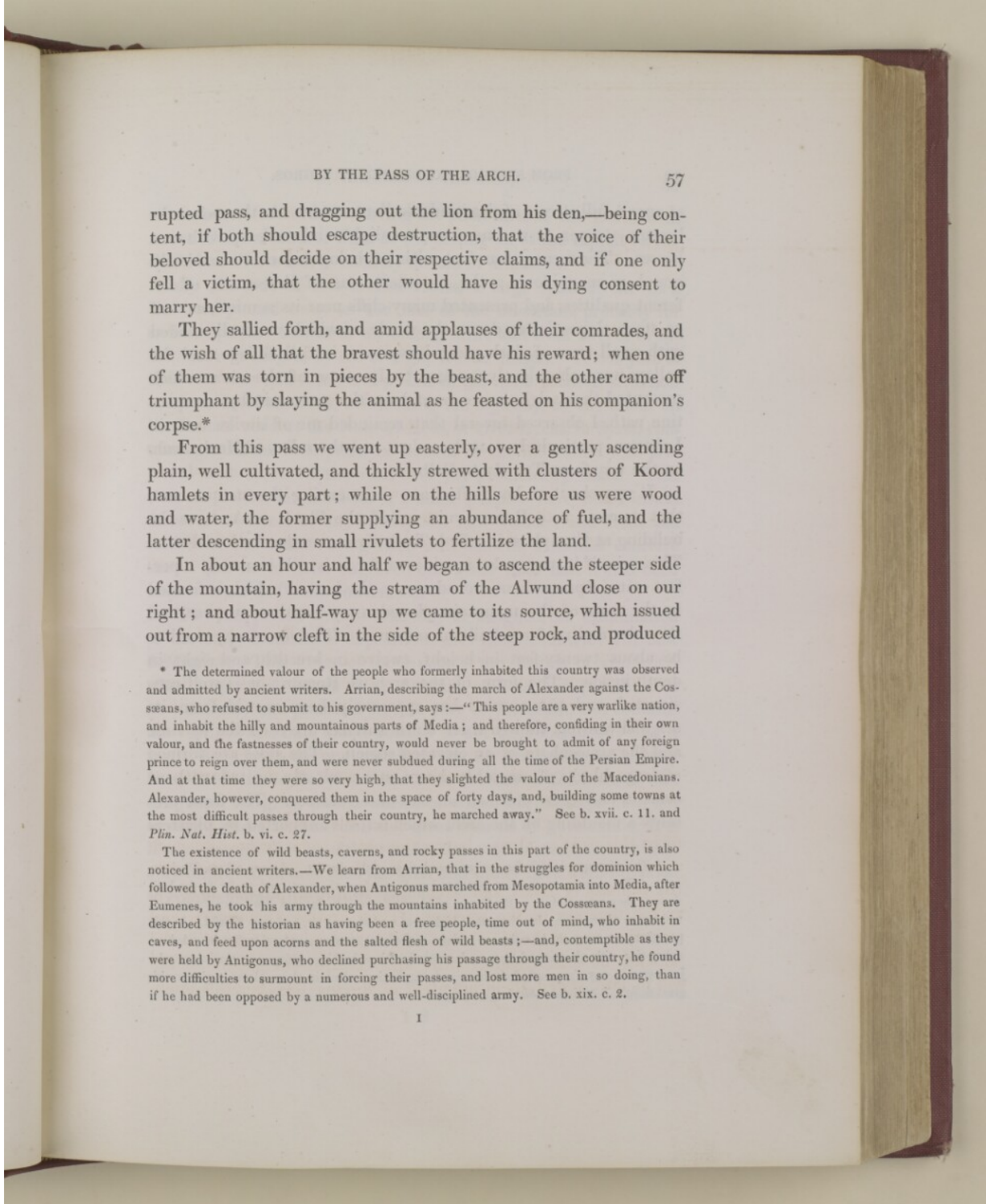


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العرب إلى بومباي. [٥٦] (٥٨٢/٨٧)



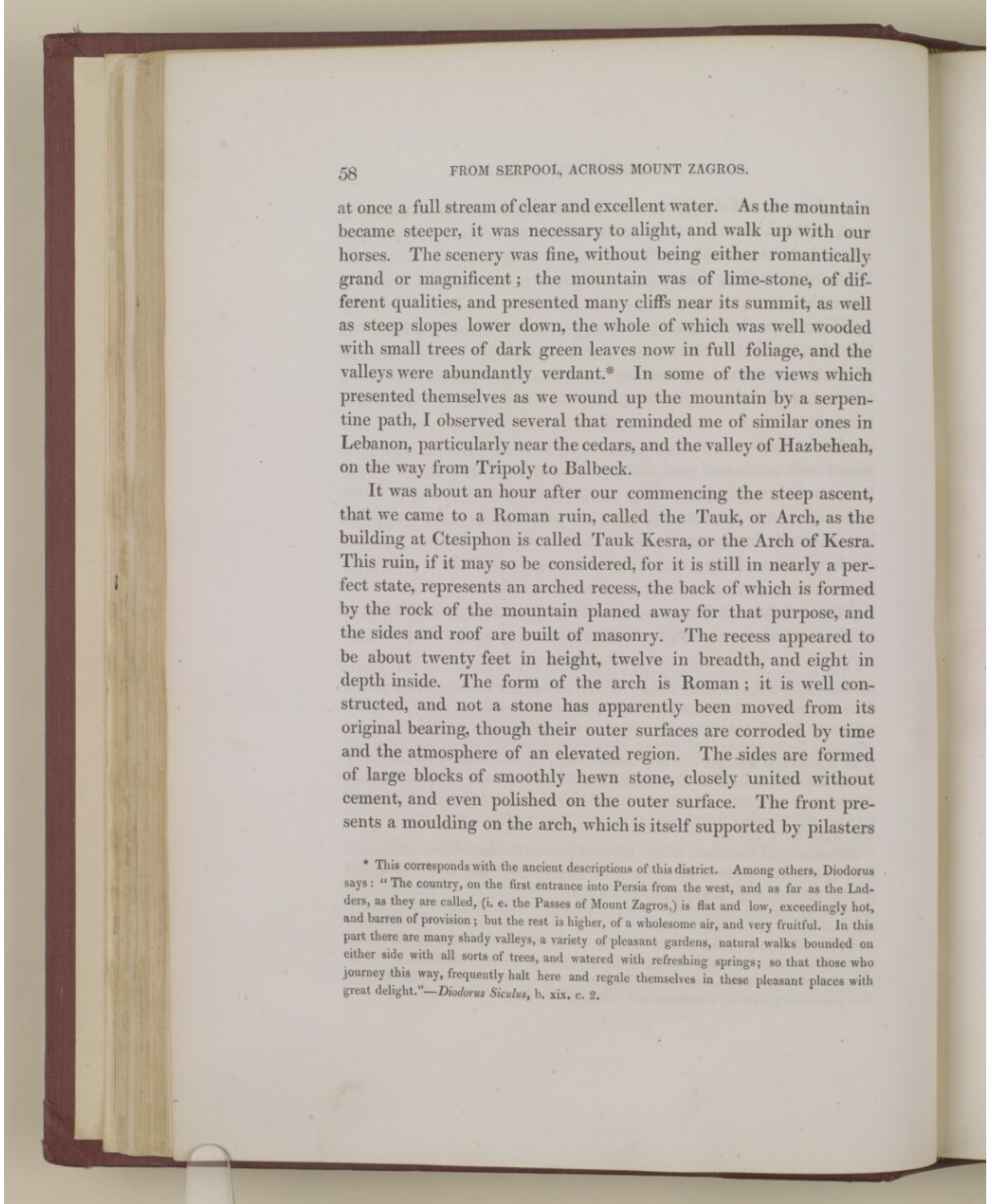


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العرب إلى بومباي. [٥٨] (٥٨٢/٨٩)



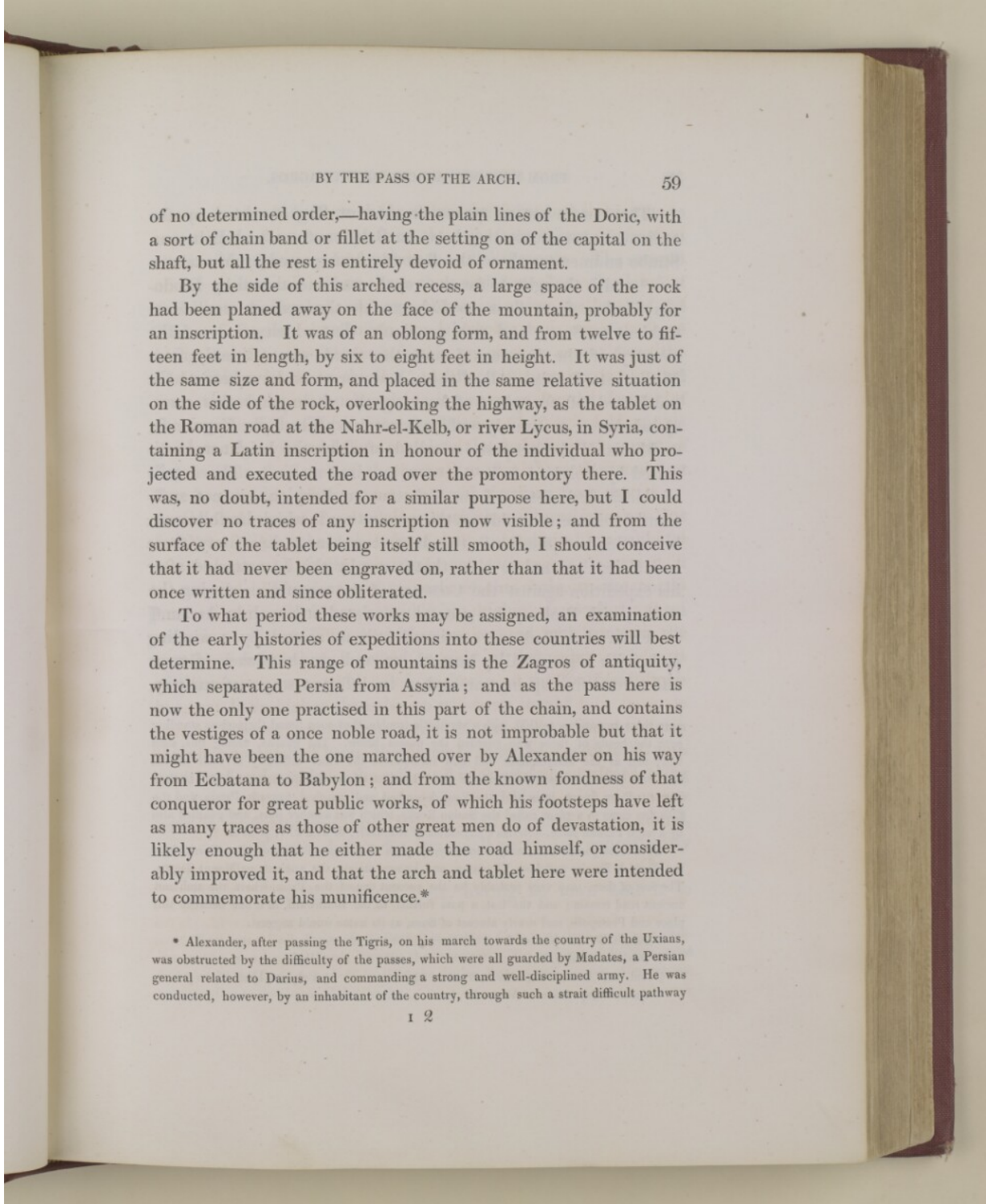
at once a full stream of clear and excellent water. As the mountain became steeper, it was necessary to alight, and walk up with our horses. The scenery was fine, without being either romantically grand or magnificent; the mountain was of lime-stone, of different qualities, and presented many cliffs near its summit, as well as steep slopes lower down, the whole of which was well wooded with small trees of dark green leaves now in full foliage, and the valleys were abundantly verdant.* In some of the views which presented themselves as we wound up the mountain by a serpentine path, I observed several that reminded me of similar ones in Lebanon, particularly near the cedars, and the valley of Hazbeeah, on the way from Tripoly to Balbeck.

It was about an hour after our commencing the steep ascent, that we came to a Roman ruin, called the Tauk, or Arch, as the building at Ctesiphon is called Tauk Kesra, or the Arch of Kesra. This ruin, if it may so be considered, for it is still in nearly a perfect state, represents an arched recess, the back of which is formed by the rock of the mountain planed away for that purpose, and the sides and roof are built of masonry. The recess appeared to be about twenty feet in height, twelve in breadth, and eight in depth inside. The form of the arch is Roman; it is well constructed, and not a stone has apparently been moved from its original bearing, though their outer surfaces are corroded by time and the atmosphere of an elevated region. The sides are formed of large blocks of smoothly hewn stone, closely united without cement, and even polished on the outer surface. The front presents a moulding on the arch, which is itself supported by pilasters

* This corresponds with the ancient descriptions of this district. Among others, Diodorus says: "The country, on the first entrance into Persia from the west, and as far as the Ladders, as they are called, (i. e. the Passes of Mount Zagros,) is flat and low, exceedingly hot, and barren of provision; but the rest is higher, of a wholesome air, and very fruitful. In this part there are many shady valleys, a variety of pleasant gardens, natural walks bounded on either side with all sorts of trees, and watered with refreshing springs; so that those who journey this way, frequently halt here and regale themselves in these pleasant places with great delight."—*Diodorus Siculus*, b. xix. c. 2.



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of no determined order,—having the plain lines of the Doric, with a sort of chain band or fillet at the setting on of the capital on the shaft, but all the rest is entirely devoid of ornament.

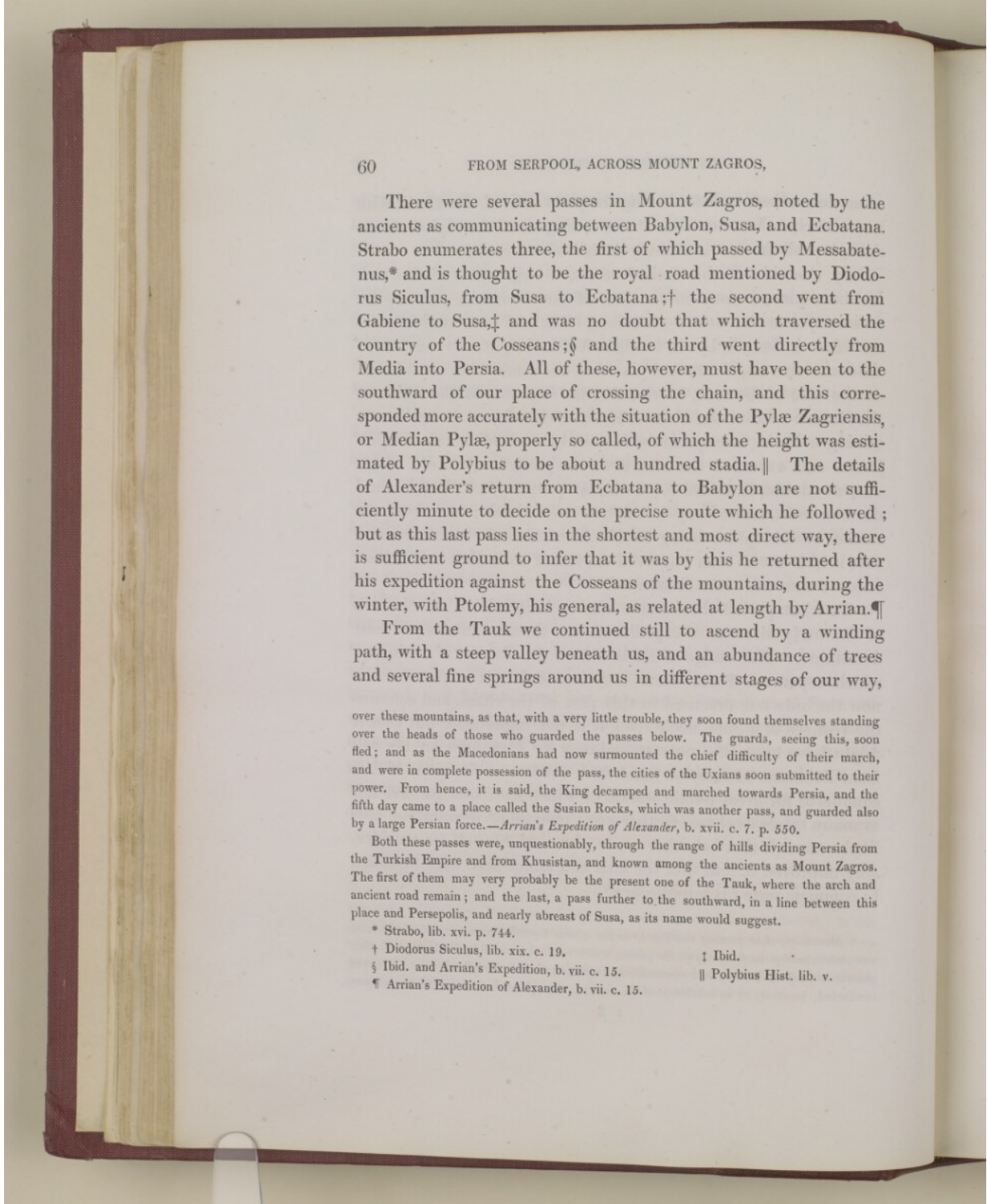
By the side of this arched recess, a large space of the rock had been planed away on the face of the mountain, probably for an inscription. It was of an oblong form, and from twelve to fifteen feet in length, by six to eight feet in height. It was just of the same size and form, and placed in the same relative situation on the side of the rock, overlooking the highway, as the tablet on the Roman road at the Nahr-el-Kelb, or river Lycus, in Syria, containing a Latin inscription in honour of the individual who projected and executed the road over the promontory there. This was, no doubt, intended for a similar purpose here, but I could discover no traces of any inscription now visible; and from the surface of the tablet being itself still smooth, I should conceive that it had never been engraved on, rather than that it had been once written and since obliterated.

To what period these works may be assigned, an examination of the early histories of expeditions into these countries will best determine. This range of mountains is the Z Zagros of antiquity, which separated Persia from Assyria; and as the pass here is now the only one practised in this part of the chain, and contains the vestiges of a once noble road, it is not improbable but that it might have been the one marched over by Alexander on his way from Ecbatana to Babylon; and from the known fondness of that conqueror for great public works, of which his footsteps have left as many traces as those of other great men do of devastation, it is likely enough that he either made the road himself, or considerably improved it, and that the arch and tablet here were intended to commemorate his munificence.*

* Alexander, after passing the Tigris, on his march towards the country of the Uxians, was obstructed by the difficulty of the passes, which were all guarded by Madates, a Persian general related to Darius, and commanding a strong and well-disciplined army. He was conducted, however, by an inhabitant of the country, through such a strait difficult pathway



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There were several passes in Mount Zagros, noted by the ancients as communicating between Babylon, Susa, and Ecbatana. Strabo enumerates three, the first of which passed by Messabate-nus,* and is thought to be the royal road mentioned by Diodo-rus Siculus, from Susa to Ecbatana;† the second went from Gabiene to Susa,‡ and was no doubt that which traversed the country of the Cosseans;§ and the third went directly from Media into Persia. All of these, however, must have been to the southward of our place of crossing the chain, and this corre-sponded more accurately with the situation of the Pylæ Zagriensis, or Median Pylæ, properly so called, of which the height was esti-mated by Polybius to be about a hundred stadia.|| The details of Alexander's return from Ecbatana to Babylon are not suffi-ciently minute to decide on the precise route which he followed ; but as this last pass lies in the shortest and most direct way, there is sufficient ground to infer that it was by this he returned after his expedition against the Cosseans of the mountains, during the winter, with Ptolemy, his general, as related at length by Arrian.¶

From the Tauk we continued still to ascend by a winding path, with a steep valley beneath us, and an abundance of trees and several fine springs around us in different stages of our way,

over these mountains, as that, with a very little trouble, they soon found themselves standing over the heads of those who guarded the passes below. The guards, seeing this, soon fled; and as the Macedonians had now surmounted the chief difficulty of their march, and were in complete possession of the pass, the cities of the Uxians soon submitted to their power. From hence, it is said, the King decamped and marched towards Persia, and the fifth day came to a place called the Susian Rocks, which was another pass, and guarded also by a large Persian force.—*Arrian's Expedition of Alexander*, b. xvii. c. 7. p. 550.

Both these passes were, unquestionably, through the range of hills dividing Persia from the Turkish Empire and from Khusistan, and known among the ancients as Mount Zagros. The first of them may very probably be the present one of the Tauk, where the arch and ancient road remain; and the last, a pass further to the southward, in a line between this place and Persepolis, and nearly abreast of Susa, as its name would suggest.

* Strabo, lib. xvi. p. 744.

† Diodorus Siculus, lib. xix. c. 19.

‡ Ibid. and Arrian's Expedition, b. vii. c. 15.

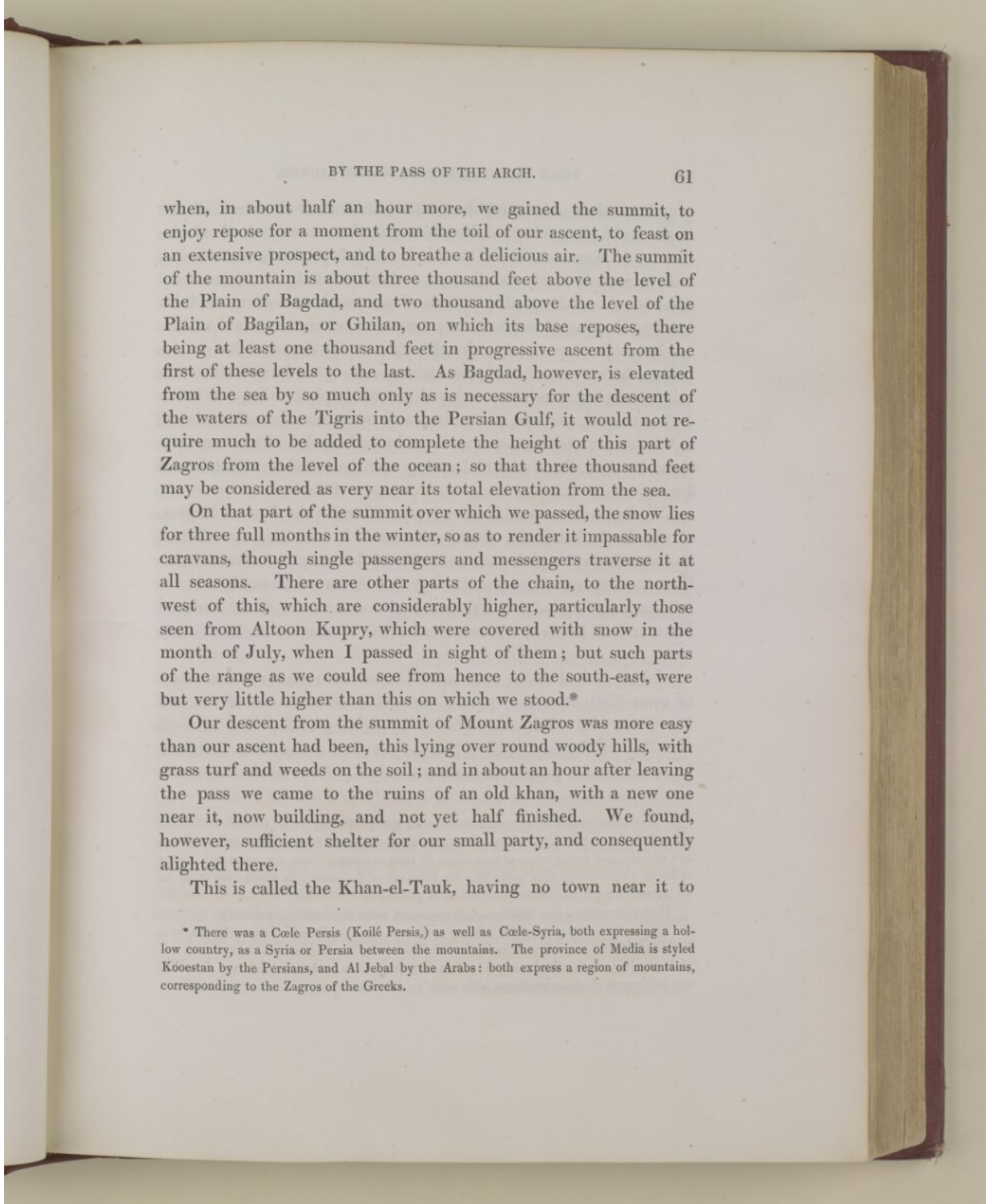
¶ Arrian's Expedition of Alexander, b. vii. c. 15.

‡ Ibid.

|| Polybius Hist. lib. v.

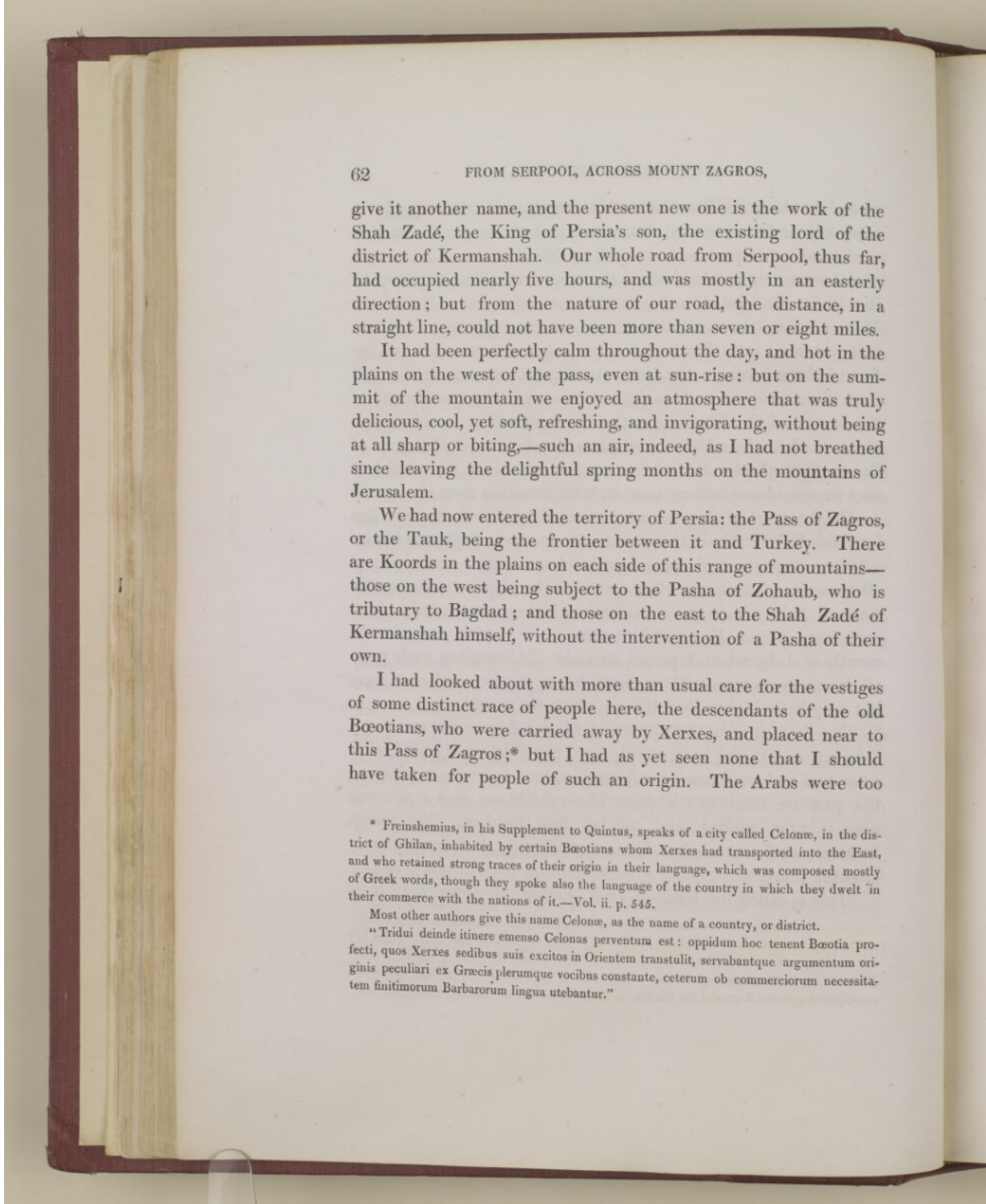


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give it another name, and the present new one is the work of the Shah Zadé, the King of Persia's son, the existing lord of the district of Kermanshah. Our whole road from Serpool, thus far, had occupied nearly five hours, and was mostly in an easterly direction; but from the nature of our road, the distance, in a straight line, could not have been more than seven or eight miles.

It had been perfectly calm throughout the day, and hot in the plains on the west of the pass, even at sun-rise: but on the summit of the mountain we enjoyed an atmosphere that was truly delicious, cool, yet soft, refreshing, and invigorating, without being at all sharp or biting,—such an air, indeed, as I had not breathed since leaving the delightful spring months on the mountains of Jerusalem.

We had now entered the territory of Persia: the Pass of Zagros, or the Tauk, being the frontier between it and Turkey. There are Koords in the plains on each side of this range of mountains—those on the west being subject to the Pasha of Zohaub, who is tributary to Bagdad; and those on the east to the Shah Zadé of Kermanshah himself, without the intervention of a Pasha of their own.

I had looked about with more than usual care for the vestiges of some distinct race of people here, the descendants of the old Bœotians, who were carried away by Xerxes, and placed near to this Pass of Zagros;* but I had as yet seen none that I should have taken for people of such an origin. The Arabs were too

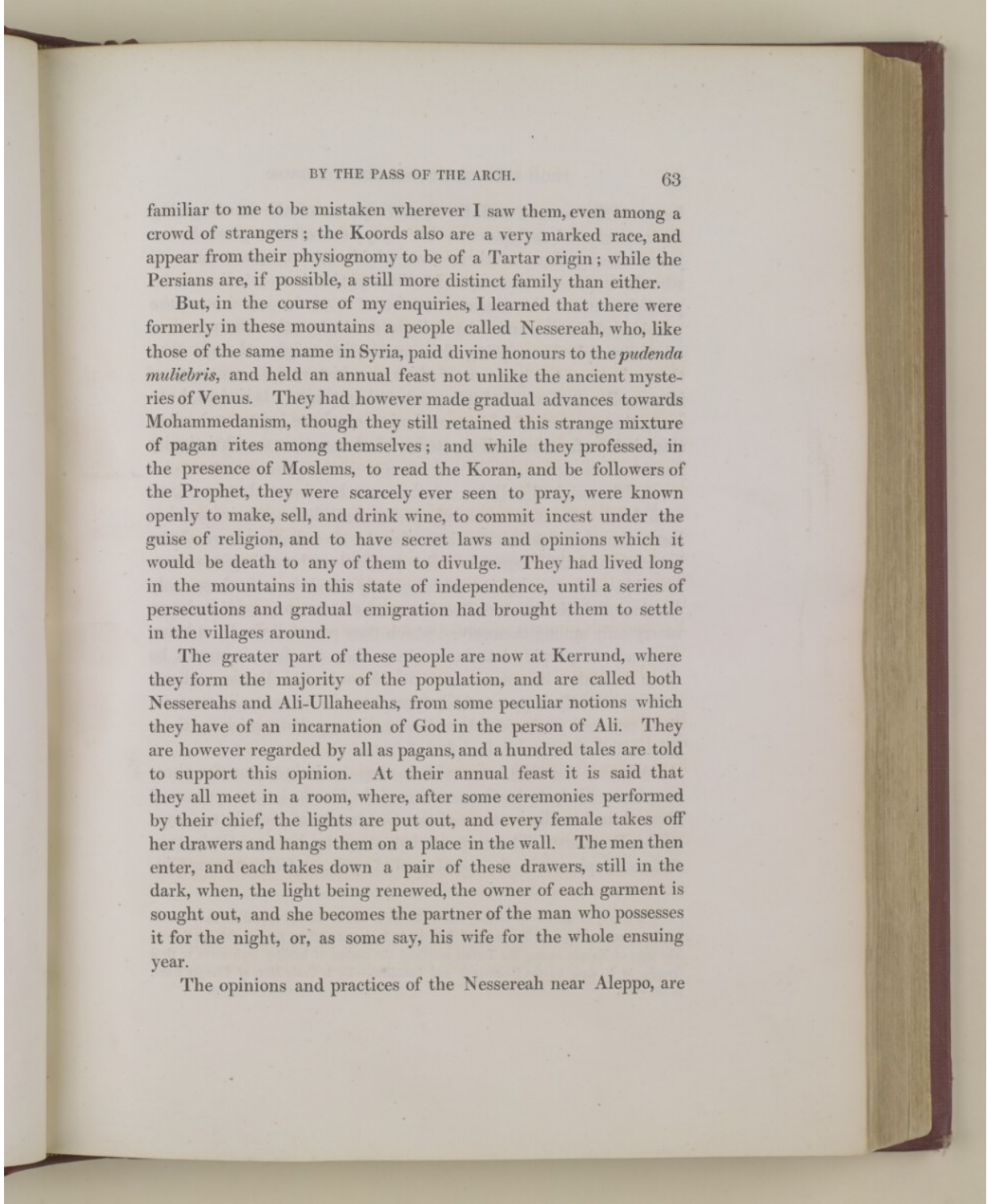
* Freinshemius, in his Supplement to Quintus, speaks of a city called Celone, in the district of Ghilan, inhabited by certain Bœotians whom Xerxes had transported into the East, and who retained strong traces of their origin in their language, which was composed mostly of Greek words, though they spoke also the language of the country in which they dwelt in their commerce with the nations of it.—Vol. ii. p. 545.

Most other authors give this name Celone, as the name of a country, or district.

“Tridui deinde itinere emenso Celonas perventura est: oppidum hoc tenent Bœotia profecti, quos Xerxes sedibus suis excitos in Orientem transtulit, servabantque argumentum originis peculiari ex Græcis plerumque vocibus constante, ceterum ob commerciorum necessitatem finitimorum Barbarorum lingua utebantur.”



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familiar to me to be mistaken wherever I saw them, even among a crowd of strangers; the Koords also are a very marked race, and appear from their physiognomy to be of a Tartar origin; while the Persians are, if possible, a still more distinct family than either.

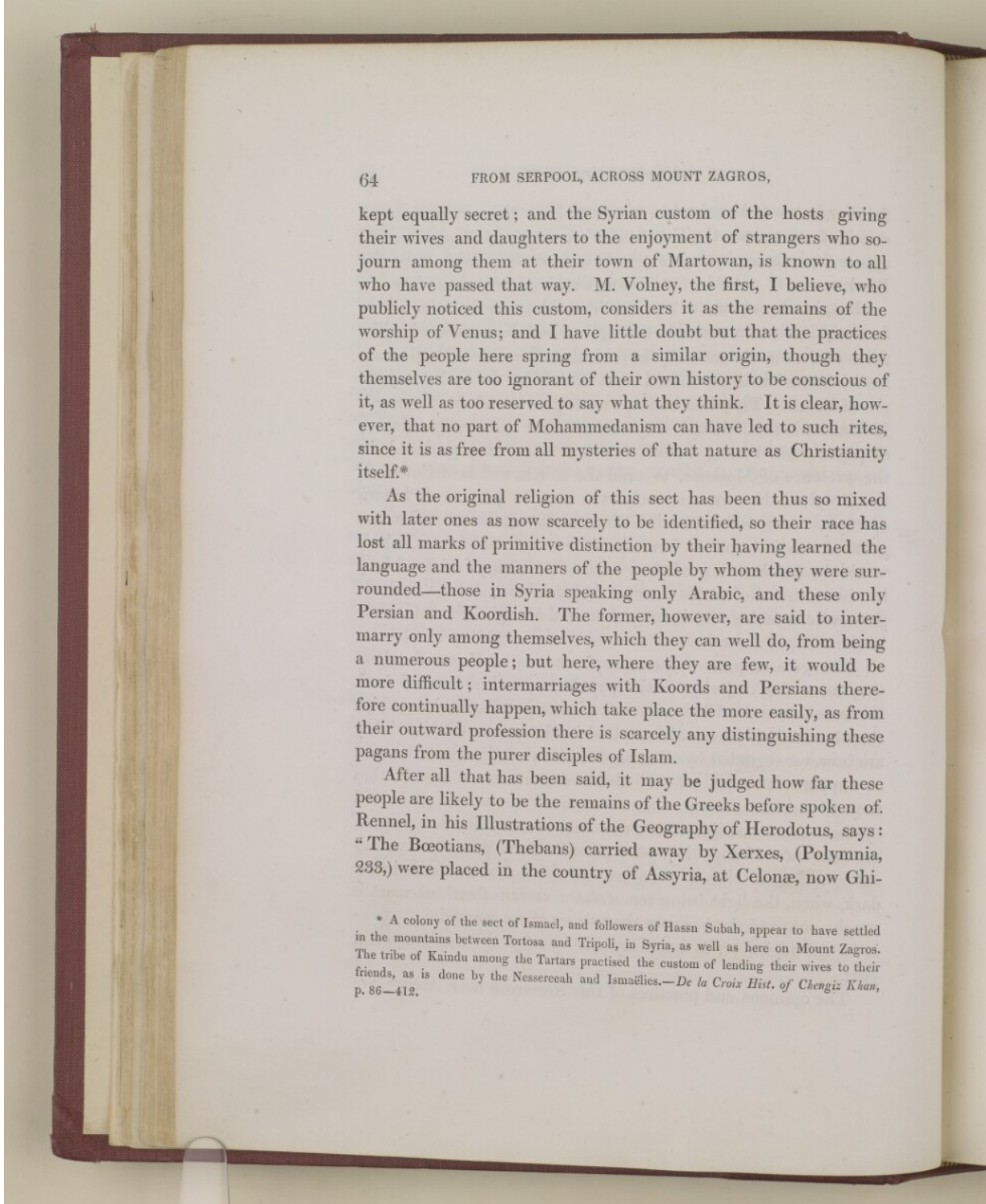
But, in the course of my enquiries, I learned that there were formerly in these mountains a people called Nessereah, who, like those of the same name in Syria, paid divine honours to the *puenda muliebris*, and held an annual feast not unlike the ancient mysteries of Venus. They had however made gradual advances towards Mohammedanism, though they still retained this strange mixture of pagan rites among themselves; and while they professed, in the presence of Moslems, to read the Koran, and be followers of the Prophet, they were scarcely ever seen to pray, were known openly to make, sell, and drink wine, to commit incest under the guise of religion, and to have secret laws and opinions which it would be death to any of them to divulge. They had lived long in the mountains in this state of independence, until a series of persecutions and gradual emigration had brought them to settle in the villages around.

The greater part of these people are now at Kerrund, where they form the majority of the population, and are called both Nessereahs and Ali-Ullaheeahs, from some peculiar notions which they have of an incarnation of God in the person of Ali. They are however regarded by all as pagans, and a hundred tales are told to support this opinion. At their annual feast it is said that they all meet in a room, where, after some ceremonies performed by their chief, the lights are put out, and every female takes off her drawers and hangs them on a place in the wall. The men then enter, and each takes down a pair of these drawers, still in the dark, when, the light being renewed, the owner of each garment is sought out, and she becomes the partner of the man who possesses it for the night, or, as some say, his wife for the whole ensuing year.

The opinions and practices of the Nessereah near Aleppo, are



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kept equally secret; and the Syrian custom of the hosts giving their wives and daughters to the enjoyment of strangers who sojourn among them at their town of Martowan, is known to all who have passed that way. M. Volney, the first, I believe, who publicly noticed this custom, considers it as the remains of the worship of Venus; and I have little doubt but that the practices of the people here spring from a similar origin, though they themselves are too ignorant of their own history to be conscious of it, as well as too reserved to say what they think. It is clear, however, that no part of Mohammedanism can have led to such rites, since it is as free from all mysteries of that nature as Christianity itself.*

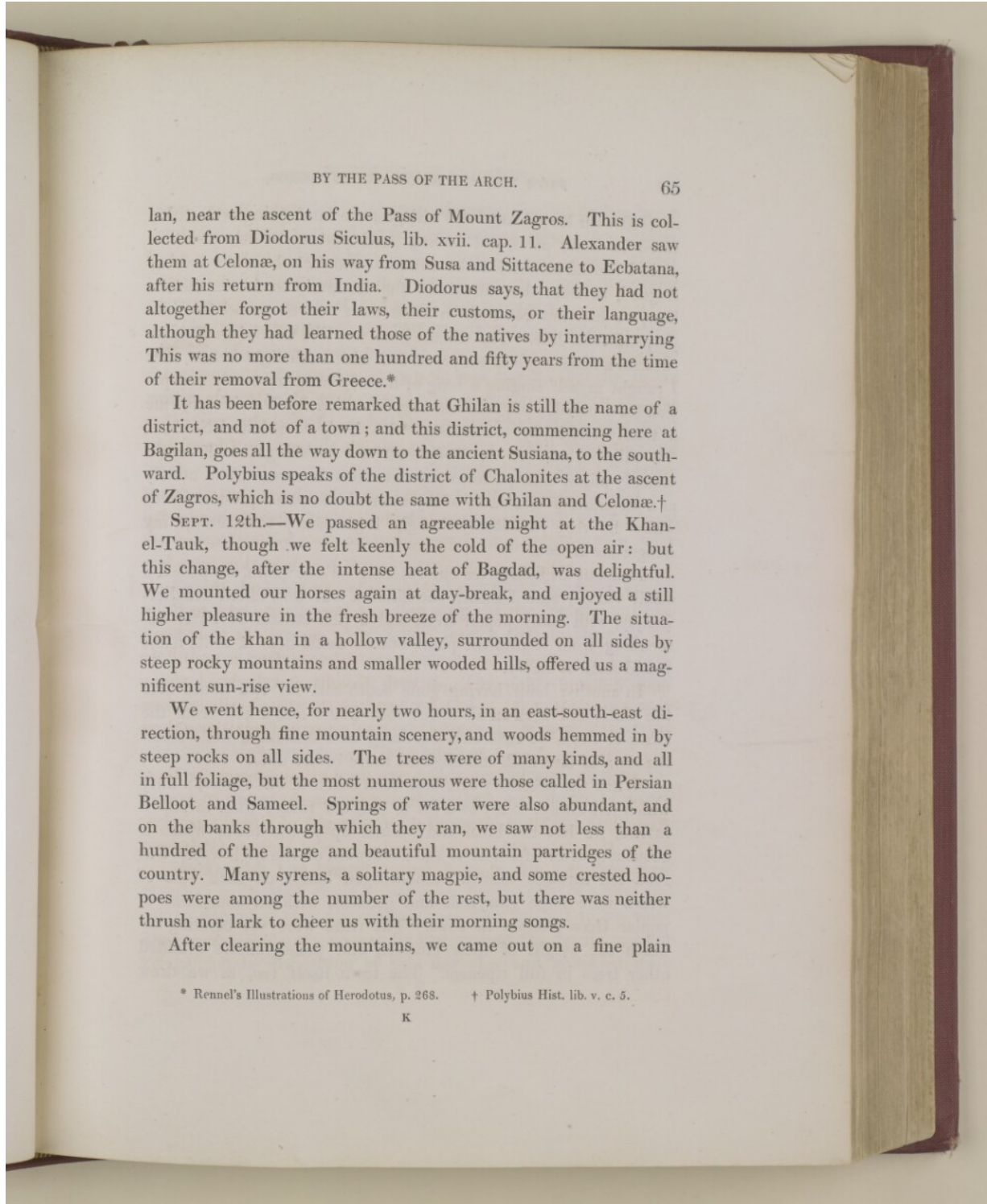
As the original religion of this sect has been thus so mixed with later ones as now scarcely to be identified, so their race has lost all marks of primitive distinction by their having learned the language and the manners of the people by whom they were surrounded—those in Syria speaking only Arabic, and these only Persian and Koordish. The former, however, are said to intermarry only among themselves, which they can well do, from being a numerous people; but here, where they are few, it would be more difficult; intermarriages with Koords and Persians therefore continually happen, which take place the more easily, as from their outward profession there is scarcely any distinguishing these pagans from the purer disciples of Islam.

After all that has been said, it may be judged how far these people are likely to be the remains of the Greeks before spoken of. Rennel, in his *Illustrations of the Geography of Herodotus*, says: "The Bœotians, (Thebans) carried away by Xerxes, (Polymnia, 233,) were placed in the country of Assyria, at Celonæ, now Ghi-

* A colony of the sect of Ismael, and followers of Hassn Subah, appear to have settled in the mountains between Tortosa and Tripoli, in Syria, as well as here on Mount Zagros. The tribe of Kaindu among the Tartars practised the custom of lending their wives to their friends, as is done by the Nesserceah and Ismaëlies.—*De la Croix Hist. of Chengiz Khan*, p. 86—412.



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lan, near the ascent of the Pass of Mount Zagros. This is collected from Diodorus Siculus, lib. xvii. cap. 11. Alexander saw them at Celonæ, on his way from Susa and Sittacene to Ecbatana, after his return from India. Diodorus says, that they had not altogether forgot their laws, their customs, or their language, although they had learned those of the natives by intermarrying. This was no more than one hundred and fifty years from the time of their removal from Greece.*

It has been before remarked that Ghilan is still the name of a district, and not of a town; and this district, commencing here at Bagilan, goes all the way down to the ancient Susiana, to the southward. Polybius speaks of the district of Chalonites at the ascent of Zagros, which is no doubt the same with Ghilan and Celonæ.†

SEPT. 12th.—We passed an agreeable night at the Khan-el-Taik, though we felt keenly the cold of the open air: but this change, after the intense heat of Bagdad, was delightful. We mounted our horses again at day-break, and enjoyed a still higher pleasure in the fresh breeze of the morning. The situation of the khan in a hollow valley, surrounded on all sides by steep rocky mountains and smaller wooded hills, offered us a magnificent sun-rise view.

We went hence, for nearly two hours, in an east-south-east direction, through fine mountain scenery, and woods hemmed in by steep rocks on all sides. The trees were of many kinds, and all in full foliage, but the most numerous were those called in Persian Belloot and Sameel. Springs of water were also abundant, and on the banks through which they ran, we saw not less than a hundred of the large and beautiful mountain partridges of the country. Many syrens, a solitary magpie, and some crested hoopoes were among the number of the rest, but there was neither thrush nor lark to cheer us with their morning songs.

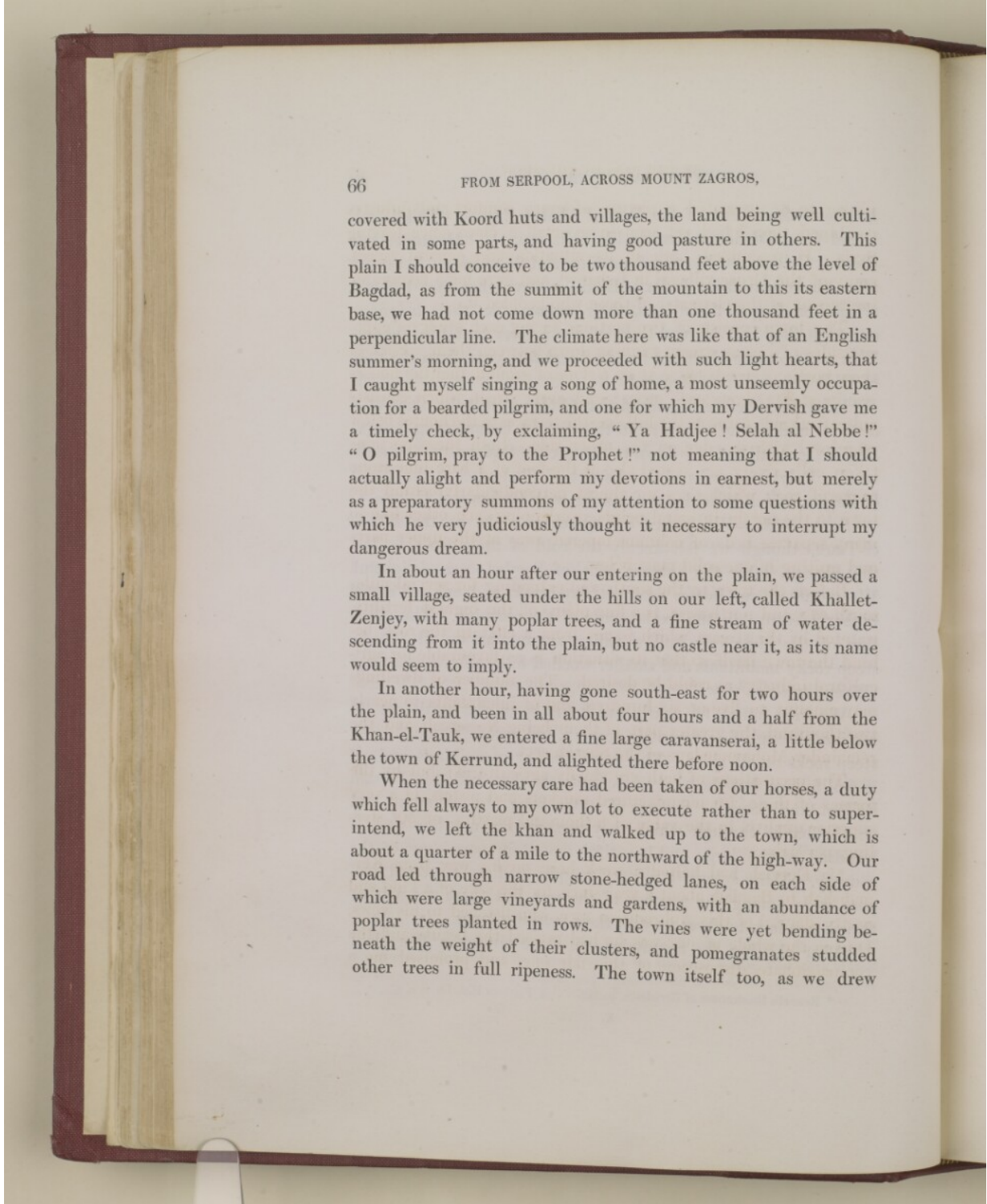
After clearing the mountains, we came out on a fine plain

* Rennel's Illustrations of Herodotus, p. 268.

† Polybius Hist. lib. v. c. 5.

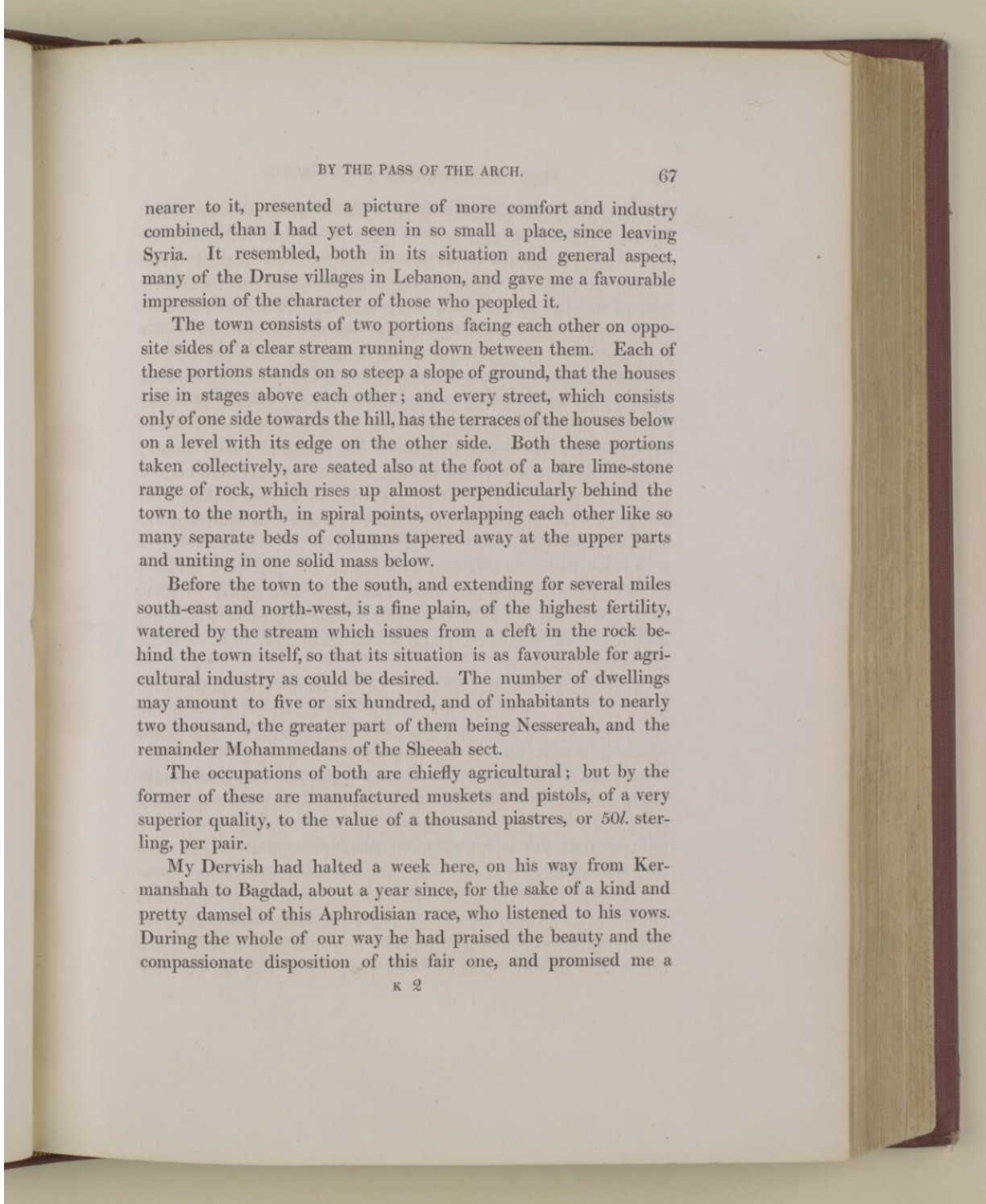


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nearer to it, presented a picture of more comfort and industry combined, than I had yet seen in so small a place, since leaving Syria. It resembled, both in its situation and general aspect, many of the Druse villages in Lebanon, and gave me a favourable impression of the character of those who peopled it.

The town consists of two portions facing each other on opposite sides of a clear stream running down between them. Each of these portions stands on so steep a slope of ground, that the houses rise in stages above each other; and every street, which consists only of one side towards the hill, has the terraces of the houses below on a level with its edge on the other side. Both these portions taken collectively, are seated also at the foot of a bare lime-stone range of rock, which rises up almost perpendicularly behind the town to the north, in spiral points, overlapping each other like so many separate beds of columns tapered away at the upper parts and uniting in one solid mass below.

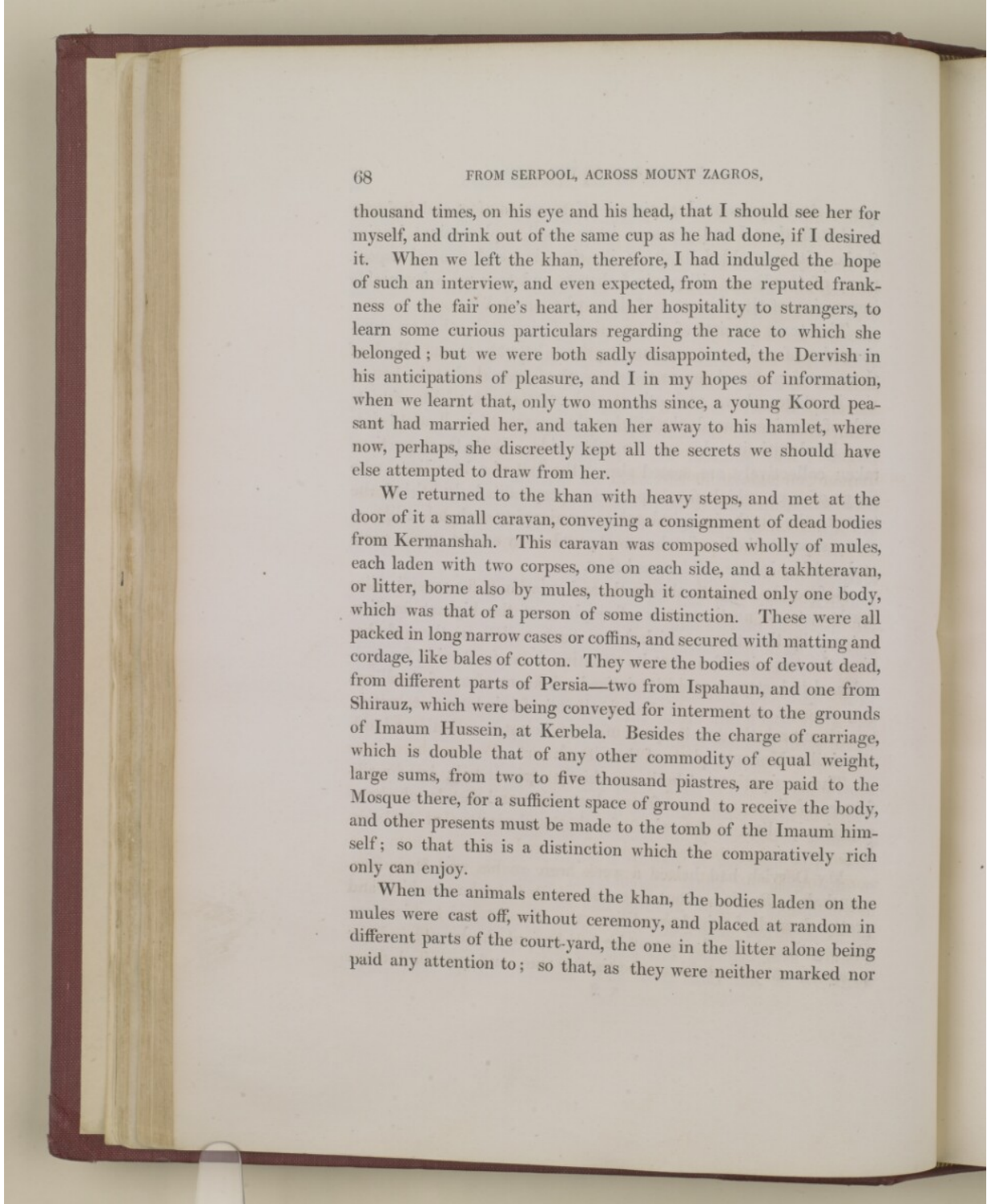
Before the town to the south, and extending for several miles south-east and north-west, is a fine plain, of the highest fertility, watered by the stream which issues from a cleft in the rock behind the town itself, so that its situation is as favourable for agricultural industry as could be desired. The number of dwellings may amount to five or six hundred, and of inhabitants to nearly two thousand, the greater part of them being Nessereah, and the remainder Mohammedans of the Sheeah sect.

The occupations of both are chiefly agricultural; but by the former of these are manufactured muskets and pistols, of a very superior quality, to the value of a thousand piastres, or 50*l.* sterling, per pair.

My Dervish had halted a week here, on his way from Kermanshah to Bagdad, about a year since, for the sake of a kind and pretty damsel of this Aphrodisian race, who listened to his vows. During the whole of our way he had praised the beauty and the compassionate disposition of this fair one, and promised me a



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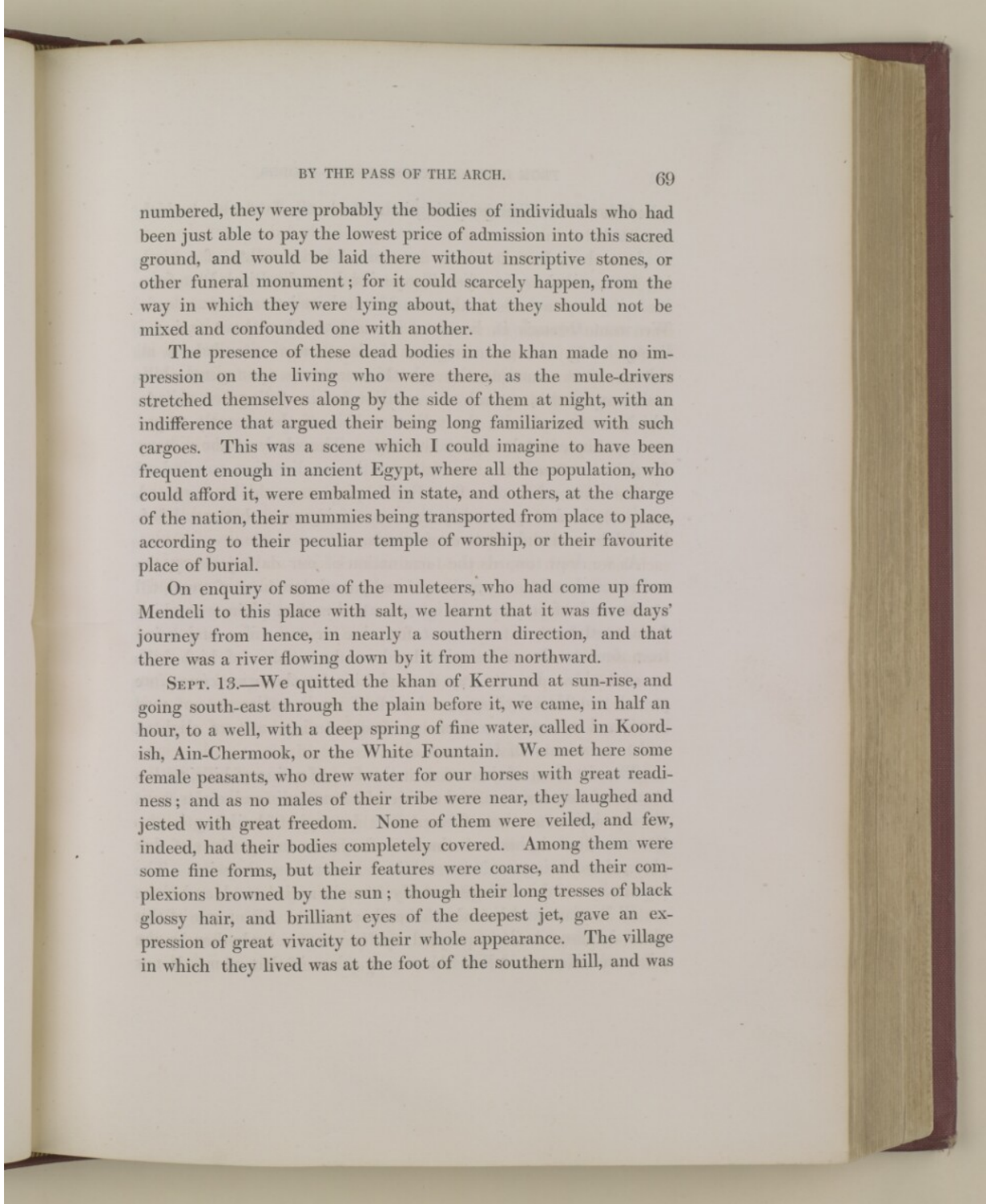
thousand times, on his eye and his head, that I should see her for myself, and drink out of the same cup as he had done, if I desired it. When we left the khan, therefore, I had indulged the hope of such an interview, and even expected, from the reputed frankness of the fair one's heart, and her hospitality to strangers, to learn some curious particulars regarding the race to which she belonged; but we were both sadly disappointed, the Dervish in his anticipations of pleasure, and I in my hopes of information, when we learnt that, only two months since, a young Koord peasant had married her, and taken her away to his hamlet, where now, perhaps, she discreetly kept all the secrets we should have else attempted to draw from her.

We returned to the khan with heavy steps, and met at the door of it a small caravan, conveying a consignment of dead bodies from Kermanshah. This caravan was composed wholly of mules, each laden with two corpses, one on each side, and a takhteravan, or litter, borne also by mules, though it contained only one body, which was that of a person of some distinction. These were all packed in long narrow cases or coffins, and secured with matting and cordage, like bales of cotton. They were the bodies of devout dead, from different parts of Persia—two from Ispahaun, and one from Shirauz, which were being conveyed for interment to the grounds of Imaum Hussein, at Kerbela. Besides the charge of carriage, which is double that of any other commodity of equal weight, large sums, from two to five thousand piastres, are paid to the Mosque there, for a sufficient space of ground to receive the body, and other presents must be made to the tomb of the Imaum himself; so that this is a distinction which the comparatively rich only can enjoy.

When the animals entered the khan, the bodies laden on the mules were cast off, without ceremony, and placed at random in different parts of the court-yard, the one in the litter alone being paid any attention to; so that, as they were neither marked nor



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العرب إلى بومباي. [٦٩] (٥٨٢/١٠٠)



numbered, they were probably the bodies of individuals who had been just able to pay the lowest price of admission into this sacred ground, and would be laid there without inscriptive stones, or other funeral monument; for it could scarcely happen, from the way in which they were lying about, that they should not be mixed and confounded one with another.

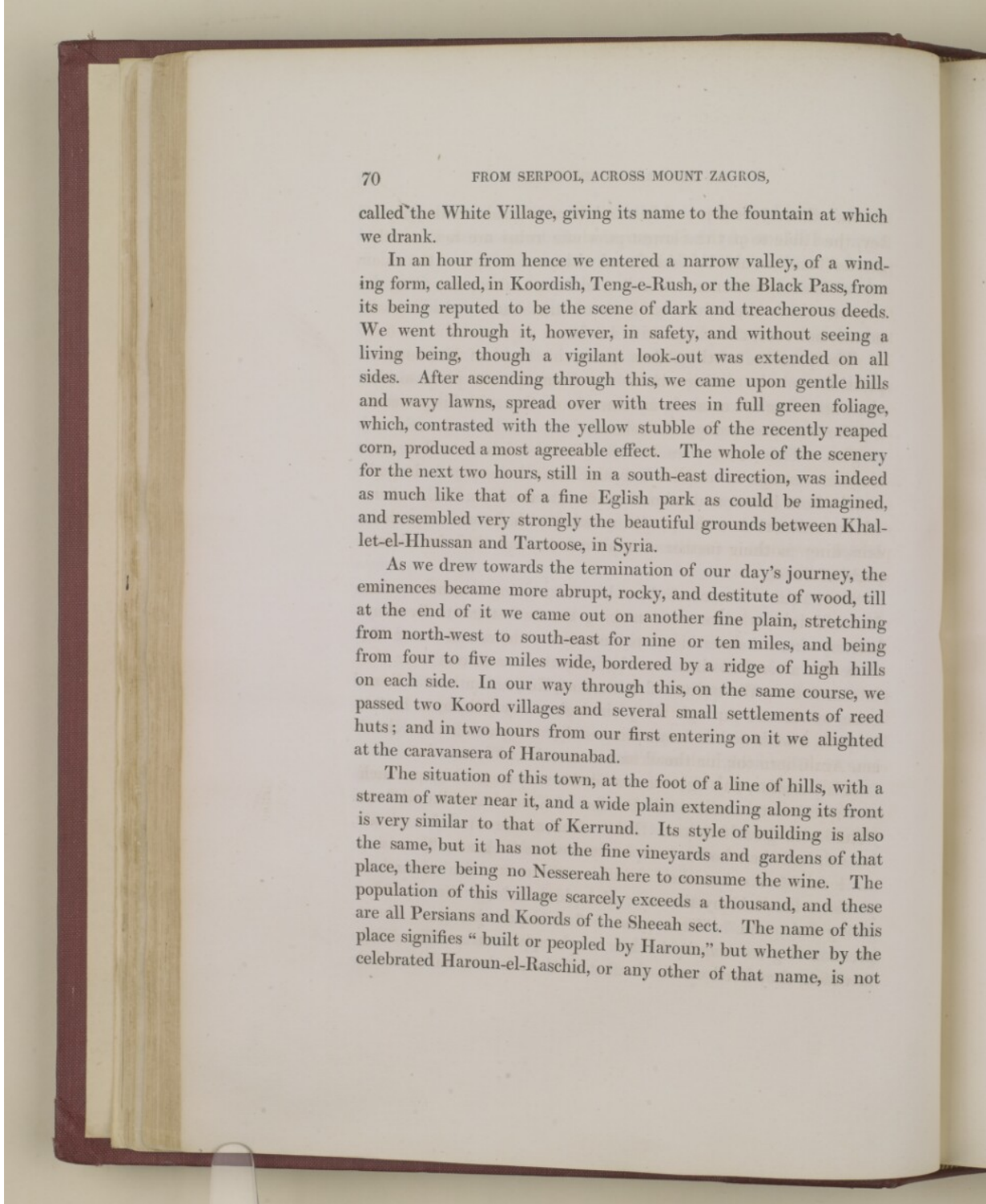
The presence of these dead bodies in the khan made no impression on the living who were there, as the mule-drivers stretched themselves along by the side of them at night, with an indifference that argued their being long familiarized with such cargoes. This was a scene which I could imagine to have been frequent enough in ancient Egypt, where all the population, who could afford it, were embalmed in state, and others, at the charge of the nation, their mummies being transported from place to place, according to their peculiar temple of worship, or their favourite place of burial.

On enquiry of some of the muleteers, who had come up from Mendeli to this place with salt, we learnt that it was five days' journey from hence, in nearly a southern direction, and that there was a river flowing down by it from the northward.

SEPT. 13.—We quitted the khan of Kerrund at sun-rise, and going south-east through the plain before it, we came, in half an hour, to a well, with a deep spring of fine water, called in Koordish, Ain-Chermook, or the White Fountain. We met here some female peasants, who drew water for our horses with great readiness; and as no males of their tribe were near, they laughed and jested with great freedom. None of them were veiled, and few, indeed, had their bodies completely covered. Among them were some fine forms, but their features were coarse, and their complexions browned by the sun; though their long tresses of black glossy hair, and brilliant eyes of the deepest jet, gave an expression of great vivacity to their whole appearance. The village in which they lived was at the foot of the southern hill, and was

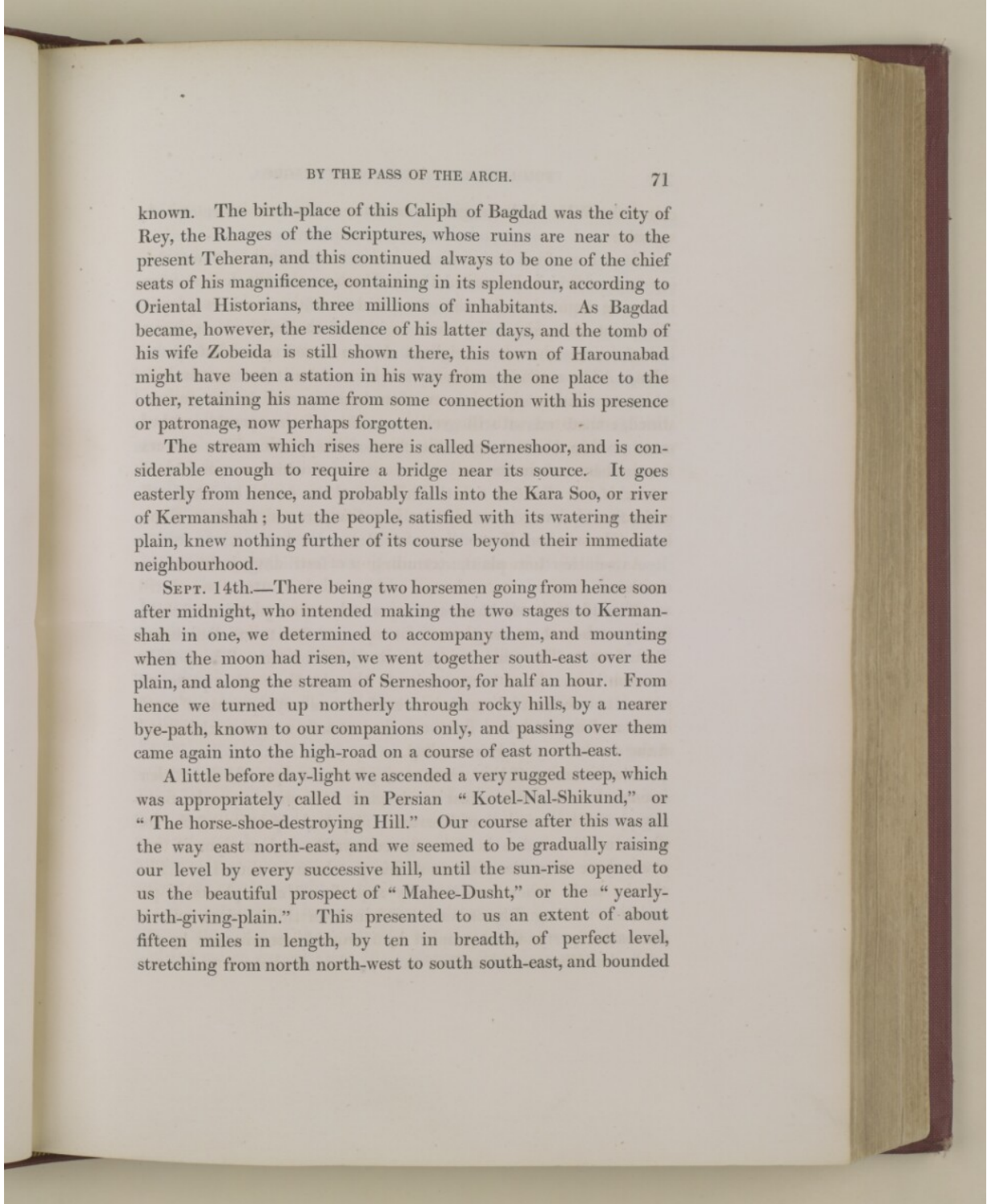


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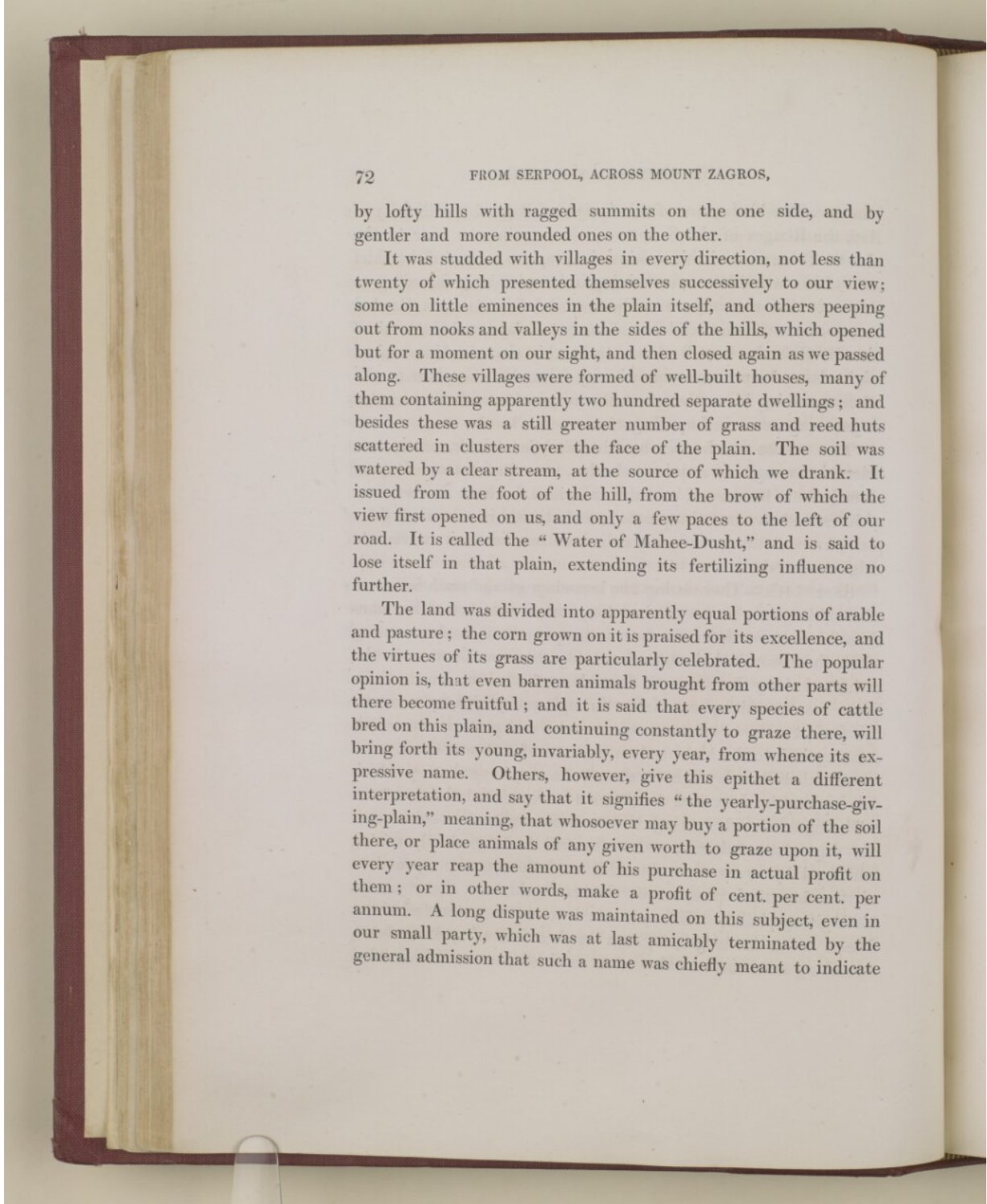


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العرب إلى بومباي. [٧١] (٥٨٢/١٠٢)



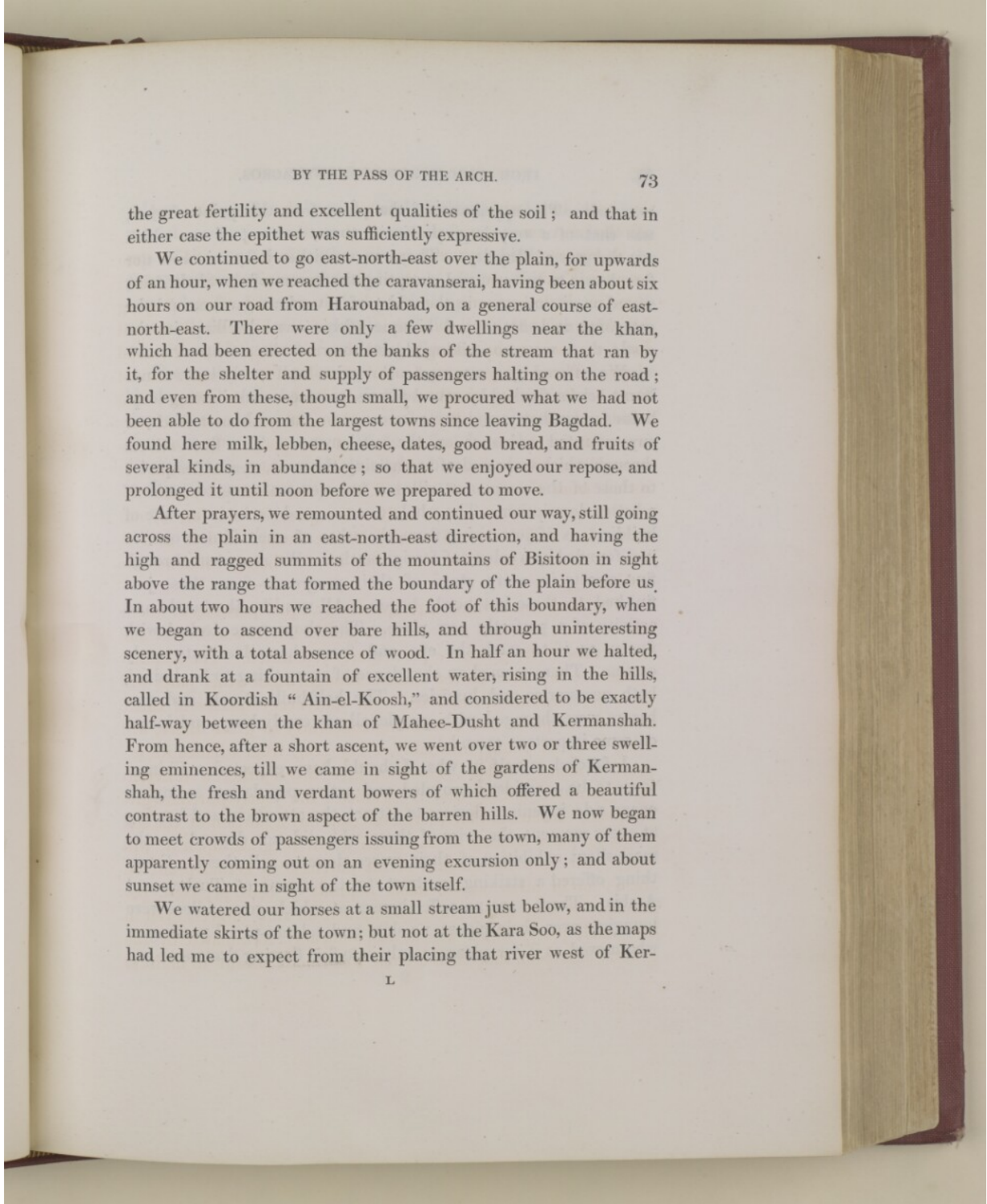


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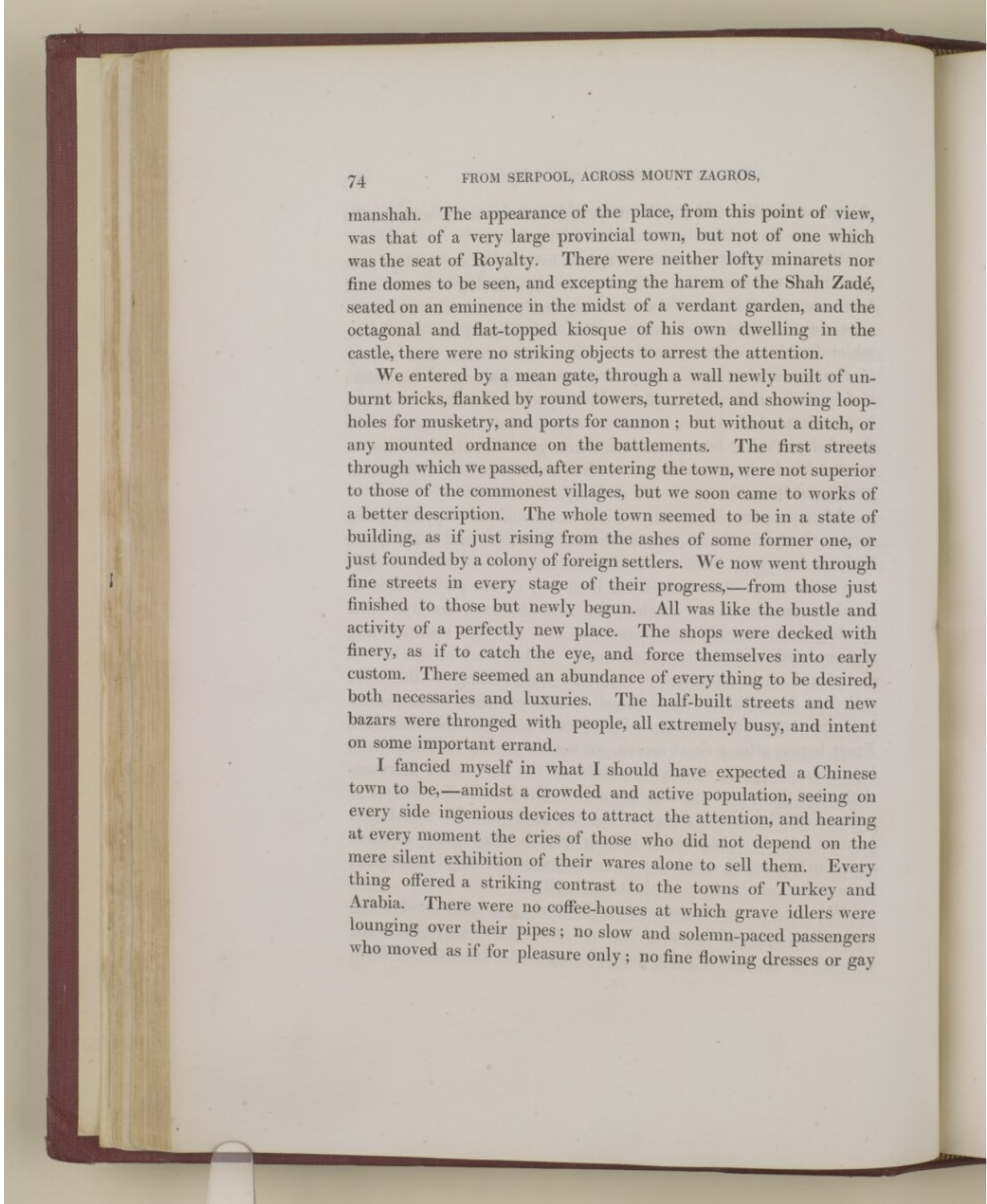


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العرب إلى بومباي. [٧٣] (٥٨٢/١٠٤)



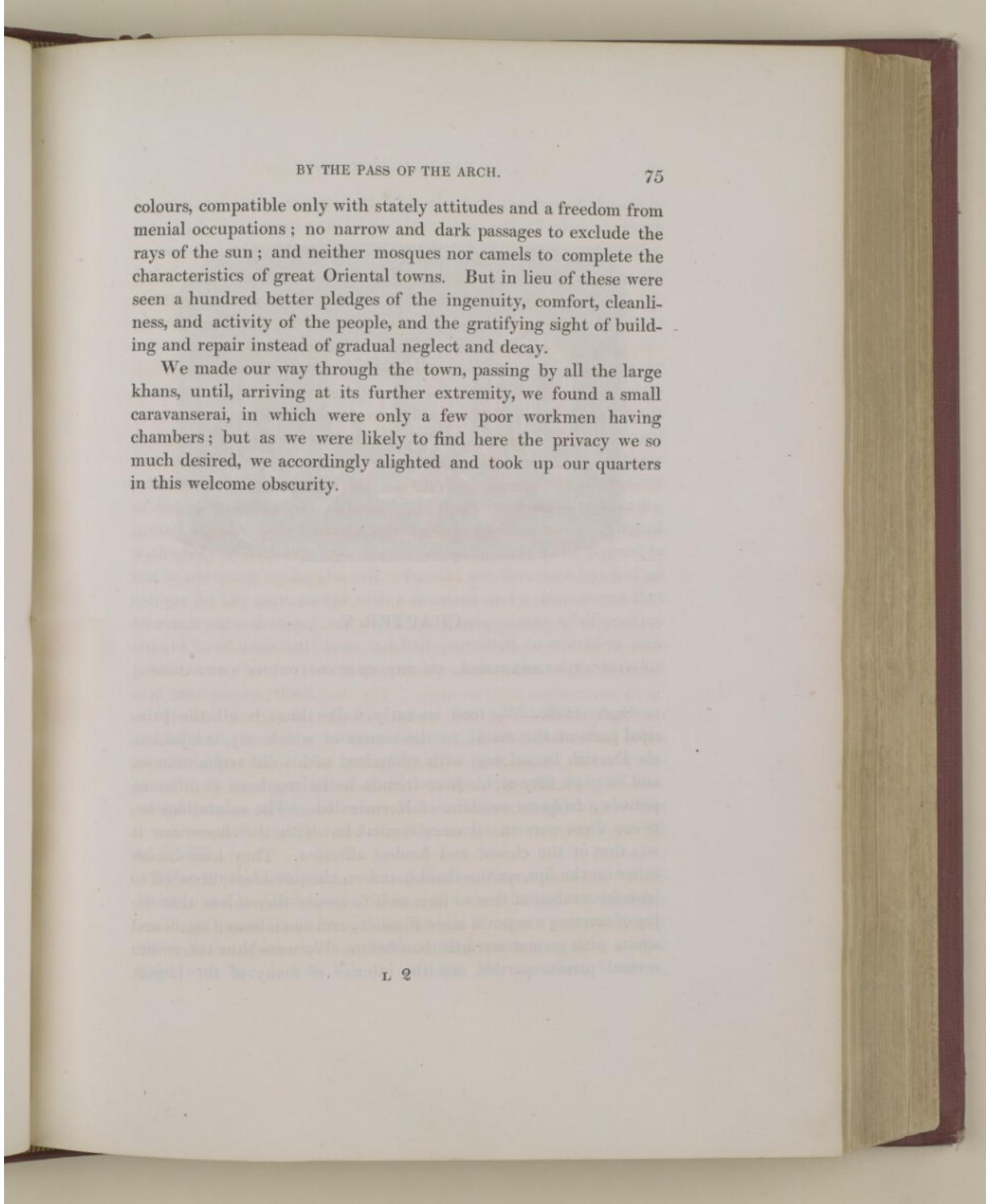


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العرب إلى بومباي. [٧٦] (٥٨٢/١٠٧)



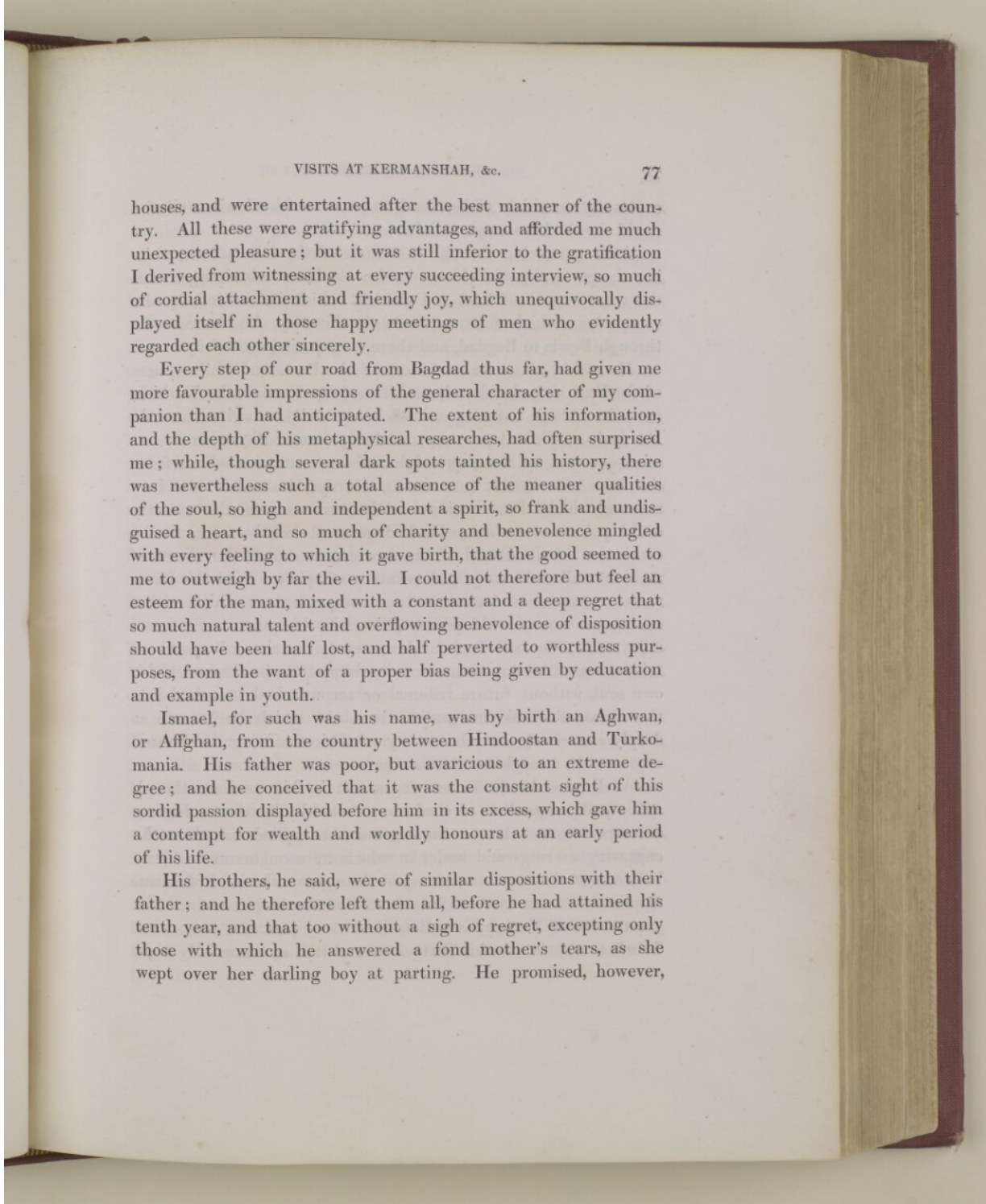
CHAPTER V.

VISITS AT KERMANSHAH, TO THE FRIENDS OF MY COMPANION.

SEPT. 15th.—We took an early walk through all the principal parts of the town; in the course of which, my companion, the Dervish Ismael, met with a hundred of his old acquaintances, and forty or fifty of his best friends, he having been at different periods a frequent resident of Kermanshah. The salutations between them were in all cases cordial, but with the chosen few it was that of the closest and fondest affection. They kissed each other on the lips, on the cheeks, and on the shoulders; drew off to look for a moment face to face, as if to assure themselves that the joy of meeting was not a mere illusion; and re-embraced again and again, with greater warmth than before. We were thus taken into several private parties, saw the interior of many of the largest

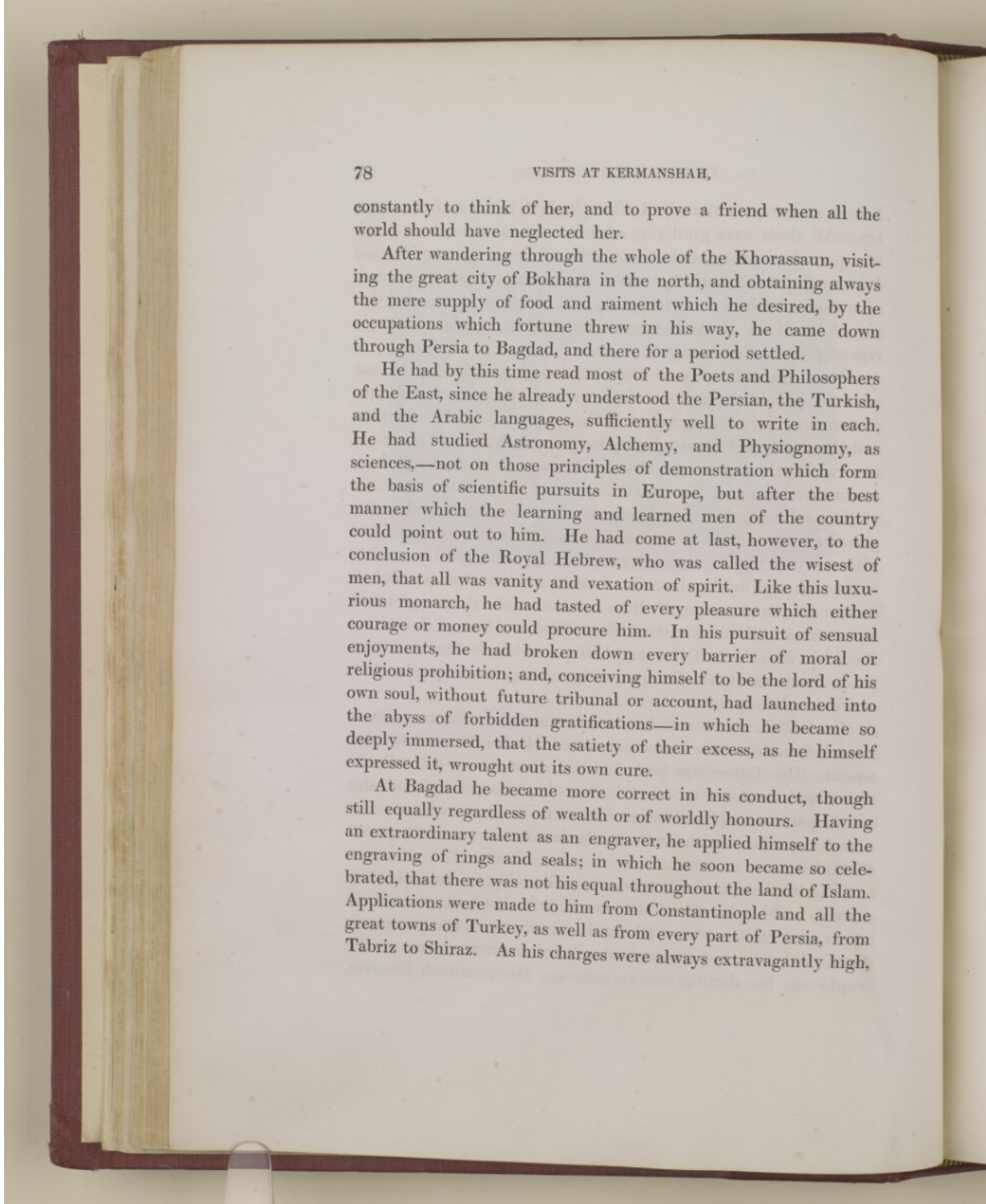


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العرب إلى بومباي. [٧٧] (٥٨٢/١٠٨)



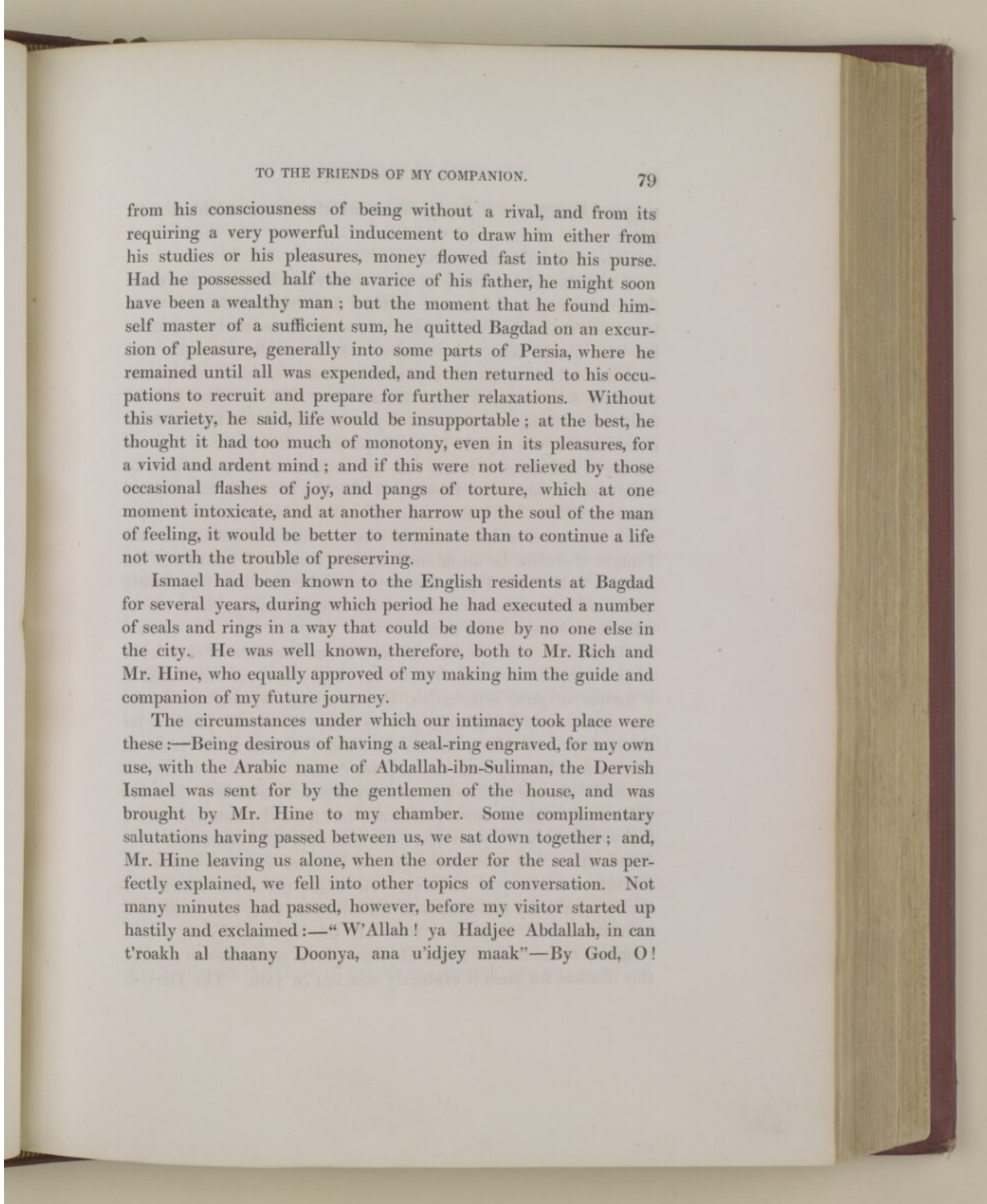


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العرب إلى بومباي. [٧٩] (٥٨٢/١١٠)



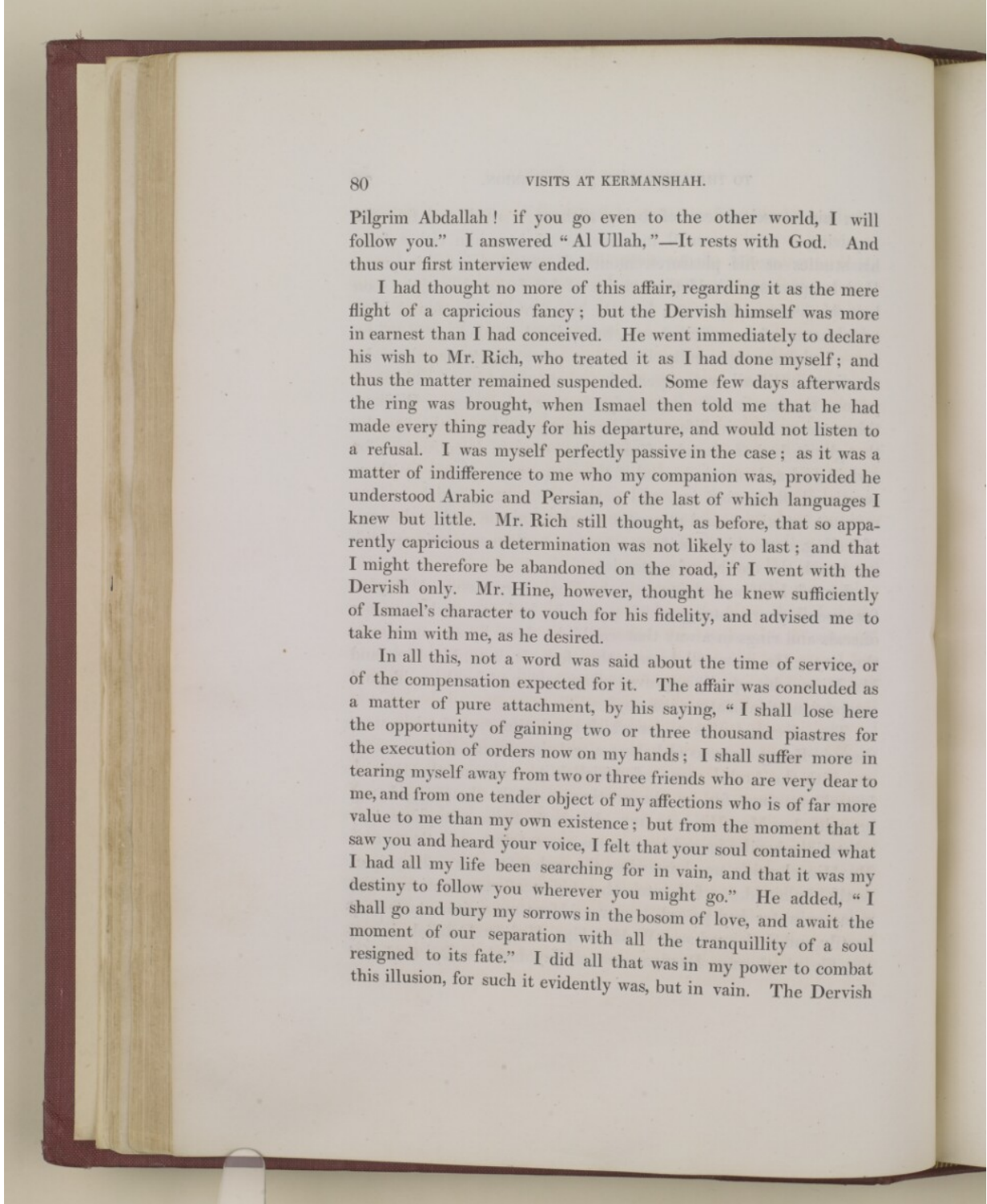
from his consciousness of being without a rival, and from its requiring a very powerful inducement to draw him either from his studies or his pleasures, money flowed fast into his purse. Had he possessed half the avarice of his father, he might soon have been a wealthy man ; but the moment that he found himself master of a sufficient sum, he quitted Bagdad on an excursion of pleasure, generally into some parts of Persia, where he remained until all was expended, and then returned to his occupations to recruit and prepare for further relaxations. Without this variety, he said, life would be insupportable ; at the best, he thought it had too much of monotony, even in its pleasures, for a vivid and ardent mind ; and if this were not relieved by those occasional flashes of joy, and pangs of torture, which at one moment intoxicate, and at another harrow up the soul of the man of feeling, it would be better to terminate than to continue a life not worth the trouble of preserving.

Ismael had been known to the English residents at Bagdad for several years, during which period he had executed a number of seals and rings in a way that could be done by no one else in the city. He was well known, therefore, both to Mr. Rich and Mr. Hine, who equally approved of my making him the guide and companion of my future journey.

The circumstances under which our intimacy took place were these :—Being desirous of having a seal-ring engraved, for my own use, with the Arabic name of Abdallah-ibn-Suliman, the Dervish Ismael was sent for by the gentlemen of the house, and was brought by Mr. Hine to my chamber. Some complimentary salutations having passed between us, we sat down together ; and, Mr. Hine leaving us alone, when the order for the seal was perfectly explained, we fell into other topics of conversation. Not many minutes had passed, however, before my visitor started up hastily and exclaimed :—“ W’Allah ! ya Hadjee Abdallah, in can t’roakh al thaany Doonya, ana u’idjey maak”—By God, O!



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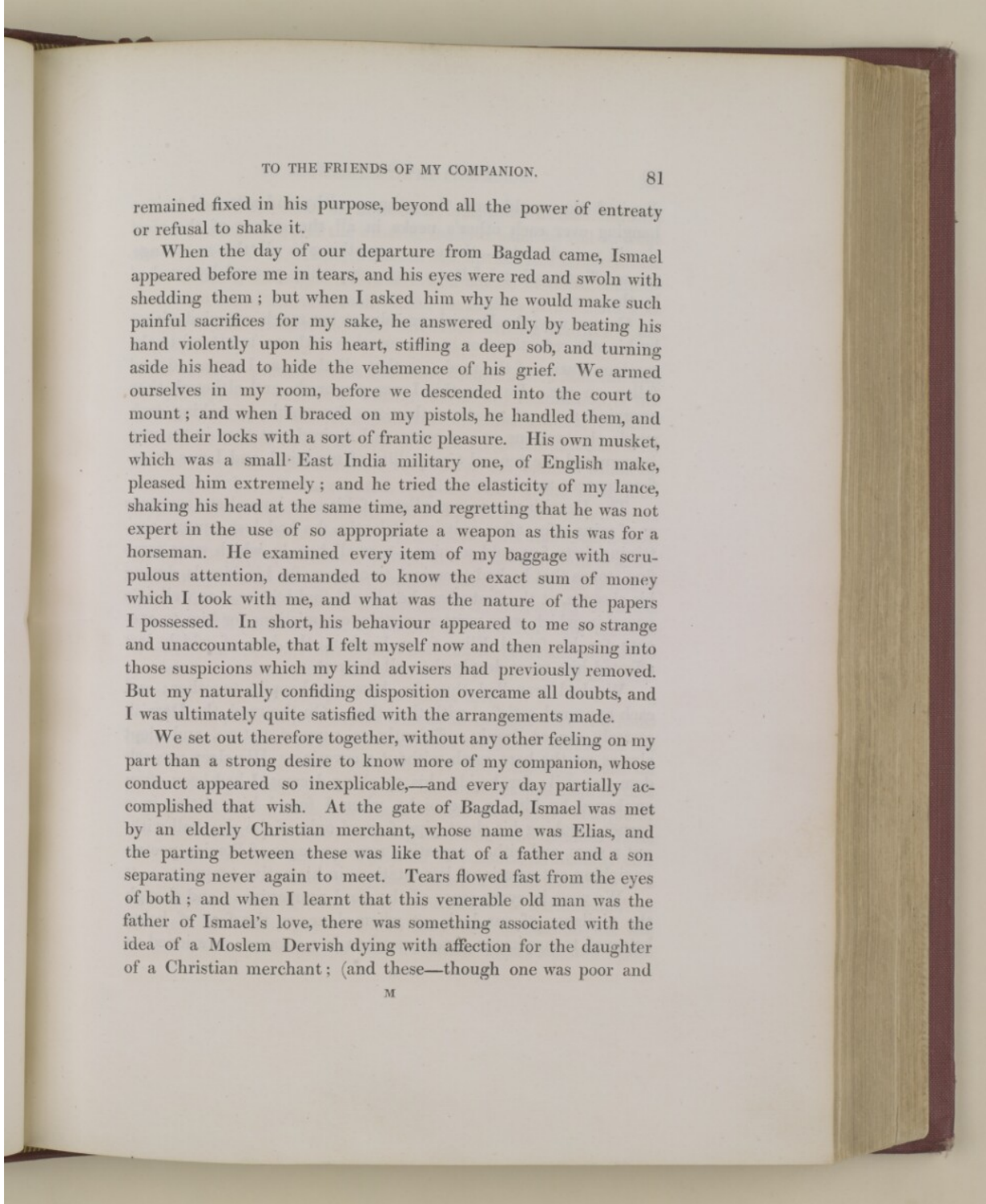
Pilgrim Abdallah! if you go even to the other world, I will follow you." I answered "Al Ullah,"—It rests with God. And thus our first interview ended.

I had thought no more of this affair, regarding it as the mere flight of a capricious fancy; but the Dervish himself was more in earnest than I had conceived. He went immediately to declare his wish to Mr. Rich, who treated it as I had done myself; and thus the matter remained suspended. Some few days afterwards the ring was brought, when Ismael then told me that he had made every thing ready for his departure, and would not listen to a refusal. I was myself perfectly passive in the case; as it was a matter of indifference to me who my companion was, provided he understood Arabic and Persian, of the last of which languages I knew but little. Mr. Rich still thought, as before, that so apparently capricious a determination was not likely to last; and that I might therefore be abandoned on the road, if I went with the Dervish only. Mr. Hine, however, thought he knew sufficiently of Ismael's character to vouch for his fidelity, and advised me to take him with me, as he desired.

In all this, not a word was said about the time of service, or of the compensation expected for it. The affair was concluded as a matter of pure attachment, by his saying, "I shall lose here the opportunity of gaining two or three thousand piastres for the execution of orders now on my hands; I shall suffer more in tearing myself away from two or three friends who are very dear to me, and from one tender object of my affections who is of far more value to me than my own existence; but from the moment that I saw you and heard your voice, I felt that your soul contained what I had all my life been searching for in vain, and that it was my destiny to follow you wherever you might go." He added, "I shall go and bury my sorrows in the bosom of love, and await the moment of our separation with all the tranquillity of a soul resigned to its fate." I did all that was in my power to combat this illusion, for such it evidently was, but in vain. The Dervish

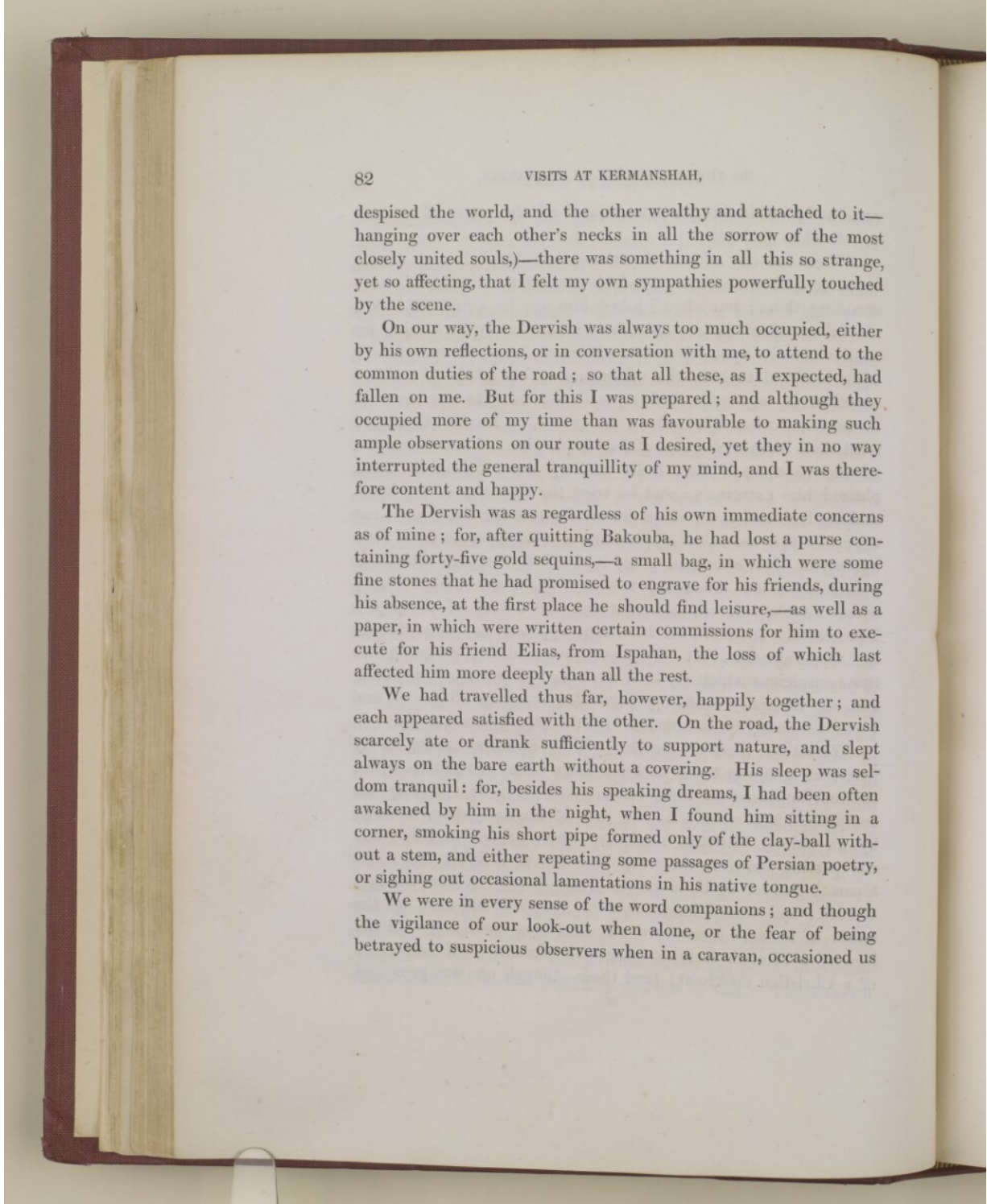


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despised the world, and the other wealthy and attached to it—
hanging over each other's necks in all the sorrow of the most
closely united souls.)—there was something in all this so strange,
yet so affecting, that I felt my own sympathies powerfully touched
by the scene.

On our way, the Dervish was always too much occupied, either
by his own reflections, or in conversation with me, to attend to the
common duties of the road; so that all these, as I expected, had
fallen on me. But for this I was prepared; and although they
occupied more of my time than was favourable to making such
ample observations on our route as I desired, yet they in no way
interrupted the general tranquillity of my mind, and I was there-
fore content and happy.

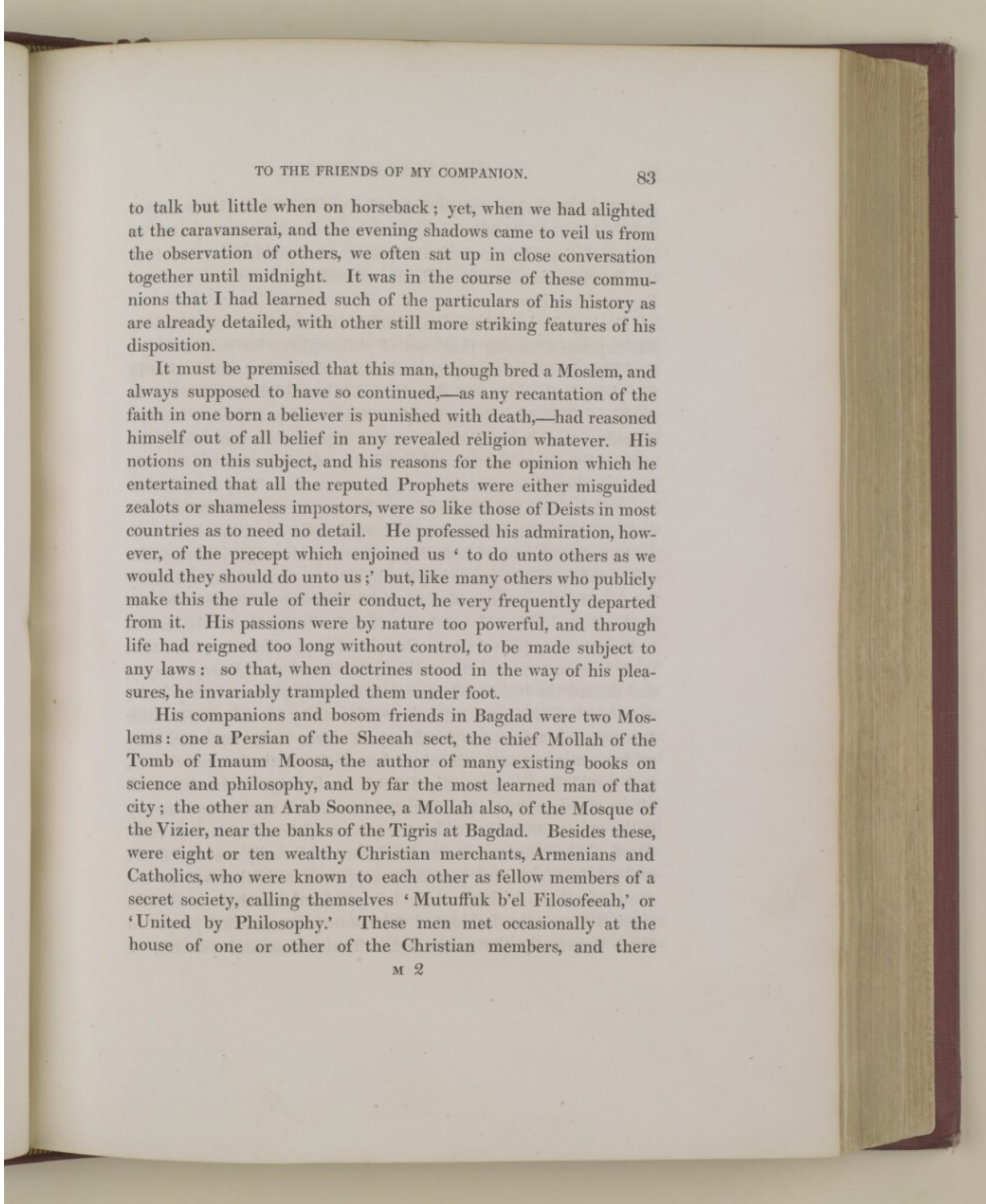
The Dervish was as regardless of his own immediate concerns
as of mine; for, after quitting Bakouba, he had lost a purse con-
taining forty-five gold sequins,—a small bag, in which were some
fine stones that he had promised to engrave for his friends, during
his absence, at the first place he should find leisure,—as well as a
paper, in which were written certain commissions for him to exe-
cute for his friend Elias, from Ispahan, the loss of which last
affected him more deeply than all the rest.

We had travelled thus far, however, happily together; and
each appeared satisfied with the other. On the road, the Dervish
scarcely ate or drank sufficiently to support nature, and slept
always on the bare earth without a covering. His sleep was sel-
dom tranquil: for, besides his speaking dreams, I had been often
awakened by him in the night, when I found him sitting in a
corner, smoking his short pipe formed only of the clay-ball with-
out a stem, and either repeating some passages of Persian poetry,
or sighing out occasional lamentations in his native tongue.

We were in every sense of the word companions; and though
the vigilance of our look-out when alone, or the fear of being
betrayed to suspicious observers when in a caravan, occasioned us



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العرب إلى بومباي. [٨٣] (٥٨٢/١١٤)



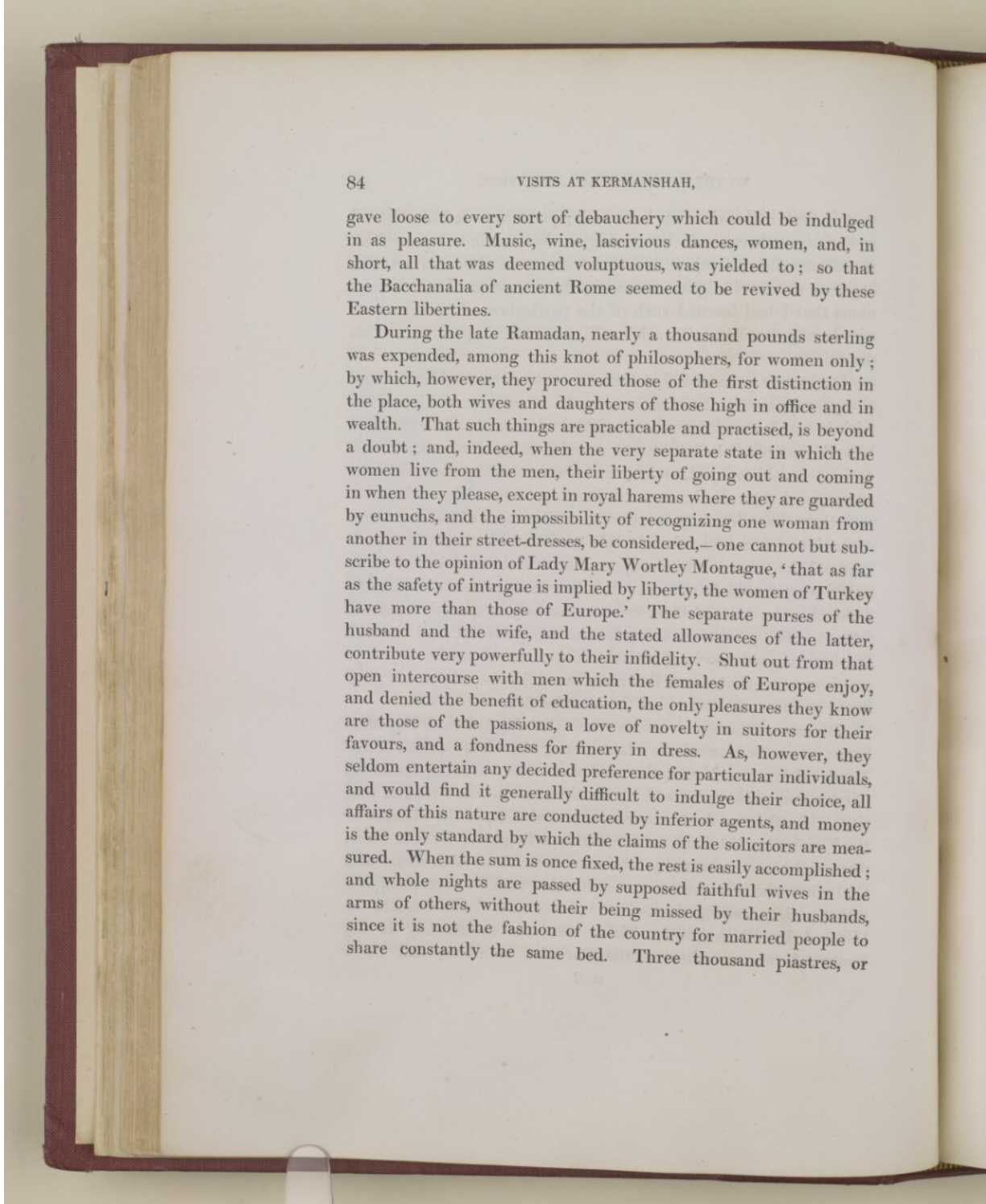
to talk but little when on horseback; yet, when we had alighted at the caravanserai, and the evening shadows came to veil us from the observation of others, we often sat up in close conversation together until midnight. It was in the course of these communions that I had learned such of the particulars of his history as are already detailed, with other still more striking features of his disposition.

It must be premised that this man, though bred a Moslem, and always supposed to have so continued,—as any recantation of the faith in one born a believer is punished with death,—had reasoned himself out of all belief in any revealed religion whatever. His notions on this subject, and his reasons for the opinion which he entertained that all the reputed Prophets were either misguided zealots or shameless impostors, were so like those of Deists in most countries as to need no detail. He professed his admiration, however, of the precept which enjoined us 'to do unto others as we would they should do unto us;' but, like many others who publicly make this the rule of their conduct, he very frequently departed from it. His passions were by nature too powerful, and through life had reigned too long without control, to be made subject to any laws: so that, when doctrines stood in the way of his pleasures, he invariably trampled them under foot.

His companions and bosom friends in Bagdad were two Moslems: one a Persian of the Sheeah sect, the chief Mollah of the Tomb of Imaum Moosa, the author of many existing books on science and philosophy, and by far the most learned man of that city; the other an Arab Soonnee, a Mollah also, of the Mosque of the Vizier, near the banks of the Tigris at Bagdad. Besides these, were eight or ten wealthy Christian merchants, Armenians and Catholics, who were known to each other as fellow members of a secret society, calling themselves 'Mutuffuk b'el Filosofeeah,' or 'United by Philosophy.' These men met occasionally at the house of one or other of the Christian members, and there



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العرب إلى بومباي. [٨٤] (٥٨٢/١١٥)

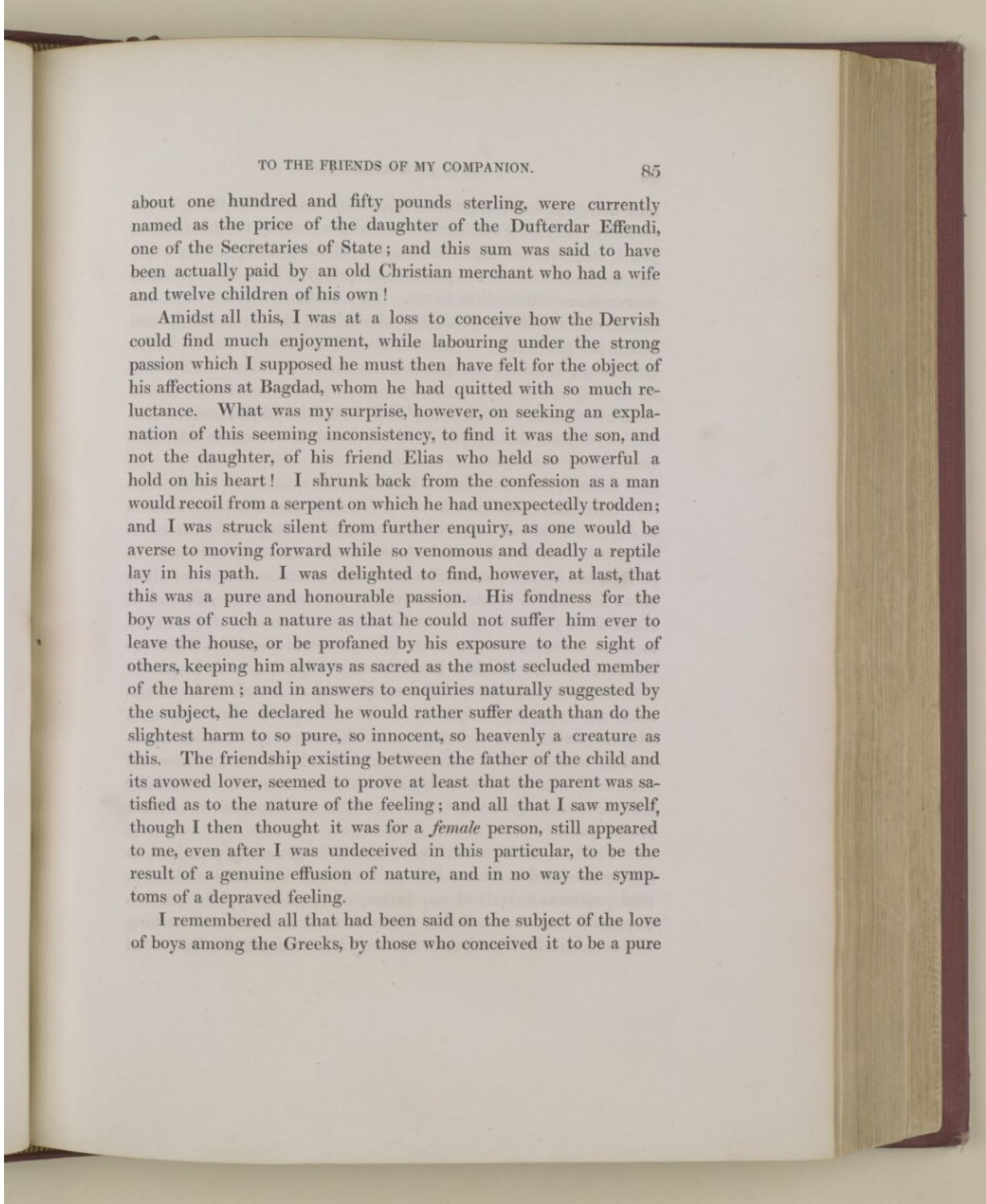


gave loose to every sort of debauchery which could be indulged in as pleasure. Music, wine, lascivious dances, women, and, in short, all that was deemed voluptuous, was yielded to; so that the Bacchanalia of ancient Rome seemed to be revived by these Eastern libertines.

During the late Ramadan, nearly a thousand pounds sterling was expended, among this knot of philosophers, for women only; by which, however, they procured those of the first distinction in the place, both wives and daughters of those high in office and in wealth. That such things are practicable and practised, is beyond a doubt; and, indeed, when the very separate state in which the women live from the men, their liberty of going out and coming in when they please, except in royal harems where they are guarded by eunuchs, and the impossibility of recognizing one woman from another in their street-dresses, be considered,—one cannot but subscribe to the opinion of Lady Mary Wortley Montague, 'that as far as the safety of intrigue is implied by liberty, the women of Turkey have more than those of Europe.' The separate purses of the husband and the wife, and the stated allowances of the latter, contribute very powerfully to their infidelity. Shut out from that open intercourse with men which the females of Europe enjoy, and denied the benefit of education, the only pleasures they know are those of the passions, a love of novelty in suitors for their favours, and a fondness for finery in dress. As, however, they seldom entertain any decided preference for particular individuals, and would find it generally difficult to indulge their choice, all affairs of this nature are conducted by inferior agents, and money is the only standard by which the claims of the solicitors are measured. When the sum is once fixed, the rest is easily accomplished; and whole nights are passed by supposed faithful wives in the arms of others, without their being missed by their husbands, since it is not the fashion of the country for married people to share constantly the same bed. Three thousand piastres, or



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العرب إلى بومباي. [٨٥] (٥٨٢/١١٦)



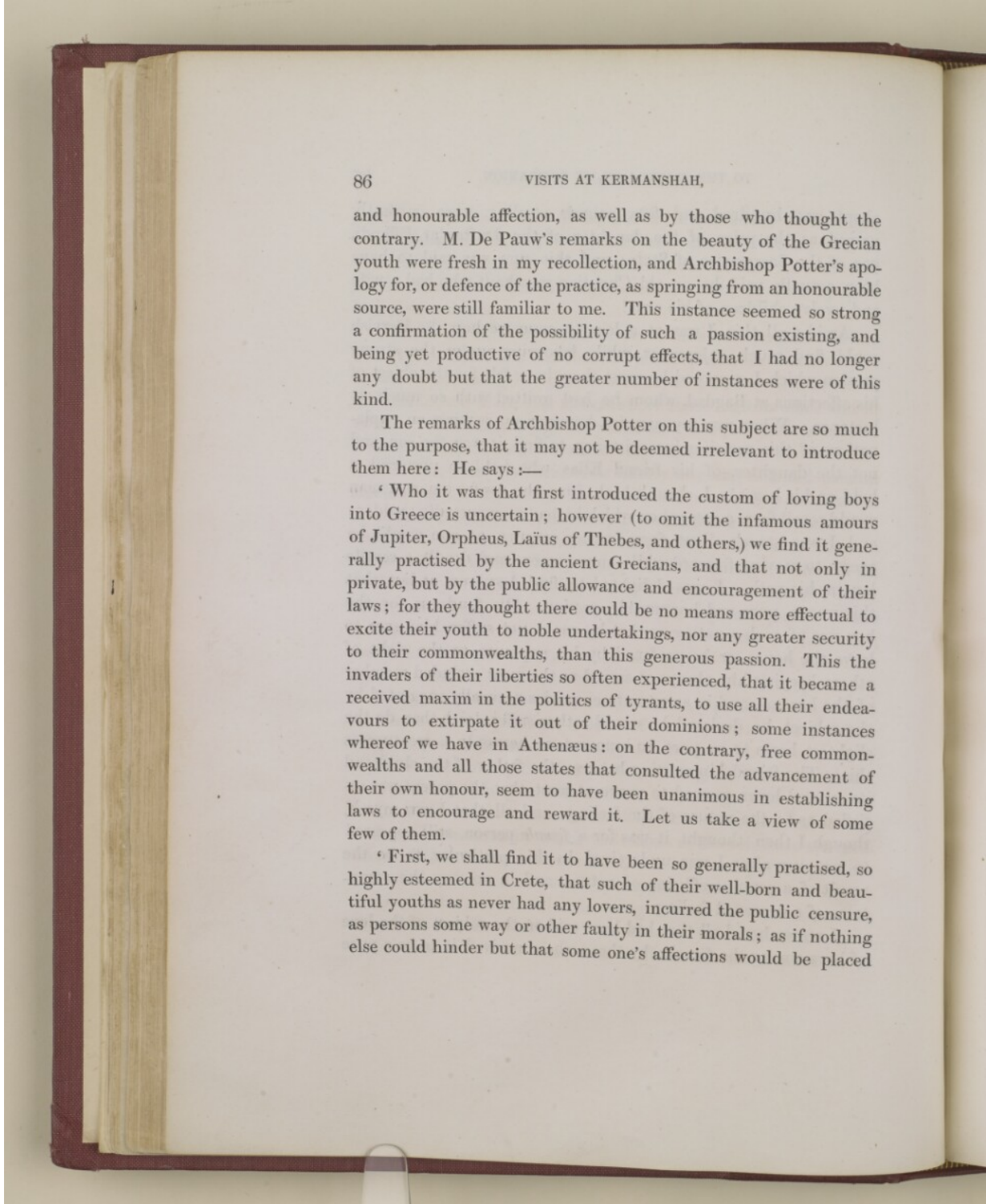
about one hundred and fifty pounds sterling, were currently named as the price of the daughter of the Dufterdar Effendi, one of the Secretaries of State; and this sum was said to have been actually paid by an old Christian merchant who had a wife and twelve children of his own!

Amidst all this, I was at a loss to conceive how the Dervish could find much enjoyment, while labouring under the strong passion which I supposed he must then have felt for the object of his affections at Bagdad, whom he had quitted with so much reluctance. What was my surprise, however, on seeking an explanation of this seeming inconsistency, to find it was the son, and not the daughter, of his friend Elias who held so powerful a hold on his heart! I shrunk back from the confession as a man would recoil from a serpent on which he had unexpectedly trodden; and I was struck silent from further enquiry, as one would be averse to moving forward while so venomous and deadly a reptile lay in his path. I was delighted to find, however, at last, that this was a pure and honourable passion. His fondness for the boy was of such a nature as that he could not suffer him ever to leave the house, or be profaned by his exposure to the sight of others, keeping him always as sacred as the most secluded member of the harem; and in answers to enquiries naturally suggested by the subject, he declared he would rather suffer death than do the slightest harm to so pure, so innocent, so heavenly a creature as this. The friendship existing between the father of the child and its avowed lover, seemed to prove at least that the parent was satisfied as to the nature of the feeling; and all that I saw myself, though I then thought it was for a *female* person, still appeared to me, even after I was undeceived in this particular, to be the result of a genuine effusion of nature, and in no way the symptoms of a depraved feeling.

I remembered all that had been said on the subject of the love of boys among the Greeks, by those who conceived it to be a pure

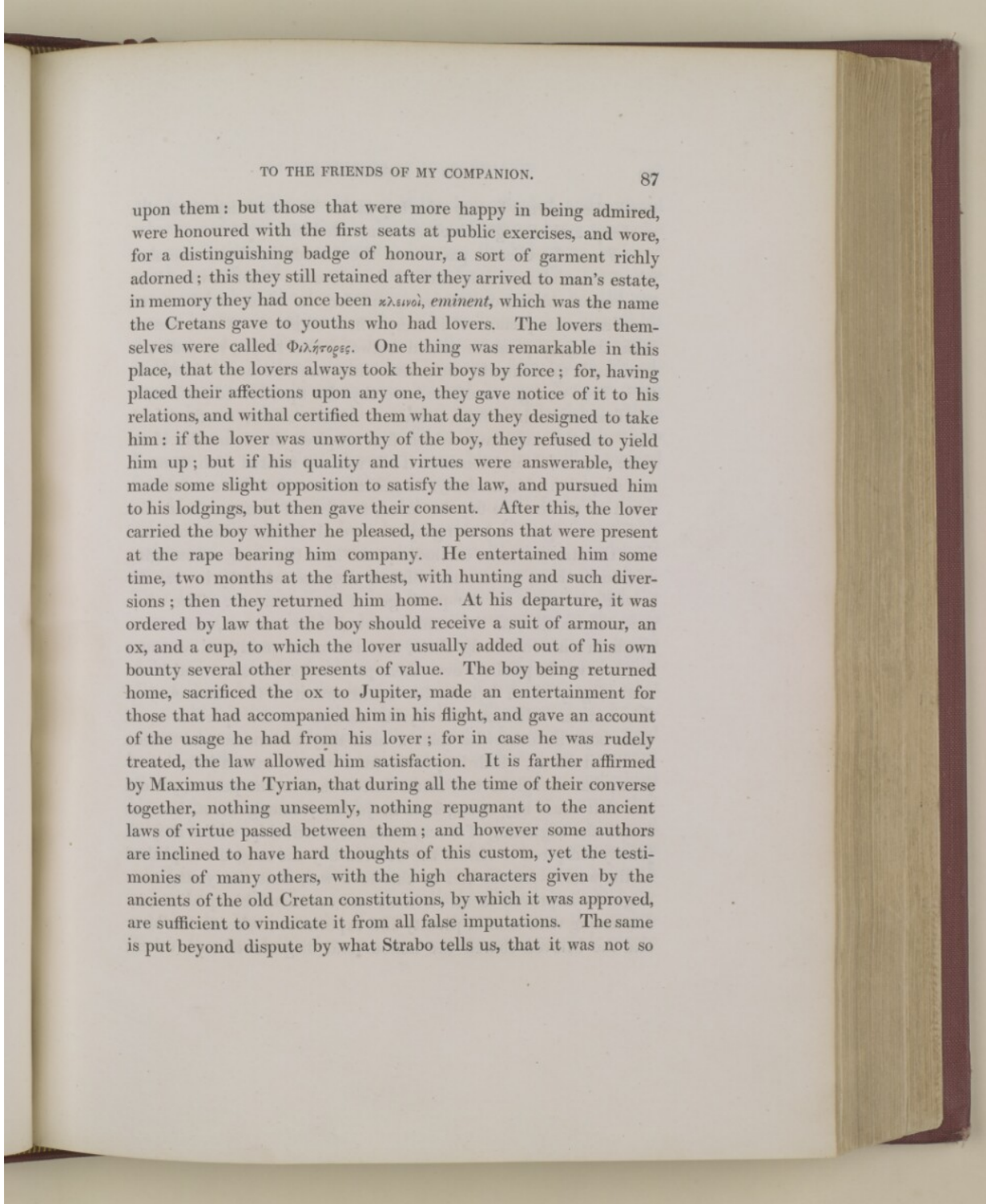


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العرب إلى بومباي. [٨٦] (٥٨٢/١١٧)



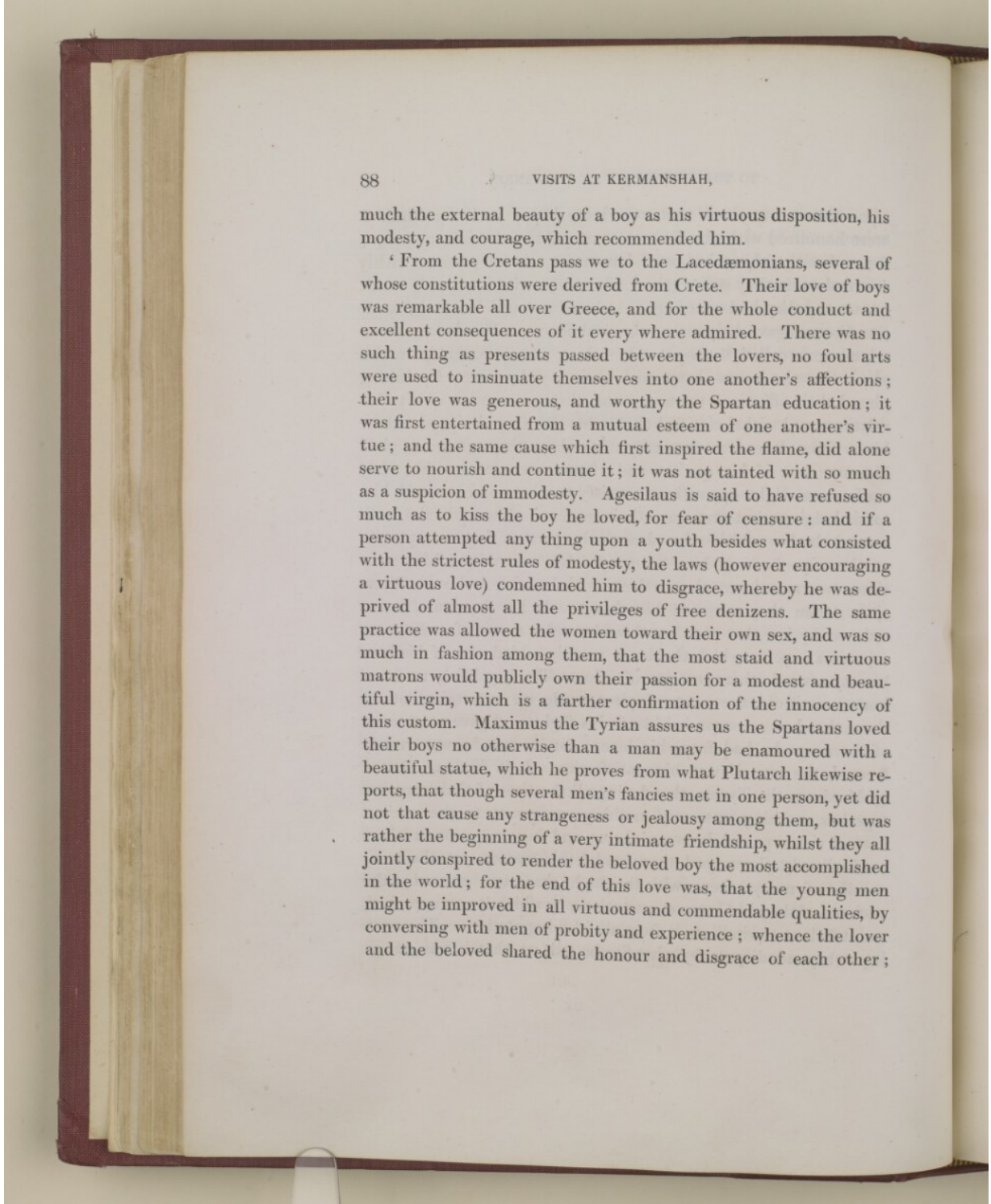


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العرب إلى بومباي. [٨٧] (٥٨٢/١١٨)



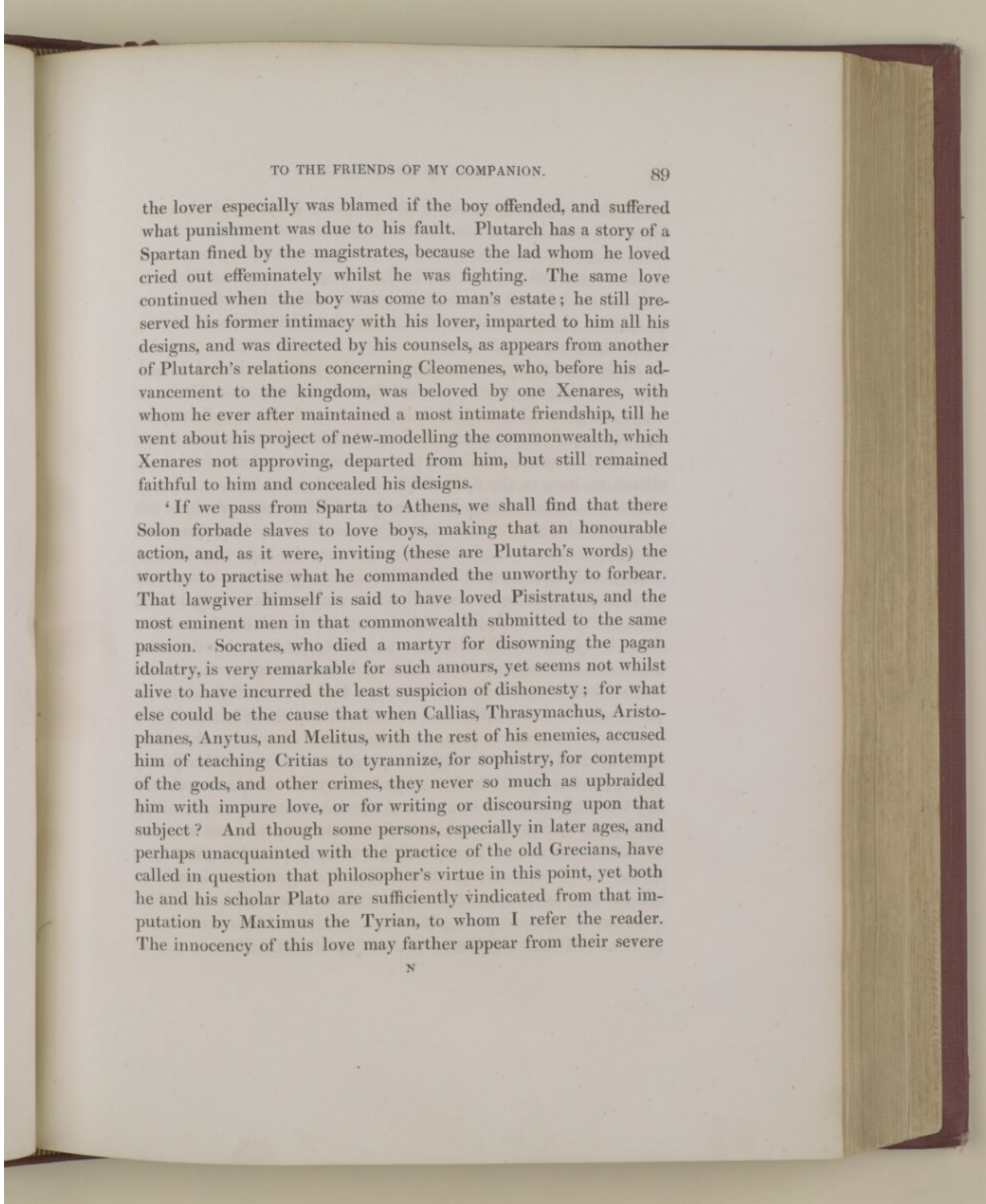


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العرب إلى بومباي. [٨٨] (٥٨٢/١١٩)



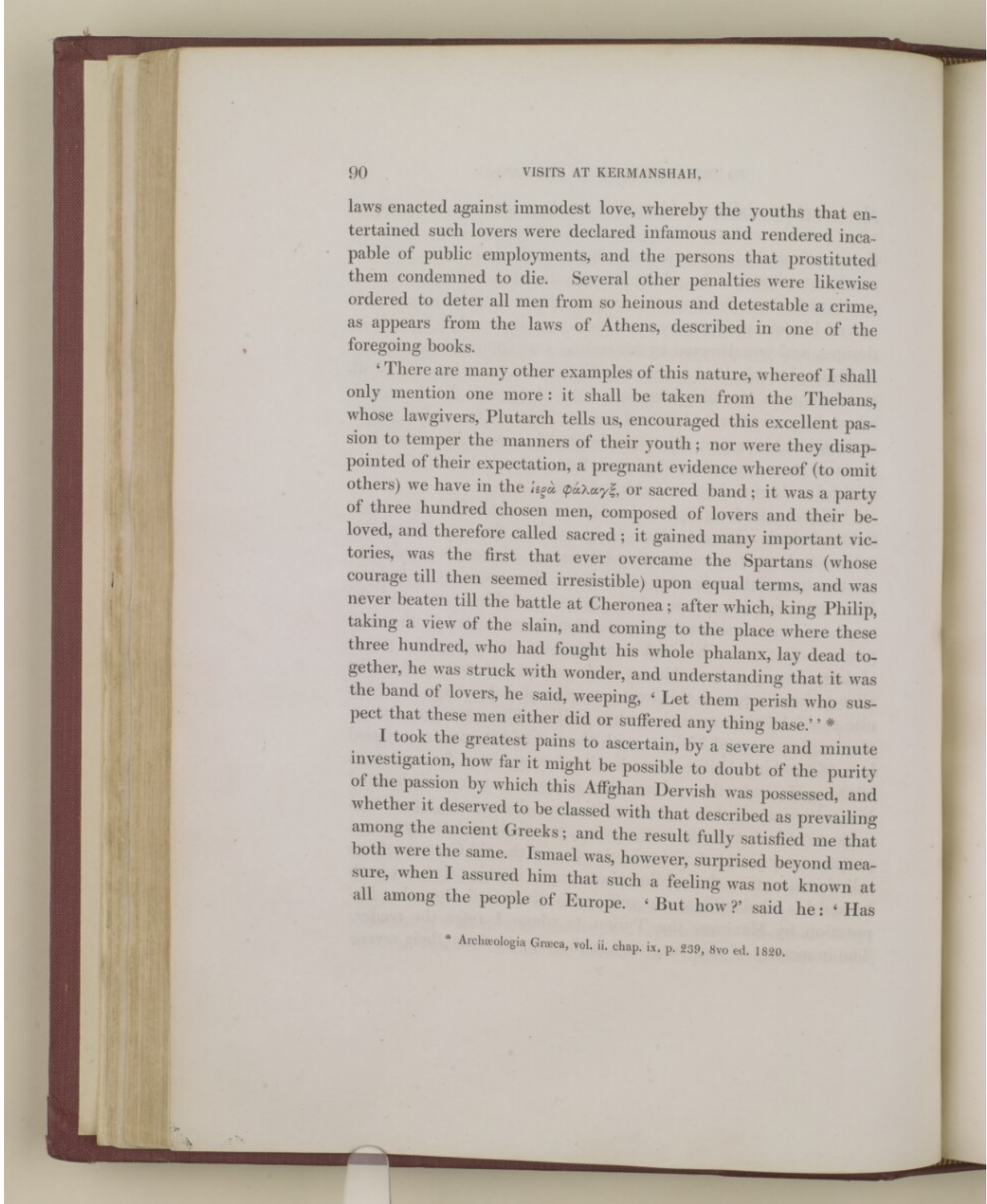


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العرب إلى بومباي. [٩٠] (٥٨٢/١٢١)



laws enacted against immodest love, whereby the youths that entertained such lovers were declared infamous and rendered incapable of public employments, and the persons that prostituted them condemned to die. Several other penalties were likewise ordered to deter all men from so heinous and detestable a crime, as appears from the laws of Athens, described in one of the foregoing books.

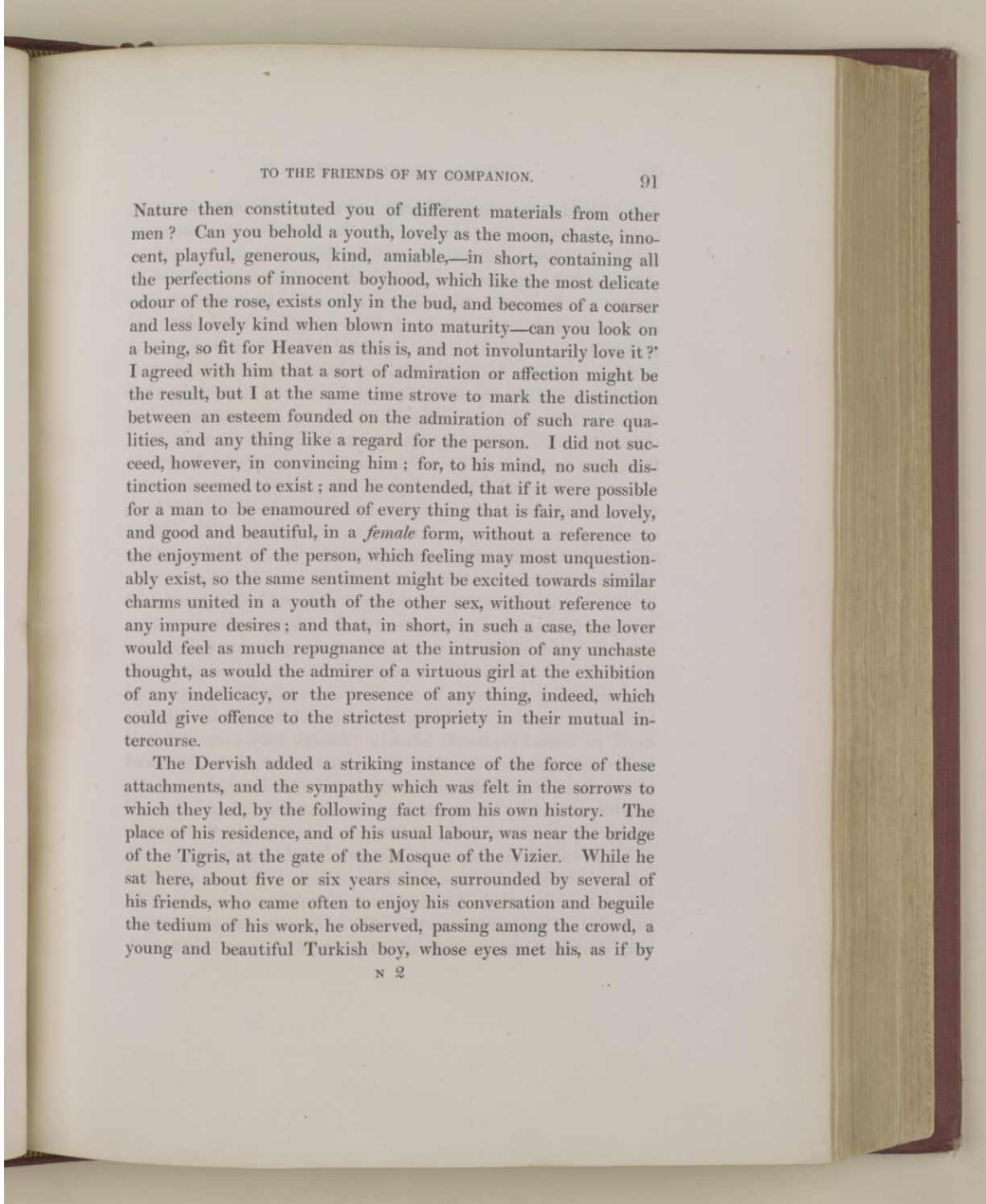
‘There are many other examples of this nature, whereof I shall only mention one more: it shall be taken from the Thebans, whose lawgivers, Plutarch tells us, encouraged this excellent passion to temper the manners of their youth; nor were they disappointed of their expectation, a pregnant evidence whereof (to omit others) we have in the *ἱερὰ φάλαγγξ*, or sacred band; it was a party of three hundred chosen men, composed of lovers and their beloved, and therefore called sacred; it gained many important victories, was the first that ever overcame the Spartans (whose courage till then seemed irresistible) upon equal terms, and was never beaten till the battle at Cheronea; after which, king Philip, taking a view of the slain, and coming to the place where these three hundred, who had fought his whole phalanx, lay dead together, he was struck with wonder, and understanding that it was the band of lovers, he said, weeping, ‘Let them perish who suspect that these men either did or suffered any thing base.’*’

I took the greatest pains to ascertain, by a severe and minute investigation, how far it might be possible to doubt of the purity of the passion by which this Affghan Dervish was possessed, and whether it deserved to be classed with that described as prevailing among the ancient Greeks; and the result fully satisfied me that both were the same. Ismael was, however, surprised beyond measure, when I assured him that such a feeling was not known at all among the people of Europe. ‘But how?’ said he: ‘Has

* *Archæologia Græca*, vol. ii. chap. ix. p. 239, 8vo ed. 1820.



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العرب إلى بومباي. [٩١] (٥٨٢/١٢٢)

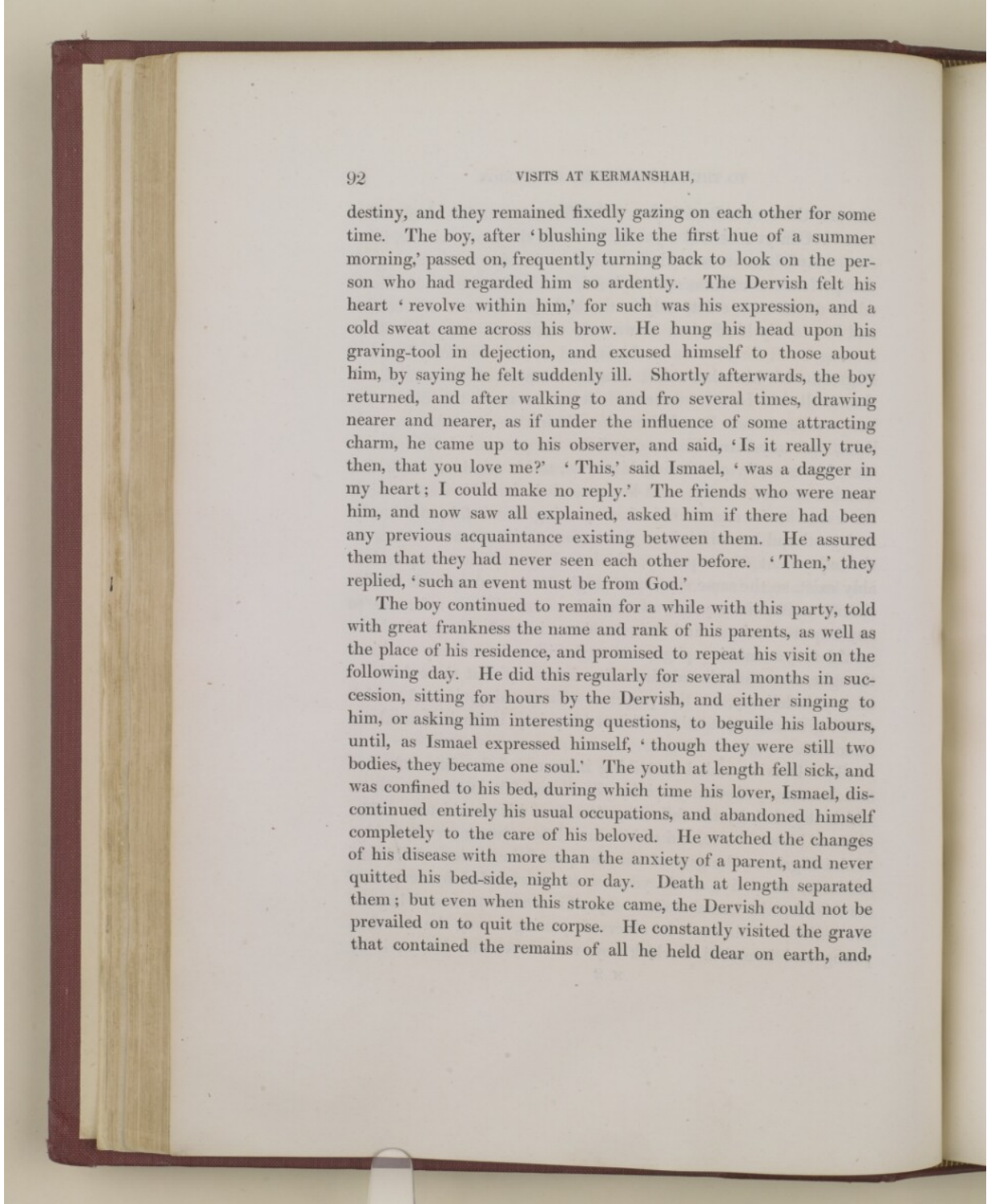


Nature then constituted you of different materials from other men? Can you behold a youth, lovely as the moon, chaste, innocent, playful, generous, kind, amiable,—in short, containing all the perfections of innocent boyhood, which like the most delicate odour of the rose, exists only in the bud, and becomes of a coarser and less lovely kind when blown into maturity—can you look on a being, so fit for Heaven as this is, and not involuntarily love it? I agreed with him that a sort of admiration or affection might be the result, but I at the same time strove to mark the distinction between an esteem founded on the admiration of such rare qualities, and any thing like a regard for the person. I did not succeed, however, in convincing him; for, to his mind, no such distinction seemed to exist; and he contended, that if it were possible for a man to be enamoured of every thing that is fair, and lovely, and good and beautiful, in a *female* form, without a reference to the enjoyment of the person, which feeling may most unquestionably exist, so the same sentiment might be excited towards similar charms united in a youth of the other sex, without reference to any impure desires; and that, in short, in such a case, the lover would feel as much repugnance at the intrusion of any unchaste thought, as would the admirer of a virtuous girl at the exhibition of any indelicacy, or the presence of any thing, indeed, which could give offence to the strictest propriety in their mutual intercourse.

The Dervish added a striking instance of the force of these attachments, and the sympathy which was felt in the sorrows to which they led, by the following fact from his own history. The place of his residence, and of his usual labour, was near the bridge of the Tigris, at the gate of the Mosque of the Vizier. While he sat here, about five or six years since, surrounded by several of his friends, who came often to enjoy his conversation and beguile the tedium of his work, he observed, passing among the crowd, a young and beautiful Turkish boy, whose eyes met his, as if by



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العرب إلى بومباي. [٩٢] (٥٨٢/١٢٣)

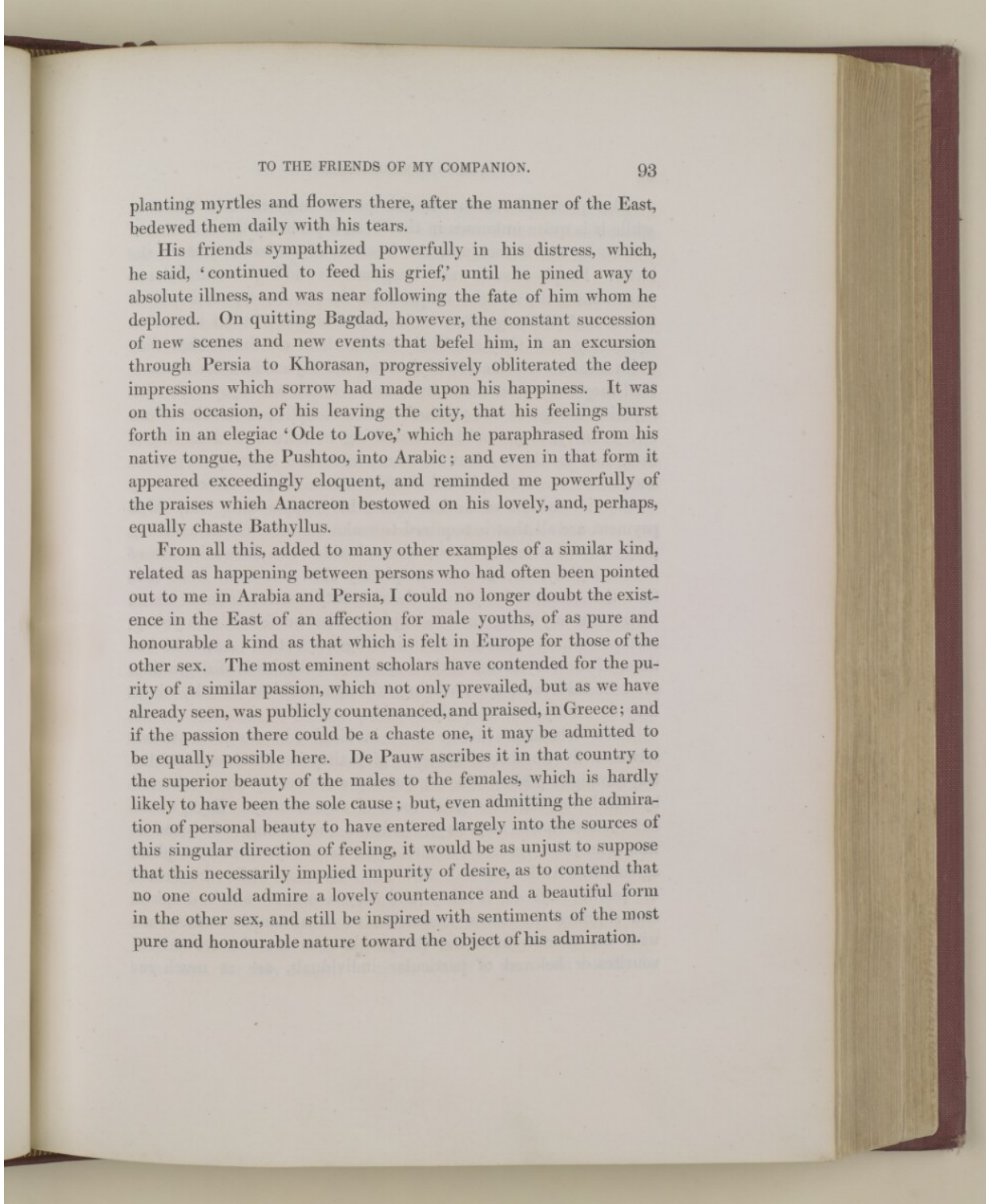


destiny, and they remained fixedly gazing on each other for some time. The boy, after 'blushing like the first hue of a summer morning,' passed on, frequently turning back to look on the person who had regarded him so ardently. The Dervish felt his heart 'revolve within him,' for such was his expression, and a cold sweat came across his brow. He hung his head upon his gravestone in dejection, and excused himself to those about him, by saying he felt suddenly ill. Shortly afterwards, the boy returned, and after walking to and fro several times, drawing nearer and nearer, as if under the influence of some attracting charm, he came up to his observer, and said, 'Is it really true, then, that you love me?' 'This,' said Ismael, 'was a dagger in my heart; I could make no reply.' The friends who were near him, and now saw all explained, asked him if there had been any previous acquaintance existing between them. He assured them that they had never seen each other before. 'Then,' they replied, 'such an event must be from God.'

The boy continued to remain for a while with this party, told with great frankness the name and rank of his parents, as well as the place of his residence, and promised to repeat his visit on the following day. He did this regularly for several months in succession, sitting for hours by the Dervish, and either singing to him, or asking him interesting questions, to beguile his labours, until, as Ismael expressed himself, 'though they were still two bodies, they became one soul.' The youth at length fell sick, and was confined to his bed, during which time his lover, Ismael, discontinued entirely his usual occupations, and abandoned himself completely to the care of his beloved. He watched the changes of his disease with more than the anxiety of a parent, and never quitted his bed-side, night or day. Death at length separated them; but even when this stroke came, the Dervish could not be prevailed on to quit the corpse. He constantly visited the grave that contained the remains of all he held dear on earth, and,

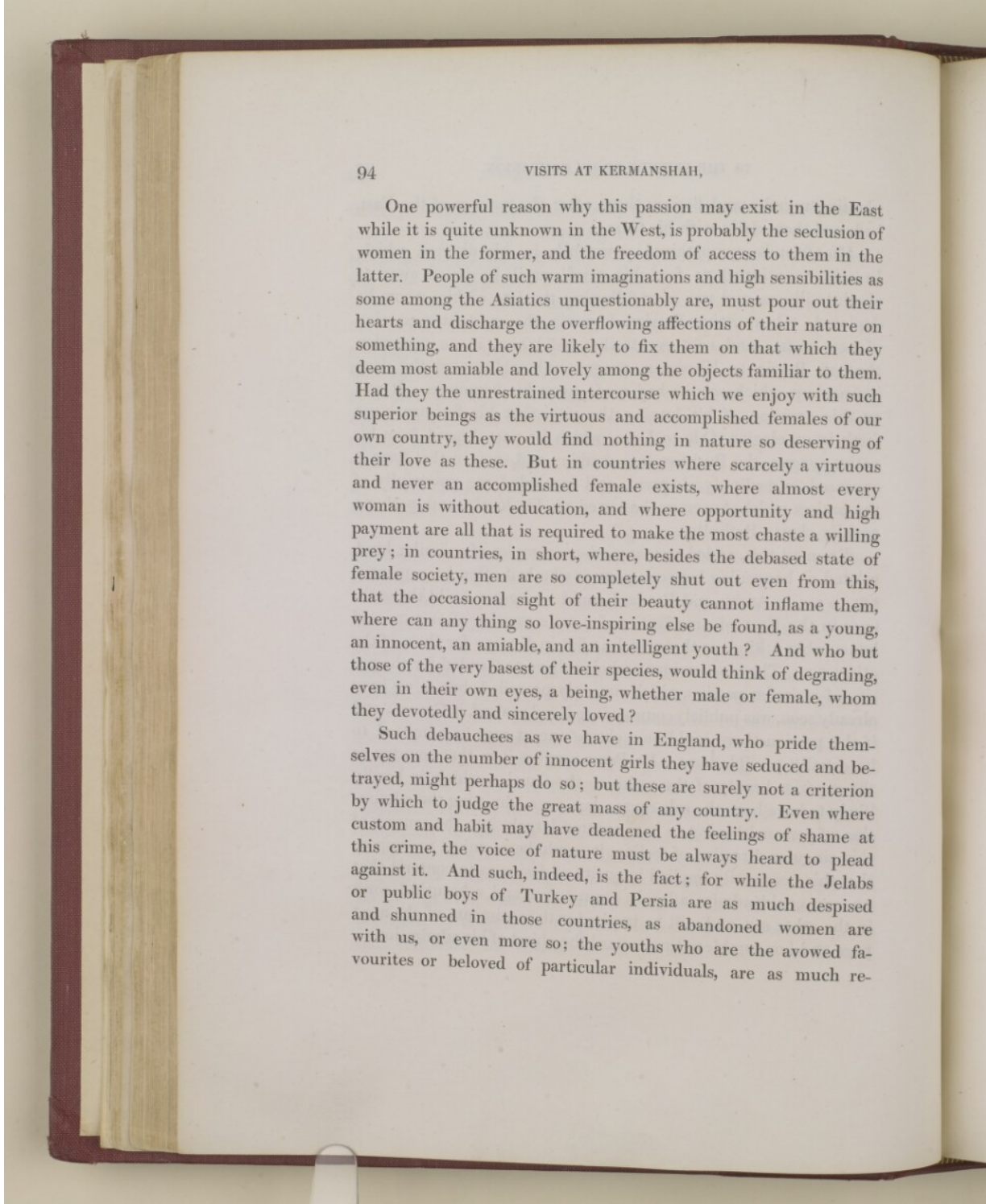


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العرب إلى بومباي. [٩٣] (٥٨٢/١٢٤)



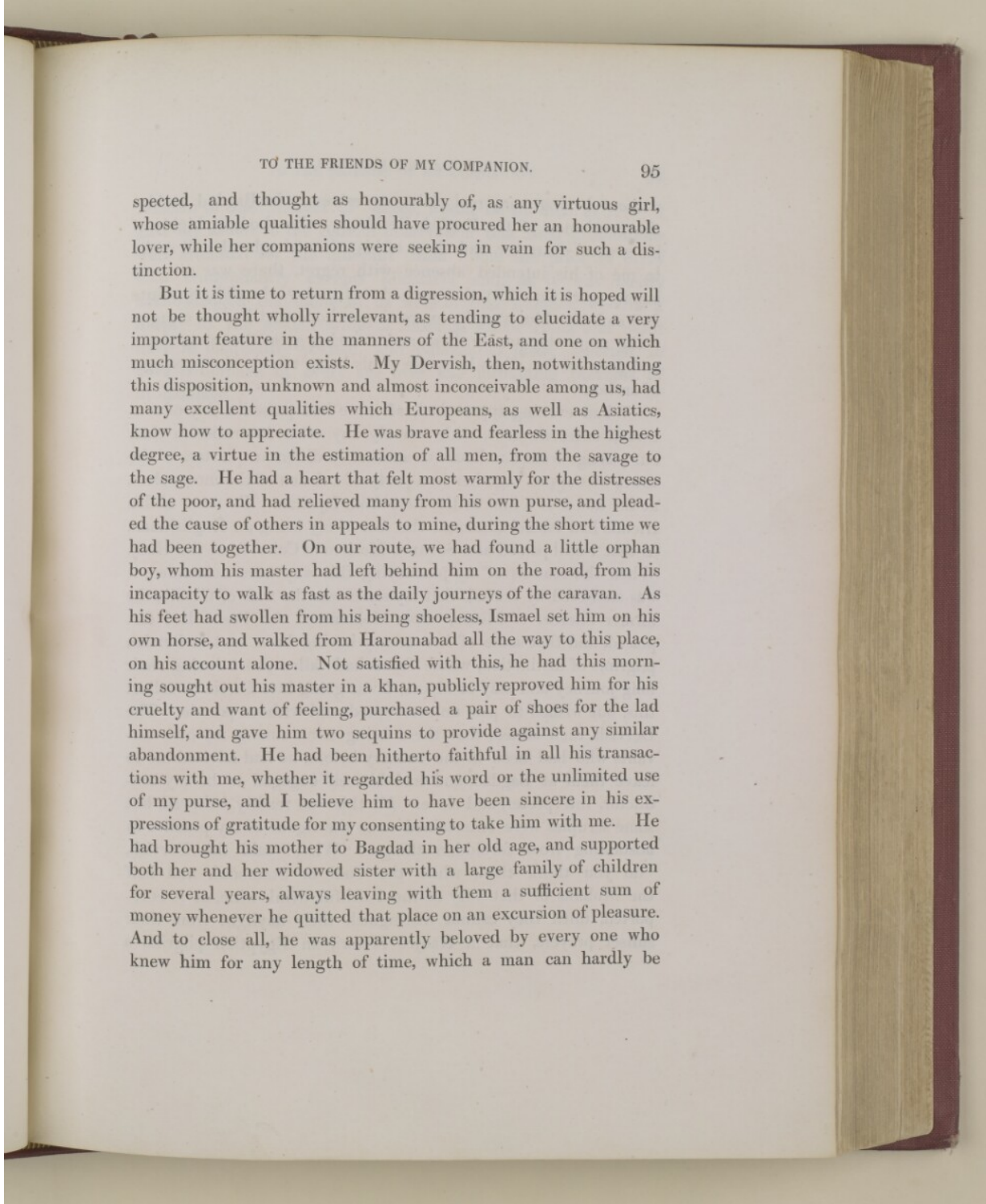


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العرب إلى بومباي. [٩٤] (٥٨٢/١٢٥)



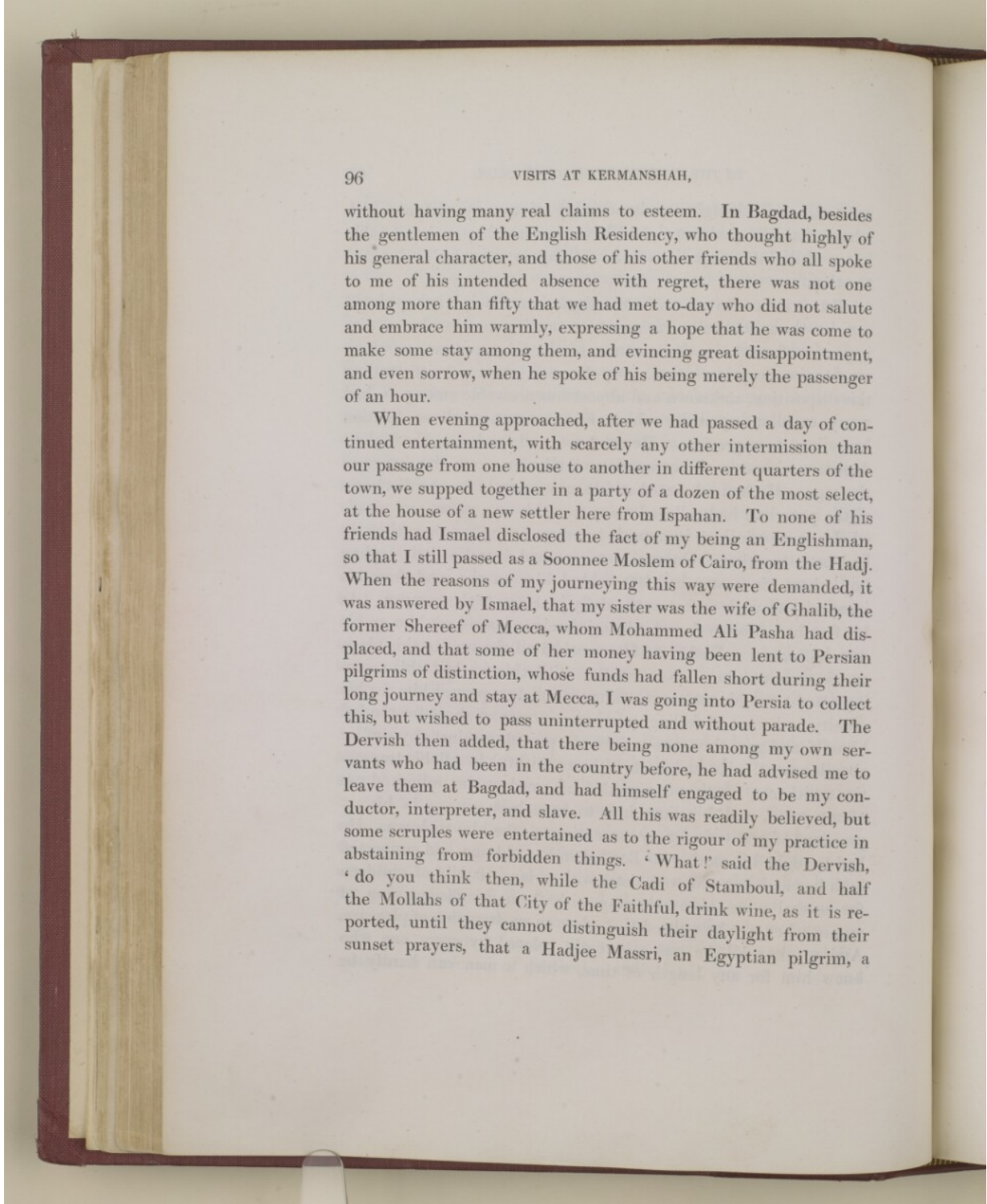


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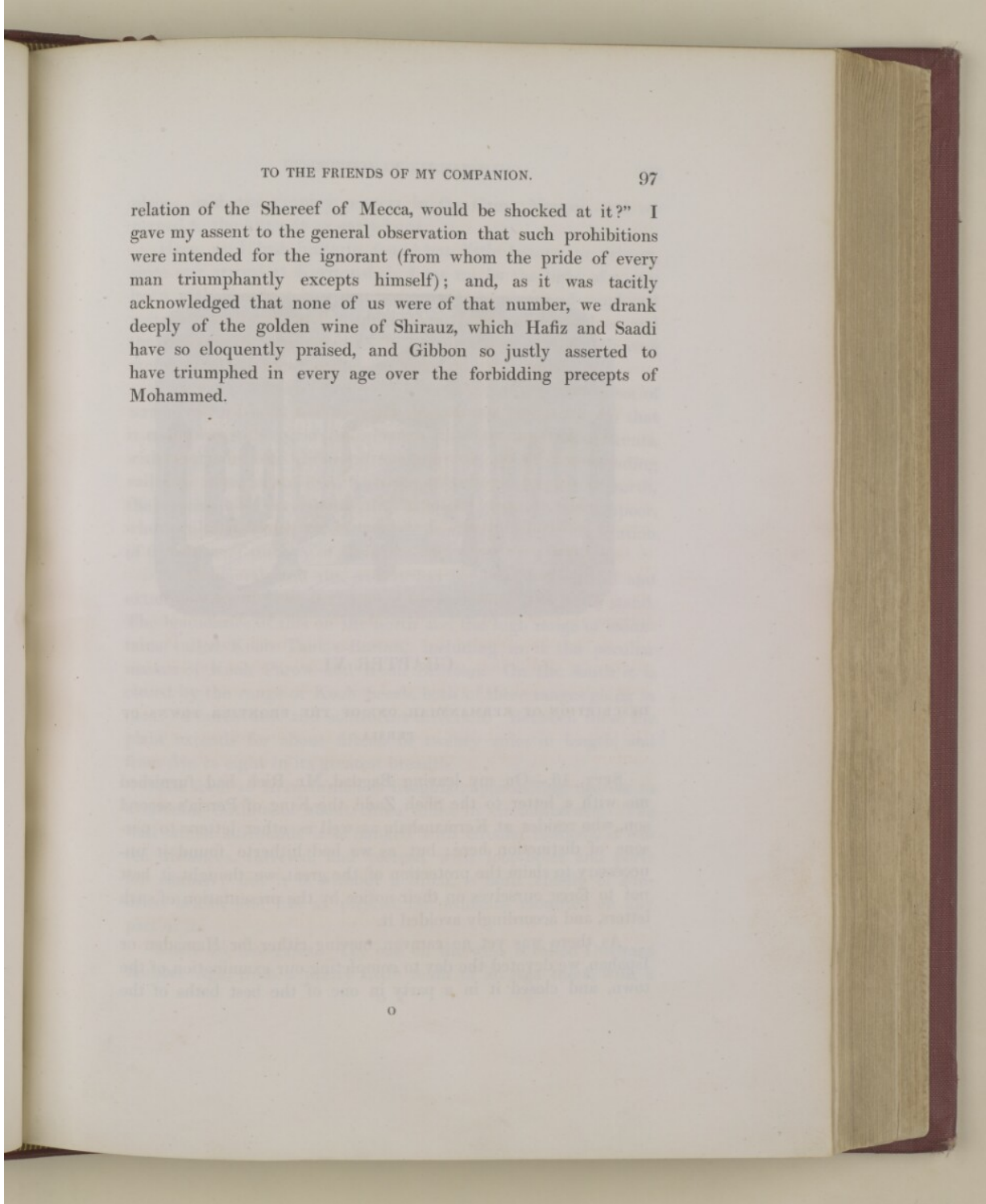


without having many real claims to esteem. In Bagdad, besides the gentlemen of the English Residency, who thought highly of his general character, and those of his other friends who all spoke to me of his intended absence with regret, there was not one among more than fifty that we had met to-day who did not salute and embrace him warmly, expressing a hope that he was come to make some stay among them, and evincing great disappointment, and even sorrow, when he spoke of his being merely the passenger of an hour.

When evening approached, after we had passed a day of continued entertainment, with scarcely any other intermission than our passage from one house to another in different quarters of the town, we supped together in a party of a dozen of the most select, at the house of a new settler here from Ispahan. To none of his friends had Ismael disclosed the fact of my being an Englishman, so that I still passed as a Soonnee Moslem of Cairo, from the Hadj. When the reasons of my journeying this way were demanded, it was answered by Ismael, that my sister was the wife of Ghalib, the former Shereef of Mecca, whom Mohammed Ali Pasha had displaced, and that some of her money having been lent to Persian pilgrims of distinction, whose funds had fallen short during their long journey and stay at Mecca, I was going into Persia to collect this, but wished to pass uninterrupted and without parade. The Dervish then added, that there being none among my own servants who had been in the country before, he had advised me to leave them at Bagdad, and had himself engaged to be my conductor, interpreter, and slave. All this was readily believed, but some scruples were entertained as to the rigour of my practice in abstaining from forbidden things. 'What!' said the Dervish, 'do you think then, while the Cadi of Stamboul, and half the Mollahs of that City of the Faithful, drink wine, as it is reported, until they cannot distinguish their daylight from their sunset prayers, that a Hadjee Massri, an Egyptian pilgrim, a



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العرب إلى بومباي. [٩٨] (٥٨٢/١٢٩)

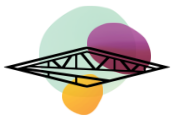


CHAPTER VI.

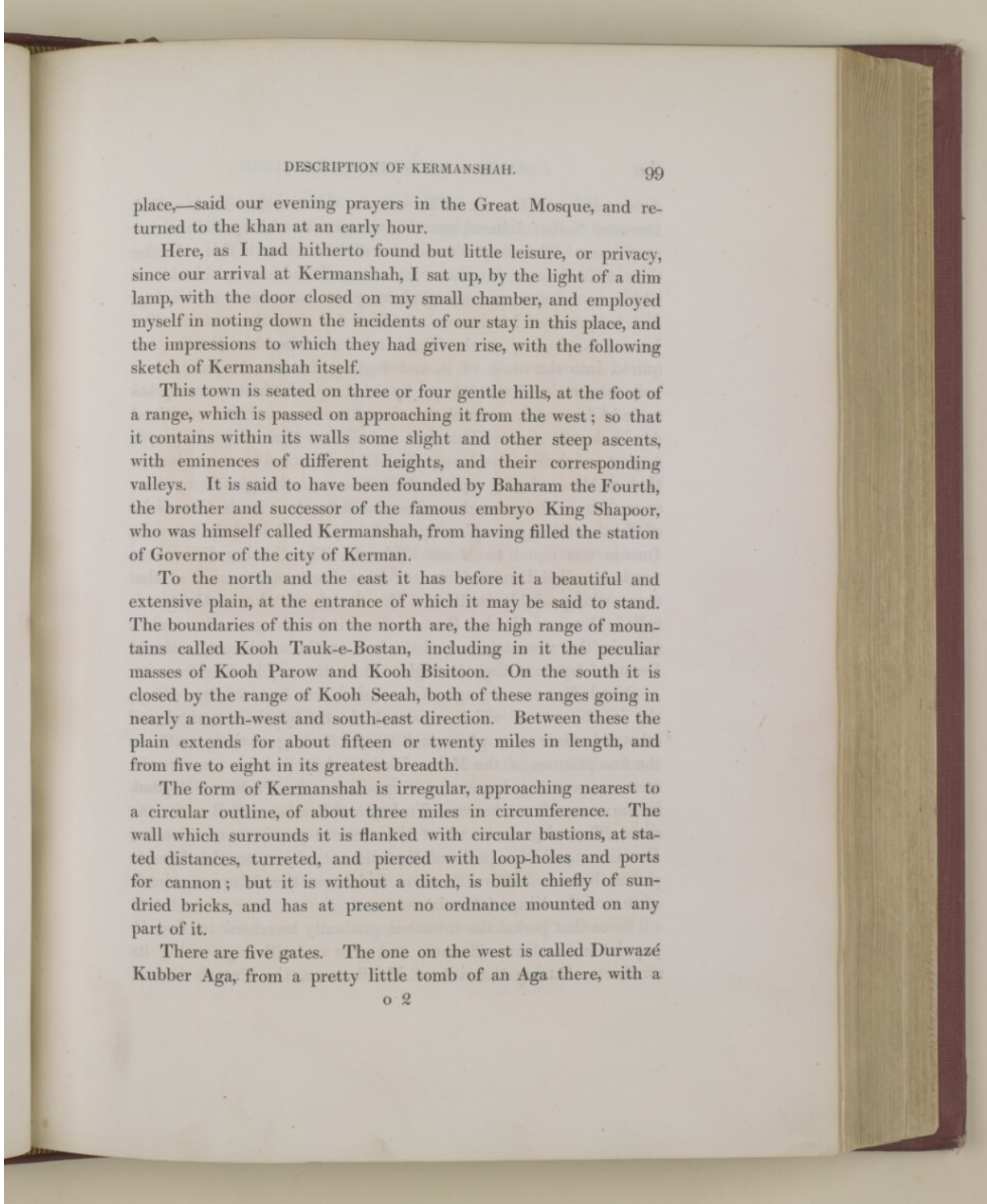
DESCRIPTION OF KERMANSHAH, ONE OF THE FRONTIER TOWNS OF PERSIA.

SEPT. 16.—On my leaving Bagdad, Mr. Rich had furnished me with a letter to the Shah Zadé, the King of Persia's second son, who resides at Kermanshah, as well as other letters to persons of distinction here; but as we had hitherto found it unnecessary to claim the protection of the great, we thought it best not to force ourselves on their notice by the presentation of such letters, and accordingly avoided it.

As there was yet no caravan moving either for Hamadan or Ispahan, we devoted the day to completing our examination of the town, and closed it in a party in one of the best baths of the

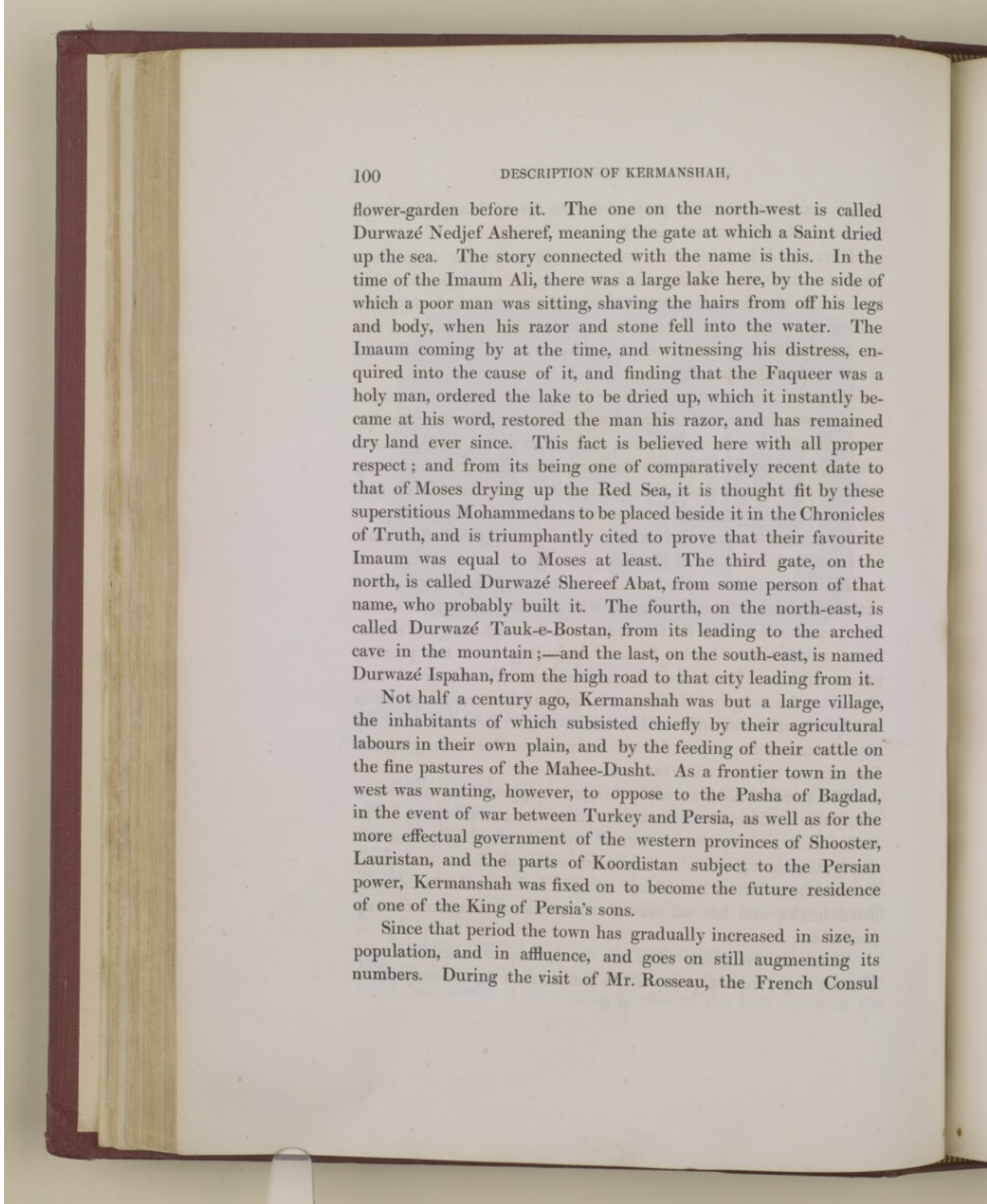


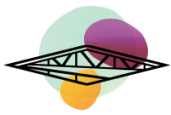
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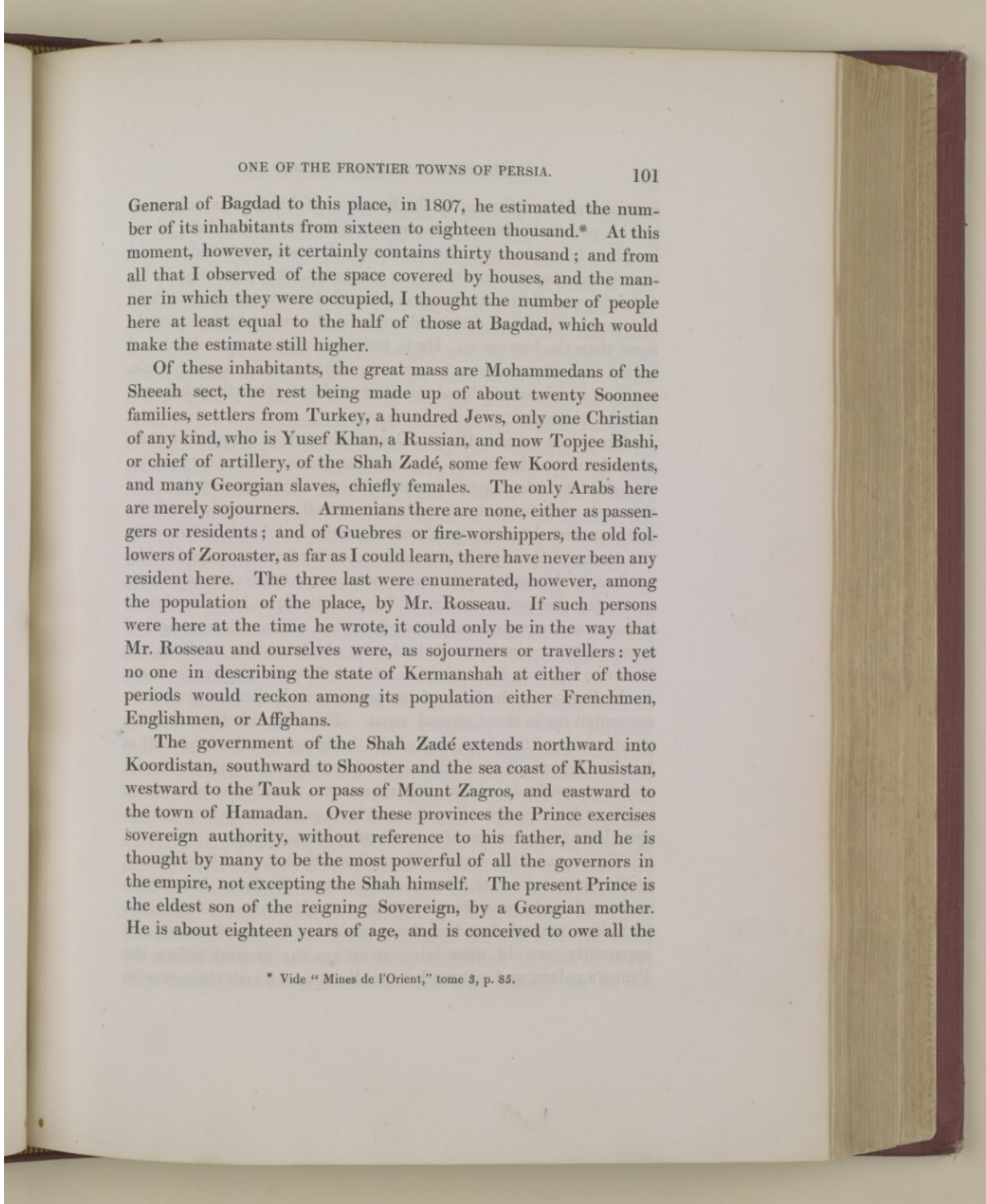


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العرب إلى بومباي. [١٠١] (٥٨٢/١٣٢)



General of Bagdad to this place, in 1807, he estimated the number of its inhabitants from sixteen to eighteen thousand.* At this moment, however, it certainly contains thirty thousand; and from all that I observed of the space covered by houses, and the manner in which they were occupied, I thought the number of people here at least equal to the half of those at Bagdad, which would make the estimate still higher.

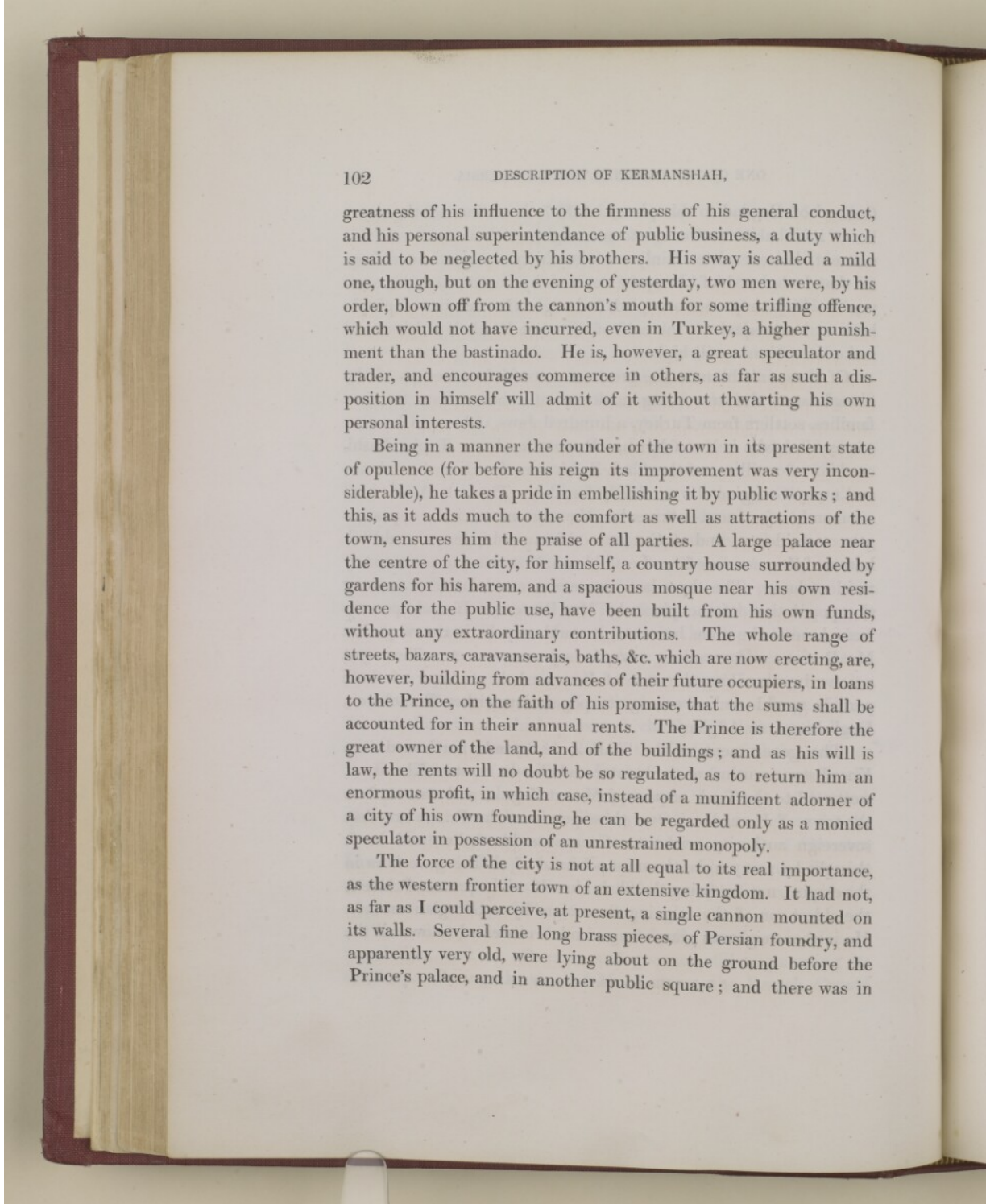
Of these inhabitants, the great mass are Mohammedans of the Sheeah sect, the rest being made up of about twenty Soonee families, settlers from Turkey, a hundred Jews, only one Christian of any kind, who is Yusef Khan, a Russian, and now Topjee Bashi, or chief of artillery, of the Shah Zadé, some few Koord residents, and many Georgian slaves, chiefly females. The only Arabs here are merely sojourners. Armenians there are none, either as passengers or residents; and of Guebres or fire-worshippers, the old followers of Zoroaster, as far as I could learn, there have never been any resident here. The three last were enumerated, however, among the population of the place, by Mr. Rosseau. If such persons were here at the time he wrote, it could only be in the way that Mr. Rosseau and ourselves were, as sojourners or travellers: yet no one in describing the state of Kermanshah at either of those periods would reckon among its population either Frenchmen, Englishmen, or Affghans.

The government of the Shah Zadé extends northward into Koordistan, southward to Shooster and the sea coast of Khusistan, westward to the Tauk or pass of Mount Zagros, and eastward to the town of Hamadan. Over these provinces the Prince exercises sovereign authority, without reference to his father, and he is thought by many to be the most powerful of all the governors in the empire, not excepting the Shah himself. The present Prince is the eldest son of the reigning Sovereign, by a Georgian mother. He is about eighteen years of age, and is conceived to owe all the

* Vide "Mines de l'Orient," tome 3, p. 85.

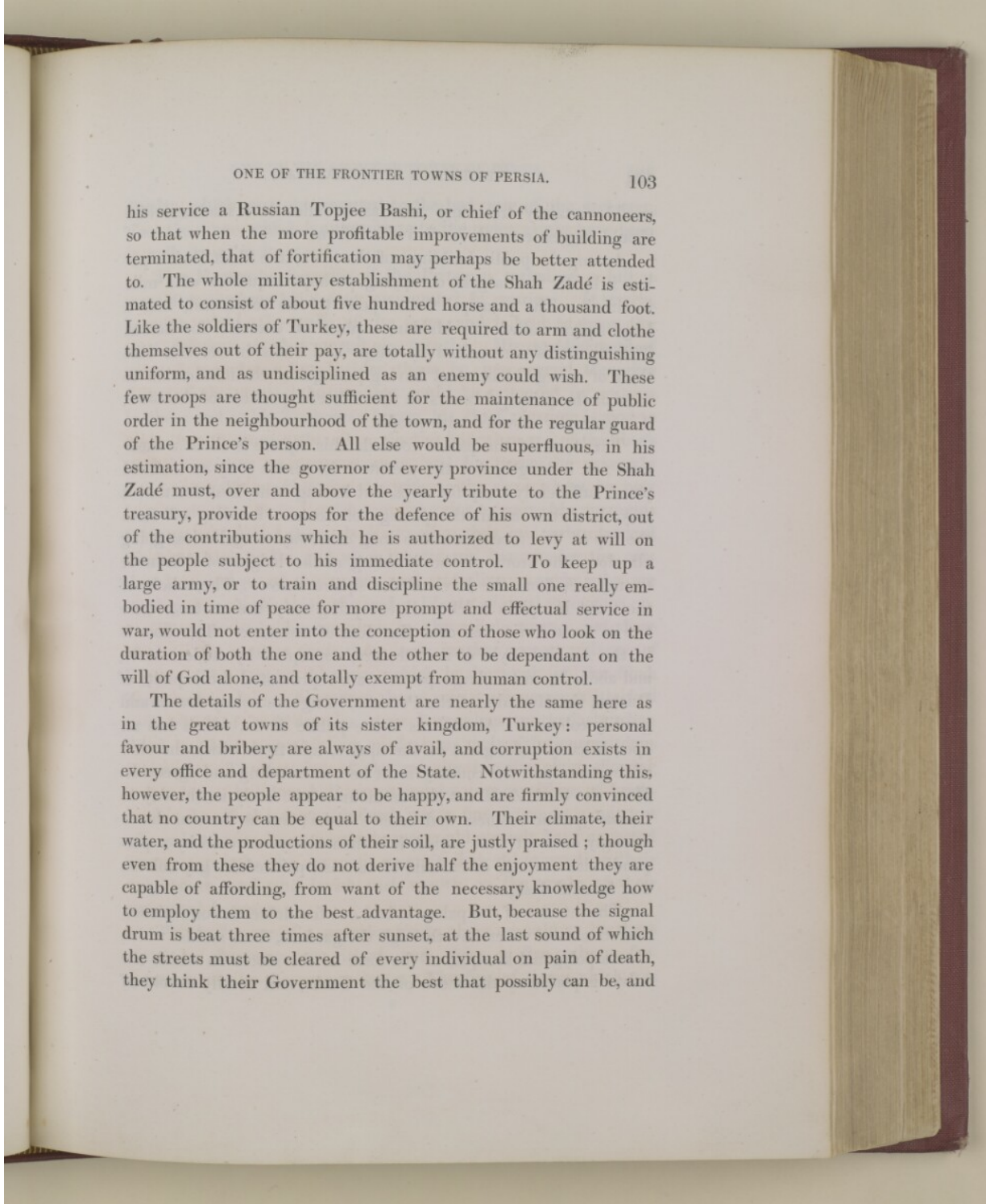


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العرب إلى بومباي. [١٠٣] (٥٨٢/١٣٤)

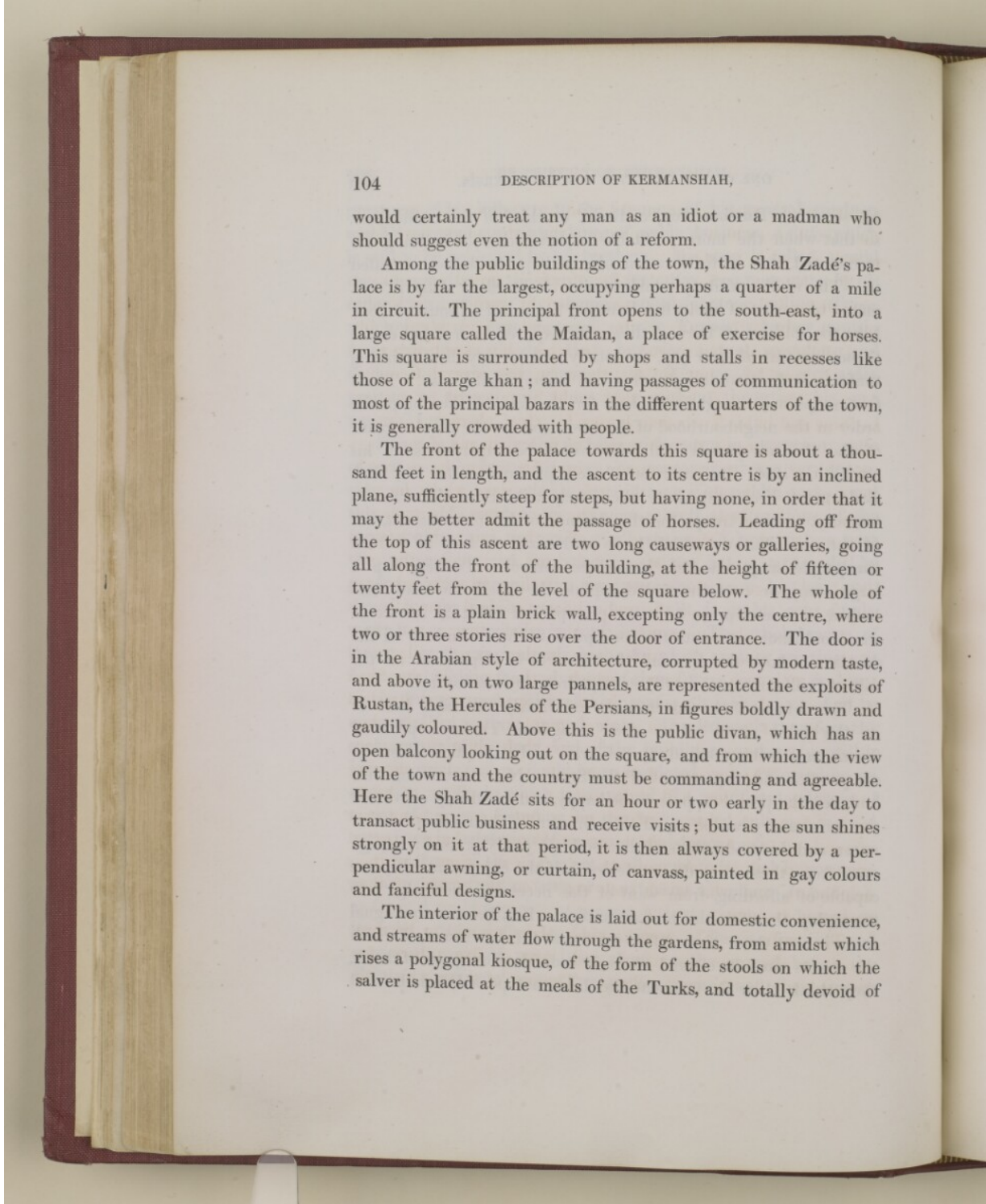


his service a Russian Topjee Bashi, or chief of the cannoneers, so that when the more profitable improvements of building are terminated, that of fortification may perhaps be better attended to. The whole military establishment of the Shah Zadé is estimated to consist of about five hundred horse and a thousand foot. Like the soldiers of Turkey, these are required to arm and clothe themselves out of their pay, are totally without any distinguishing uniform, and as undisciplined as an enemy could wish. These few troops are thought sufficient for the maintenance of public order in the neighbourhood of the town, and for the regular guard of the Prince's person. All else would be superfluous, in his estimation, since the governor of every province under the Shah Zadé must, over and above the yearly tribute to the Prince's treasury, provide troops for the defence of his own district, out of the contributions which he is authorized to levy at will on the people subject to his immediate control. To keep up a large army, or to train and discipline the small one really embodied in time of peace for more prompt and effectual service in war, would not enter into the conception of those who look on the duration of both the one and the other to be dependant on the will of God alone, and totally exempt from human control.

The details of the Government are nearly the same here as in the great towns of its sister kingdom, Turkey: personal favour and bribery are always of avail, and corruption exists in every office and department of the State. Notwithstanding this, however, the people appear to be happy, and are firmly convinced that no country can be equal to their own. Their climate, their water, and the productions of their soil, are justly praised; though even from these they do not derive half the enjoyment they are capable of affording, from want of the necessary knowledge how to employ them to the best advantage. But, because the signal drum is beat three times after sunset, at the last sound of which the streets must be cleared of every individual on pain of death, they think their Government the best that possibly can be, and



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would certainly treat any man as an idiot or a madman who should suggest even the notion of a reform.

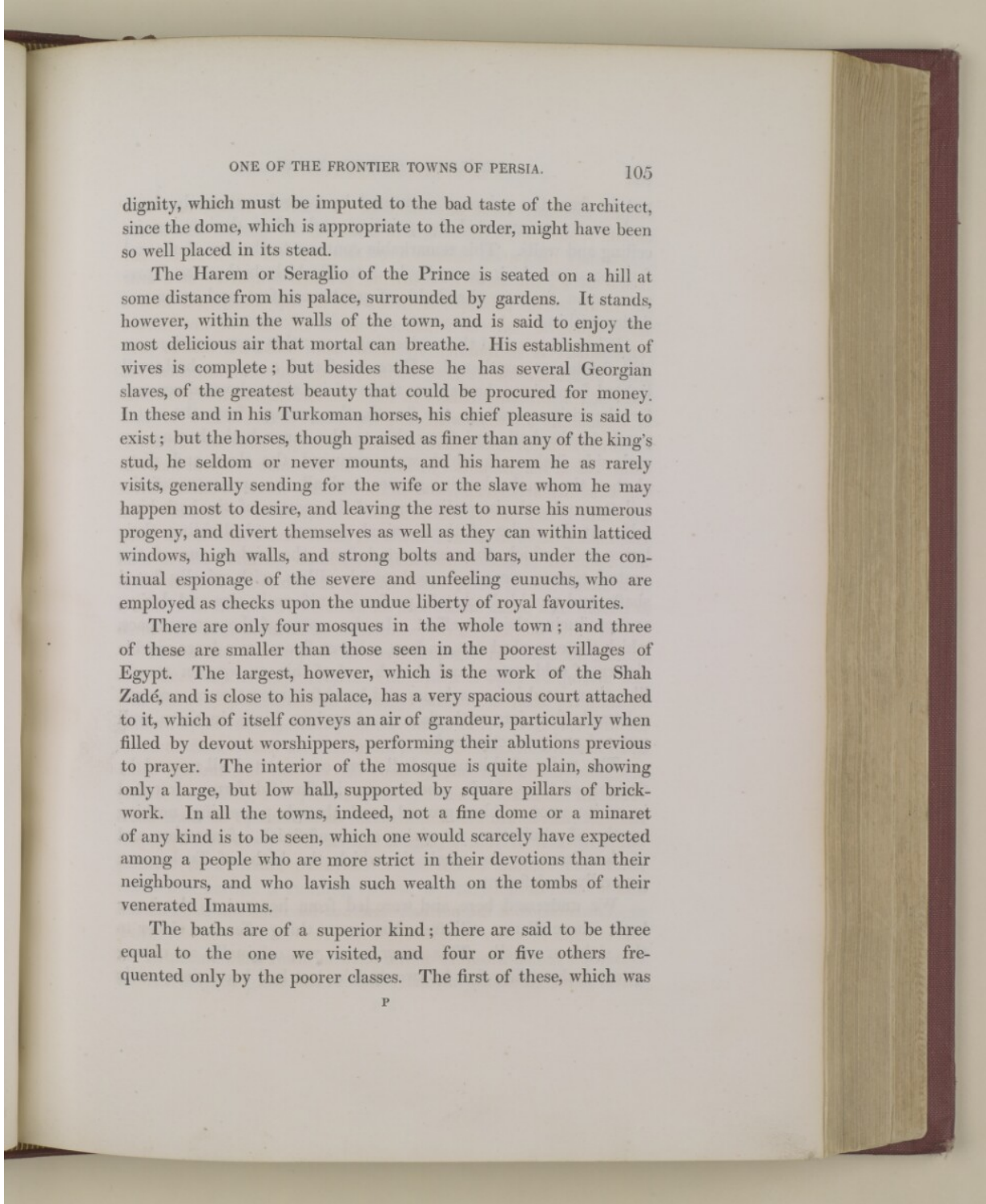
Among the public buildings of the town, the Shah Zade's palace is by far the largest, occupying perhaps a quarter of a mile in circuit. The principal front opens to the south-east, into a large square called the Maidan, a place of exercise for horses. This square is surrounded by shops and stalls in recesses like those of a large khan; and having passages of communication to most of the principal bazars in the different quarters of the town, it is generally crowded with people.

The front of the palace towards this square is about a thousand feet in length, and the ascent to its centre is by an inclined plane, sufficiently steep for steps, but having none, in order that it may the better admit the passage of horses. Leading off from the top of this ascent are two long causeways or galleries, going all along the front of the building, at the height of fifteen or twenty feet from the level of the square below. The whole of the front is a plain brick wall, excepting only the centre, where two or three stories rise over the door of entrance. The door is in the Arabian style of architecture, corrupted by modern taste, and above it, on two large pannels, are represented the exploits of Rustan, the Hercules of the Persians, in figures boldly drawn and gaudily coloured. Above this is the public divan, which has an open balcony looking out on the square, and from which the view of the town and the country must be commanding and agreeable. Here the Shah Zade sits for an hour or two early in the day to transact public business and receive visits; but as the sun shines strongly on it at that period, it is then always covered by a perpendicular awning, or curtain, of canvass, painted in gay colours and fanciful designs.

The interior of the palace is laid out for domestic convenience, and streams of water flow through the gardens, from amidst which rises a polygonal kiosque, of the form of the stools on which the salver is placed at the meals of the Turks, and totally devoid of



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dignity, which must be imputed to the bad taste of the architect, since the dome, which is appropriate to the order, might have been so well placed in its stead.

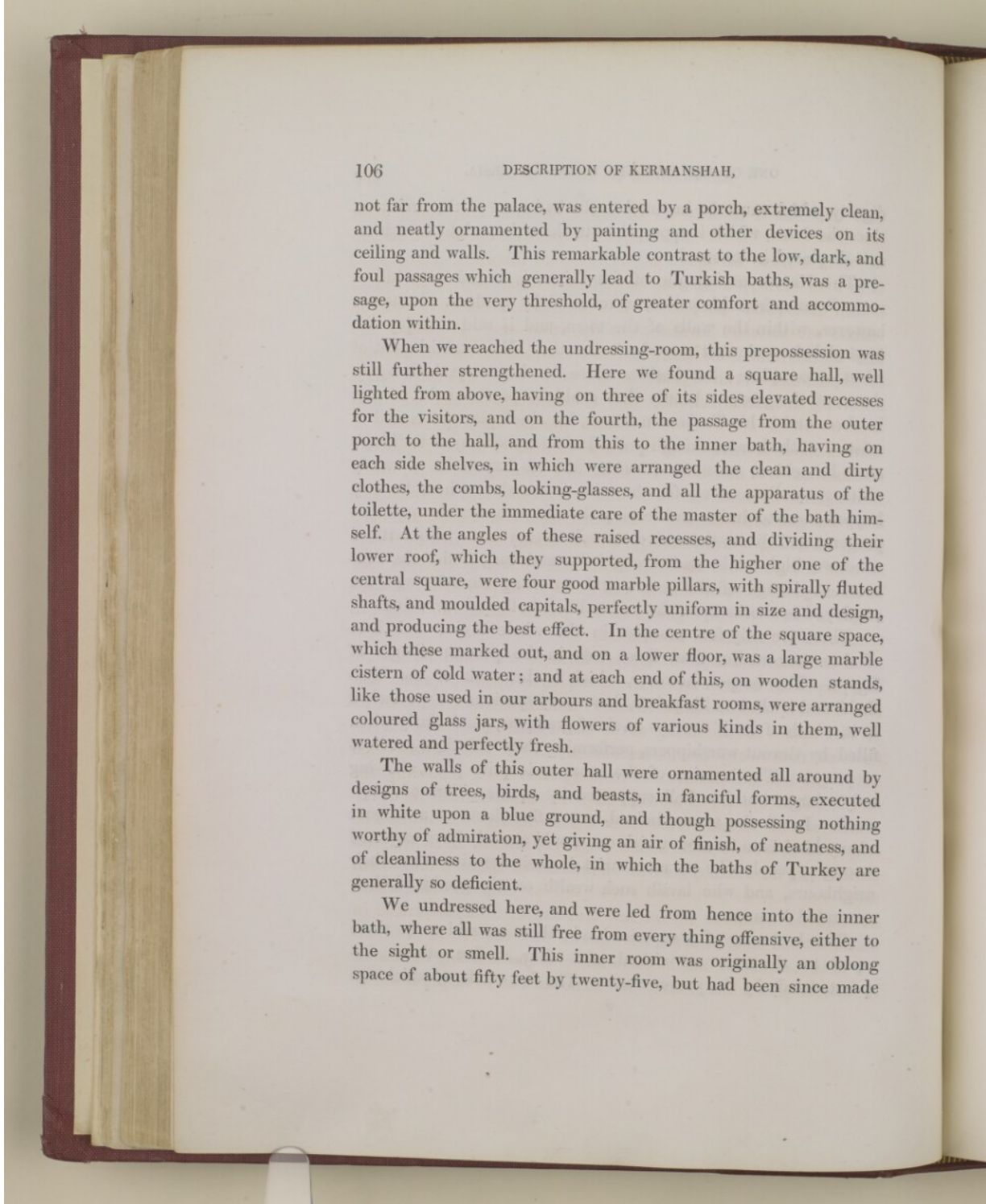
The Harem or Seraglio of the Prince is seated on a hill at some distance from his palace, surrounded by gardens. It stands, however, within the walls of the town, and is said to enjoy the most delicious air that mortal can breathe. His establishment of wives is complete; but besides these he has several Georgian slaves, of the greatest beauty that could be procured for money. In these and in his Turkoman horses, his chief pleasure is said to exist; but the horses, though praised as finer than any of the king's stud, he seldom or never mounts, and his harem he as rarely visits, generally sending for the wife or the slave whom he may happen most to desire, and leaving the rest to nurse his numerous progeny, and divert themselves as well as they can within latticed windows, high walls, and strong bolts and bars, under the continual espionage of the severe and unfeeling eunuchs, who are employed as checks upon the undue liberty of royal favourites.

There are only four mosques in the whole town; and three of these are smaller than those seen in the poorest villages of Egypt. The largest, however, which is the work of the Shah Zadé, and is close to his palace, has a very spacious court attached to it, which of itself conveys an air of grandeur, particularly when filled by devout worshippers, performing their ablutions previous to prayer. The interior of the mosque is quite plain, showing only a large, but low hall, supported by square pillars of brick-work. In all the towns, indeed, not a fine dome or a minaret of any kind is to be seen, which one would scarcely have expected among a people who are more strict in their devotions than their neighbours, and who lavish such wealth on the tombs of their venerated Imaams.

The baths are of a superior kind; there are said to be three equal to the one we visited, and four or five others frequented only by the poorer classes. The first of these, which was

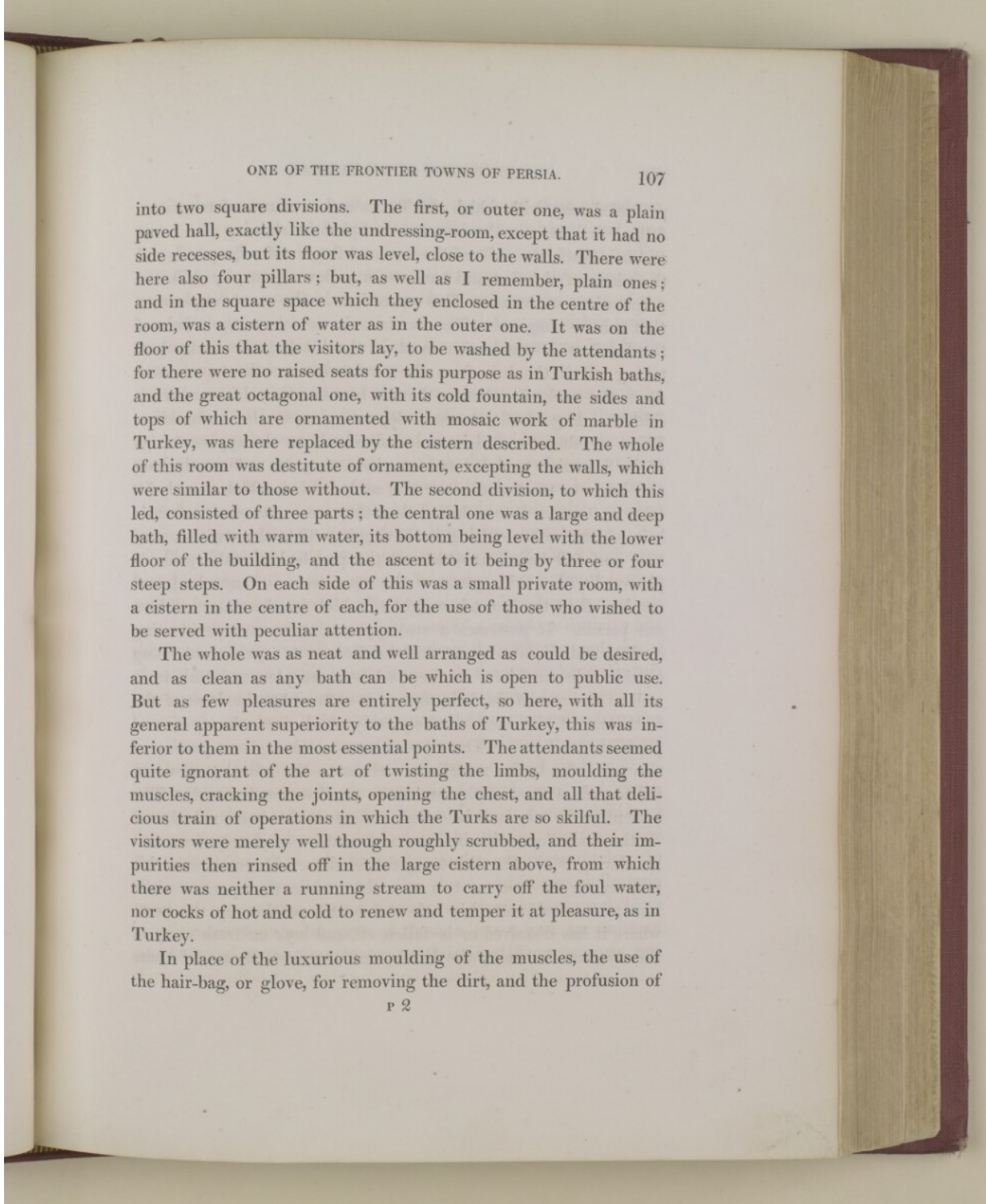


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العرب إلى بومباي. [١٠٧] (٥٨٢/١٣٨)



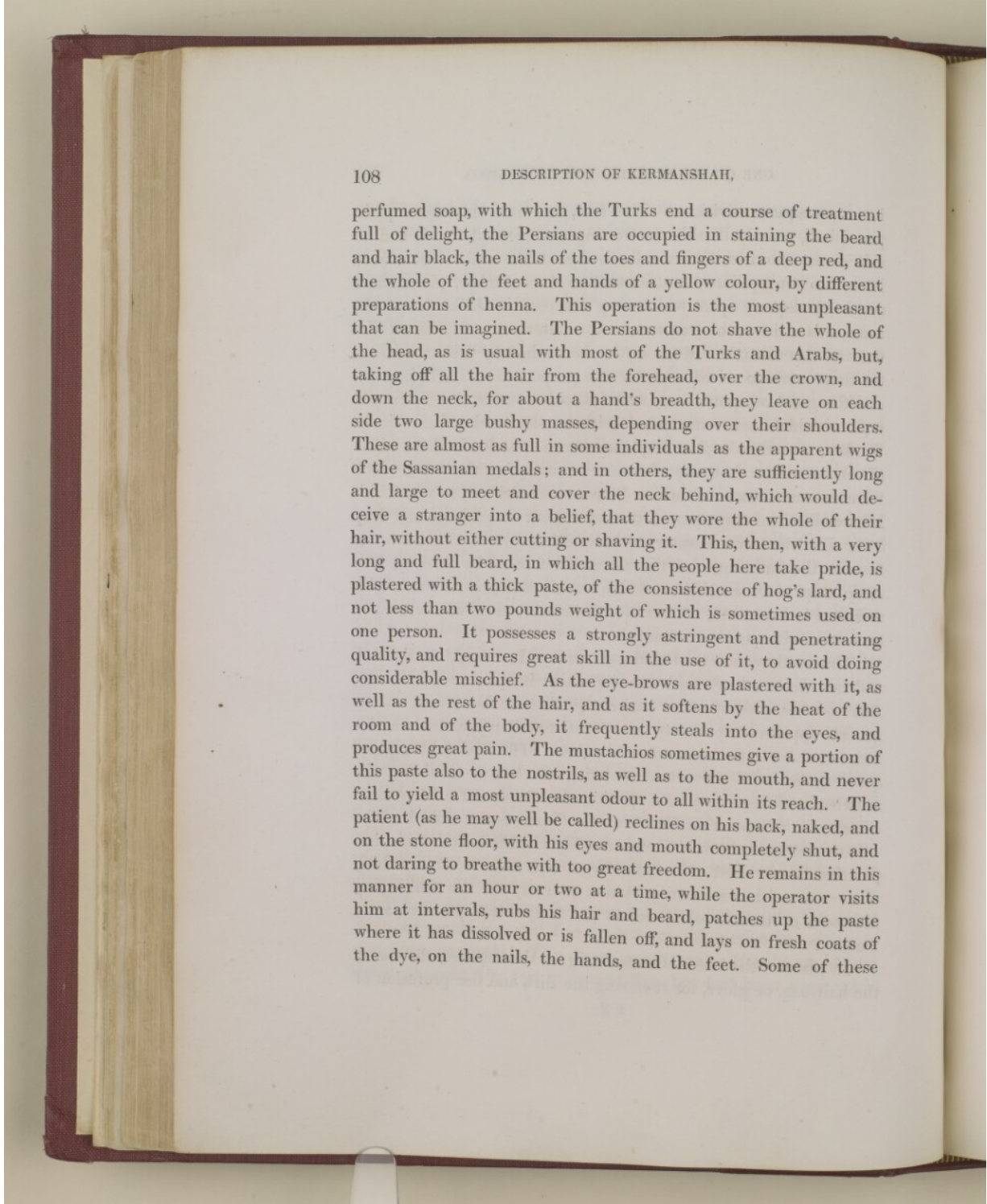
into two square divisions. The first, or outer one, was a plain paved hall, exactly like the undressing-room, except that it had no side recesses, but its floor was level, close to the walls. There were here also four pillars; but, as well as I remember, plain ones; and in the square space which they enclosed in the centre of the room, was a cistern of water as in the outer one. It was on the floor of this that the visitors lay, to be washed by the attendants; for there were no raised seats for this purpose as in Turkish baths, and the great octagonal one, with its cold fountain, the sides and tops of which are ornamented with mosaic work of marble in Turkey, was here replaced by the cistern described. The whole of this room was destitute of ornament, excepting the walls, which were similar to those without. The second division, to which this led, consisted of three parts; the central one was a large and deep bath, filled with warm water, its bottom being level with the lower floor of the building, and the ascent to it being by three or four steep steps. On each side of this was a small private room, with a cistern in the centre of each, for the use of those who wished to be served with peculiar attention.

The whole was as neat and well arranged as could be desired, and as clean as any bath can be which is open to public use. But as few pleasures are entirely perfect, so here, with all its general apparent superiority to the baths of Turkey, this was inferior to them in the most essential points. The attendants seemed quite ignorant of the art of twisting the limbs, moulding the muscles, cracking the joints, opening the chest, and all that delicious train of operations in which the Turks are so skilful. The visitors were merely well though roughly scrubbed, and their impurities then rinsed off in the large cistern above, from which there was neither a running stream to carry off the foul water, nor cocks of hot and cold to renew and temper it at pleasure, as in Turkey.

In place of the luxurious moulding of the muscles, the use of the hair-bag, or glove, for removing the dirt, and the profusion of

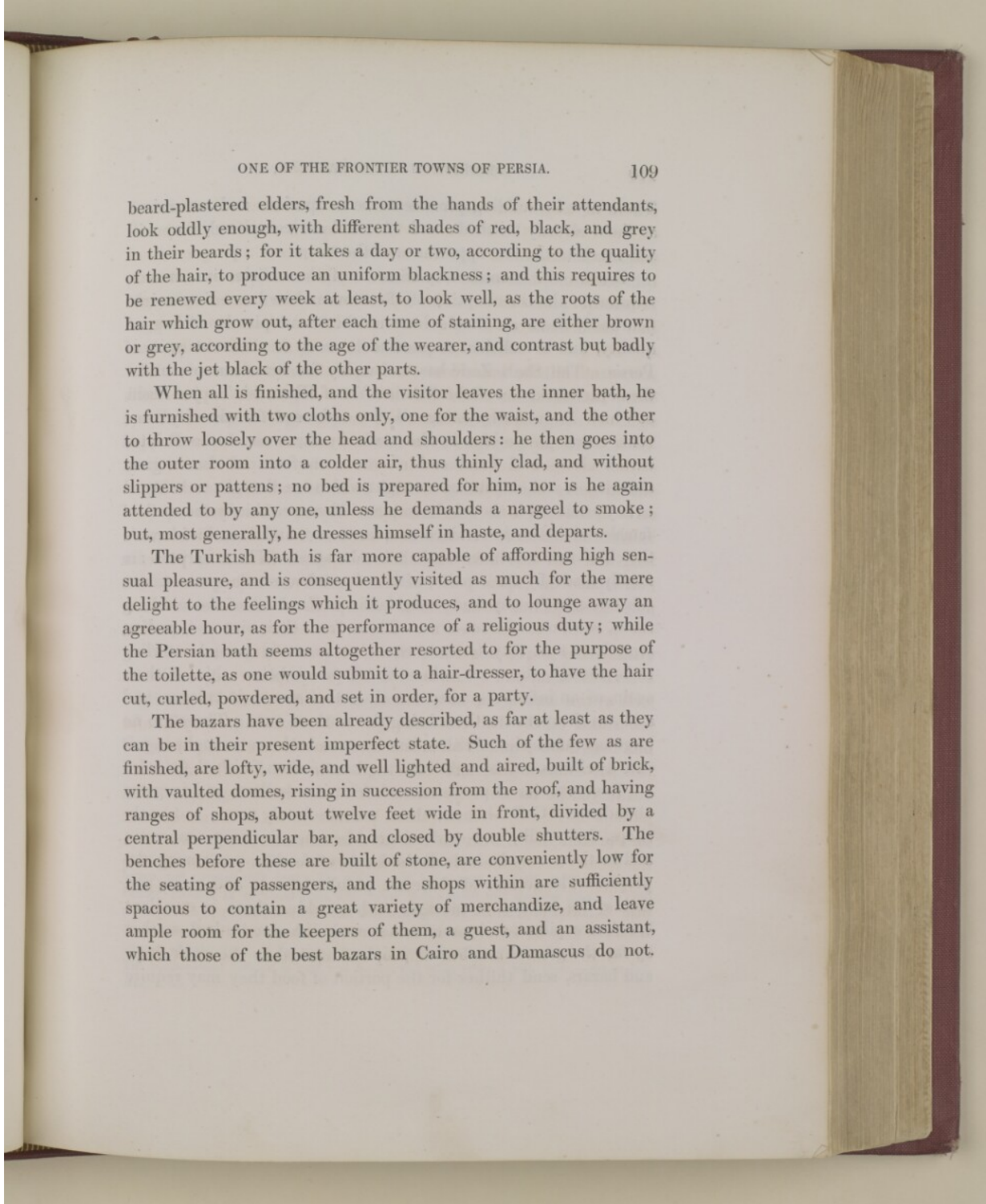


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beard-plastered elders, fresh from the hands of their attendants, look oddly enough, with different shades of red, black, and grey in their beards; for it takes a day or two, according to the quality of the hair, to produce an uniform blackness; and this requires to be renewed every week at least, to look well, as the roots of the hair which grow out, after each time of staining, are either brown or grey, according to the age of the wearer, and contrast but badly with the jet black of the other parts.

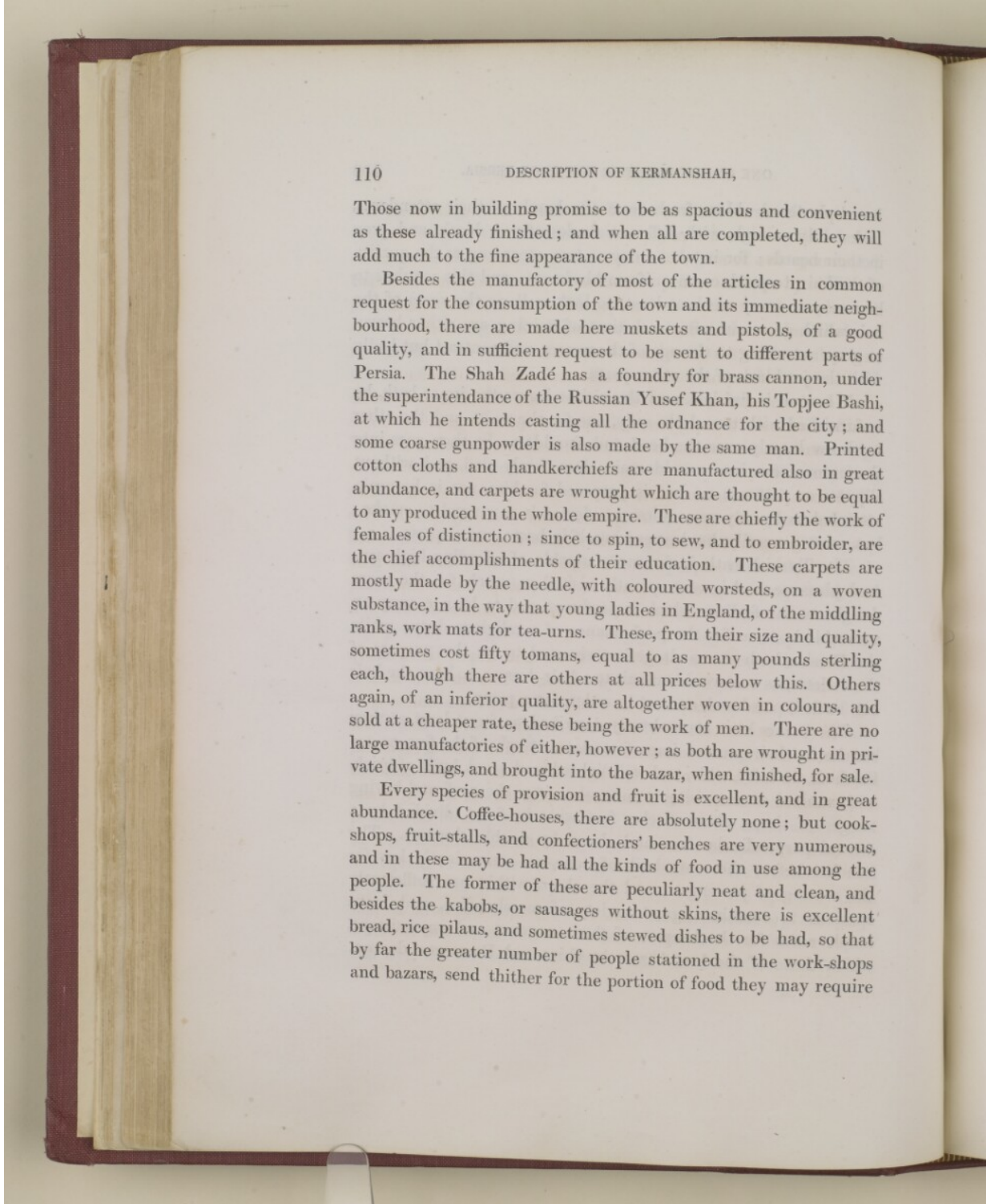
When all is finished, and the visitor leaves the inner bath, he is furnished with two cloths only, one for the waist, and the other to throw loosely over the head and shoulders: he then goes into the outer room into a colder air, thus thinly clad, and without slippers or pattens; no bed is prepared for him, nor is he again attended to by any one, unless he demands a nargeel to smoke; but, most generally, he dresses himself in haste, and departs.

The Turkish bath is far more capable of affording high sensual pleasure, and is consequently visited as much for the mere delight to the feelings which it produces, and to lounge away an agreeable hour, as for the performance of a religious duty; while the Persian bath seems altogether resorted to for the purpose of the toilette, as one would submit to a hair-dresser, to have the hair cut, curled, powdered, and set in order, for a party.

The bazars have been already described, as far at least as they can be in their present imperfect state. Such of the few as are finished, are lofty, wide, and well lighted and aired, built of brick, with vaulted domes, rising in succession from the roof, and having ranges of shops, about twelve feet wide in front, divided by a central perpendicular bar, and closed by double shutters. The benches before these are built of stone, are conveniently low for the seating of passengers, and the shops within are sufficiently spacious to contain a great variety of merchandize, and leave ample room for the keepers of them, a guest, and an assistant, which those of the best bazars in Cairo and Damascus do not.



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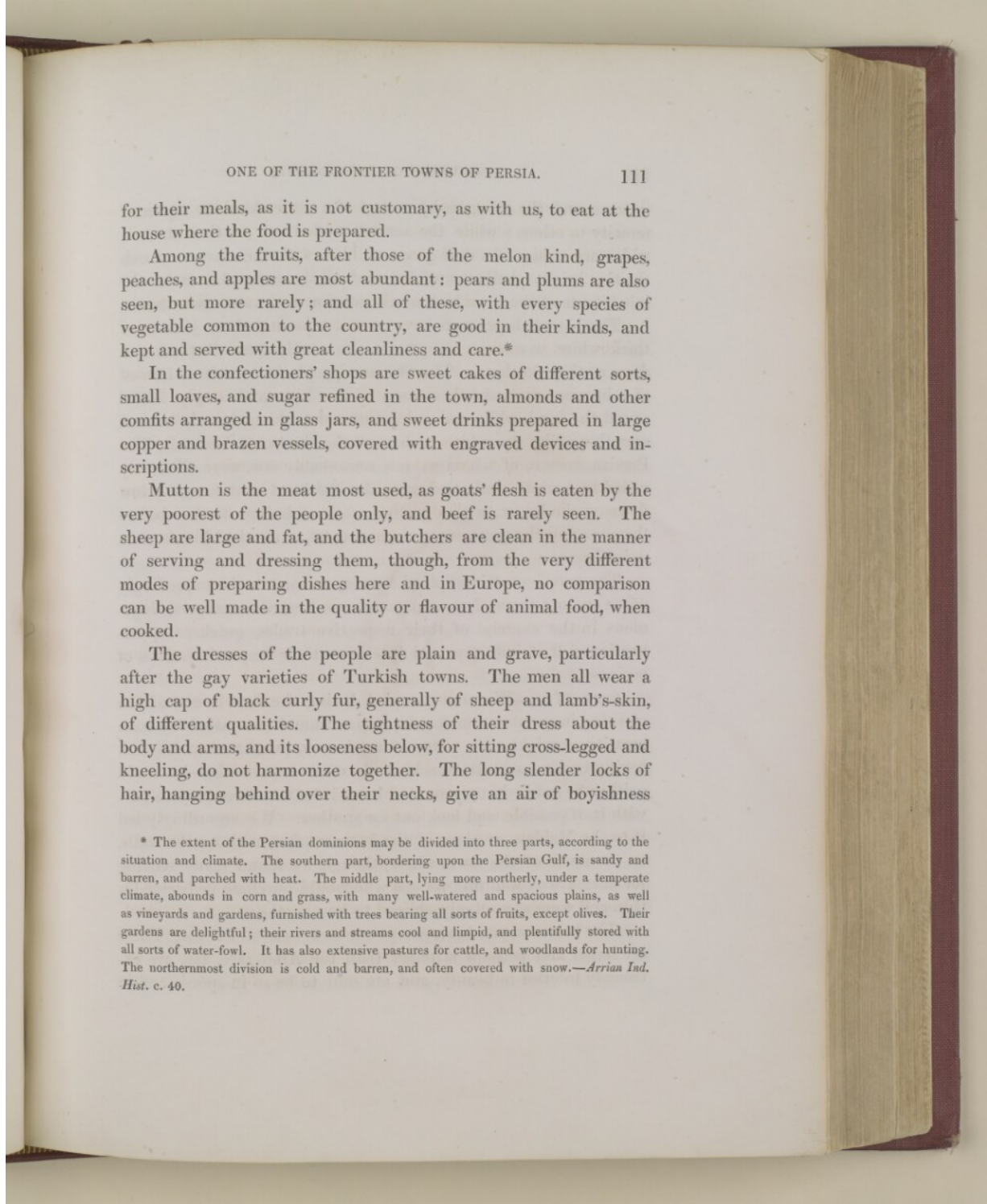
Those now in building promise to be as spacious and convenient as these already finished; and when all are completed, they will add much to the fine appearance of the town.

Besides the manufactory of most of the articles in common request for the consumption of the town and its immediate neighbourhood, there are made here muskets and pistols, of a good quality, and in sufficient request to be sent to different parts of Persia. The Shah Zadé has a foundry for brass cannon, under the superintendance of the Russian Yusef Khan, his Topjee Bashi, at which he intends casting all the ordnance for the city; and some coarse gunpowder is also made by the same man. Printed cotton cloths and handkerchiefs are manufactured also in great abundance, and carpets are wrought which are thought to be equal to any produced in the whole empire. These are chiefly the work of females of distinction; since to spin, to sew, and to embroider, are the chief accomplishments of their education. These carpets are mostly made by the needle, with coloured worsteds, on a woven substance, in the way that young ladies in England, of the middling ranks, work mats for tea-urns. These, from their size and quality, sometimes cost fifty tomans, equal to as many pounds sterling each, though there are others at all prices below this. Others again, of an inferior quality, are altogether woven in colours, and sold at a cheaper rate, these being the work of men. There are no large manufactories of either, however; as both are wrought in private dwellings, and brought into the bazar, when finished, for sale.

Every species of provision and fruit is excellent, and in great abundance. Coffee-houses, there are absolutely none; but cook-shops, fruit-stalls, and confectioners' benches are very numerous, and in these may be had all the kinds of food in use among the people. The former of these are peculiarly neat and clean, and besides the kabobs, or sausages without skins, there is excellent bread, rice pilaus, and sometimes stewed dishes to be had, so that by far the greater number of people stationed in the work-shops and bazars, send thither for the portion of food they may require



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for their meals, as it is not customary, as with us, to eat at the house where the food is prepared.

Among the fruits, after those of the melon kind, grapes, peaches, and apples are most abundant: pears and plums are also seen, but more rarely; and all of these, with every species of vegetable common to the country, are good in their kinds, and kept and served with great cleanliness and care.*

In the confectioners' shops are sweet cakes of different sorts, small loaves, and sugar refined in the town, almonds and other comfits arranged in glass jars, and sweet drinks prepared in large copper and brazen vessels, covered with engraved devices and inscriptions.

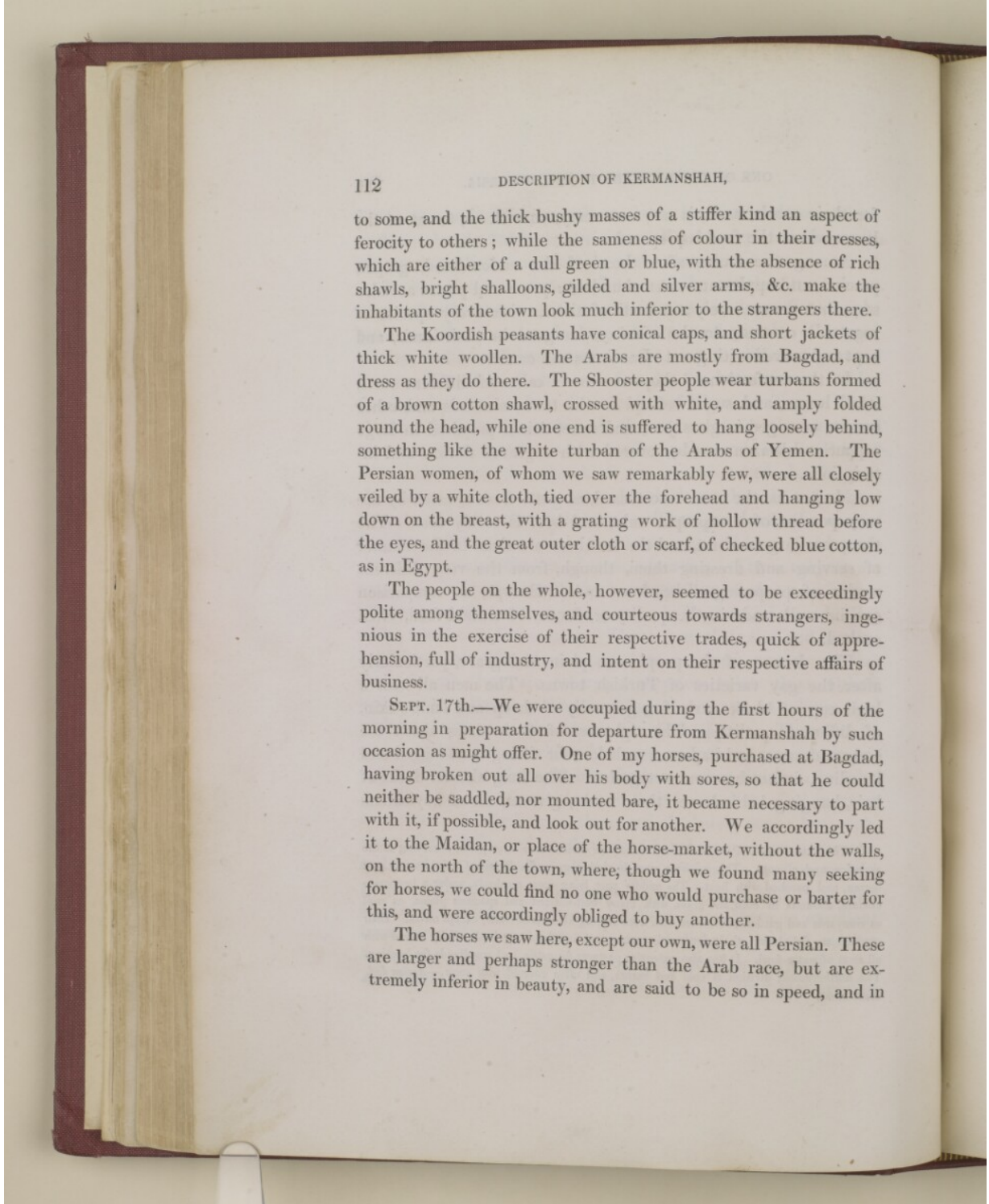
Mutton is the meat most used, as goats' flesh is eaten by the very poorest of the people only, and beef is rarely seen. The sheep are large and fat, and the butchers are clean in the manner of serving and dressing them, though, from the very different modes of preparing dishes here and in Europe, no comparison can be well made in the quality or flavour of animal food, when cooked.

The dresses of the people are plain and grave, particularly after the gay varieties of Turkish towns. The men all wear a high cap of black curly fur, generally of sheep and lamb's-skin, of different qualities. The tightness of their dress about the body and arms, and its looseness below, for sitting cross-legged and kneeling, do not harmonize together. The long slender locks of hair, hanging behind over their necks, give an air of boyishness

* The extent of the Persian dominions may be divided into three parts, according to the situation and climate. The southern part, bordering upon the Persian Gulf, is sandy and barren, and parched with heat. The middle part, lying more northerly, under a temperate climate, abounds in corn and grass, with many well-watered and spacious plains, as well as vineyards and gardens, furnished with trees bearing all sorts of fruits, except olives. Their gardens are delightful; their rivers and streams cool and limpid, and plentifully stored with all sorts of water-fowl. It has also extensive pastures for cattle, and woodlands for hunting. The northernmost division is cold and barren, and often covered with snow.—*Arrian Ind. Hist. c. 40.*

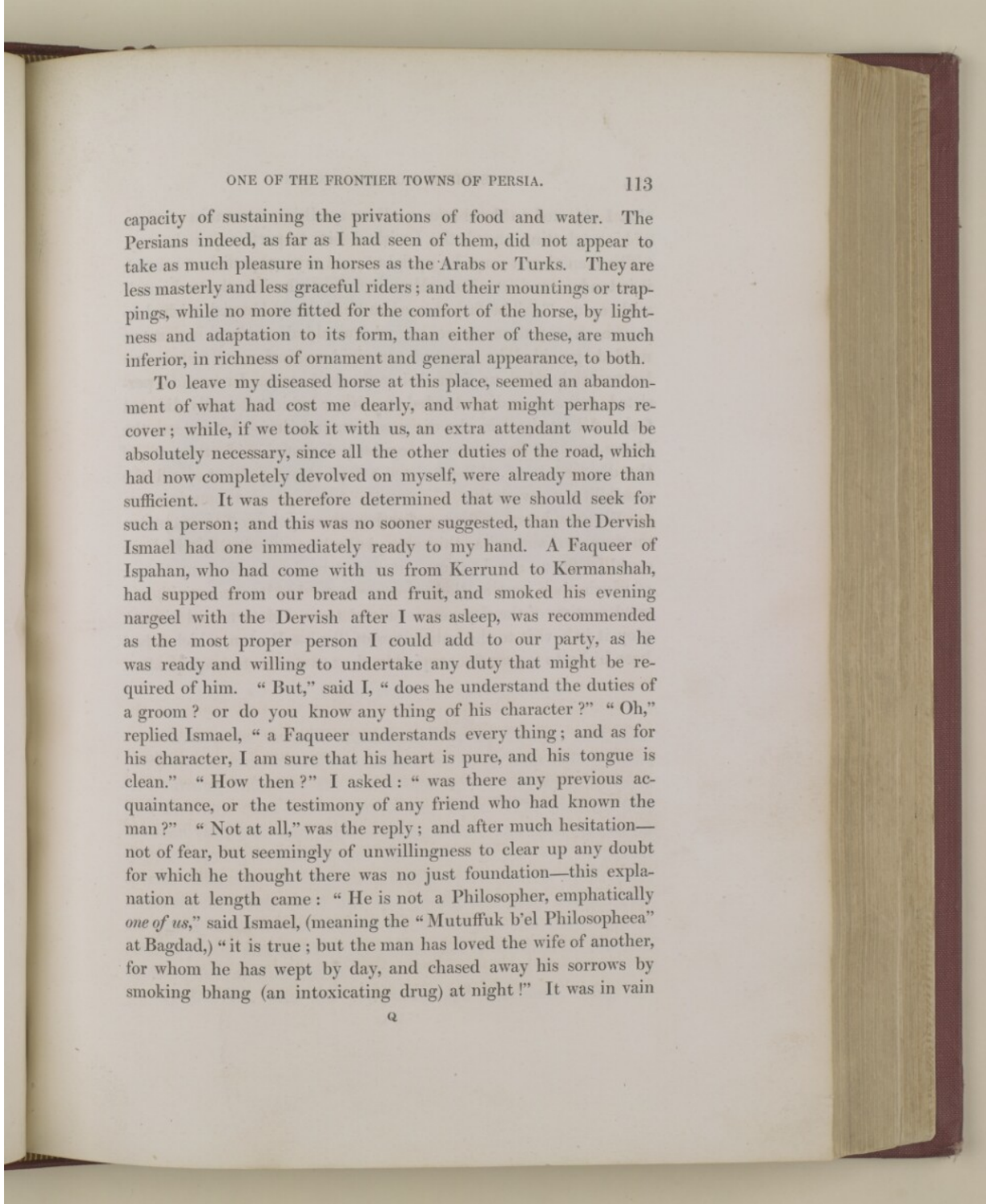


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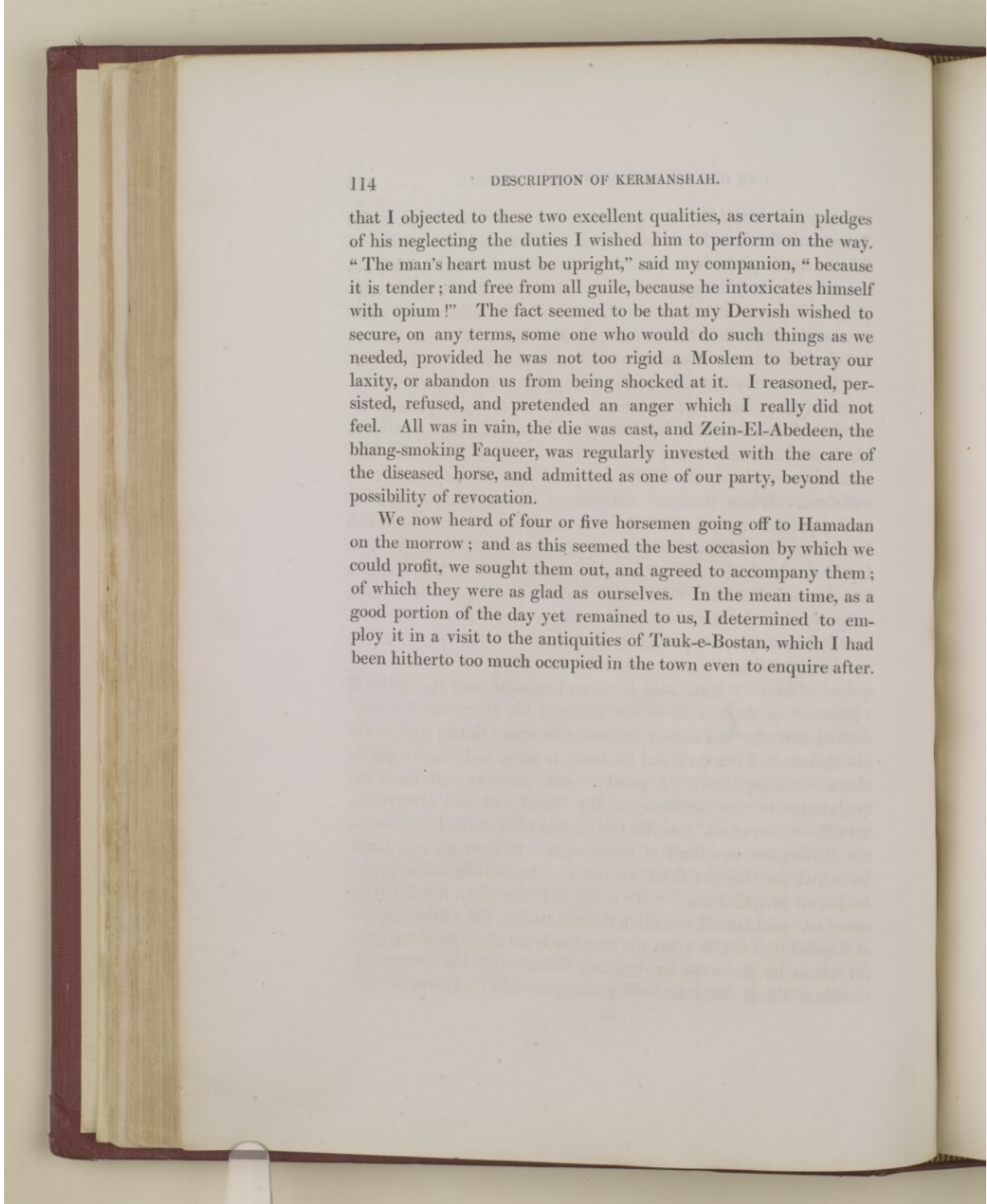


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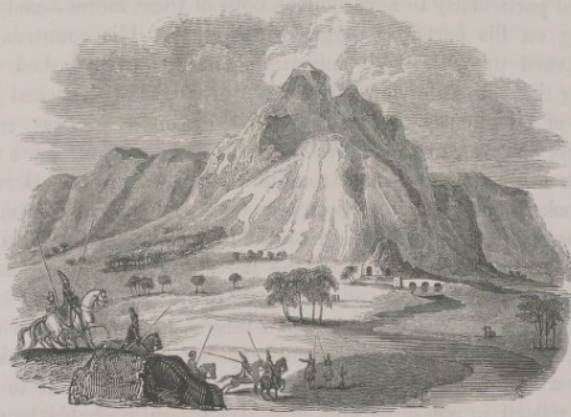


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CHAPTER VII.

VISIT TO THE ANTIQUITIES OF TAUKE-BOSTAN.

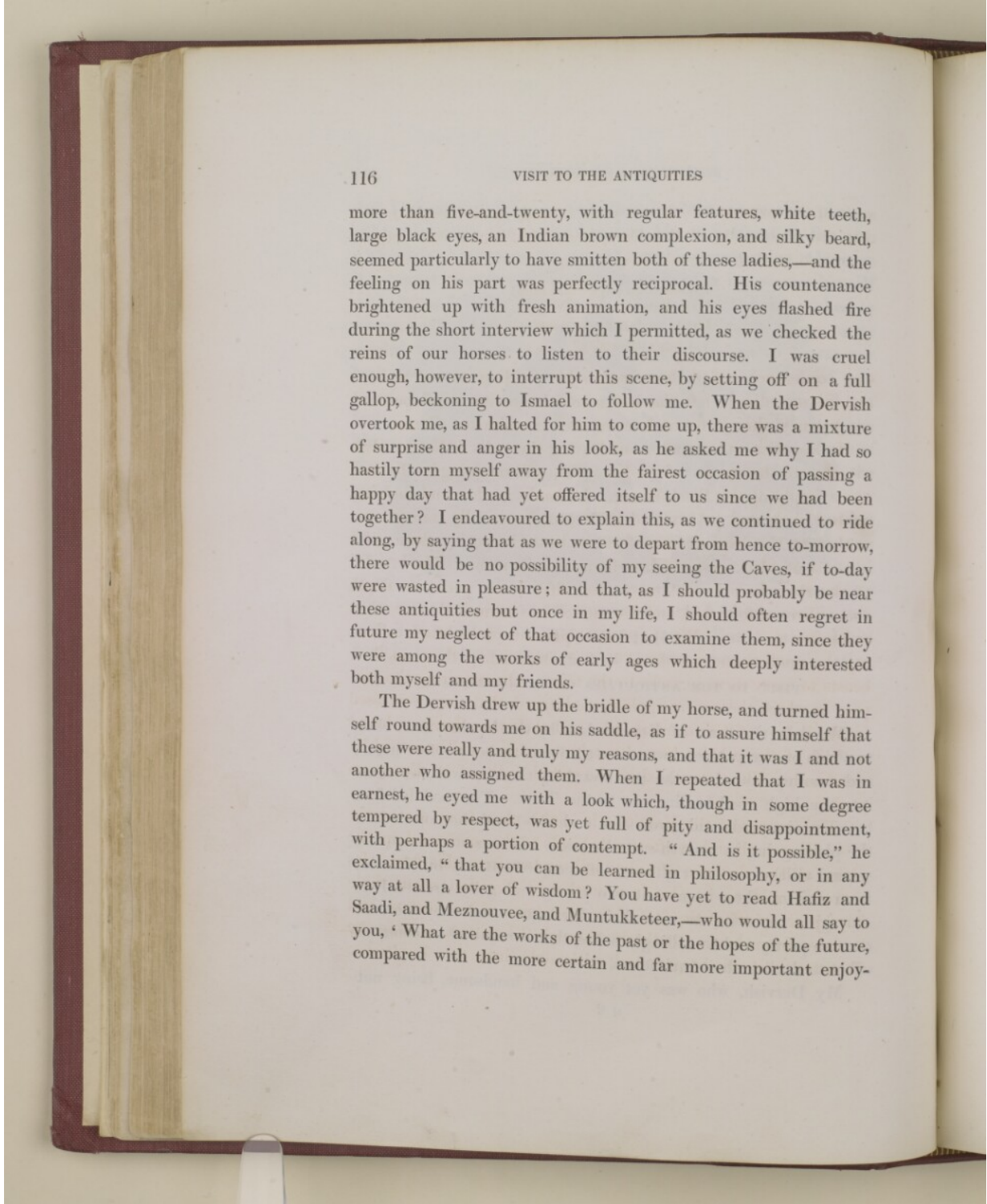
WE left the town of Kermanshah by the Ispahan gate, close to which our caravanserai was situated, about an hour before noon ; and turning round to the northward by the city wall, we came into the high road leading out to the Tauk. The road led first between vineyards and gardens on each side, and then opened on the plain, going in a north-east direction. In our way we passed several villages on our right and left, peopled entirely by Koords ; from one of these came out two young and gaily dressed Persian girls to invite us into their dwellings,—and they were at once so pretty and so willingly polite, that it required no common effort to decline their invitations.

My Dervish, who was yet young and handsome, being not

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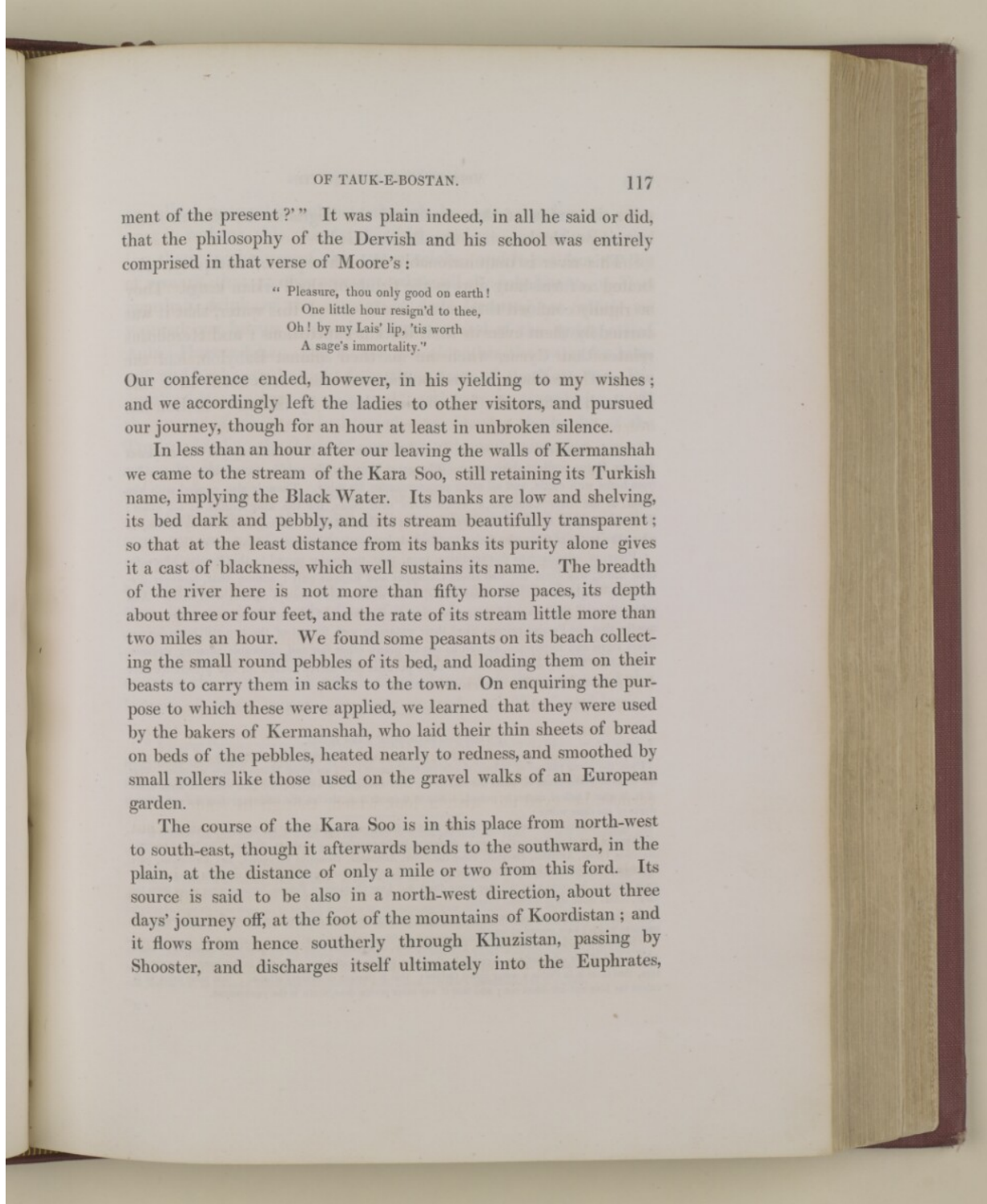


more than five-and-twenty, with regular features, white teeth, large black eyes, an Indian brown complexion, and silky beard, seemed particularly to have smitten both of these ladies,—and the feeling on his part was perfectly reciprocal. His countenance brightened up with fresh animation, and his eyes flashed fire during the short interview which I permitted, as we checked the reins of our horses to listen to their discourse. I was cruel enough, however, to interrupt this scene, by setting off on a full gallop, beckoning to Ismael to follow me. When the Dervish overtook me, as I halted for him to come up, there was a mixture of surprise and anger in his look, as he asked me why I had so hastily torn myself away from the fairest occasion of passing a happy day that had yet offered itself to us since we had been together? I endeavoured to explain this, as we continued to ride along, by saying that as we were to depart from hence to-morrow, there would be no possibility of my seeing the Caves, if to-day were wasted in pleasure; and that, as I should probably be near these antiquities but once in my life, I should often regret in future my neglect of that occasion to examine them, since they were among the works of early ages which deeply interested both myself and my friends.

The Dervish drew up the bridle of my horse, and turned himself round towards me on his saddle, as if to assure himself that these were really and truly my reasons, and that it was I and not another who assigned them. When I repeated that I was in earnest, he eyed me with a look which, though in some degree tempered by respect, was yet full of pity and disappointment, with perhaps a portion of contempt. "And is it possible," he exclaimed, "that you can be learned in philosophy, or in any way at all a lover of wisdom? You have yet to read Hafiz and Saadi, and Meznouvee, and Muntukketeer,—who would all say to you, 'What are the works of the past or the hopes of the future, compared with the more certain and far more important enjoy-



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ment of the present?" It was plain indeed, in all he said or did, that the philosophy of the Dervish and his school was entirely comprised in that verse of Moore's :

" Pleasure, thou only good on earth!
One little hour resign'd to thee,
Oh! by my Lais' lip, 'tis worth
A sage's immortality."

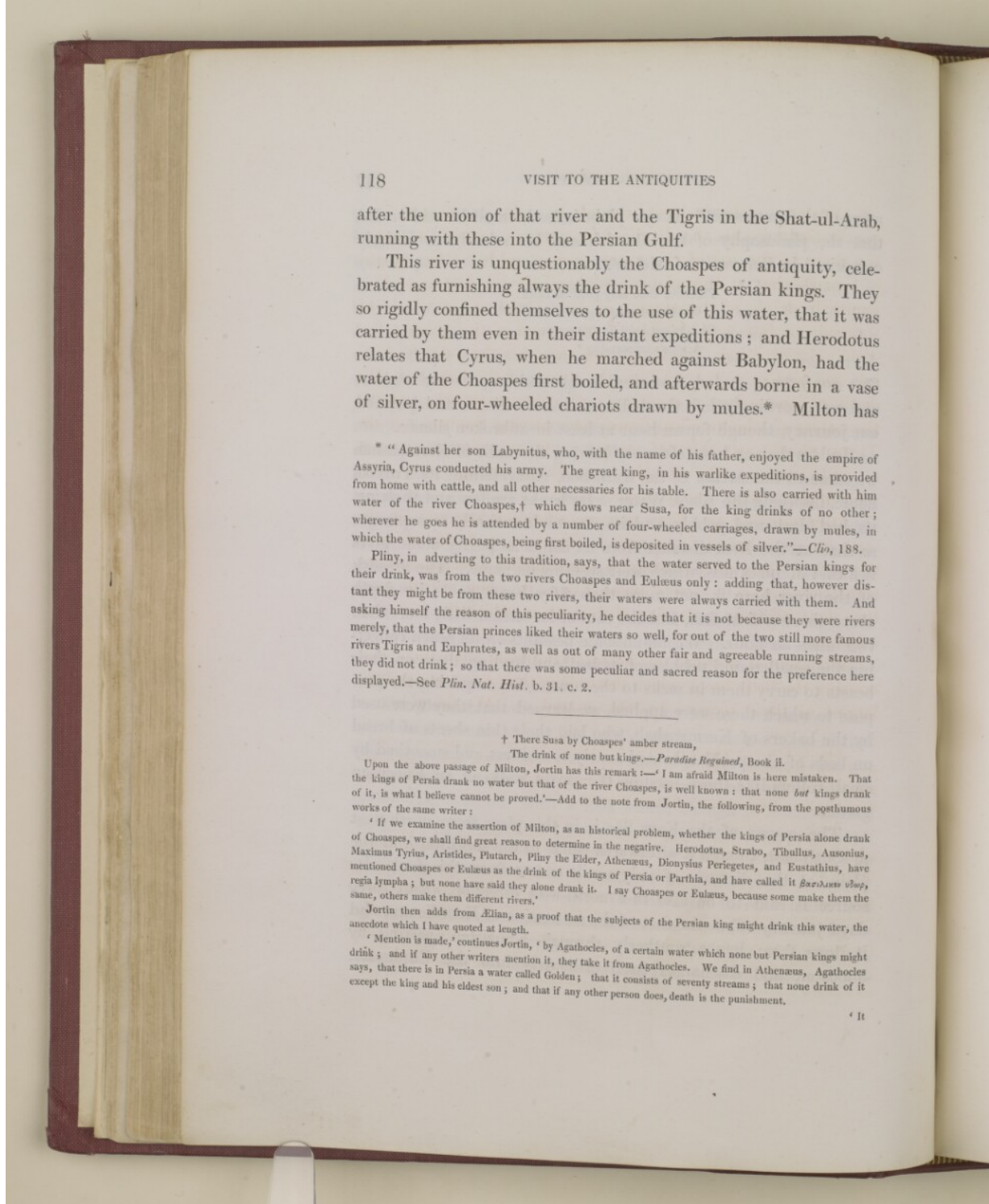
Our conference ended, however, in his yielding to my wishes ; and we accordingly left the ladies to other visitors, and pursued our journey, though for an hour at least in unbroken silence.

In less than an hour after our leaving the walls of Kermanshah we came to the stream of the Kara Soo, still retaining its Turkish name, implying the Black Water. Its banks are low and shelving, its bed dark and pebbly, and its stream beautifully transparent ; so that at the least distance from its banks its purity alone gives it a cast of blackness, which well sustains its name. The breadth of the river here is not more than fifty horse paces, its depth about three or four feet, and the rate of its stream little more than two miles an hour. We found some peasants on its beach collecting the small round pebbles of its bed, and loading them on their beasts to carry them in sacks to the town. On enquiring the purpose to which these were applied, we learned that they were used by the bakers of Kermanshah, who laid their thin sheets of bread on beds of the pebbles, heated nearly to redness, and smoothed by small rollers like those used on the gravel walks of an European garden.

The course of the Kara Soo is in this place from north-west to south-east, though it afterwards bends to the southward, in the plain, at the distance of only a mile or two from this ford. Its source is said to be also in a north-west direction, about three days' journey off, at the foot of the mountains of Koordistan ; and it flows from hence southerly through Khuzistan, passing by Shooster, and discharges itself ultimately into the Euphrates,



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after the union of that river and the Tigris in the Shat-ul-Arab, running with these into the Persian Gulf.

This river is unquestionably the Choaspes of antiquity, celebrated as furnishing always the drink of the Persian kings. They so rigidly confined themselves to the use of this water, that it was carried by them even in their distant expeditions; and Herodotus relates that Cyrus, when he marched against Babylon, had the water of the Choaspes first boiled, and afterwards borne in a vase of silver, on four-wheeled chariots drawn by mules.* Milton has

* "Against her son Labynitus, who, with the name of his father, enjoyed the empire of Assyria, Cyrus conducted his army. The great king, in his warlike expeditions, is provided from home with cattle, and all other necessaries for his table. There is also carried with him water of the river Choaspes,† which flows near Susa, for the king drinks of no other; wherever he goes he is attended by a number of four-wheeled carriages, drawn by mules, in which the water of Choaspes, being first boiled, is deposited in vessels of silver."—*Clio*, 188.

Pliny, in adverting to this tradition, says, that the water served to the Persian kings for their drink, was from the two rivers Choaspes and Euleus only: adding that, however distant they might be from these two rivers, their waters were always carried with them. And asking himself the reason of this peculiarity, he decides that it is not because they were rivers merely, that the Persian princes liked their waters so well, for out of the two still more famous rivers Tigris and Euphrates, as well as out of many other fair and agreeable running streams, they did not drink; so that there was some peculiar and sacred reason for the preference here displayed.—See *Plin. Nat. Hist.* b. 31. c. 2.

† There Susa by Choaspes' amber stream,

The drink of none but kings.—*Paradise Regained*, Book II.

Upon the above passage of Milton, Jortin has this remark:—"I am afraid Milton is here mistaken. That the kings of Persia drank no water but that of the river Choaspes, is well known: that none but kings drank of it, is what I believe cannot be proved."—Add to the note from Jortin, the following, from the posthumous works of the same writer:

'If we examine the assertion of Milton, as an historical problem, whether the kings of Persia alone drank of Choaspes, we shall find great reason to determine in the negative. Herodotus, Strabo, Tibullus, Ausonius, Maximus Tyrius, Aristides, Plutarch, Pliny the Elder, Athenæus, Dionysius Periegetes, and Eustathius, have mentioned Choaspes or Euleus as the drink of the kings of Persia or Parthia, and have called it βασιλικὸν ὕδωρ, regia lympha; but none have said they alone drank it. I say Choaspes or Euleus, because some make them the same, others make them different rivers.'

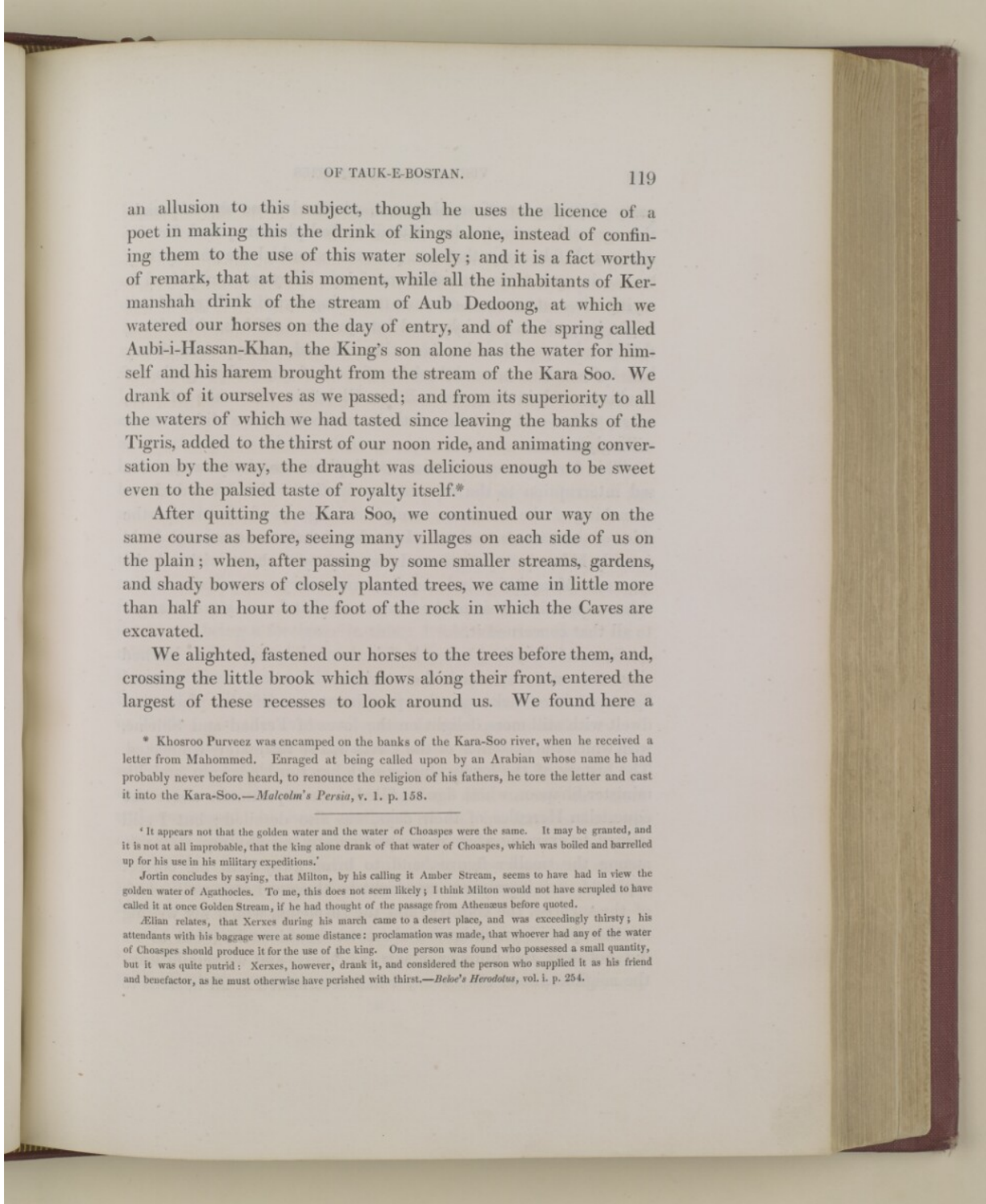
Jortin then adds from *Ælian*, as a proof that the subjects of the Persian king might drink this water, the anecdote which I have quoted at length.

'Mention is made,' continues Jortin, 'by Agathocles, of a certain water which none but Persian kings might drink; and if any other writers mention it, they take it from Agathocles. We find in Athenæus, Agathocles says, that there is in Persia a water called Golden; that it consists of seventy streams; that none drink of it except the king and his eldest son; and that if any other person does, death is the punishment.'

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an allusion to this subject, though he uses the licence of a poet in making this the drink of kings alone, instead of confining them to the use of this water solely; and it is a fact worthy of remark, that at this moment, while all the inhabitants of Kermanshah drink of the stream of Aub Dedoong, at which we watered our horses on the day of entry, and of the spring called Aubi-i-Hassan-Khan, the King's son alone has the water for himself and his harem brought from the stream of the Kara Soo. We drank of it ourselves as we passed; and from its superiority to all the waters of which we had tasted since leaving the banks of the Tigris, added to the thirst of our noon ride, and animating conversation by the way, the draught was delicious enough to be sweet even to the palsied taste of royalty itself.*

After quitting the Kara Soo, we continued our way on the same course as before, seeing many villages on each side of us on the plain; when, after passing by some smaller streams, gardens, and shady bowers of closely planted trees, we came in little more than half an hour to the foot of the rock in which the Caves are excavated.

We alighted, fastened our horses to the trees before them, and, crossing the little brook which flows along their front, entered the largest of these recesses to look around us. We found here a

* Khosroo Purveez was encamped on the banks of the Kara-Soo river, when he received a letter from Mahommed. Enraged at being called upon by an Arabian whose name he had probably never before heard, to renounce the religion of his fathers, he tore the letter and cast it into the Kara-Soo.—*Malcolm's Persia*, v. 1. p. 158.

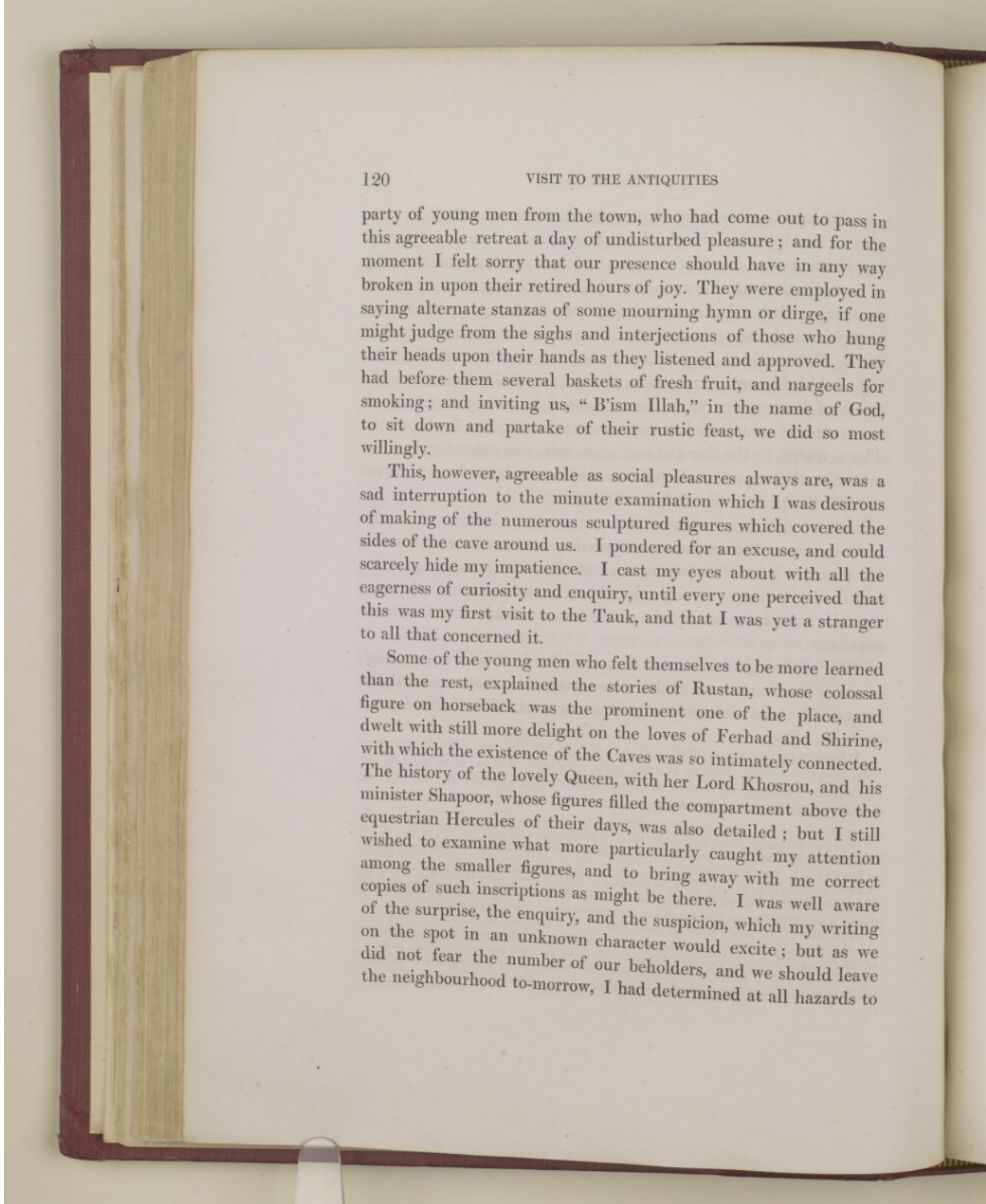
† It appears not that the golden water and the water of Choaspes were the same. It may be granted, and it is not at all improbable, that the king alone drank of that water of Choaspes, which was boiled and barrelled up for his use in his military expeditions.

Jortin concludes by saying, that Milton, by his calling it Amber Stream, seems to have had in view the golden water of Agathocles. To me, this does not seem likely; I think Milton would not have scrupled to have called it at once Golden Stream, if he had thought of the passage from Athenæus before quoted.

Ælian relates, that Xerxes during his march came to a desert place, and was exceedingly thirsty; his attendants with his baggage were at some distance: proclamation was made, that whoever had any of the water of Choaspes should produce it for the use of the king. One person was found who possessed a small quantity, but it was quite putrid: Xerxes, however, drank it, and considered the person who supplied it as his friend and benefactor, as he must otherwise have perished with thirst.—*Beloe's Herodotus*, vol. i. p. 254.

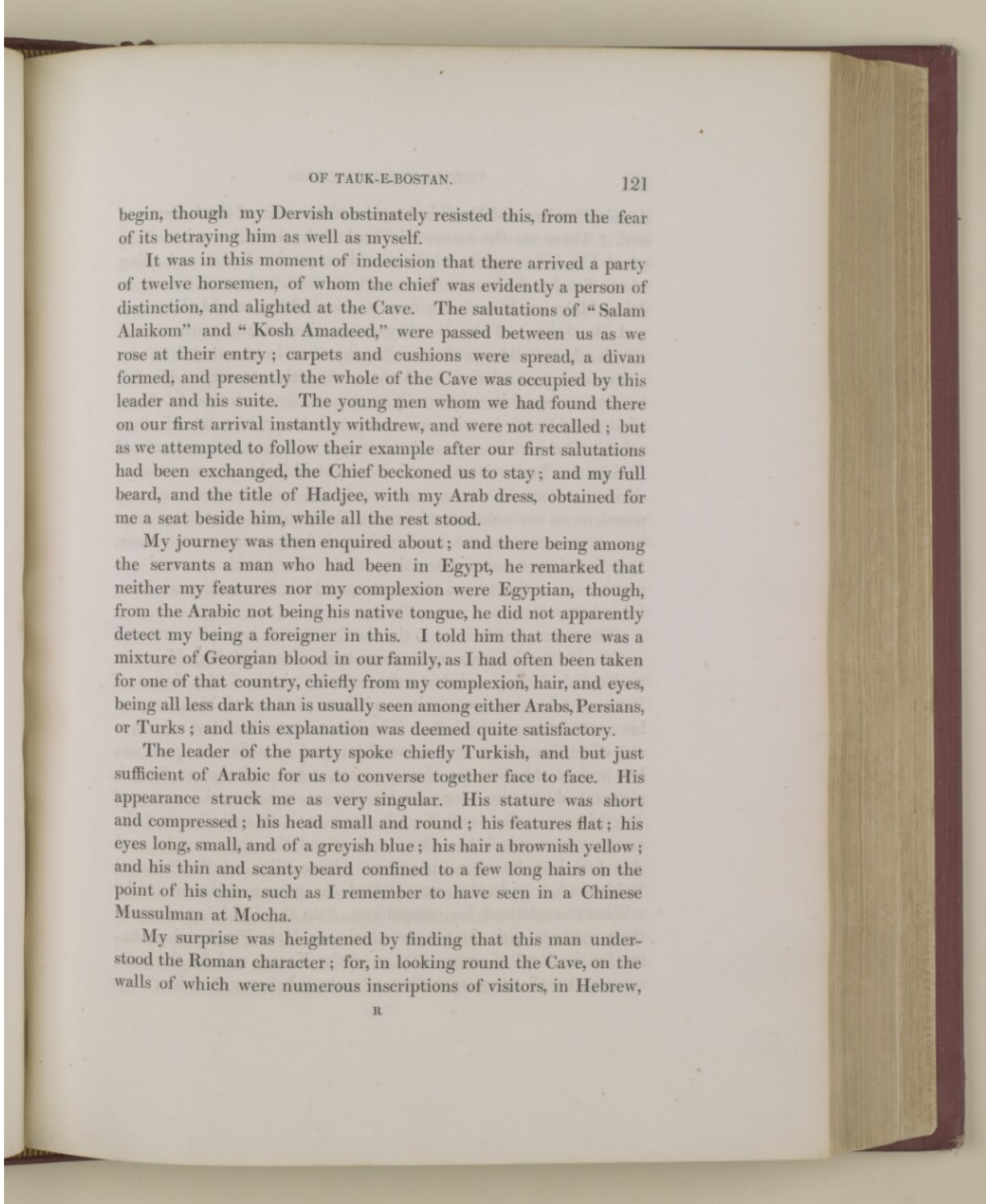


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العرب إلى بومباي. [١٢٠] (٥٨٢/١٥١)



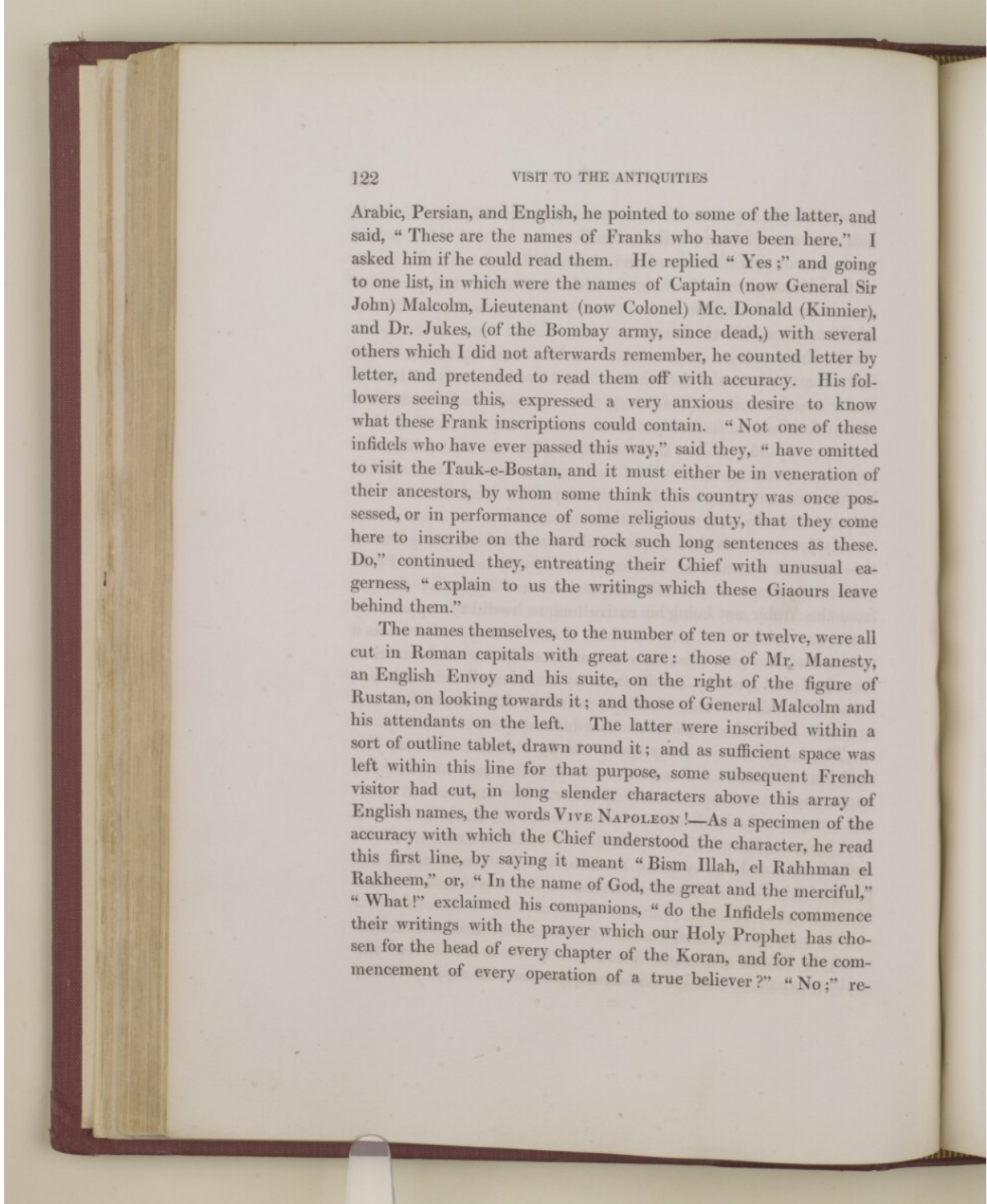


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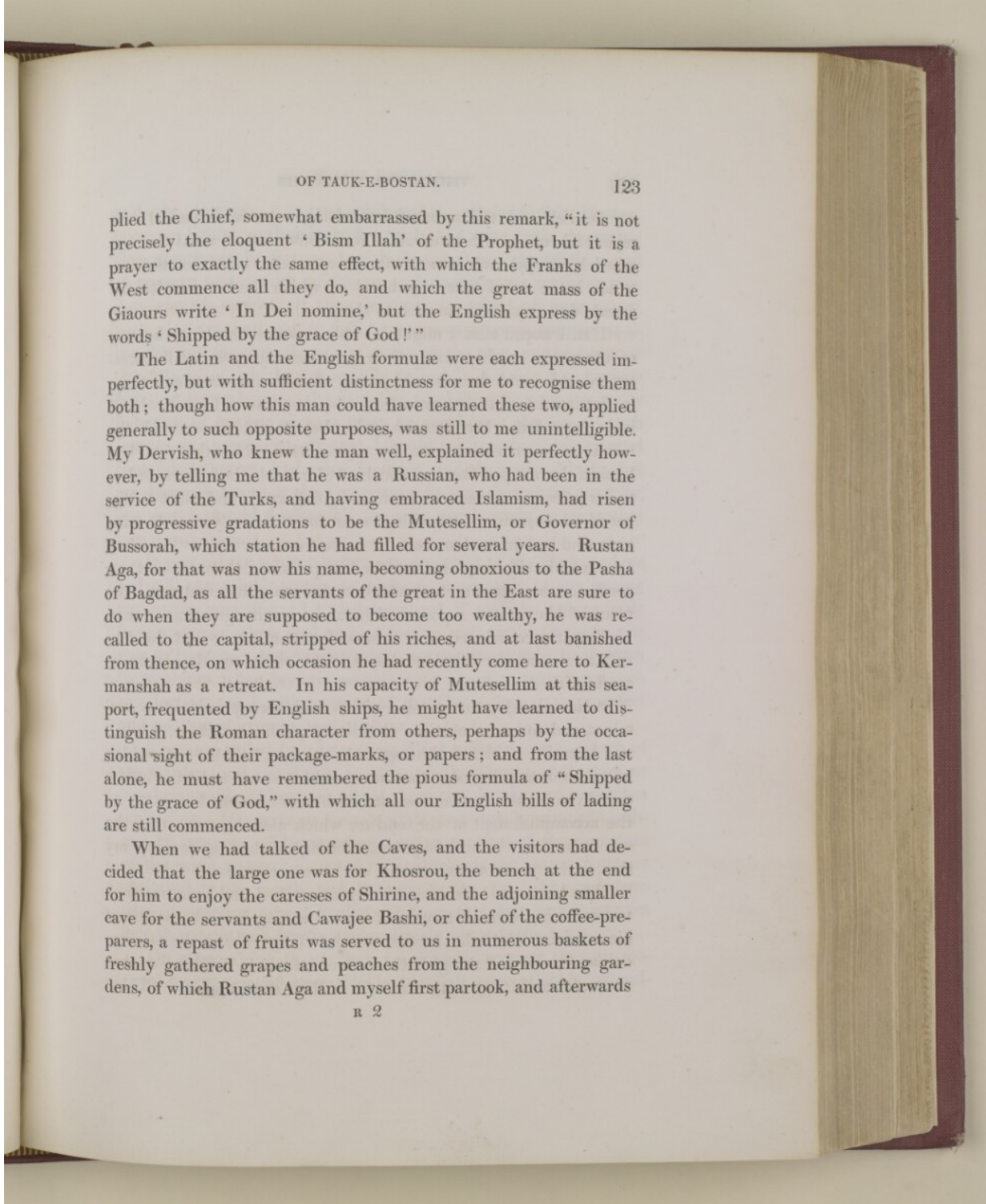


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العرب إلى بومباي. [١٢٢] (٥٨٢/١٥٣)



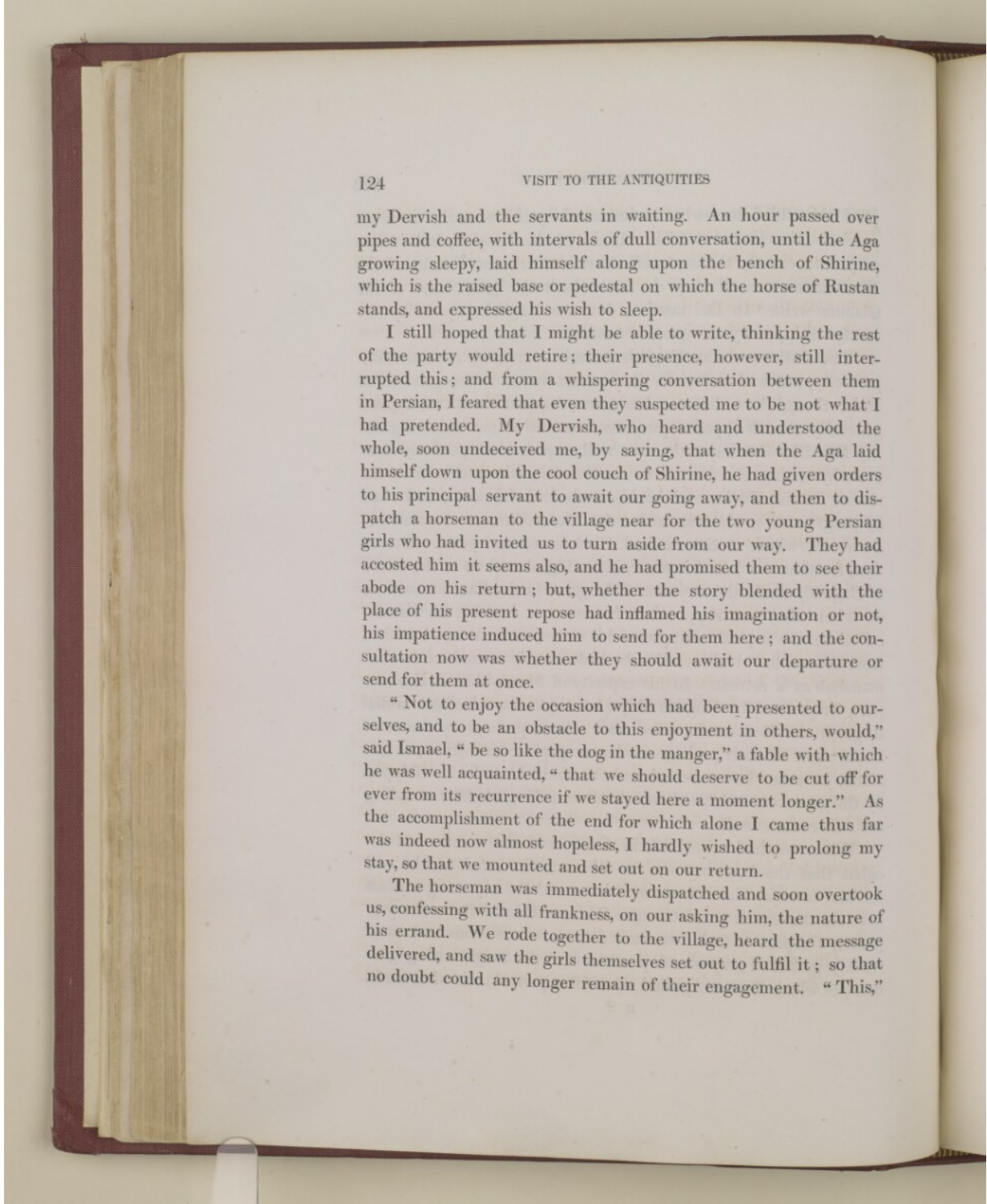


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my Dervish and the servants in waiting. An hour passed over pipes and coffee, with intervals of dull conversation, until the Aga growing sleepy, laid himself along upon the bench of Shirine, which is the raised base or pedestal on which the horse of Rustan stands, and expressed his wish to sleep.

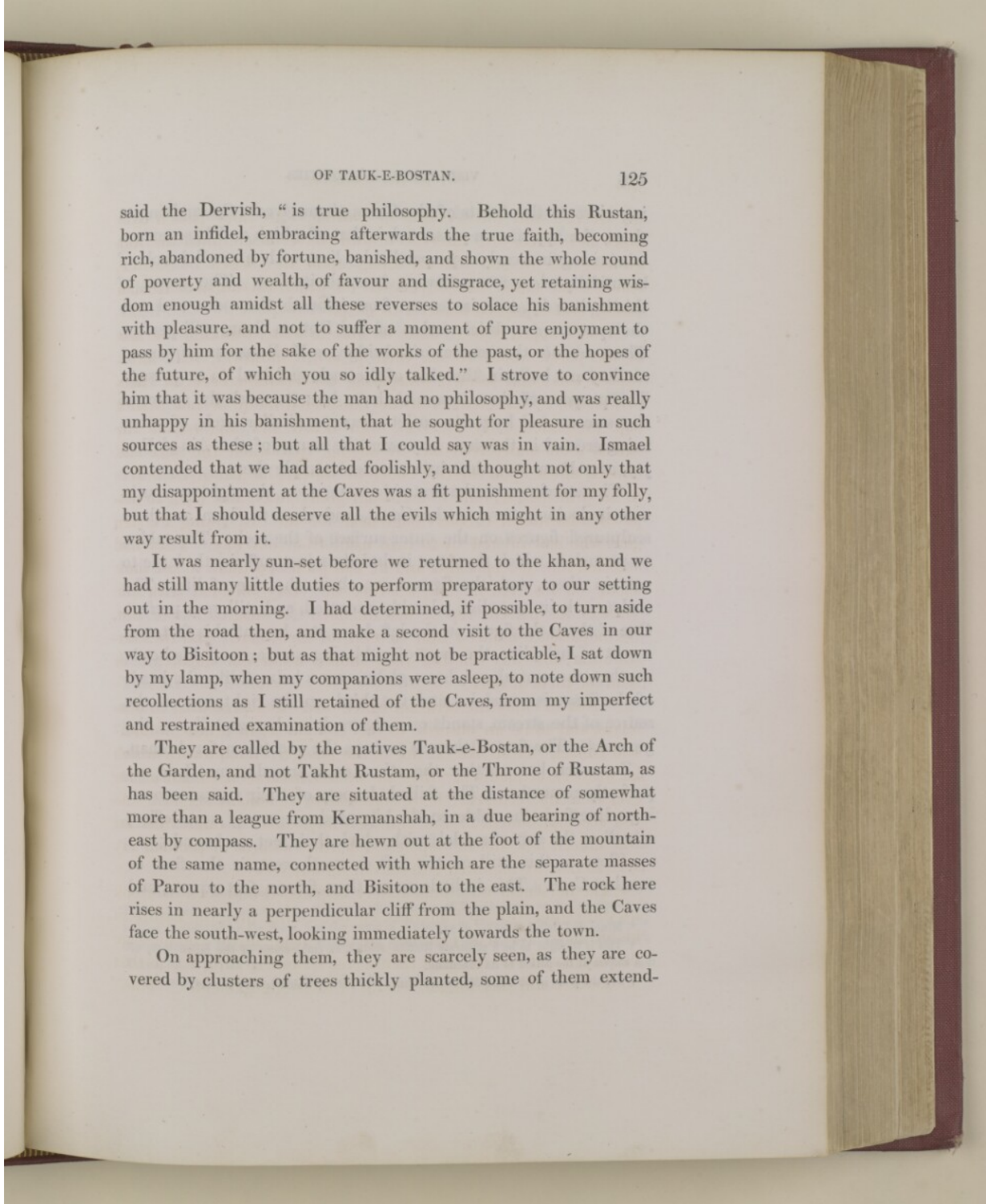
I still hoped that I might be able to write, thinking the rest of the party would retire; their presence, however, still interrupted this; and from a whispering conversation between them in Persian, I feared that even they suspected me to be not what I had pretended. My Dervish, who heard and understood the whole, soon undeceived me, by saying, that when the Aga laid himself down upon the cool couch of Shirine, he had given orders to his principal servant to await our going away, and then to dispatch a horseman to the village near for the two young Persian girls who had invited us to turn aside from our way. They had accosted him it seems also, and he had promised them to see their abode on his return; but, whether the story blended with the place of his present repose had inflamed his imagination or not, his impatience induced him to send for them here; and the consultation now was whether they should await our departure or send for them at once.

"Not to enjoy the occasion which had been presented to ourselves, and to be an obstacle to this enjoyment in others, would," said Ismael, "be so like the dog in the manger," a fable with which he was well acquainted, "that we should deserve to be cut off for ever from its recurrence if we stayed here a moment longer." As the accomplishment of the end for which alone I came thus far was indeed now almost hopeless, I hardly wished to prolong my stay, so that we mounted and set out on our return.

The horseman was immediately dispatched and soon overtook us, confessing with all frankness, on our asking him, the nature of his errand. We rode together to the village, heard the message delivered, and saw the girls themselves set out to fulfil it; so that no doubt could any longer remain of their engagement. "This,"

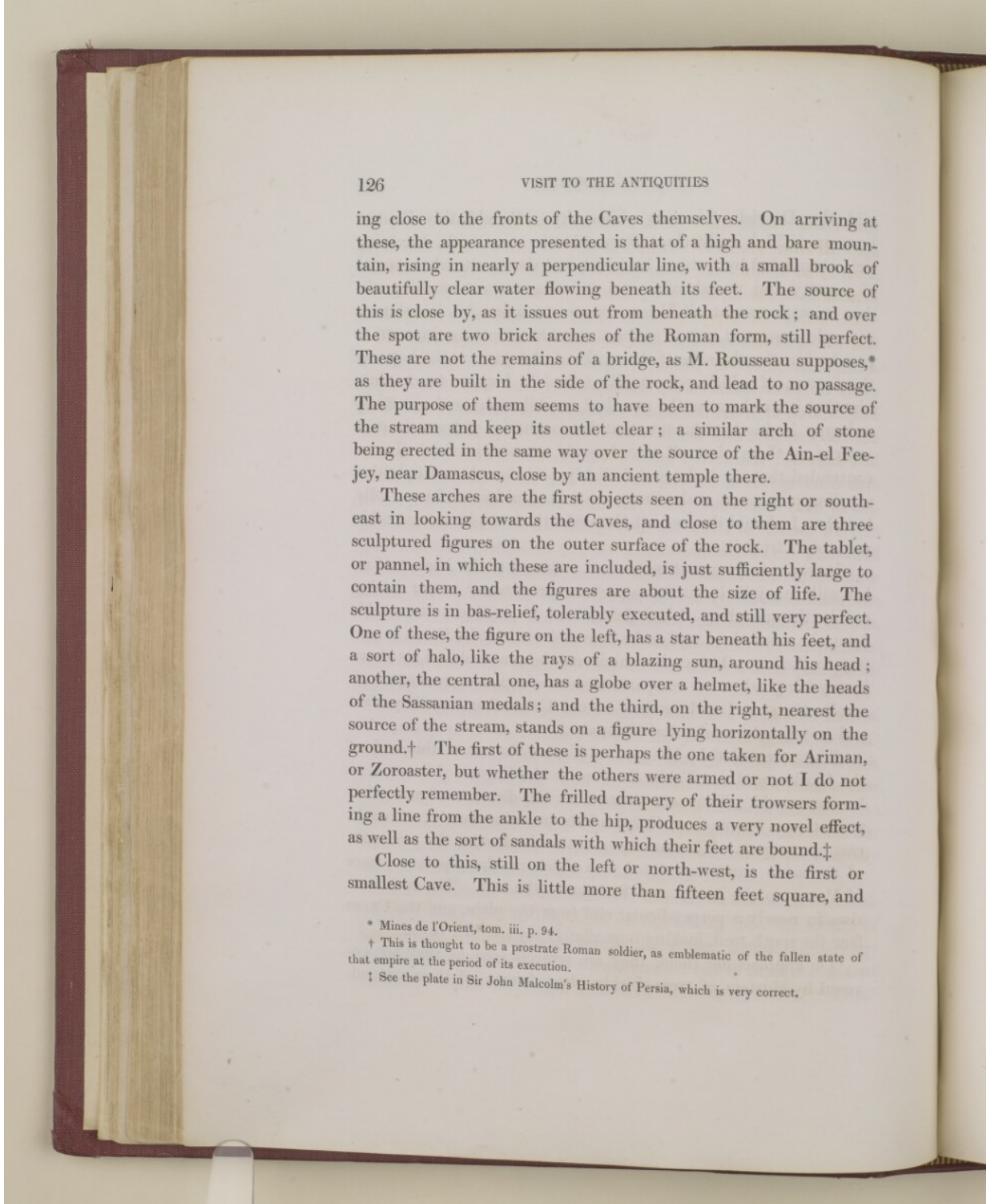


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ing close to the fronts of the Caves themselves. On arriving at these, the appearance presented is that of a high and bare mountain, rising in nearly a perpendicular line, with a small brook of beautifully clear water flowing beneath its feet. The source of this is close by, as it issues out from beneath the rock; and over the spot are two brick arches of the Roman form, still perfect. These are not the remains of a bridge, as M. Rousseau supposes,* as they are built in the side of the rock, and lead to no passage. The purpose of them seems to have been to mark the source of the stream and keep its outlet clear; a similar arch of stone being erected in the same way over the source of the Ain-el Feejey, near Damascus, close by an ancient temple there.

These arches are the first objects seen on the right or southeast in looking towards the Caves, and close to them are three sculptured figures on the outer surface of the rock. The tablet, or pannel, in which these are included, is just sufficiently large to contain them, and the figures are about the size of life. The sculpture is in bas-relief, tolerably executed, and still very perfect. One of these, the figure on the left, has a star beneath his feet, and a sort of halo, like the rays of a blazing sun, around his head; another, the central one, has a globe over a helmet, like the heads of the Sassanian medals; and the third, on the right, nearest the source of the stream, stands on a figure lying horizontally on the ground.† The first of these is perhaps the one taken for Ariman, or Zoroaster, but whether the others were armed or not I do not perfectly remember. The frilled drapery of their trowsers forming a line from the ankle to the hip, produces a very novel effect, as well as the sort of sandals with which their feet are bound.‡

Close to this, still on the left or north-west, is the first or smallest Cave. This is little more than fifteen feet square, and

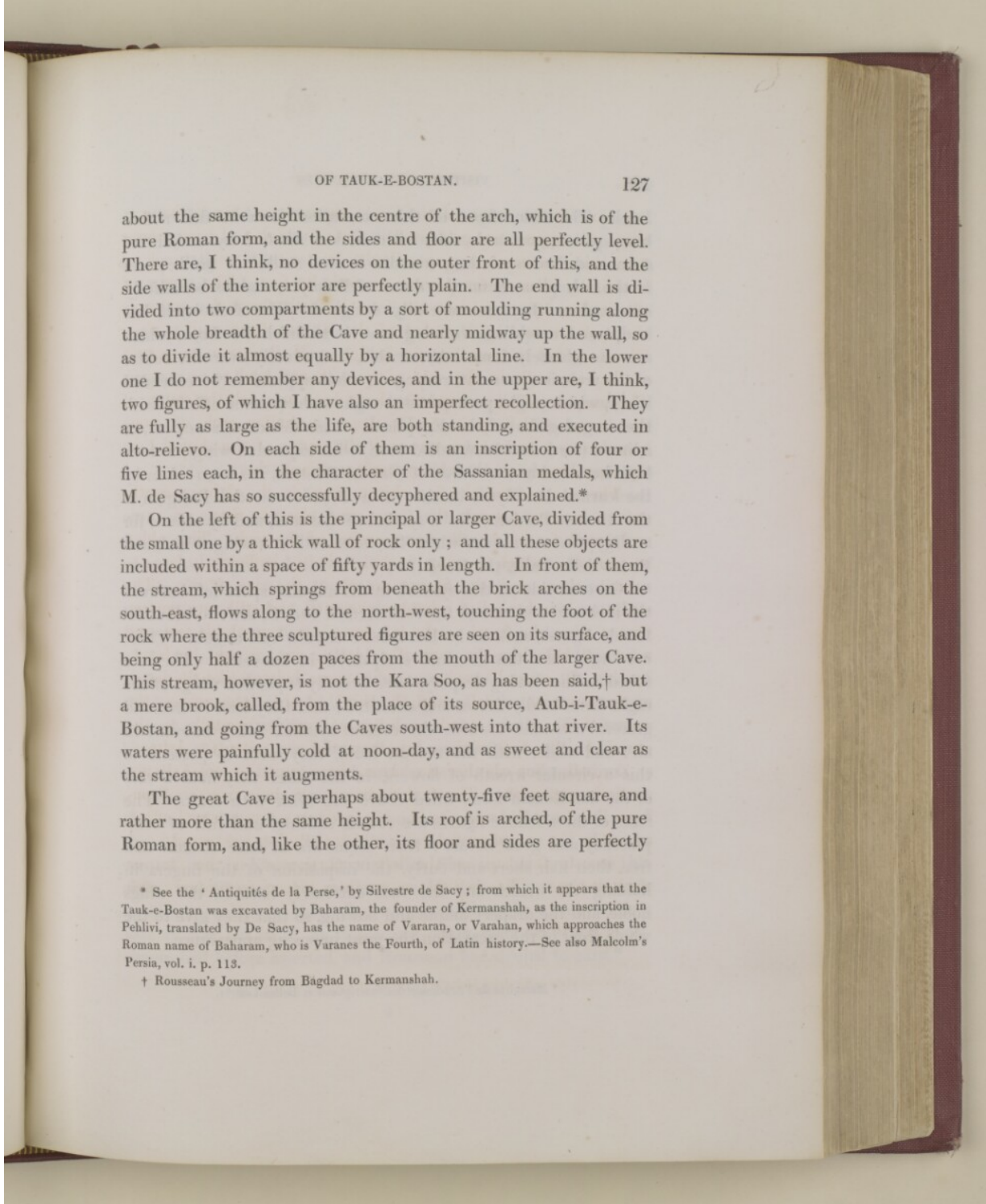
* Mines de l'Orient, tom. iii. p. 94.

† This is thought to be a prostrate Roman soldier, as emblematic of the fallen state of that empire at the period of its execution.

‡ See the plate in Sir John Malcolm's History of Persia, which is very correct.



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العرب إلى بومباي. [١٢٧] (٥٨٢/١٥٨)



about the same height in the centre of the arch, which is of the pure Roman form, and the sides and floor are all perfectly level. There are, I think, no devices on the outer front of this, and the side walls of the interior are perfectly plain. The end wall is divided into two compartments by a sort of moulding running along the whole breadth of the Cave and nearly midway up the wall, so as to divide it almost equally by a horizontal line. In the lower one I do not remember any devices, and in the upper are, I think, two figures, of which I have also an imperfect recollection. They are fully as large as the life, are both standing, and executed in alto-relievo. On each side of them is an inscription of four or five lines each, in the character of the Sassanian medals, which M. de Sacy has so successfully decyphered and explained.*

On the left of this is the principal or larger Cave, divided from the small one by a thick wall of rock only; and all these objects are included within a space of fifty yards in length. In front of them, the stream, which springs from beneath the brick arches on the south-east, flows along to the north-west, touching the foot of the rock where the three sculptured figures are seen on its surface, and being only half a dozen paces from the mouth of the larger Cave. This stream, however, is not the Kara Soo, as has been said,† but a mere brook, called, from the place of its source, Aub-i-Tauk-e-Bostan, and going from the Caves south-west into that river. Its waters were painfully cold at noon-day, and as sweet and clear as the stream which it augments.

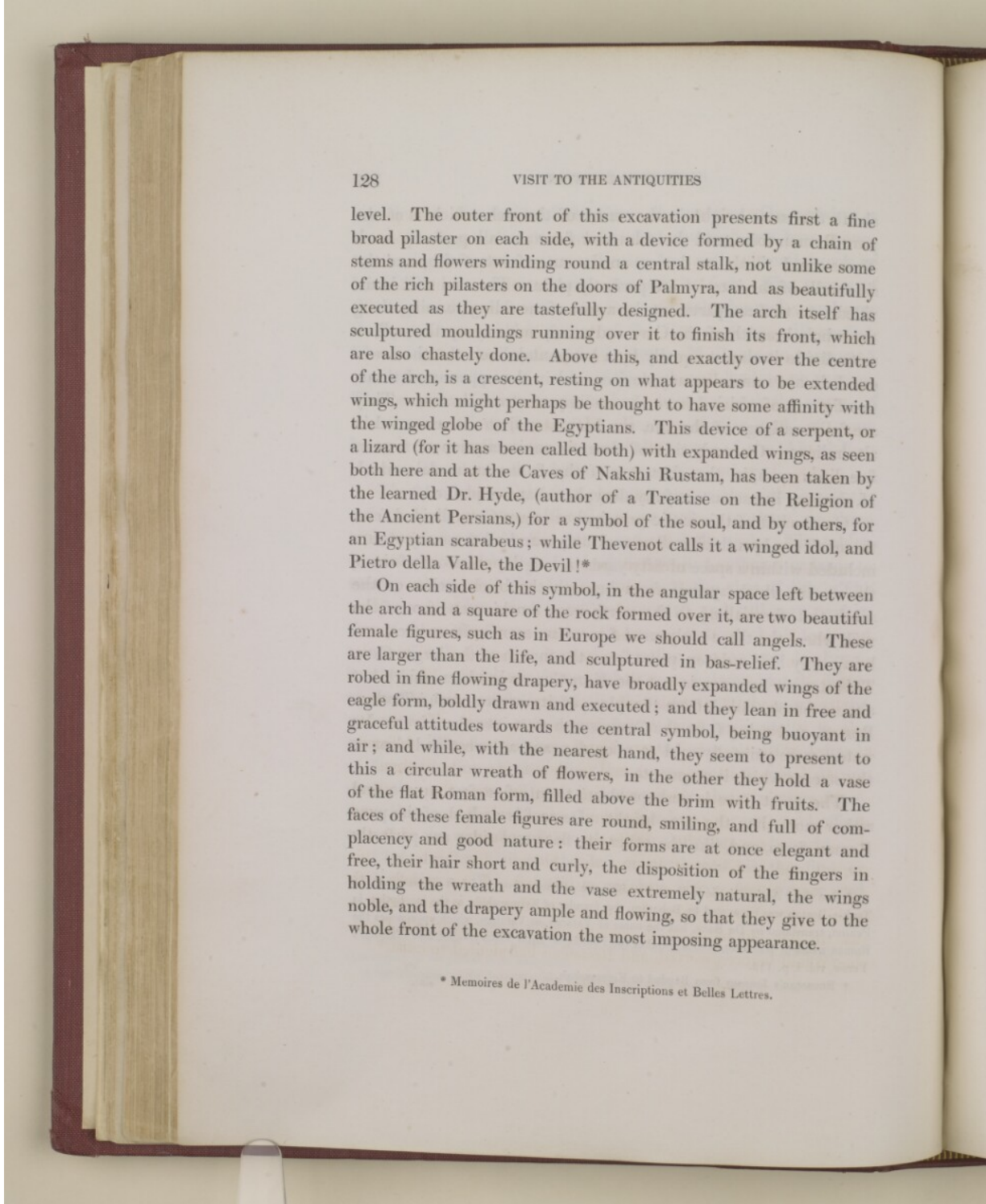
The great Cave is perhaps about twenty-five feet square, and rather more than the same height. Its roof is arched, of the pure Roman form, and, like the other, its floor and sides are perfectly

* See the 'Antiquités de la Perse,' by Silvestre de Sacy; from which it appears that the Tauk-e-Bostan was excavated by Baharam, the founder of Kermanshah, as the inscription in Pehlivi, translated by De Sacy, has the name of Vararan, or Varahan, which approaches the Roman name of Baharam, who is Varanes the Fourth, of Latin history.—See also Malcolm's Persia, vol. i. p. 113.

† Rousseau's Journey from Bagdad to Kermanshah.

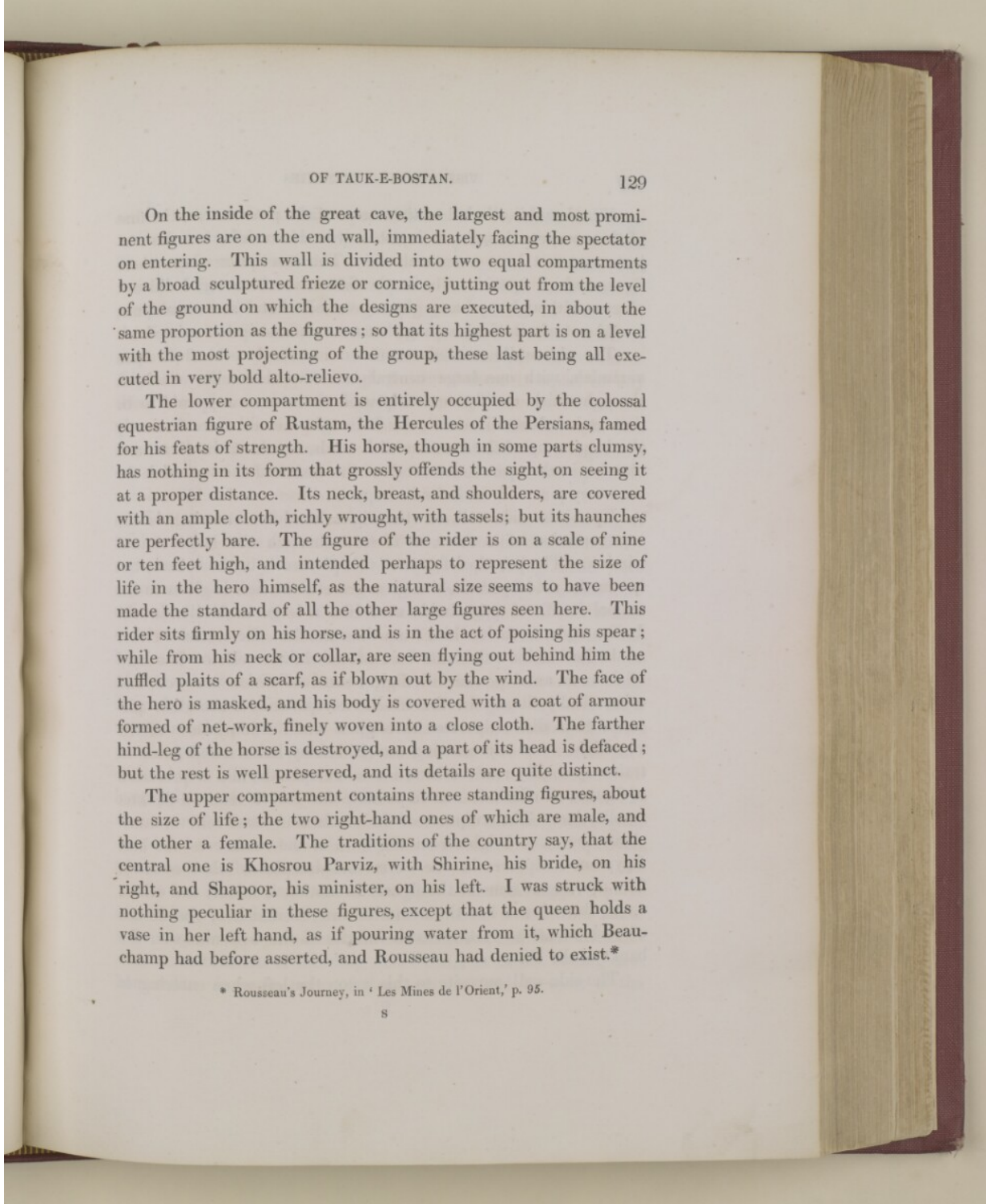


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العرب إلى بومباي. [١٢٨] (٥٨٢/١٥٩)



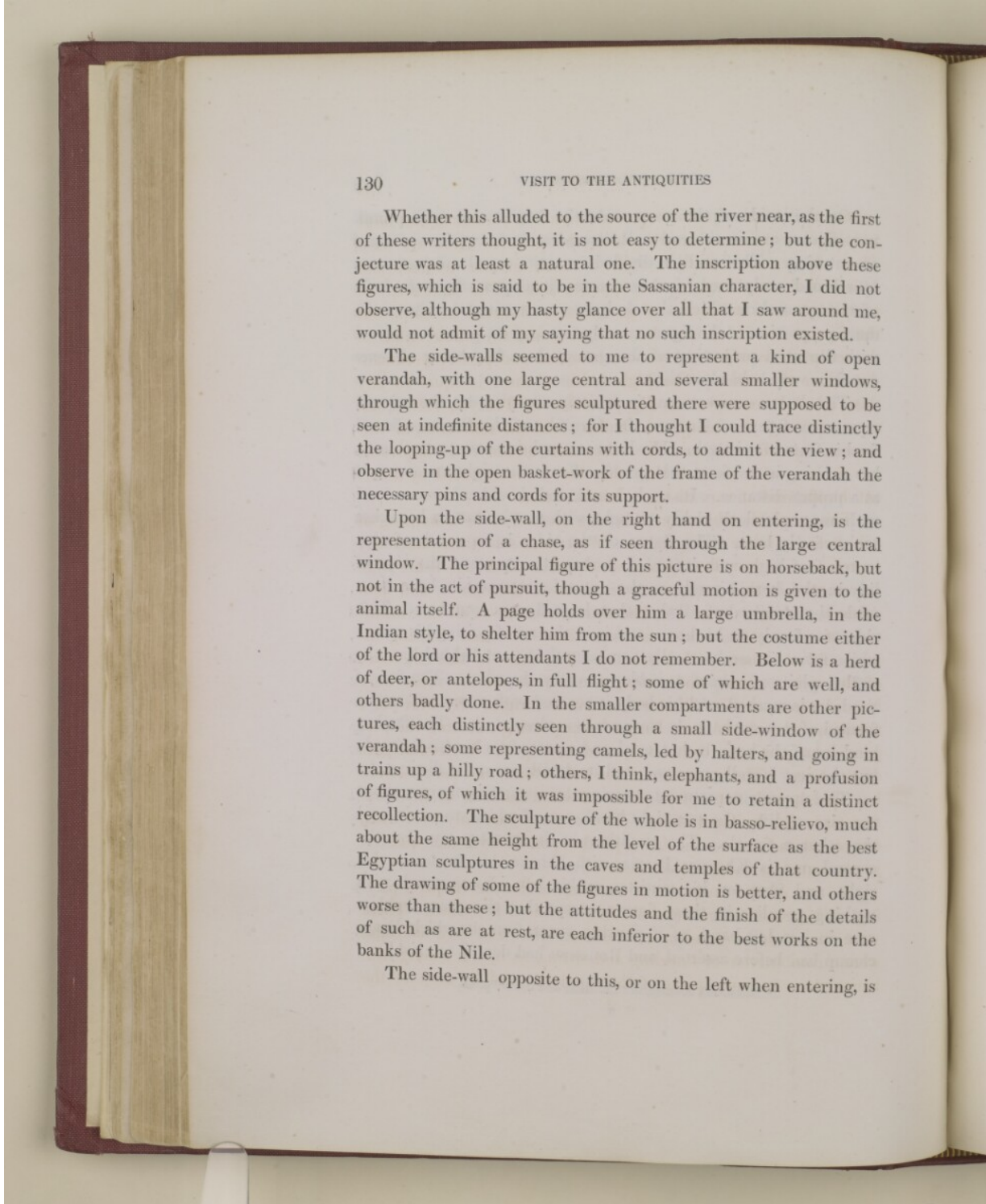


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Whether this alluded to the source of the river near, as the first of these writers thought, it is not easy to determine; but the conjecture was at least a natural one. The inscription above these figures, which is said to be in the Sassanian character, I did not observe, although my hasty glance over all that I saw around me, would not admit of my saying that no such inscription existed.

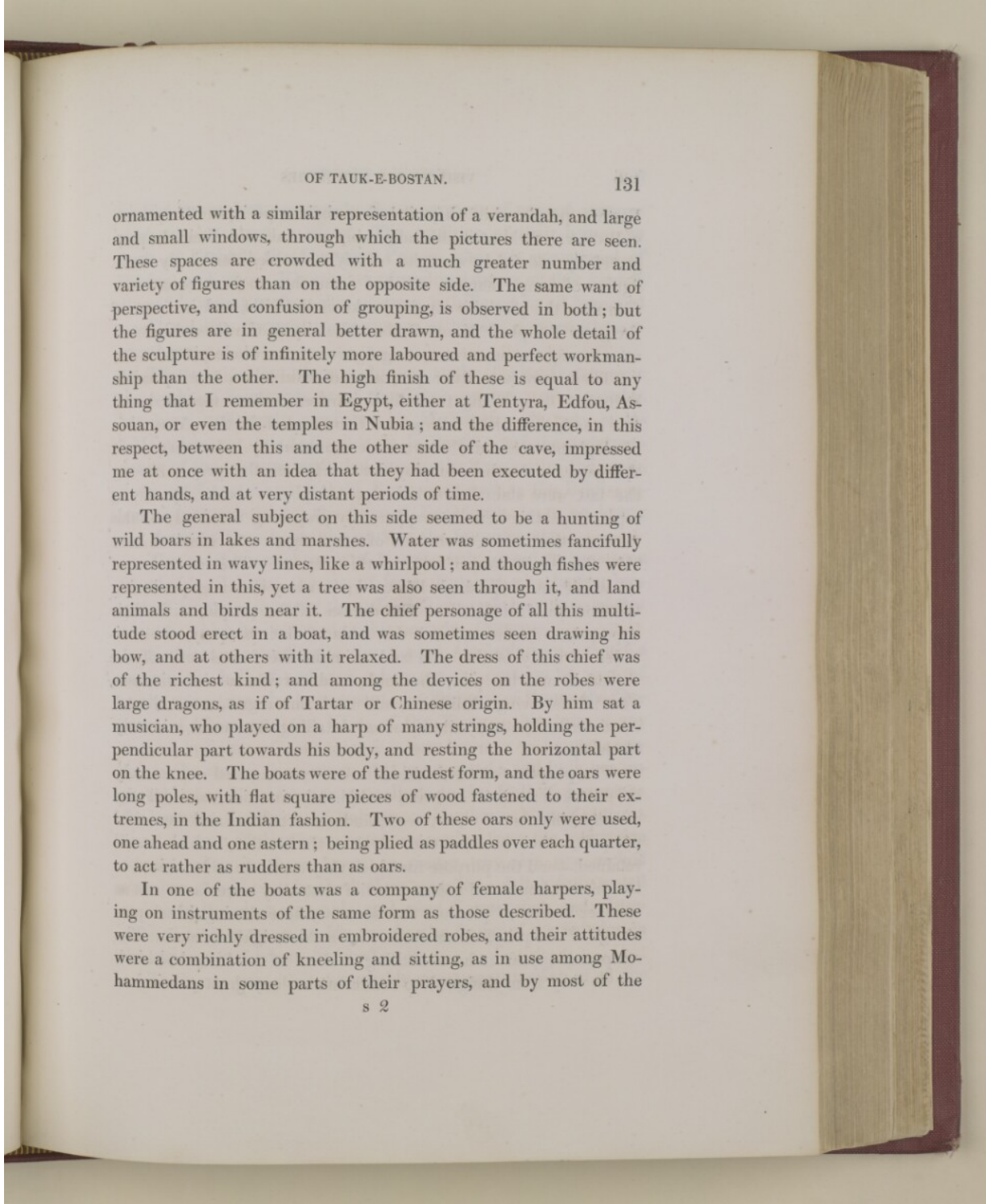
The side-walls seemed to me to represent a kind of open verandah, with one large central and several smaller windows, through which the figures sculptured there were supposed to be seen at indefinite distances; for I thought I could trace distinctly the looping-up of the curtains with cords, to admit the view; and observe in the open basket-work of the frame of the verandah the necessary pins and cords for its support.

Upon the side-wall, on the right hand on entering, is the representation of a chase, as if seen through the large central window. The principal figure of this picture is on horseback, but not in the act of pursuit, though a graceful motion is given to the animal itself. A page holds over him a large umbrella, in the Indian style, to shelter him from the sun; but the costume either of the lord or his attendants I do not remember. Below is a herd of deer, or antelopes, in full flight; some of which are well, and others badly done. In the smaller compartments are other pictures, each distinctly seen through a small side-window of the verandah; some representing camels, led by halters, and going in trains up a hilly road; others, I think, elephants, and a profusion of figures, of which it was impossible for me to retain a distinct recollection. The sculpture of the whole is in basso-relievo, much about the same height from the level of the surface as the best Egyptian sculptures in the caves and temples of that country. The drawing of some of the figures in motion is better, and others worse than these; but the attitudes and the finish of the details of such as are at rest, are each inferior to the best works on the banks of the Nile.

The side-wall opposite to this, or on the left when entering, is

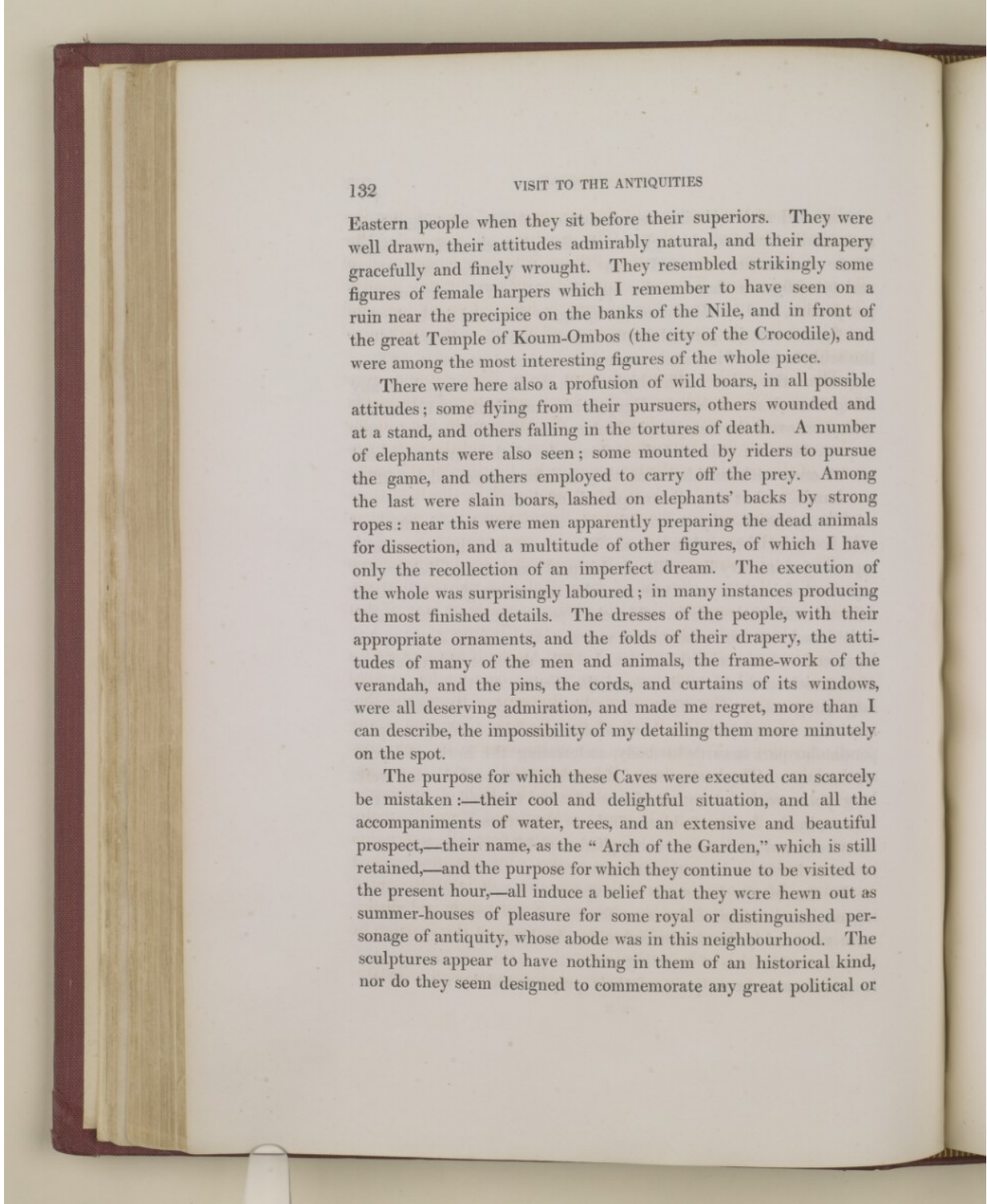


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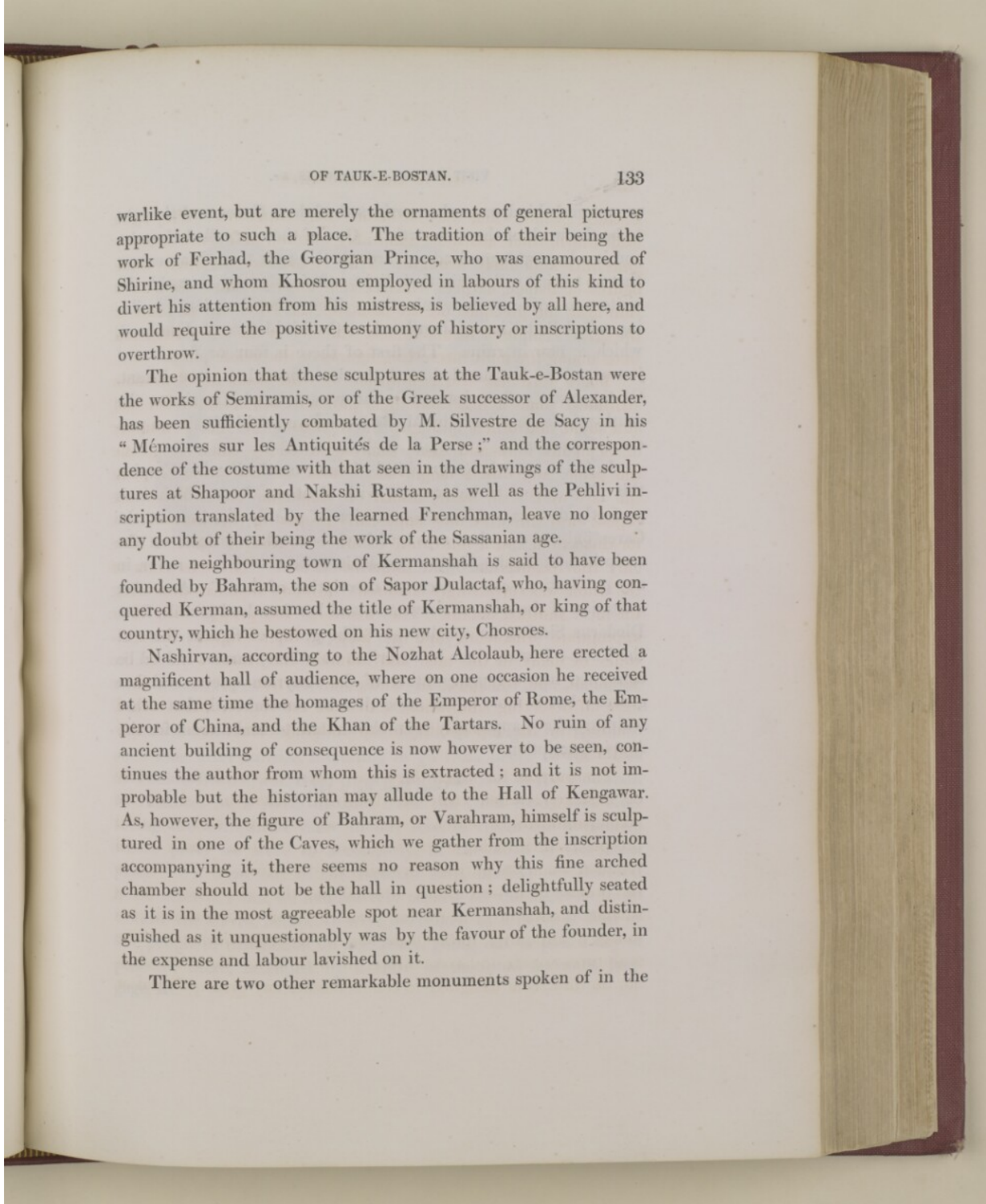
Eastern people when they sit before their superiors. They were well drawn, their attitudes admirably natural, and their drapery gracefully and finely wrought. They resembled strikingly some figures of female harpers which I remember to have seen on a ruin near the precipice on the banks of the Nile, and in front of the great Temple of Koum-Ombos (the city of the Crocodile), and were among the most interesting figures of the whole piece.

There were here also a profusion of wild boars, in all possible attitudes; some flying from their pursuers, others wounded and at a stand, and others falling in the tortures of death. A number of elephants were also seen; some mounted by riders to pursue the game, and others employed to carry off the prey. Among the last were slain boars, lashed on elephants' backs by strong ropes: near this were men apparently preparing the dead animals for dissection, and a multitude of other figures, of which I have only the recollection of an imperfect dream. The execution of the whole was surprisingly laboured; in many instances producing the most finished details. The dresses of the people, with their appropriate ornaments, and the folds of their drapery, the attitudes of many of the men and animals, the frame-work of the verandah, and the pins, the cords, and curtains of its windows, were all deserving admiration, and made me regret, more than I can describe, the impossibility of my detailing them more minutely on the spot.

The purpose for which these Caves were executed can scarcely be mistaken:—their cool and delightful situation, and all the accompaniments of water, trees, and an extensive and beautiful prospect,—their name, as the "Arch of the Garden," which is still retained,—and the purpose for which they continue to be visited to the present hour,—all induce a belief that they were hewn out as summer-houses of pleasure for some royal or distinguished personage of antiquity, whose abode was in this neighbourhood. The sculptures appear to have nothing in them of an historical kind, nor do they seem designed to commemorate any great political or

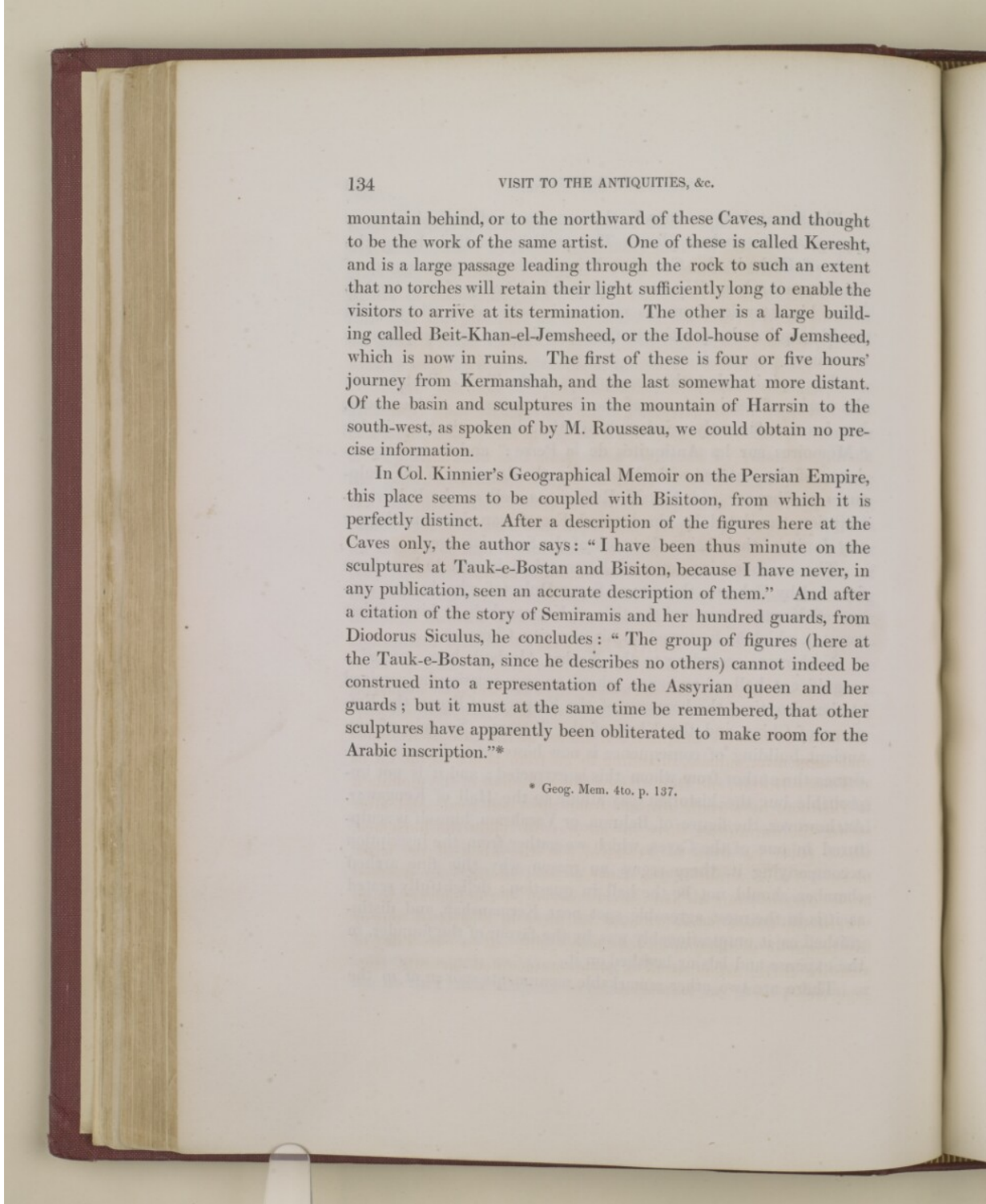


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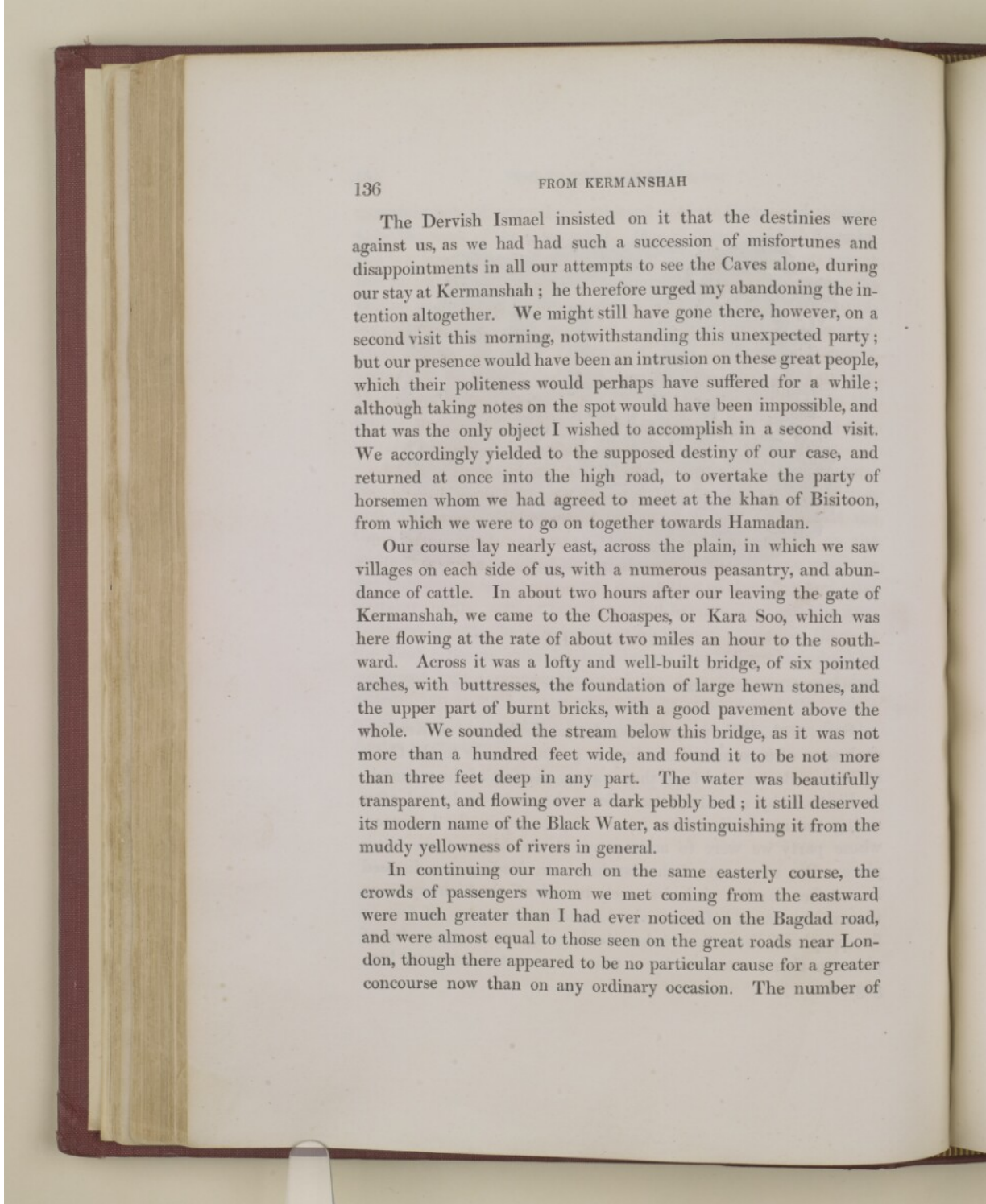
CHAPTER VIII.

FROM KERMANSHAH TO BISITON AND KENGAWAR—ATTACK OF ROBBERS.

SEPT. 18th.—We mounted our horses at the gate of Kerman-shah soon after sunrise, intending to go from hence to the Caves at Tauk-e-Bostan, and from thence along the foot of the mountain to Bisitton, by a route distinct from the main road; and after seeing the antiquities there in our way, to rejoin the horsemen, whose party we were to accompany, at the khan of the latter place. We went out of the Ispahan gate, leading our diseased horse after us; but we had scarcely turned off the highway to go toward the Caves, before we were overtaken by a party of four or five people of distinction on horseback, going out to pass a day of pleasure there, attended by a train of mounted servants, baggage, &c.



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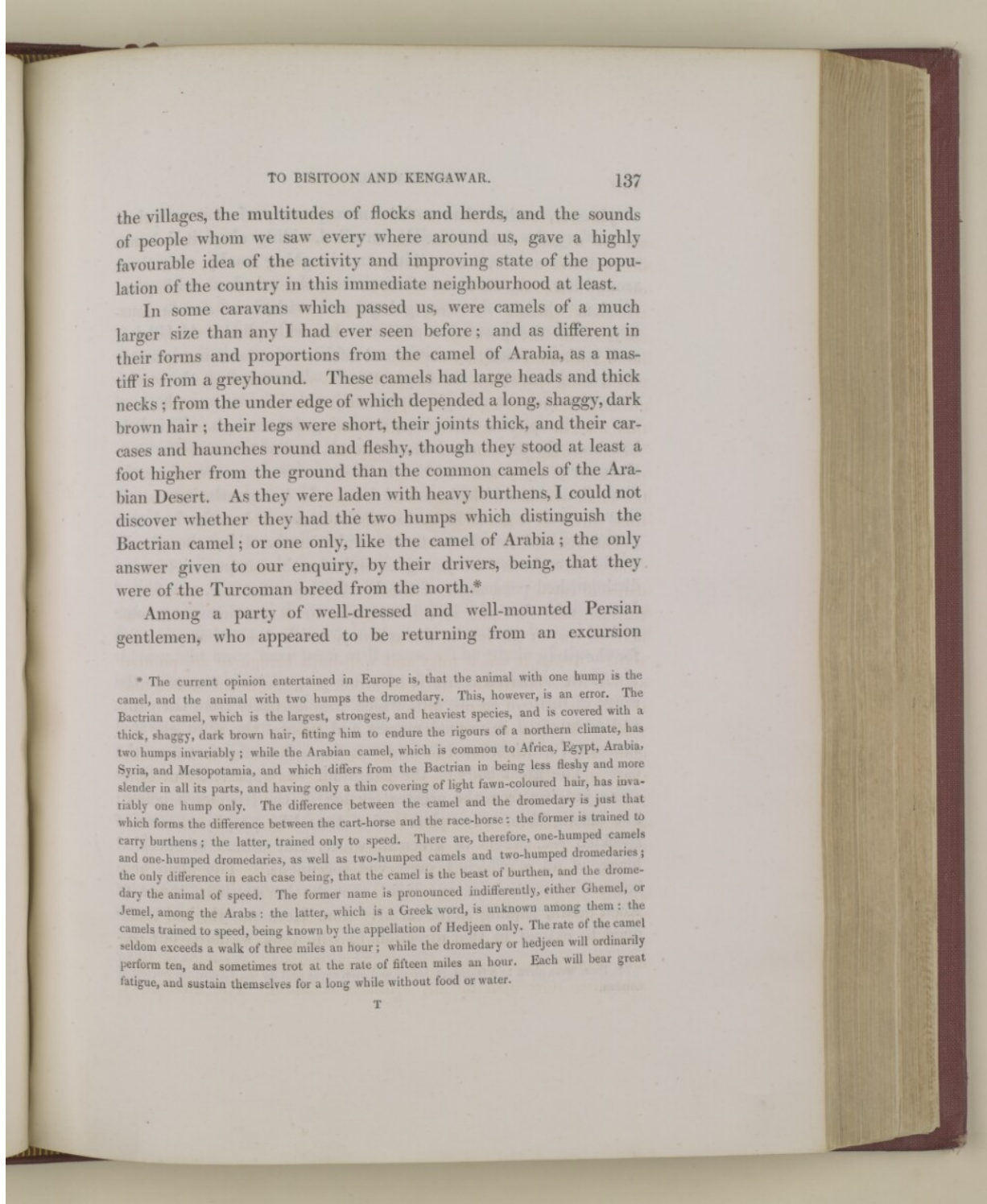
The Dervish Ismael insisted on it that the destinies were against us, as we had had such a succession of misfortunes and disappointments in all our attempts to see the Caves alone, during our stay at Kermanshah; he therefore urged my abandoning the intention altogether. We might still have gone there, however, on a second visit this morning, notwithstanding this unexpected party; but our presence would have been an intrusion on these great people, which their politeness would perhaps have suffered for a while; although taking notes on the spot would have been impossible, and that was the only object I wished to accomplish in a second visit. We accordingly yielded to the supposed destiny of our case, and returned at once into the high road, to overtake the party of horsemen whom we had agreed to meet at the khan of Bisitoun, from which we were to go on together towards Hamadan.

Our course lay nearly east, across the plain, in which we saw villages on each side of us, with a numerous peasantry, and abundance of cattle. In about two hours after our leaving the gate of Kermanshah, we came to the Choaspes, or Kara Soo, which was here flowing at the rate of about two miles an hour to the southward. Across it was a lofty and well-built bridge, of six pointed arches, with buttresses, the foundation of large hewn stones, and the upper part of burnt bricks, with a good pavement above the whole. We sounded the stream below this bridge, as it was not more than a hundred feet wide, and found it to be not more than three feet deep in any part. The water was beautifully transparent, and flowing over a dark pebbly bed; it still deserved its modern name of the Black Water, as distinguishing it from the muddy yellowness of rivers in general.

In continuing our march on the same easterly course, the crowds of passengers whom we met coming from the eastward were much greater than I had ever noticed on the Bagdad road, and were almost equal to those seen on the great roads near London, though there appeared to be no particular cause for a greater concourse now than on any ordinary occasion. The number of



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the villages, the multitudes of flocks and herds, and the sounds of people whom we saw every where around us, gave a highly favourable idea of the activity and improving state of the population of the country in this immediate neighbourhood at least.

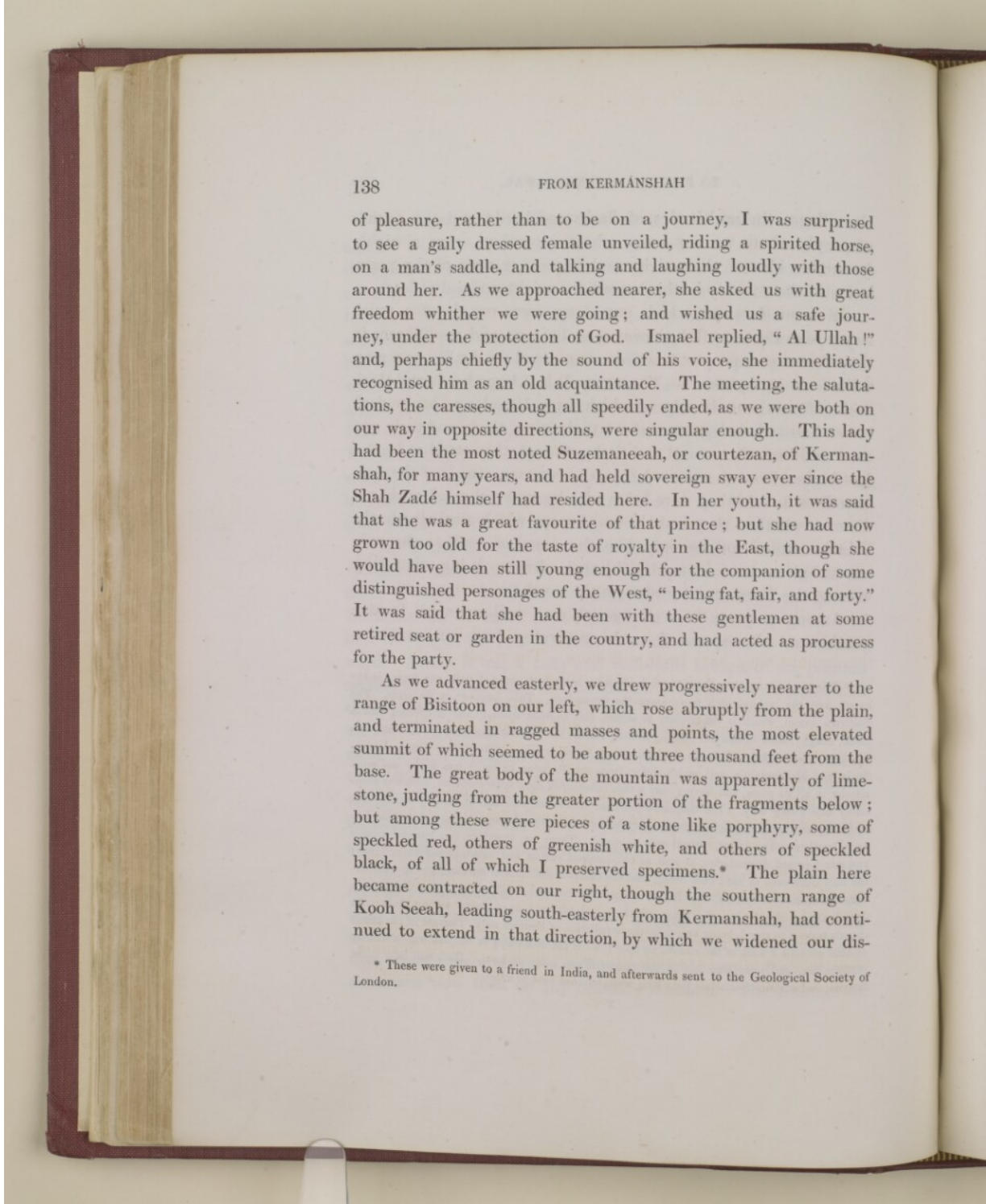
In some caravans which passed us, were camels of a much larger size than any I had ever seen before; and as different in their forms and proportions from the camel of Arabia, as a mastiff is from a greyhound. These camels had large heads and thick necks; from the under edge of which depended a long, shaggy, dark brown hair; their legs were short, their joints thick, and their carcasses and haunches round and fleshy, though they stood at least a foot higher from the ground than the common camels of the Arabian Desert. As they were laden with heavy burthens, I could not discover whether they had the two humps which distinguish the Bactrian camel; or one only, like the camel of Arabia; the only answer given to our enquiry, by their drivers, being, that they were of the Turcoman breed from the north.*

Among a party of well-dressed and well-mounted Persian gentlemen, who appeared to be returning from an excursion

* The current opinion entertained in Europe is, that the animal with one hump is the camel, and the animal with two humps the dromedary. This, however, is an error. The Bactrian camel, which is the largest, strongest, and heaviest species, and is covered with a thick, shaggy, dark brown hair, fitting him to endure the rigours of a northern climate, has two humps invariably; while the Arabian camel, which is common to Africa, Egypt, Arabia, Syria, and Mesopotamia, and which differs from the Bactrian in being less fleshy and more slender in all its parts, and having only a thin covering of light fawn-coloured hair, has invariably one hump only. The difference between the camel and the dromedary is just that which forms the difference between the cart-horse and the race-horse: the former is trained to carry burthens; the latter, trained only to speed. There are, therefore, one-humped camels and one-humped dromedaries, as well as two-humped camels and two-humped dromedaries; the only difference in each case being, that the camel is the beast of burthen, and the dromedary the animal of speed. The former name is pronounced indifferently, either Ghemel, or Jemel, among the Arabs: the latter, which is a Greek word, is unknown among them: the camels trained to speed, being known by the appellation of Hedjeen only. The rate of the camel seldom exceeds a walk of three miles an hour; while the dromedary or hedjeen will ordinarily perform ten, and sometimes trot at the rate of fifteen miles an hour. Each will bear great fatigue, and sustain themselves for a long while without food or water.



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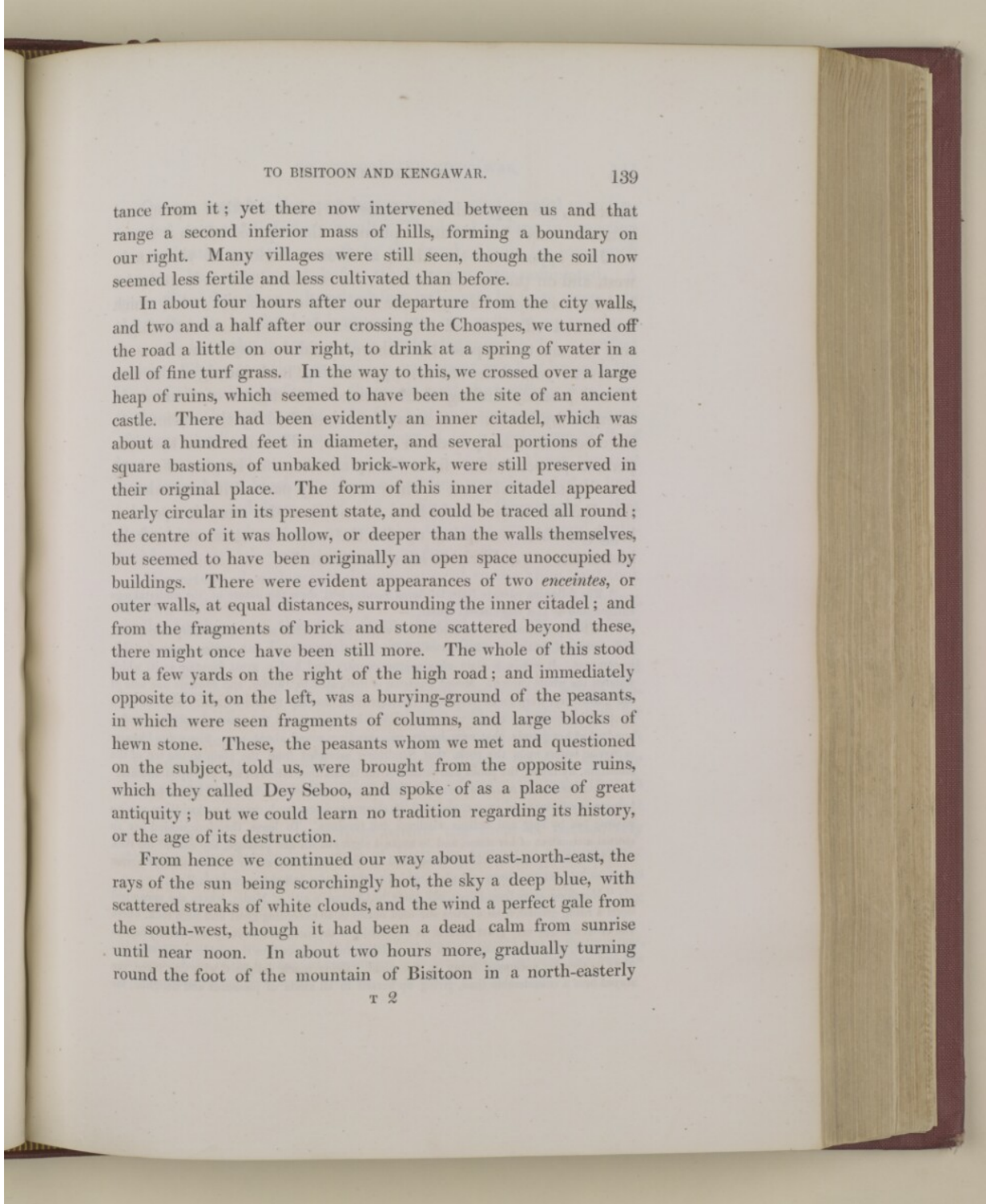
of pleasure, rather than to be on a journey, I was surprised to see a gaily dressed female unveiled, riding a spirited horse, on a man's saddle, and talking and laughing loudly with those around her. As we approached nearer, she asked us with great freedom whither we were going; and wished us a safe journey, under the protection of God. Ismael replied, "Al Ullah!" and, perhaps chiefly by the sound of his voice, she immediately recognised him as an old acquaintance. The meeting, the salutations, the caresses, though all speedily ended, as we were both on our way in opposite directions, were singular enough. This lady had been the most noted Suzemaneeah, or courtesan, of Kermanshah, for many years, and had held sovereign sway ever since the Shah Zadé himself had resided here. In her youth, it was said that she was a great favourite of that prince; but she had now grown too old for the taste of royalty in the East, though she would have been still young enough for the companion of some distinguished personages of the West, "being fat, fair, and forty." It was said that she had been with these gentlemen at some retired seat or garden in the country, and had acted as procuress for the party.

As we advanced easterly, we drew progressively nearer to the range of Bisitoon on our left, which rose abruptly from the plain, and terminated in ragged masses and points, the most elevated summit of which seemed to be about three thousand feet from the base. The great body of the mountain was apparently of limestone, judging from the greater portion of the fragments below; but among these were pieces of a stone like porphyry, some of speckled red, others of greenish white, and others of speckled black, of all of which I preserved specimens.* The plain here became contracted on our right, though the southern range of Kooh Seeah, leading south-easterly from Kermanshah, had continued to extend in that direction, by which we widened our dis-

* These were given to a friend in India, and afterwards sent to the Geological Society of London.

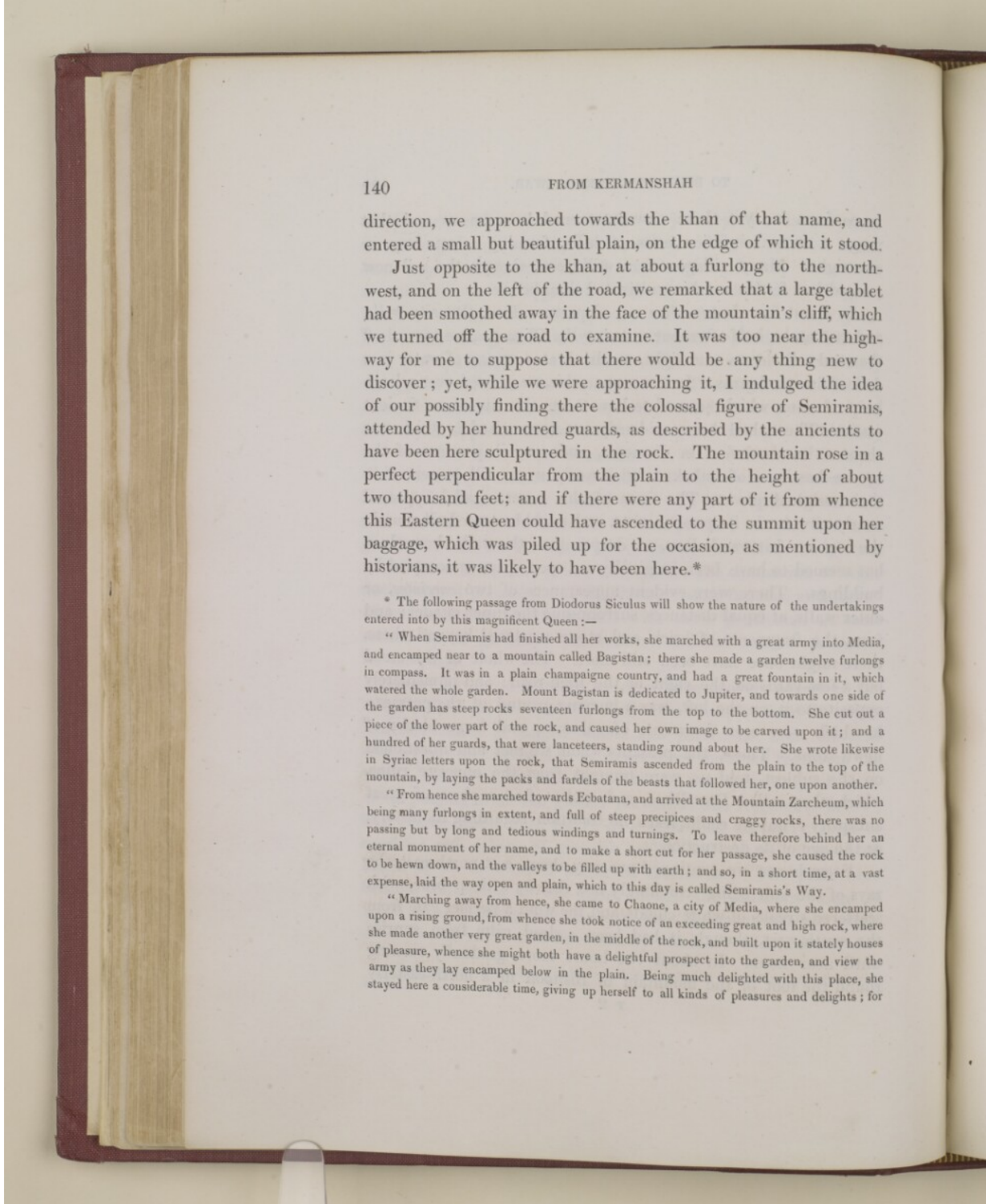


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direction, we approached towards the khan of that name, and entered a small but beautiful plain, on the edge of which it stood.

Just opposite to the khan, at about a furlong to the north-west, and on the left of the road, we remarked that a large tablet had been smoothed away in the face of the mountain's cliff, which we turned off the road to examine. It was too near the highway for me to suppose that there would be any thing new to discover; yet, while we were approaching it, I indulged the idea of our possibly finding there the colossal figure of Semiramis, attended by her hundred guards, as described by the ancients to have been here sculptured in the rock. The mountain rose in a perfect perpendicular from the plain to the height of about two thousand feet; and if there were any part of it from whence this Eastern Queen could have ascended to the summit upon her baggage, which was piled up for the occasion, as mentioned by historians, it was likely to have been here.*

* The following passage from Diodorus Siculus will show the nature of the undertakings entered into by this magnificent Queen:—

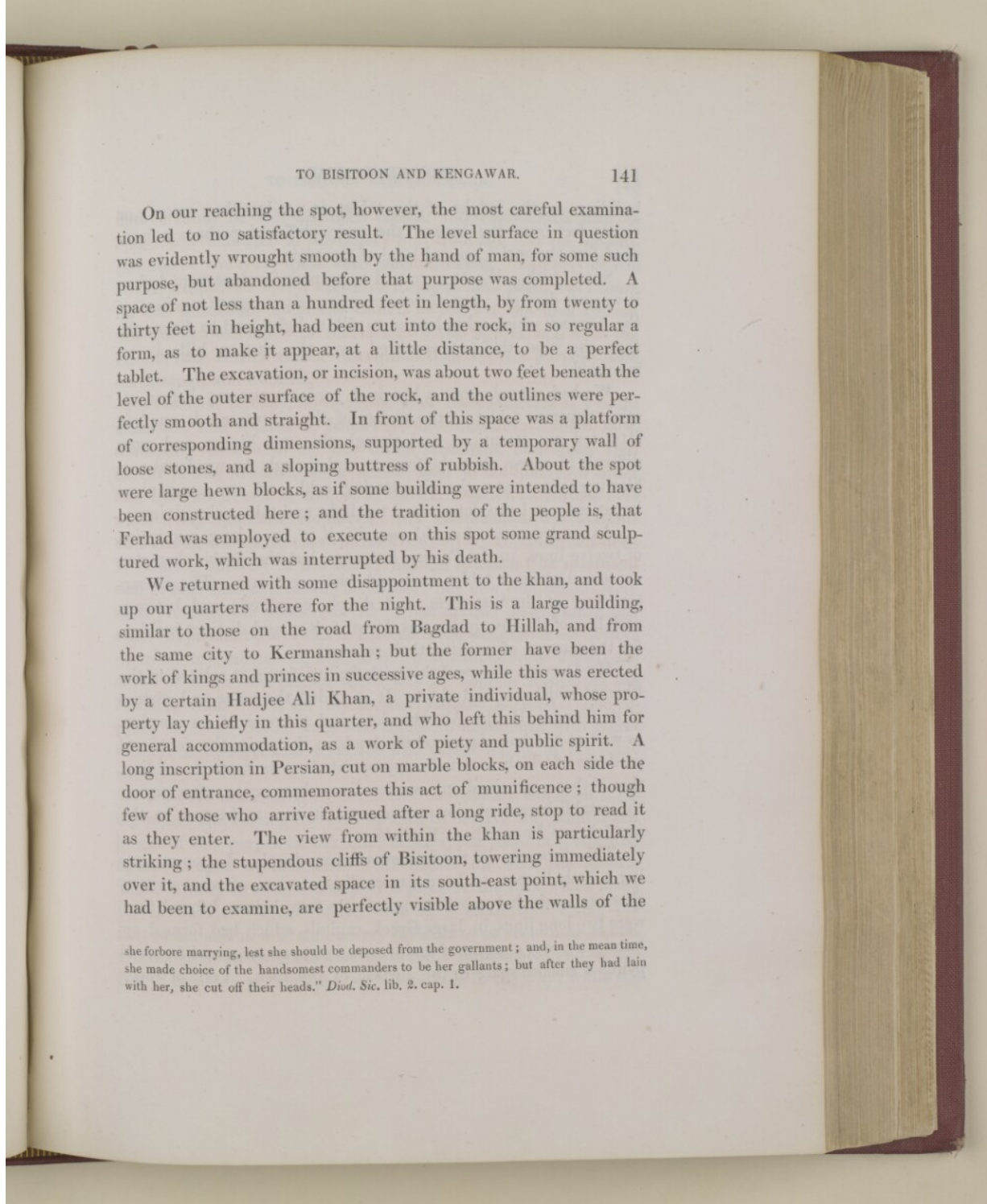
“ When Semiramis had finished all her works, she marched with a great army into Media, and encamped near to a mountain called Bagistan; there she made a garden twelve furlongs in compass. It was in a plain champaign country, and had a great fountain in it, which watered the whole garden. Mount Bagistan is dedicated to Jupiter, and towards one side of the garden has steep rocks seventeen furlongs from the top to the bottom. She cut out a piece of the lower part of the rock, and caused her own image to be carved upon it; and a hundred of her guards, that were lanceteers, standing round about her. She wrote likewise in Syriac letters upon the rock, that Semiramis ascended from the plain to the top of the mountain, by laying the packs and fardels of the beasts that followed her, one upon another.

“ From hence she marched towards Ecabatana, and arrived at the Mountain Zarcheum, which being many furlongs in extent, and full of steep precipices and craggy rocks, there was no passing but by long and tedious windings and turnings. To leave therefore behind her an eternal monument of her name, and to make a short cut for her passage, she caused the rock to be hewn down, and the valleys to be filled up with earth; and so, in a short time, at a vast expense, laid the way open and plain, which to this day is called Semiramis's Way.

“ Marching away from hence, she came to Chaone, a city of Media, where she encamped upon a rising ground, from whence she took notice of an exceeding great and high rock, where she made another very great garden, in the middle of the rock, and built upon it stately houses of pleasure, whence she might both have a delightful prospect into the garden, and view the army as they lay encamped below in the plain. Being much delighted with this place, she stayed here a considerable time, giving up herself to all kinds of pleasures and delights; for



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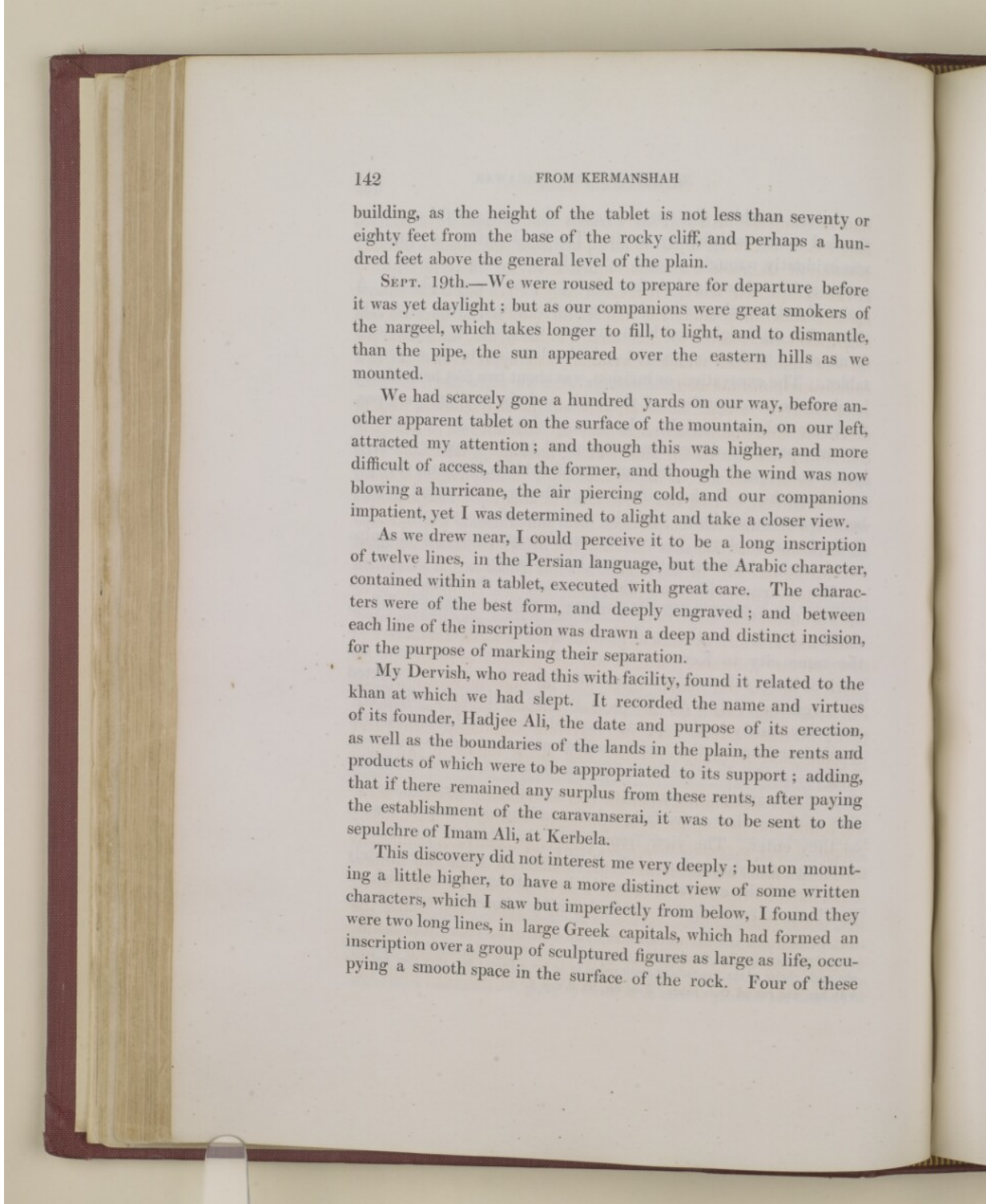
On our reaching the spot, however, the most careful examination led to no satisfactory result. The level surface in question was evidently wrought smooth by the hand of man, for some such purpose, but abandoned before that purpose was completed. A space of not less than a hundred feet in length, by from twenty to thirty feet in height, had been cut into the rock, in so regular a form, as to make it appear, at a little distance, to be a perfect tablet. The excavation, or incision, was about two feet beneath the level of the outer surface of the rock, and the outlines were perfectly smooth and straight. In front of this space was a platform of corresponding dimensions, supported by a temporary wall of loose stones, and a sloping buttress of rubbish. About the spot were large hewn blocks, as if some building were intended to have been constructed here; and the tradition of the people is, that Ferhad was employed to execute on this spot some grand sculptured work, which was interrupted by his death.

We returned with some disappointment to the khan, and took up our quarters there for the night. This is a large building, similar to those on the road from Bagdad to Hillah, and from the same city to Kermanshah; but the former have been the work of kings and princes in successive ages, while this was erected by a certain Hadjee Ali Khan, a private individual, whose property lay chiefly in this quarter, and who left this behind him for general accommodation, as a work of piety and public spirit. A long inscription in Persian, cut on marble blocks, on each side the door of entrance, commemorates this act of munificence; though few of those who arrive fatigued after a long ride, stop to read it as they enter. The view from within the khan is particularly striking; the stupendous cliffs of Bisitoun, towering immediately over it, and the excavated space in its south-east point, which we had been to examine, are perfectly visible above the walls of the

she forbore marrying, lest she should be deposed from the government; and, in the mean time, she made choice of the handsomest commanders to be her gallants; but after they had lain with her, she cut off their heads." *Diad. Sic. lib. 2. cap. 1.*



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building, as the height of the tablet is not less than seventy or eighty feet from the base of the rocky cliff, and perhaps a hundred feet above the general level of the plain.

SEPT. 19th.—We were roused to prepare for departure before it was yet daylight; but as our companions were great smokers of the nargeel, which takes longer to fill, to light, and to dismantle, than the pipe, the sun appeared over the eastern hills as we mounted.

We had scarcely gone a hundred yards on our way, before another apparent tablet on the surface of the mountain, on our left, attracted my attention; and though this was higher, and more difficult of access, than the former, and though the wind was now blowing a hurricane, the air piercing cold, and our companions impatient, yet I was determined to alight and take a closer view.

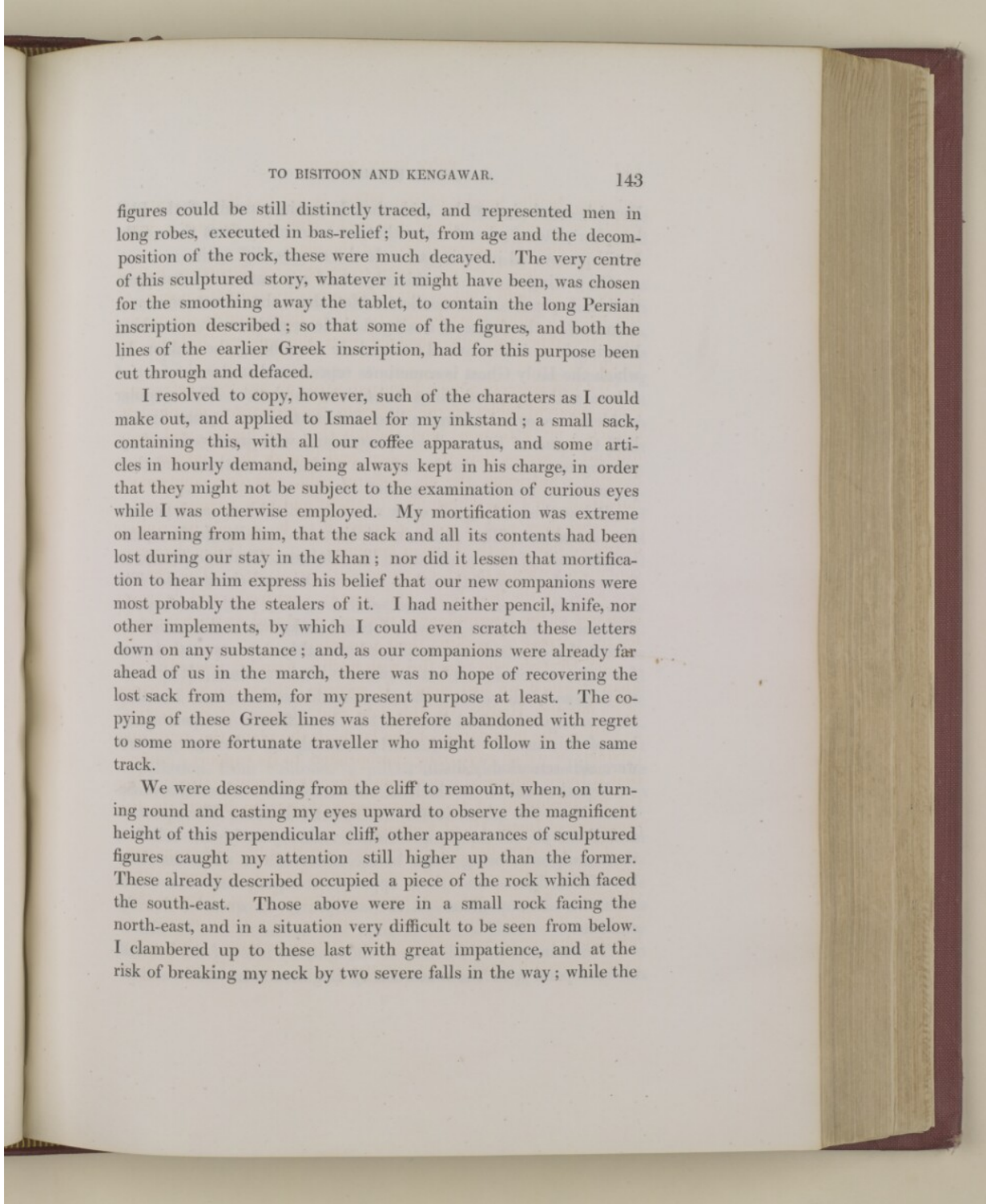
As we drew near, I could perceive it to be a long inscription of twelve lines, in the Persian language, but the Arabic character, contained within a tablet, executed with great care. The characters were of the best form, and deeply engraved; and between each line of the inscription was drawn a deep and distinct incision, for the purpose of marking their separation.

My Dervish, who read this with facility, found it related to the khan at which we had slept. It recorded the name and virtues of its founder, Hadjee Ali, the date and purpose of its erection, as well as the boundaries of the lands in the plain, the rents and products of which were to be appropriated to its support; adding, that if there remained any surplus from these rents, after paying the establishment of the caravanserai, it was to be sent to the sepulchre of Imam Ali, at Kerbela.

This discovery did not interest me very deeply; but on mounting a little higher, to have a more distinct view of some written characters, which I saw but imperfectly from below, I found they were two long lines, in large Greek capitals, which had formed an inscription over a group of sculptured figures as large as life, occupying a smooth space in the surface of the rock. Four of these

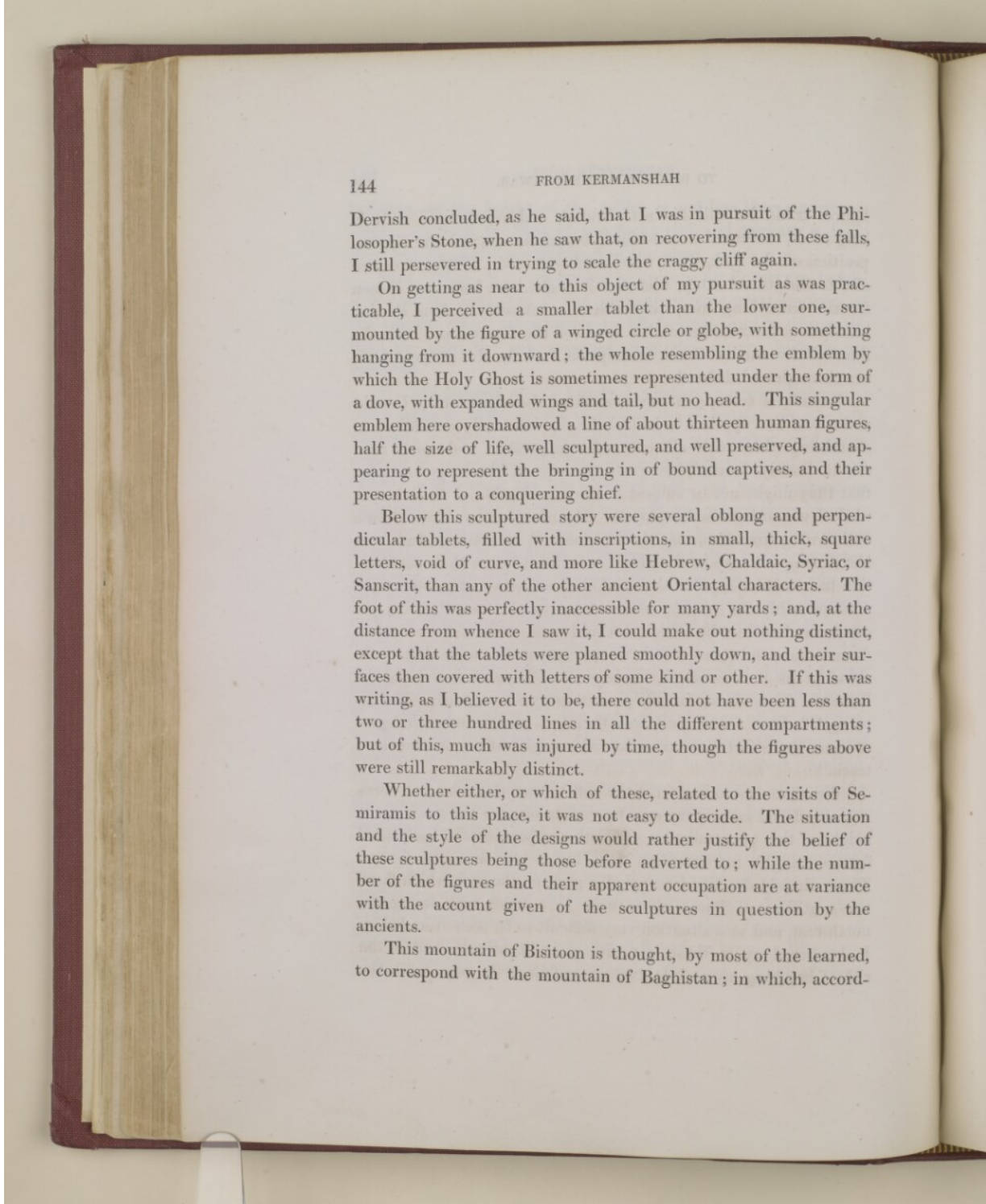


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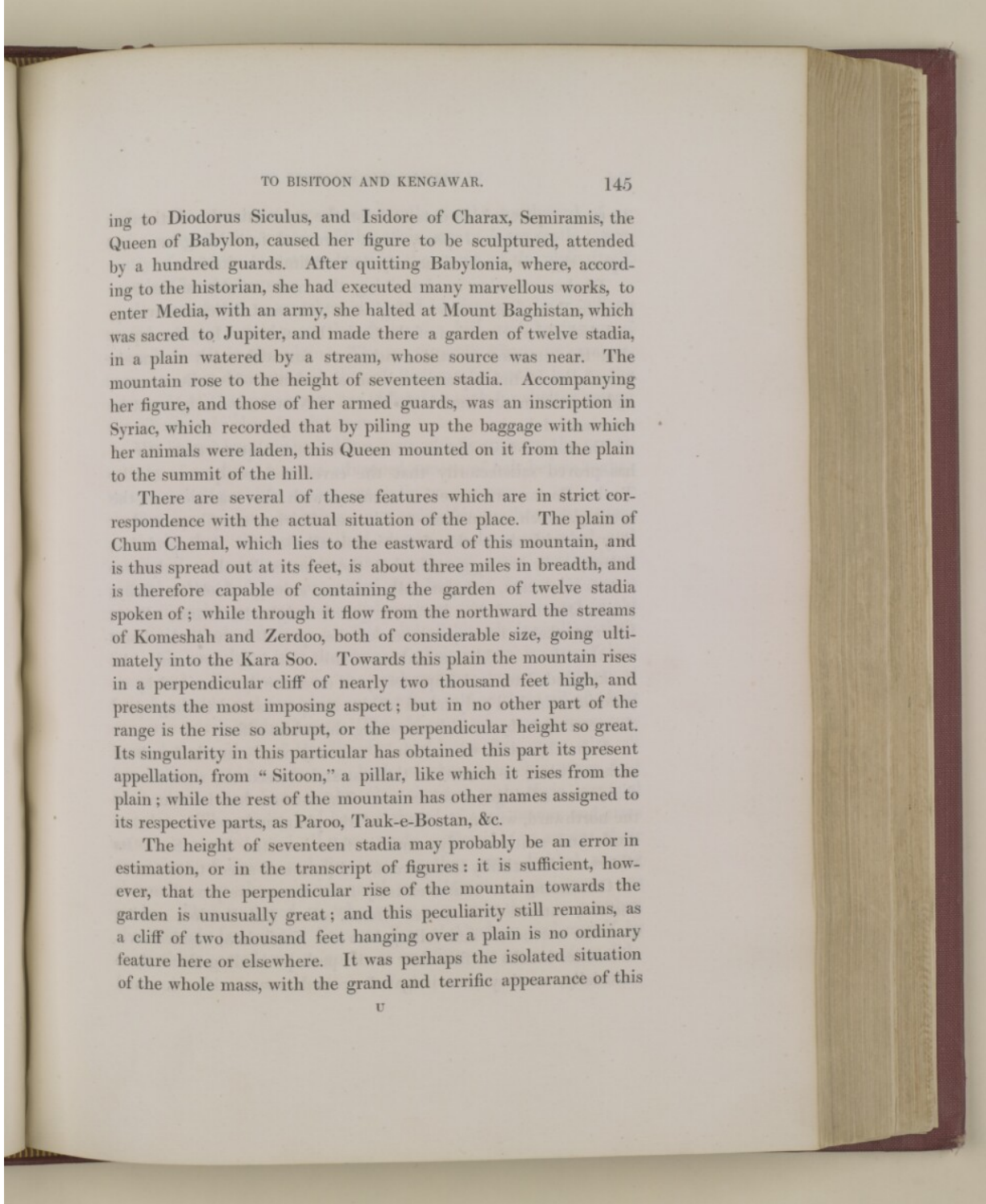


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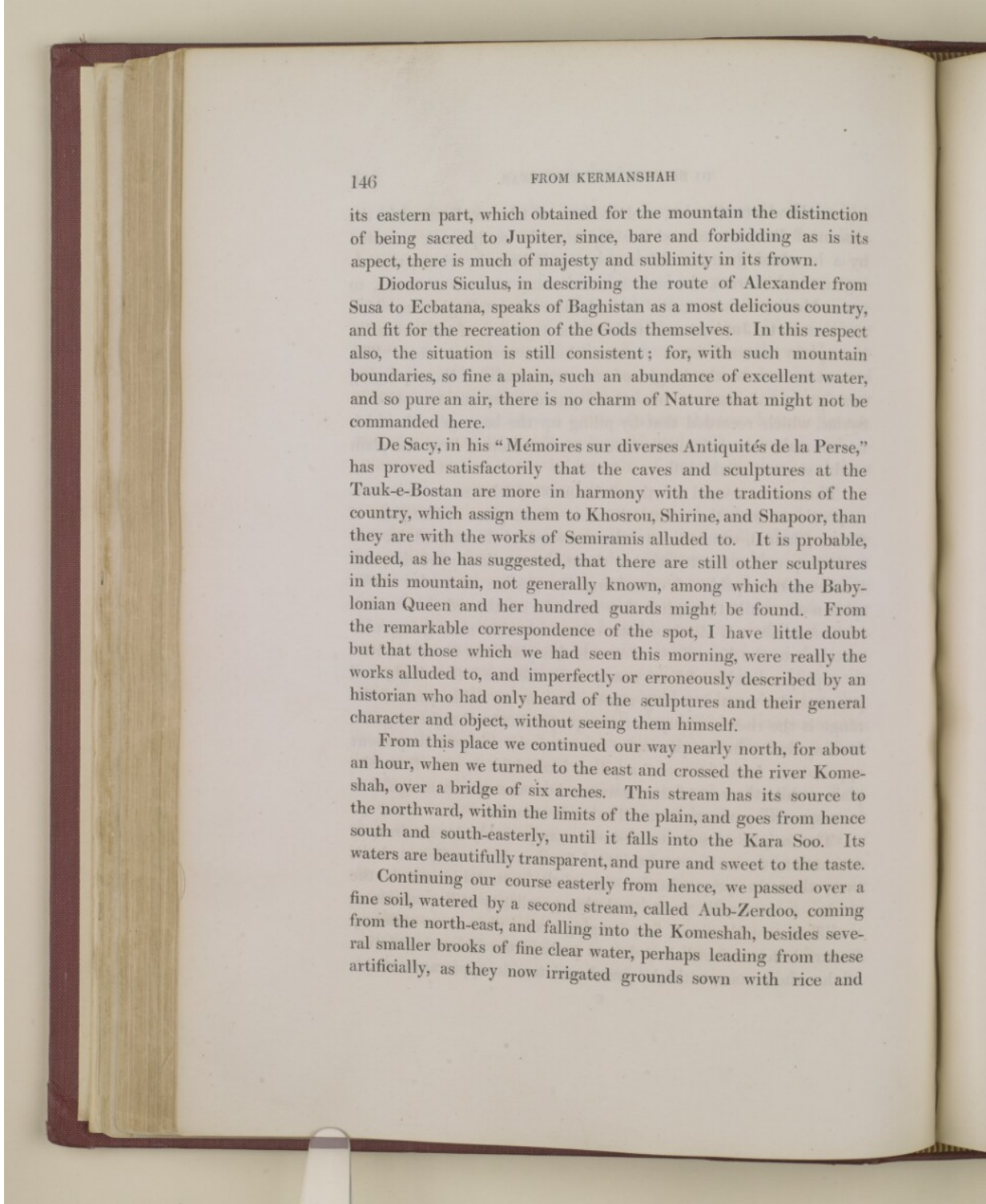
ing to Diodorus Siculus, and Isidore of Charax, Semiramis, the Queen of Babylon, caused her figure to be sculptured, attended by a hundred guards. After quitting Babylonia, where, according to the historian, she had executed many marvellous works, to enter Media, with an army, she halted at Mount Baghistan, which was sacred to Jupiter, and made there a garden of twelve stadia, in a plain watered by a stream, whose source was near. The mountain rose to the height of seventeen stadia. Accompanying her figure, and those of her armed guards, was an inscription in Syriac, which recorded that by piling up the baggage with which her animals were laden, this Queen mounted on it from the plain to the summit of the hill.

There are several of these features which are in strict correspondence with the actual situation of the place. The plain of Chum Chemal, which lies to the eastward of this mountain, and is thus spread out at its feet, is about three miles in breadth, and is therefore capable of containing the garden of twelve stadia spoken of; while through it flow from the northward the streams of Komesah and Zerdoo, both of considerable size, going ultimately into the Kara Soo. Towards this plain the mountain rises in a perpendicular cliff of nearly two thousand feet high, and presents the most imposing aspect; but in no other part of the range is the rise so abrupt, or the perpendicular height so great. Its singularity in this particular has obtained this part its present appellation, from "Sitooon," a pillar, like which it rises from the plain; while the rest of the mountain has other names assigned to its respective parts, as Paroo, Tauk-e-Bostan, &c.

The height of seventeen stadia may probably be an error in estimation, or in the transcript of figures: it is sufficient, however, that the perpendicular rise of the mountain towards the garden is unusually great; and this peculiarity still remains, as a cliff of two thousand feet hanging over a plain is no ordinary feature here or elsewhere. It was perhaps the isolated situation of the whole mass, with the grand and terrific appearance of this

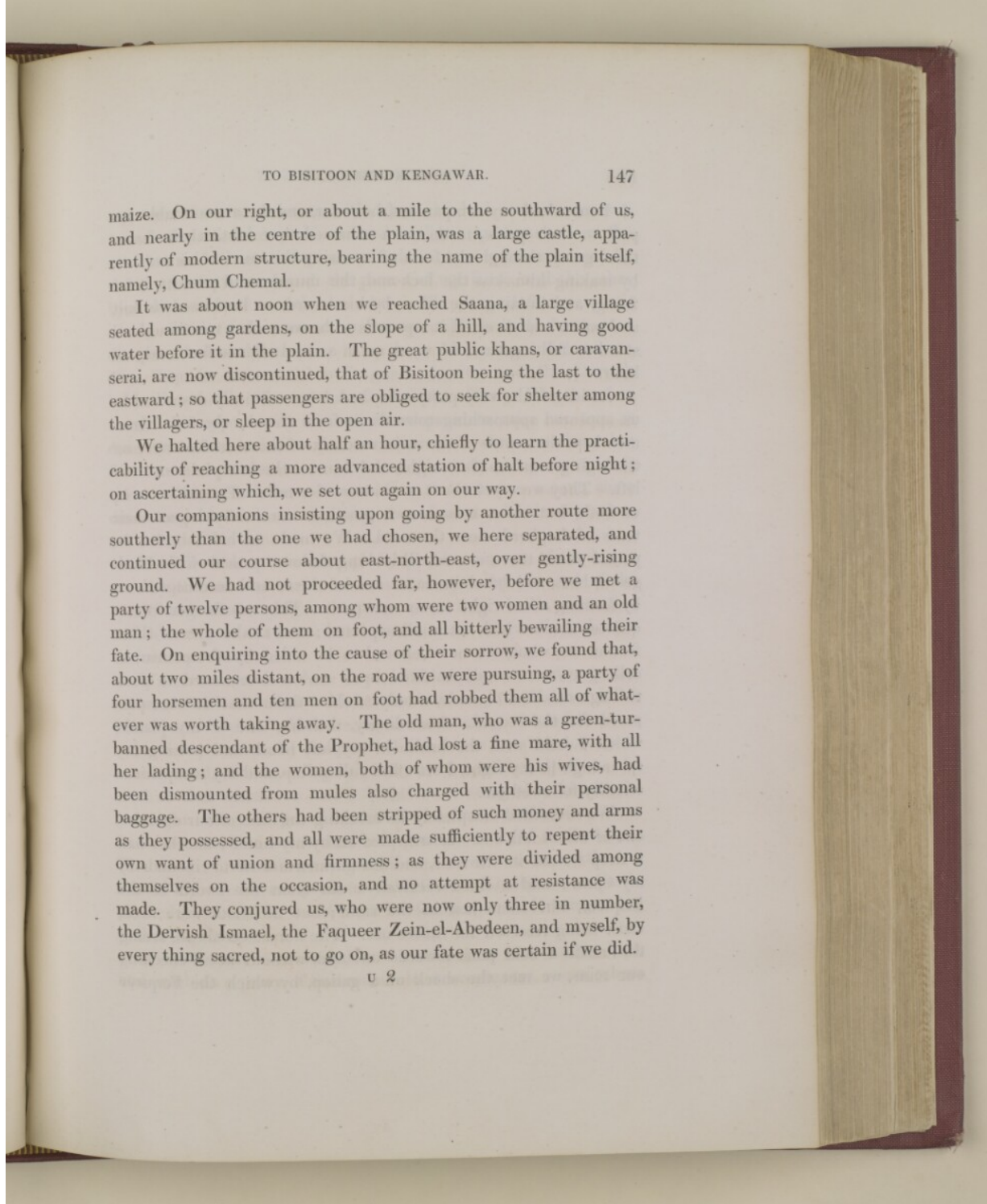


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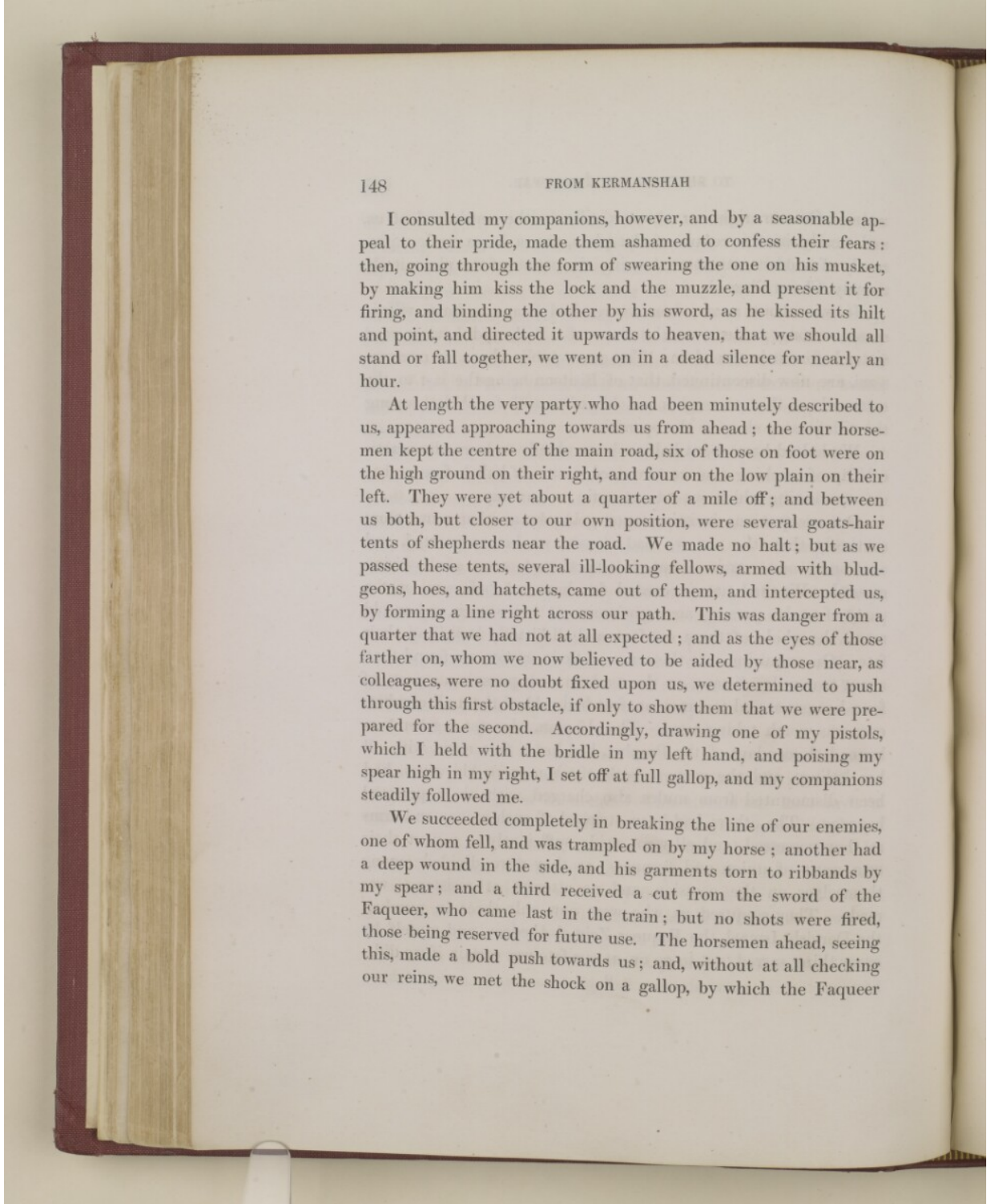


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العرب إلى بومباي. [١٤٧] (٥٨٢/١٧٨)



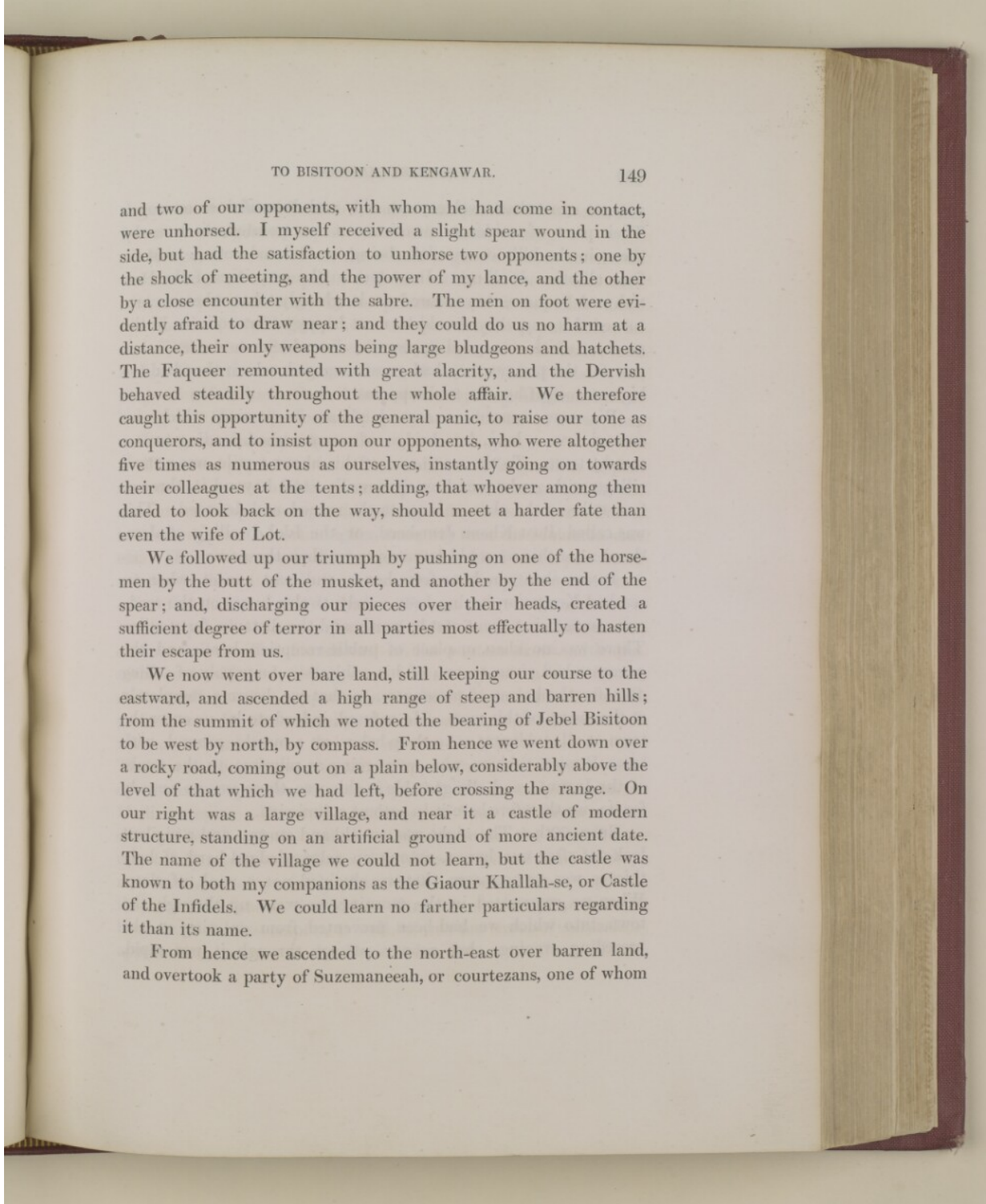


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العرب إلى بومباي. [١٤٨] (٥٨٢/١٧٩)



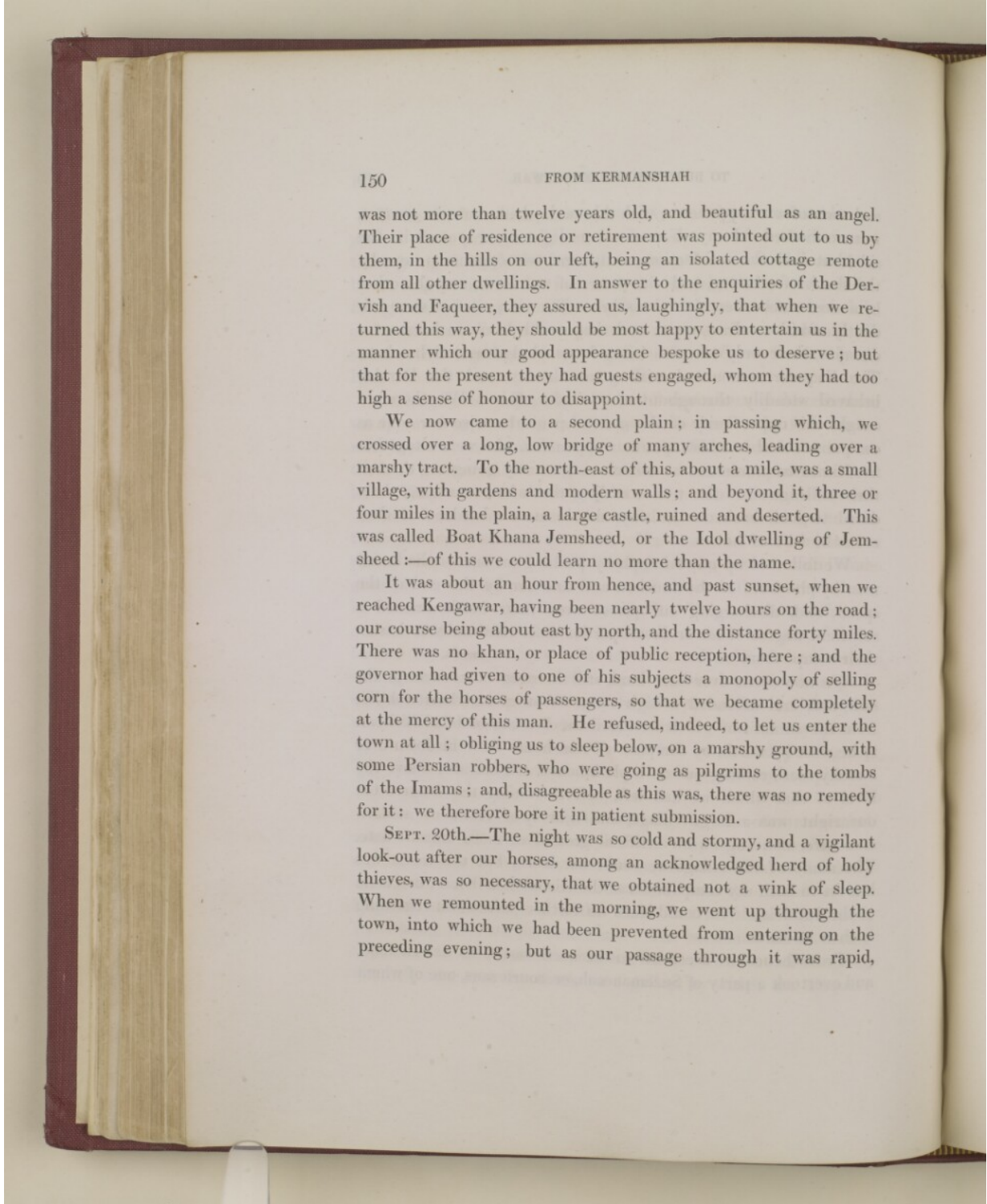


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العرب إلى بومباي. [١٤٩] (٥٨٢/١٨٠)



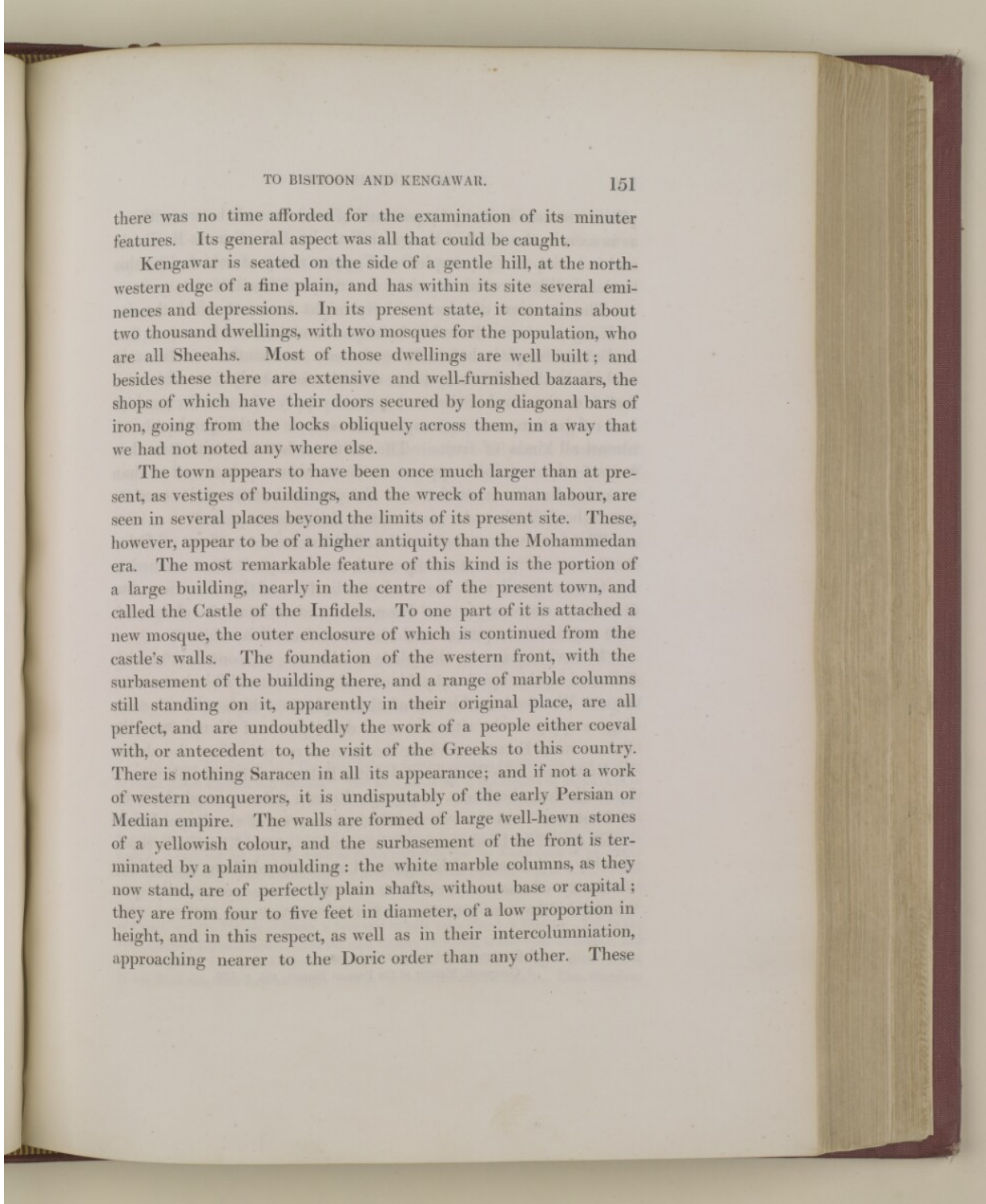


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العرب إلى بومباي. [١٥١] (٥٨٢/١٨٢)



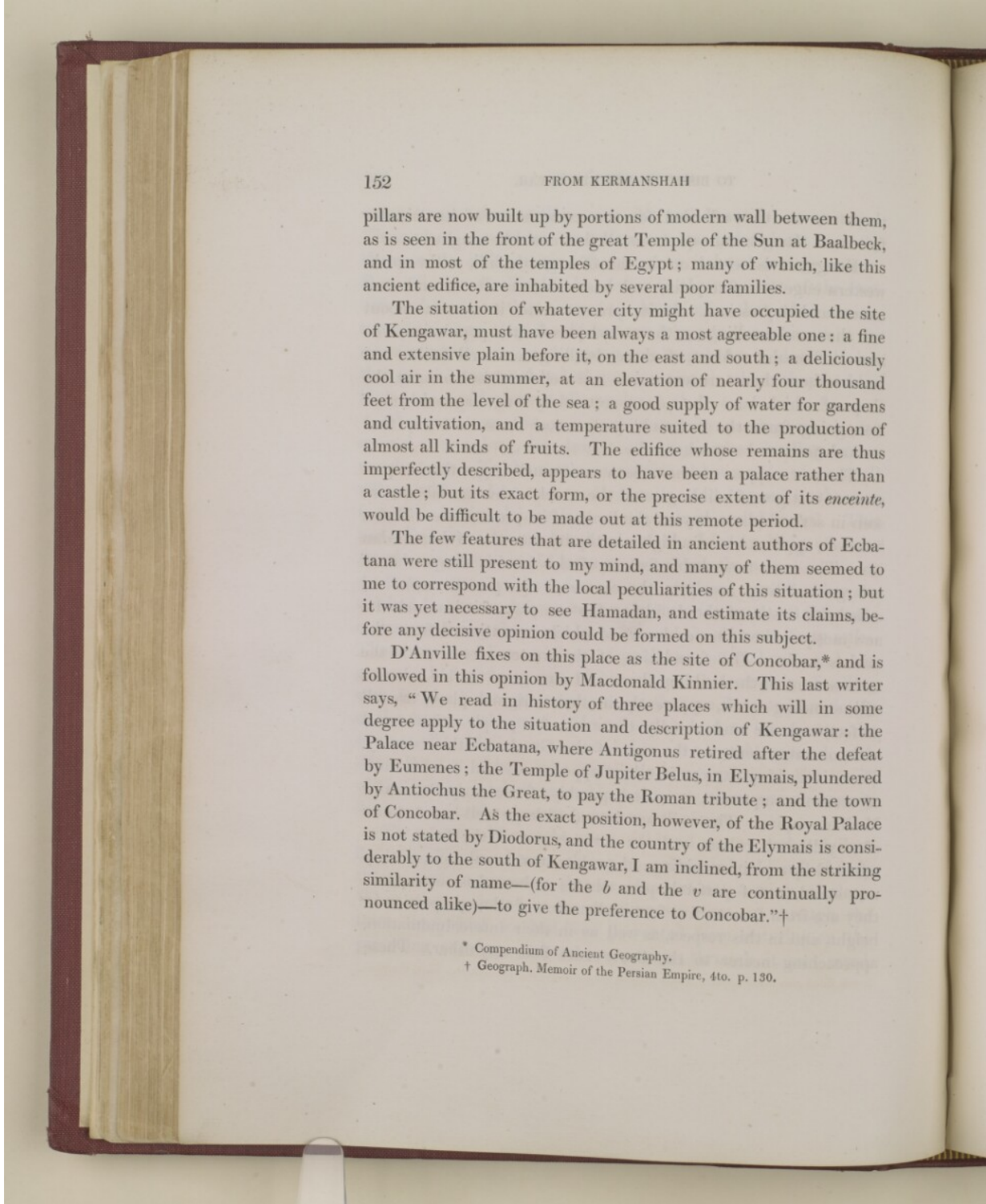
there was no time afforded for the examination of its minuter features. Its general aspect was all that could be caught.

Kengawar is seated on the side of a gentle hill, at the north-western edge of a fine plain, and has within its site several eminences and depressions. In its present state, it contains about two thousand dwellings, with two mosques for the population, who are all Sheeahs. Most of those dwellings are well built; and besides these there are extensive and well-furnished bazaars, the shops of which have their doors secured by long diagonal bars of iron, going from the locks obliquely across them, in a way that we had not noted any where else.

The town appears to have been once much larger than at present, as vestiges of buildings, and the wreck of human labour, are seen in several places beyond the limits of its present site. These, however, appear to be of a higher antiquity than the Mohammedan era. The most remarkable feature of this kind is the portion of a large building, nearly in the centre of the present town, and called the Castle of the Infidels. To one part of it is attached a new mosque, the outer enclosure of which is continued from the castle's walls. The foundation of the western front, with the surbasement of the building there, and a range of marble columns still standing on it, apparently in their original place, are all perfect, and are undoubtedly the work of a people either coeval with, or antecedent to, the visit of the Greeks to this country. There is nothing Saracen in all its appearance; and if not a work of western conquerors, it is undisputably of the early Persian or Median empire. The walls are formed of large well-hewn stones of a yellowish colour, and the surbasement of the front is terminated by a plain moulding: the white marble columns, as they now stand, are of perfectly plain shafts, without base or capital; they are from four to five feet in diameter, of a low proportion in height, and in this respect, as well as in their intercolumniation, approaching nearer to the Doric order than any other. These



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pillars are now built up by portions of modern wall between them, as is seen in the front of the great Temple of the Sun at Baalbeck, and in most of the temples of Egypt; many of which, like this ancient edifice, are inhabited by several poor families.

The situation of whatever city might have occupied the site of Kengawar, must have been always a most agreeable one: a fine and extensive plain before it, on the east and south; a deliciously cool air in the summer, at an elevation of nearly four thousand feet from the level of the sea; a good supply of water for gardens and cultivation, and a temperature suited to the production of almost all kinds of fruits. The edifice whose remains are thus imperfectly described, appears to have been a palace rather than a castle; but its exact form, or the precise extent of its *enceinte*, would be difficult to be made out at this remote period.

The few features that are detailed in ancient authors of Ecbatana were still present to my mind, and many of them seemed to me to correspond with the local peculiarities of this situation; but it was yet necessary to see Hamadan, and estimate its claims, before any decisive opinion could be formed on this subject.

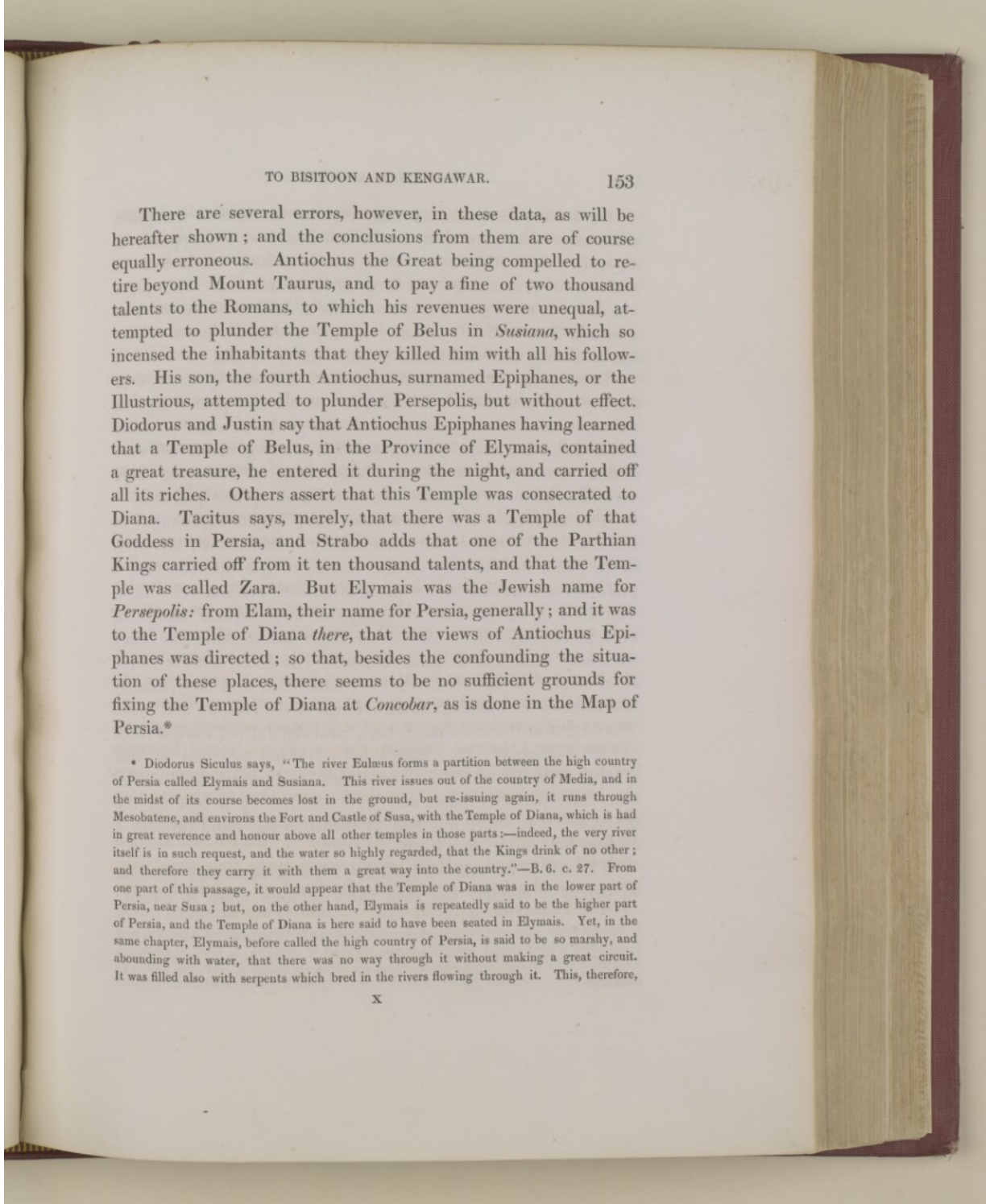
D'Anville fixes on this place as the site of Conco-bar,* and is followed in this opinion by Macdonald Kinnier. This last writer says, "We read in history of three places which will in some degree apply to the situation and description of Kengawar: the Palace near Ecbatana, where Antigonus retired after the defeat by Eumenes; the Temple of Jupiter Belus, in Elymais, plundered by Antiochus the Great, to pay the Roman tribute; and the town of Conco-bar. As the exact position, however, of the Royal Palace is not stated by Diodorus, and the country of the Elymais is considerably to the south of Kengawar, I am inclined, from the striking similarity of name—(for the *b* and the *v* are continually pronounced alike)—to give the preference to Conco-bar."†

* Compendium of Ancient Geography.

† Geograph. Memoir of the Persian Empire, 4to. p. 130.

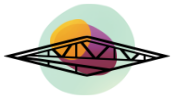


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العرب إلى بومباي. [١٥٣] (٥٨٢/١٨٤)

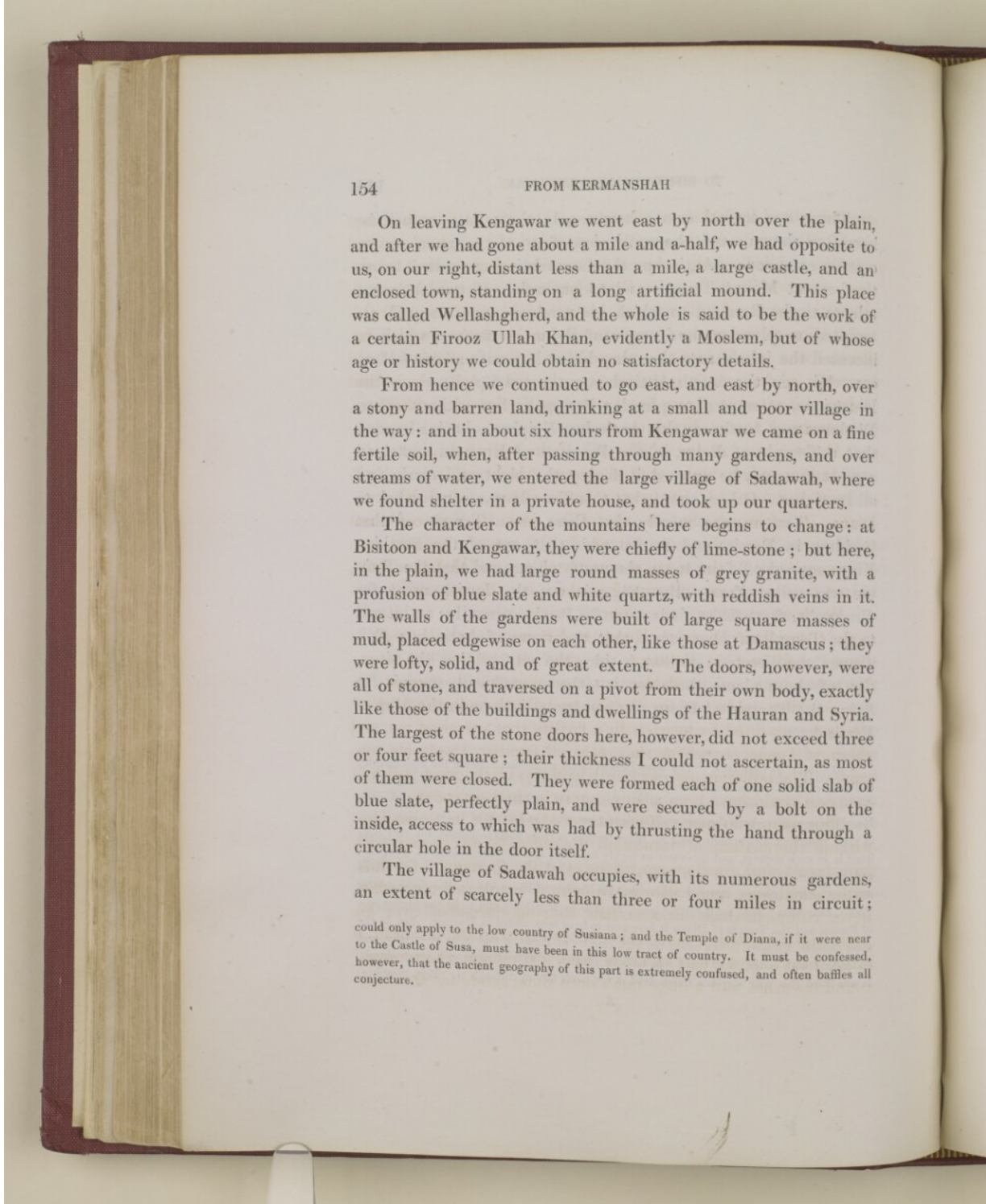


There are several errors, however, in these data, as will be hereafter shown; and the conclusions from them are of course equally erroneous. Antiochus the Great being compelled to retire beyond Mount Taurus, and to pay a fine of two thousand talents to the Romans, to which his revenues were unequal, attempted to plunder the Temple of Belus in *Susiana*, which so incensed the inhabitants that they killed him with all his followers. His son, the fourth Antiochus, surnamed Epiphanes, or the Illustrious, attempted to plunder Persepolis, but without effect. Diodorus and Justin say that Antiochus Epiphanes having learned that a Temple of Belus, in the Province of Elymais, contained a great treasure, he entered it during the night, and carried off all its riches. Others assert that this Temple was consecrated to Diana. Tacitus says, merely, that there was a Temple of that Goddess in Persia, and Strabo adds that one of the Parthian Kings carried off from it ten thousand talents, and that the Temple was called Zara. But Elymais was the Jewish name for *Persepolis*: from Elam, their name for Persia, generally; and it was to the Temple of Diana *there*, that the views of Antiochus Epiphanes was directed; so that, besides the confounding the situation of these places, there seems to be no sufficient grounds for fixing the Temple of Diana at *Concobar*, as is done in the Map of Persia.*

* Diodorus Siculus says, "The river Eulæus forms a partition between the high country of Persia called Elymais and Susiana. This river issues out of the country of Media, and in the midst of its course becomes lost in the ground, but re-issuing again, it runs through Mesobaten, and environs the Fort and Castle of Susa, with the Temple of Diana, which is had in great reverence and honour above all other temples in those parts:—indeed, the very river itself is in such request, and the water so highly regarded, that the Kings drink of no other; and therefore they carry it with them a great way into the country."—B. 6. c. 27. From one part of this passage, it would appear that the Temple of Diana was in the lower part of Persia, near Susa; but, on the other hand, Elymais is repeatedly said to be the higher part of Persia, and the Temple of Diana is here said to have been seated in Elymais. Yet, in the same chapter, Elymais, before called the high country of Persia, is said to be so marshy, and abounding with water, that there was no way through it without making a great circuit. It was filled also with serpents which bred in the rivers flowing through it. This, therefore,



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العرب إلى بومباي. [١٥٤] (٥٨٢/١٨٥)



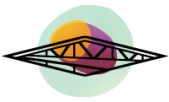
On leaving Kengawar we went east by north over the plain, and after we had gone about a mile and a-half, we had opposite to us, on our right, distant less than a mile, a large castle, and an enclosed town, standing on a long artificial mound. This place was called Wellashgherd, and the whole is said to be the work of a certain Firooz Ullah Khan, evidently a Moslem, but of whose age or history we could obtain no satisfactory details.

From hence we continued to go east, and east by north, over a stony and barren land, drinking at a small and poor village in the way: and in about six hours from Kengawar we came on a fine fertile soil, when, after passing through many gardens, and over streams of water, we entered the large village of Sadawah, where we found shelter in a private house, and took up our quarters.

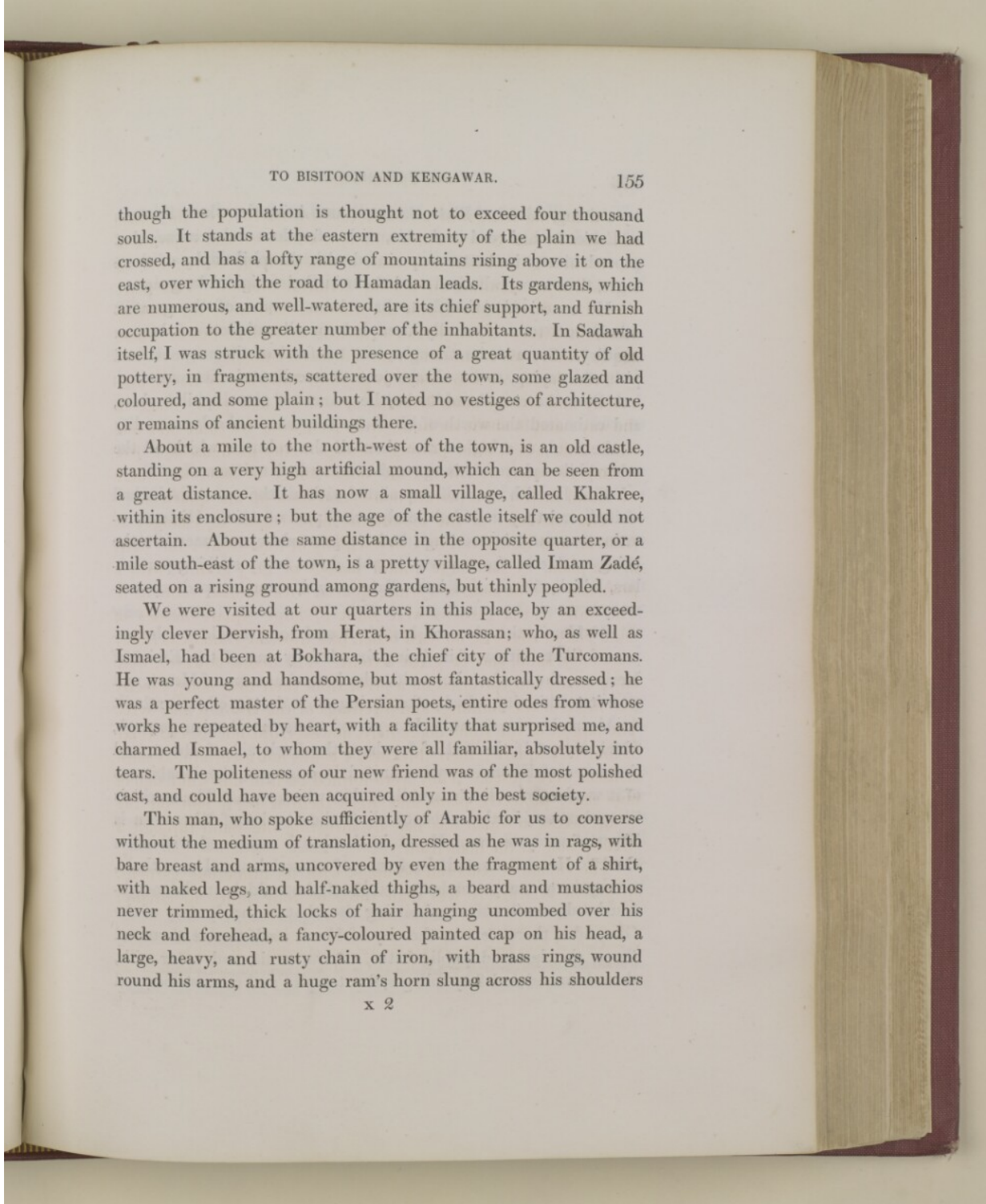
The character of the mountains here begins to change: at Bisitoun and Kengawar, they were chiefly of lime-stone; but here, in the plain, we had large round masses of grey granite, with a profusion of blue slate and white quartz, with reddish veins in it. The walls of the gardens were built of large square masses of mud, placed edgewise on each other, like those at Damascus; they were lofty, solid, and of great extent. The doors, however, were all of stone, and traversed on a pivot from their own body, exactly like those of the buildings and dwellings of the Hauran and Syria. The largest of the stone doors here, however, did not exceed three or four feet square; their thickness I could not ascertain, as most of them were closed. They were formed each of one solid slab of blue slate, perfectly plain, and were secured by a bolt on the inside, access to which was had by thrusting the hand through a circular hole in the door itself.

The village of Sadawah occupies, with its numerous gardens, an extent of scarcely less than three or four miles in circuit;

could only apply to the low country of Susiana; and the Temple of Diana, if it were near to the Castle of Susa, must have been in this low tract of country. It must be confessed, however, that the ancient geography of this part is extremely confused, and often baffles all conjecture.



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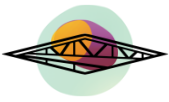


though the population is thought not to exceed four thousand souls. It stands at the eastern extremity of the plain we had crossed, and has a lofty range of mountains rising above it on the east, over which the road to Hamadan leads. Its gardens, which are numerous, and well-watered, are its chief support, and furnish occupation to the greater number of the inhabitants. In Sadawah itself, I was struck with the presence of a great quantity of old pottery, in fragments, scattered over the town, some glazed and coloured, and some plain; but I noted no vestiges of architecture, or remains of ancient buildings there.

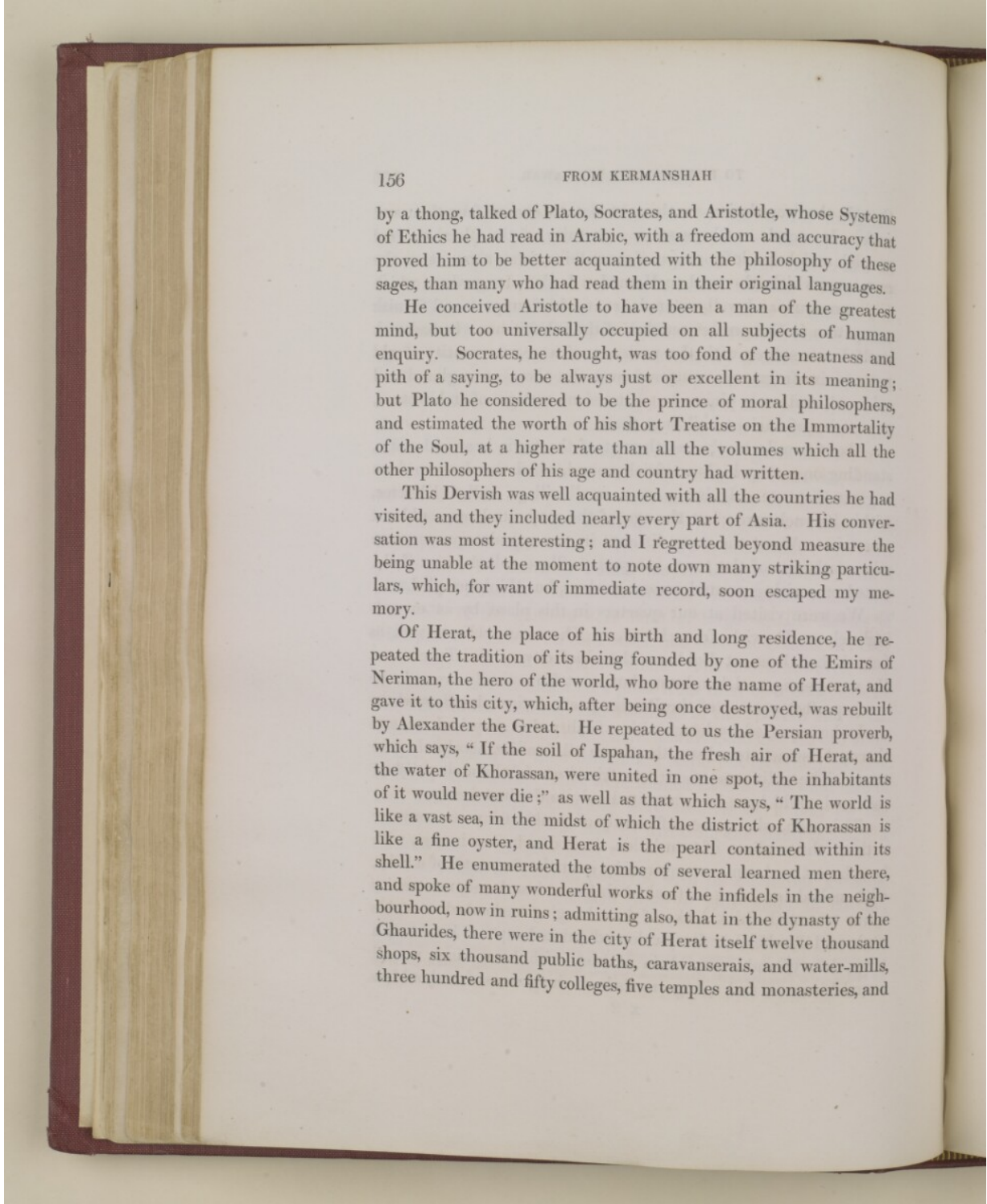
About a mile to the north-west of the town, is an old castle, standing on a very high artificial mound, which can be seen from a great distance. It has now a small village, called Khakree, within its enclosure; but the age of the castle itself we could not ascertain. About the same distance in the opposite quarter, or a mile south-east of the town, is a pretty village, called Imam Zadé, seated on a rising ground among gardens, but thinly peopled.

We were visited at our quarters in this place, by an exceedingly clever Dervish, from Herat, in Khorassan; who, as well as Ismael, had been at Bokhara, the chief city of the Turcomans. He was young and handsome, but most fantastically dressed; he was a perfect master of the Persian poets, entire odes from whose works he repeated by heart, with a facility that surprised me, and charmed Ismael, to whom they were all familiar, absolutely into tears. The politeness of our new friend was of the most polished cast, and could have been acquired only in the best society.

This man, who spoke sufficiently of Arabic for us to converse without the medium of translation, dressed as he was in rags, with bare breast and arms, uncovered by even the fragment of a shirt, with naked legs, and half-naked thighs, a beard and mustachios never trimmed, thick locks of hair hanging uncombed over his neck and forehead, a fancy-coloured painted cap on his head, a large, heavy, and rusty chain of iron, with brass rings, wound round his arms, and a huge ram's horn slung across his shoulders



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by a thong, talked of Plato, Socrates, and Aristotle, whose Systems of Ethics he had read in Arabic, with a freedom and accuracy that proved him to be better acquainted with the philosophy of these sages, than many who had read them in their original languages.

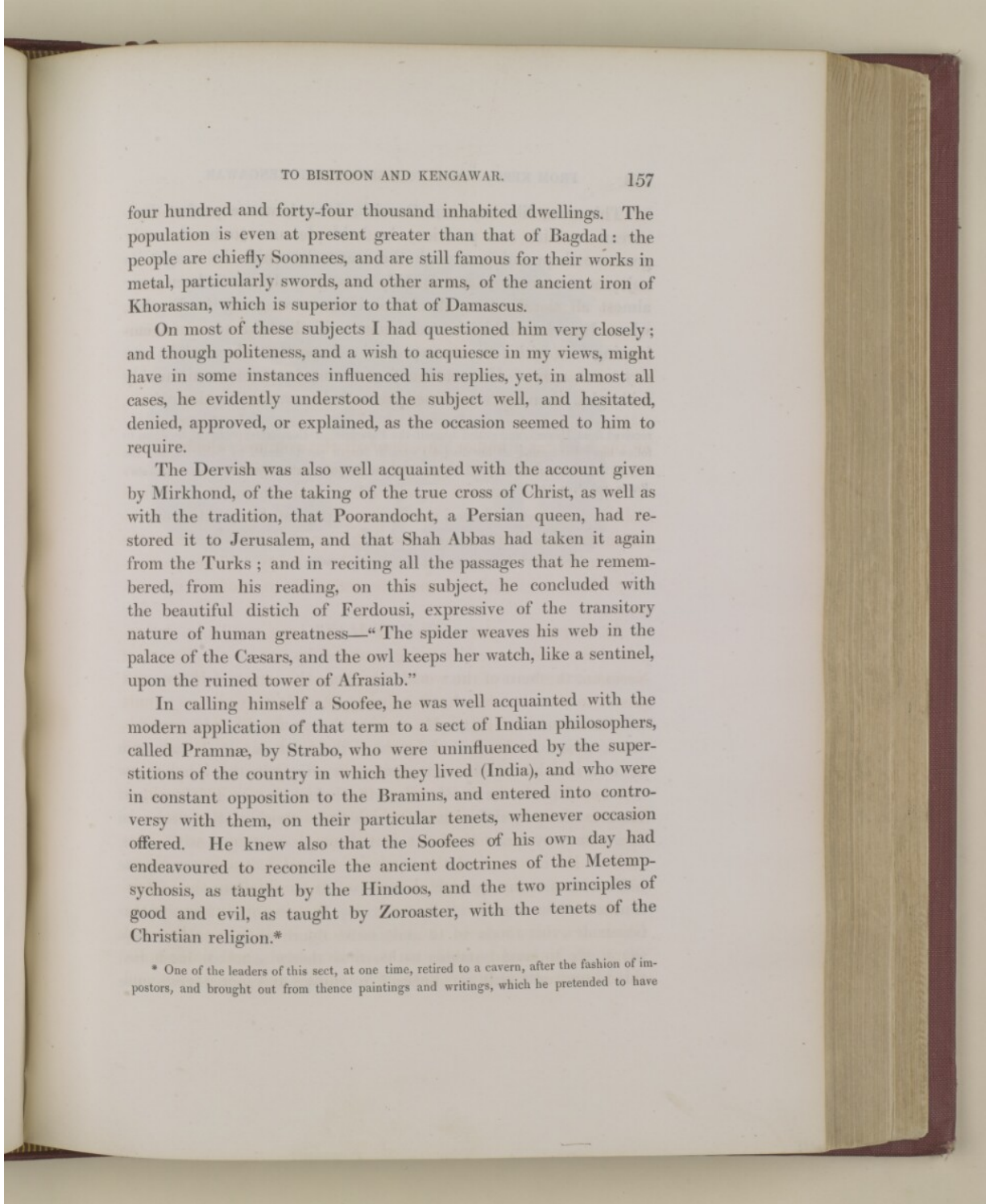
He conceived Aristotle to have been a man of the greatest mind, but too universally occupied on all subjects of human enquiry. Socrates, he thought, was too fond of the neatness and pith of a saying, to be always just or excellent in its meaning; but Plato he considered to be the prince of moral philosophers, and estimated the worth of his short Treatise on the Immortality of the Soul, at a higher rate than all the volumes which all the other philosophers of his age and country had written.

This Dervish was well acquainted with all the countries he had visited, and they included nearly every part of Asia. His conversation was most interesting; and I regretted beyond measure the being unable at the moment to note down many striking particulars, which, for want of immediate record, soon escaped my memory.

Of Herat, the place of his birth and long residence, he repeated the tradition of its being founded by one of the Emirs of Neriman, the hero of the world, who bore the name of Herat, and gave it to this city, which, after being once destroyed, was rebuilt by Alexander the Great. He repeated to us the Persian proverb, which says, "If the soil of Ispahan, the fresh air of Herat, and the water of Khorassan, were united in one spot, the inhabitants of it would never die;" as well as that which says, "The world is like a vast sea, in the midst of which the district of Khorassan is like a fine oyster, and Herat is the pearl contained within its shell." He enumerated the tombs of several learned men there, and spoke of many wonderful works of the infidels in the neighbourhood, now in ruins; admitting also, that in the dynasty of the Ghaurides, there were in the city of Herat itself twelve thousand shops, six thousand public baths, caravanserais, and water-mills, three hundred and fifty colleges, five temples and monasteries, and



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four hundred and forty-four thousand inhabited dwellings. The population is even at present greater than that of Bagdad: the people are chiefly Soonnees, and are still famous for their works in metal, particularly swords, and other arms, of the ancient iron of Khorassan, which is superior to that of Damascus.

On most of these subjects I had questioned him very closely; and though politeness, and a wish to acquiesce in my views, might have in some instances influenced his replies, yet, in almost all cases, he evidently understood the subject well, and hesitated, denied, approved, or explained, as the occasion seemed to him to require.

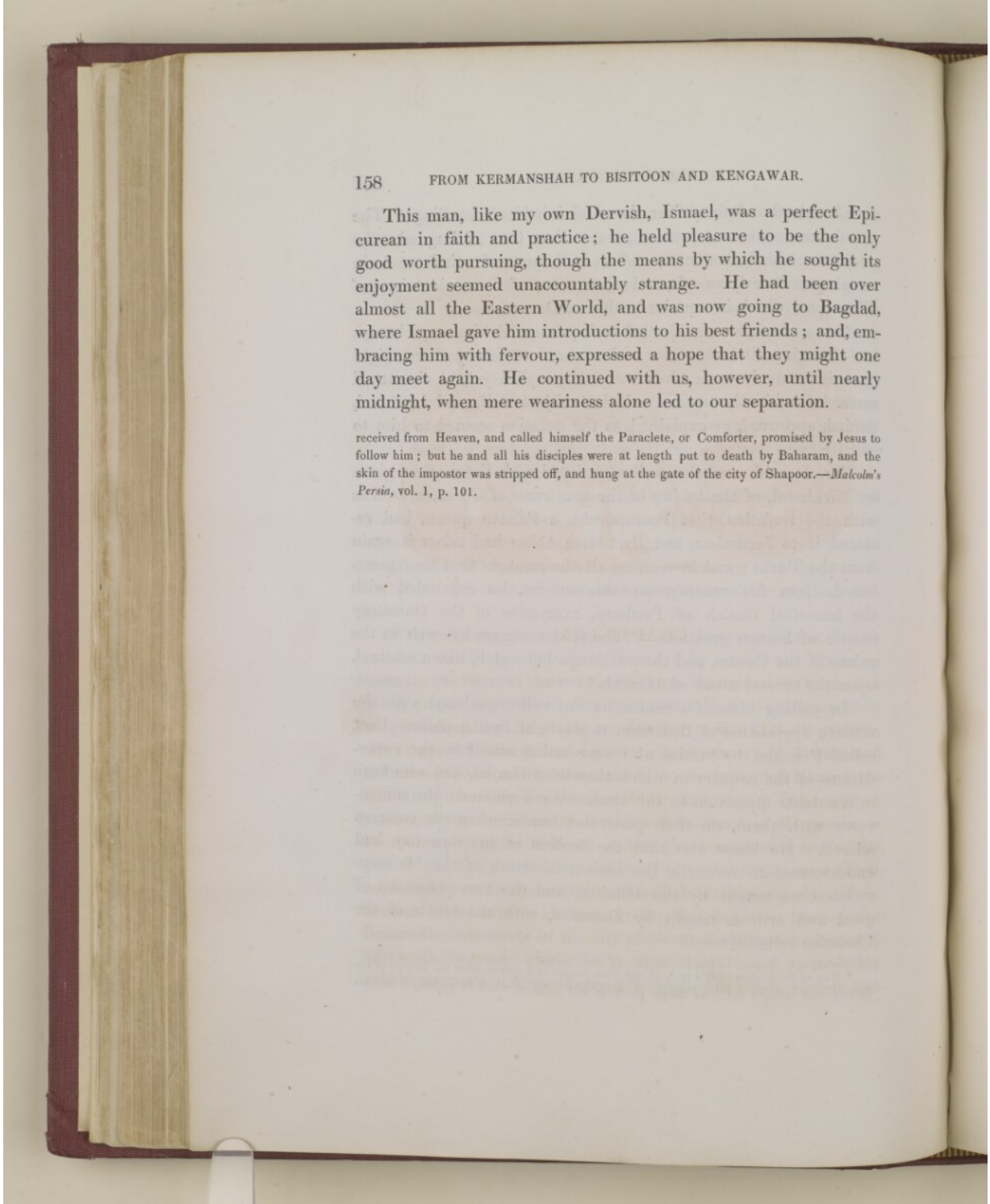
The Dervish was also well acquainted with the account given by Mirkhond, of the taking of the true cross of Christ, as well as with the tradition, that Poorandocht, a Persian queen, had restored it to Jerusalem, and that Shah Abbas had taken it again from the Turks; and in reciting all the passages that he remembered, from his reading, on this subject, he concluded with the beautiful distich of Ferdousi, expressive of the transitory nature of human greatness—"The spider weaves his web in the palace of the Cæsars, and the owl keeps her watch, like a sentinel, upon the ruined tower of Afrasiab."

In calling himself a Soofee, he was well acquainted with the modern application of that term to a sect of Indian philosophers, called Pramnæ, by Strabo, who were uninfluenced by the superstitions of the country in which they lived (India), and who were in constant opposition to the Bramins, and entered into controversy with them, on their particular tenets, whenever occasion offered. He knew also that the Soofees of his own day had endeavoured to reconcile the ancient doctrines of the Metempsychosis, as taught by the Hindoos, and the two principles of good and evil, as taught by Zoroaster, with the tenets of the Christian religion.*

* One of the leaders of this sect, at one time, retired to a cavern, after the fashion of impostors, and brought out from thence paintings and writings, which he pretended to have



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العرب إلى بومباي. [١٥٩] (٥٨٢/١٩٠)



CHAPTER IX.

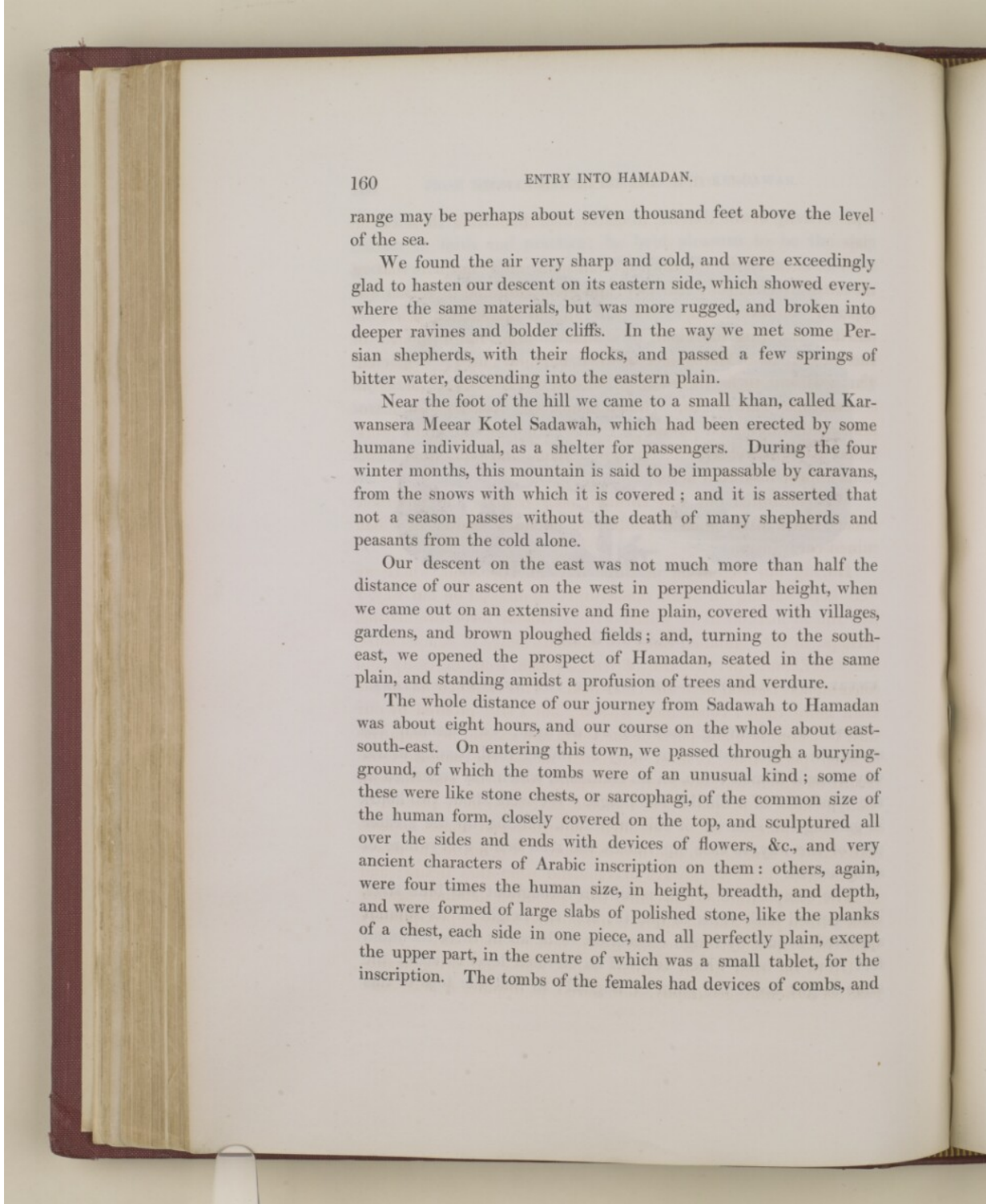
ENTRY INTO HAMADAN—THE SITE OF THE ANCIENT ECBATANA.

SEPT. 21.—Leaving Sadawah at daylight, we ascended the mountain to the eastward of it, by a winding road, passing in our way a small domed tomb, on an eminence, which was venerated as the sepulchre of a Sheikh Rubbeagh. We were about two hours in gaining the summit of this mountain, walking up the greater part of the way, to ease our horses, the road being everywhere of steep ascent.

The composition of the mountain throughout was blue slate, interspersed with veins of quartz; and the height of its summit appeared to me, by rough estimation, to be about three thousand feet from its base, which is itself an elevated level of about the same height above the plain of Bagdad; so that the tops of this

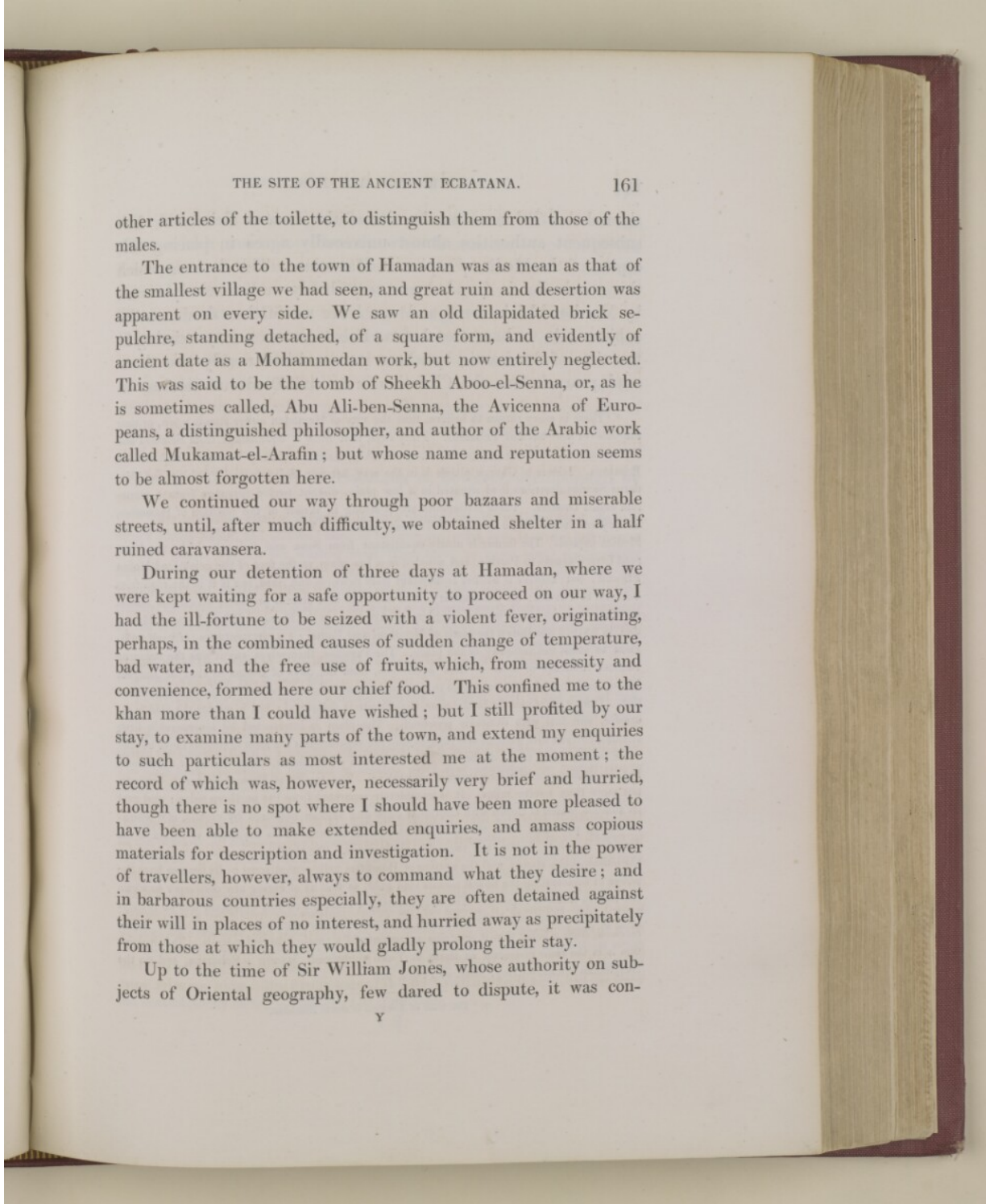


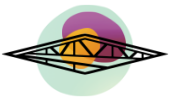
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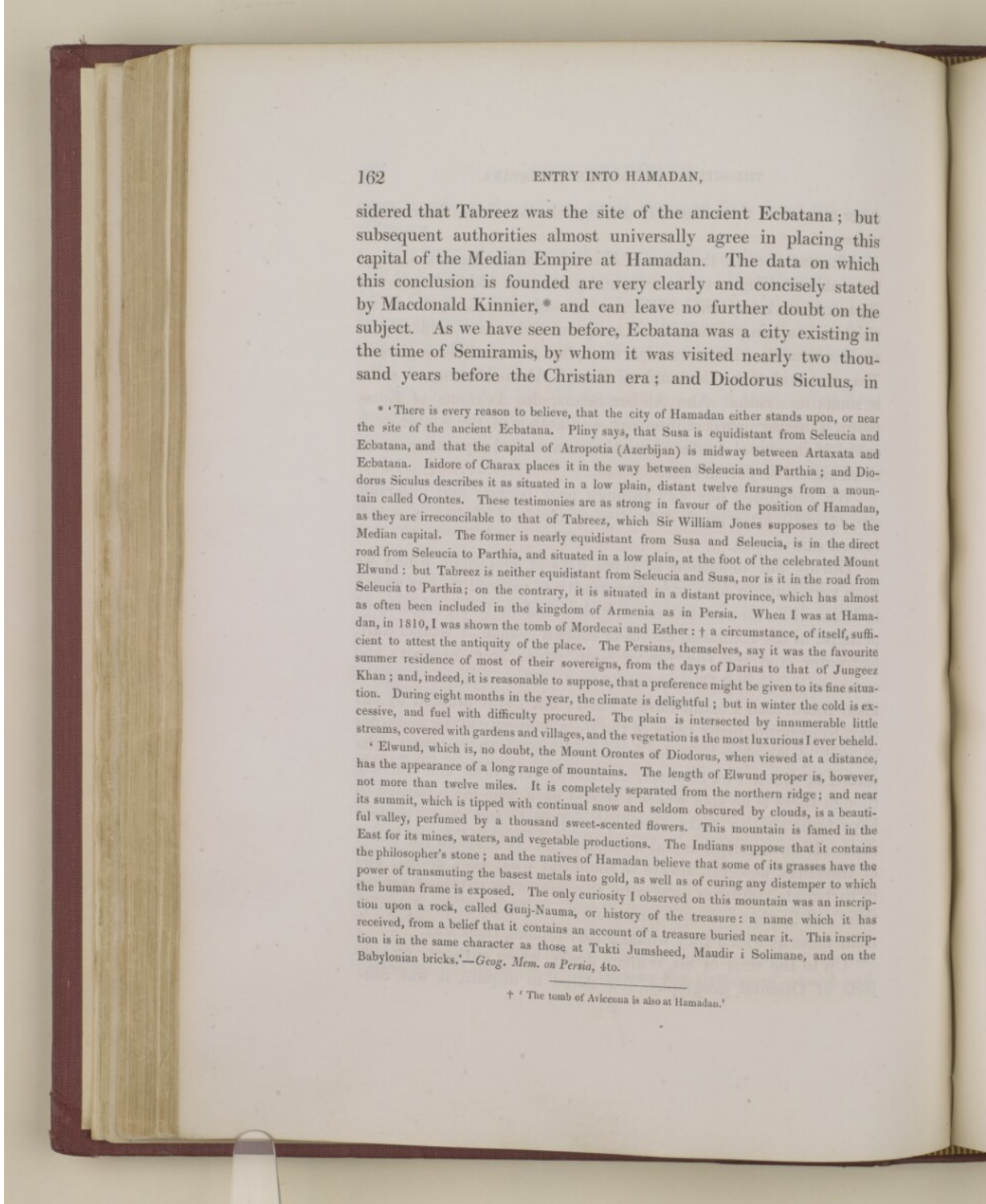


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العرب إلى بومباي. [١٦٢] (٥٨٢/١٩٣)

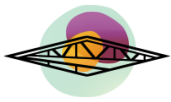


sidered that Tabreez was the site of the ancient Ecbatana ; but subsequent authorities almost universally agree in placing this capital of the Median Empire at Hamadan. The data on which this conclusion is founded are very clearly and concisely stated by Macdonald Kinnier, * and can leave no further doubt on the subject. As we have seen before, Ecbatana was a city existing in the time of Semiramis, by whom it was visited nearly two thousand years before the Christian era ; and Diodorus Siculus, in

* 'There is every reason to believe, that the city of Hamadan either stands upon, or near the site of the ancient Ecbatana. Pliny says, that Susa is equidistant from Seleucia and Ecbatana, and that the capital of Atropatia (Azerbaijan) is midway between Artaxata and Ecbatana. Isidore of Charax places it in the way between Seleucia and Parthia ; and Diodorus Siculus describes it as situated in a low plain, distant twelve fursongs from a mountain called Orontes. These testimonies are as strong in favour of the position of Hamadan, as they are irreconcilable to that of Tabreez, which Sir William Jones supposes to be the Median capital. The former is nearly equidistant from Susa and Seleucia, is in the direct road from Seleucia to Parthia, and situated in a low plain, at the foot of the celebrated Mount Elwund ; but Tabreez is neither equidistant from Seleucia and Susa, nor is it in the road from Seleucia to Parthia ; on the contrary, it is situated in a distant province, which has almost as often been included in the kingdom of Armenia as in Persia. When I was at Hamadan, in 1810, I was shown the tomb of Mordecai and Esther : † a circumstance, of itself, sufficient to attest the antiquity of the place. The Persians, themselves, say it was the favourite summer residence of most of their sovereigns, from the days of Darius to that of Jungeez Khan ; and, indeed, it is reasonable to suppose, that a preference might be given to its fine situation. During eight months in the year, the climate is delightful ; but in winter the cold is excessive, and fuel with difficulty procured. The plain is intersected by innumerable little streams, covered with gardens and villages, and the vegetation is the most luxurious I ever beheld.

† Elwund, which is, no doubt, the Mount Orontes of Diodorus, when viewed at a distance, has the appearance of a long range of mountains. The length of Elwund proper is, however, not more than twelve miles. It is completely separated from the northern ridge ; and near its summit, which is tipped with continual snow and seldom obscured by clouds, is a beautiful valley, perfumed by a thousand sweet-scented flowers. This mountain is famed in the East for its mines, waters, and vegetable productions. The Indians suppose that it contains the philosopher's stone ; and the natives of Hamadan believe that some of its grasses have the power of transmuting the basest metals into gold, as well as of curing any distemper to which the human frame is exposed. The only curiosity I observed on this mountain was an inscription upon a rock, called Gunj-Nauma, or history of the treasure : a name which it has received, from a belief that it contains an account of a treasure buried near it. This inscription is in the same character as those at Tukti Jumsheed, Maudir i Solimane, and on the Babylonian bricks.'—*Geog. Mem. on Persia*, 4to.

† 'The tomb of Avicenna is also at Hamadan.'



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العرب إلى بومباي. [١٦٣] (٥٨٢/١٩٤)

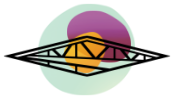
describing that event, gives some of the local features of the place, which mark its identity with Hamadan,—especially the description of the mountain Orontes, the plain below it, and the general want of water.* Pliny, in his general description of Persia, speaks of Darius the king having transferred the city of Ecbatana to the mountains, as if there had been a place of that name originally in the lower parts of Persia, near Persepolis and Pasargarda, or the Tomb of Cyrus.† In another part of his writings he speaks of a peculiar oily spring near Ecbatana, of which I could gain no information at the present day, though such springs are not among the most permanent features of nature.‡ The locality of Ecbatana is, however, corroborated by

* When Semiramis came to Ecbatana, which is situated in a low and even plain, she built there a stately palace, and bestowed more of her care and pains here than she had done at any other place. For the city wanting water, (there being no spring near,) she plentifully supplied it with good and wholesome water, brought thither with a great deal of toil and expense after this manner. There is a mountain called Orontes, twelve furlongs distant from the city, exceedingly high and steep, for the space of five-and-twenty furlongs up to the top: on the other side of the mountain there is a large lake, which empties itself into the river. At the foot of this mountain she dug a canal fifteen feet in breadth, and forty in depth, through which she conveyed water in great abundance into the city.—*Diod. Sic. b. 2, c. 1.*

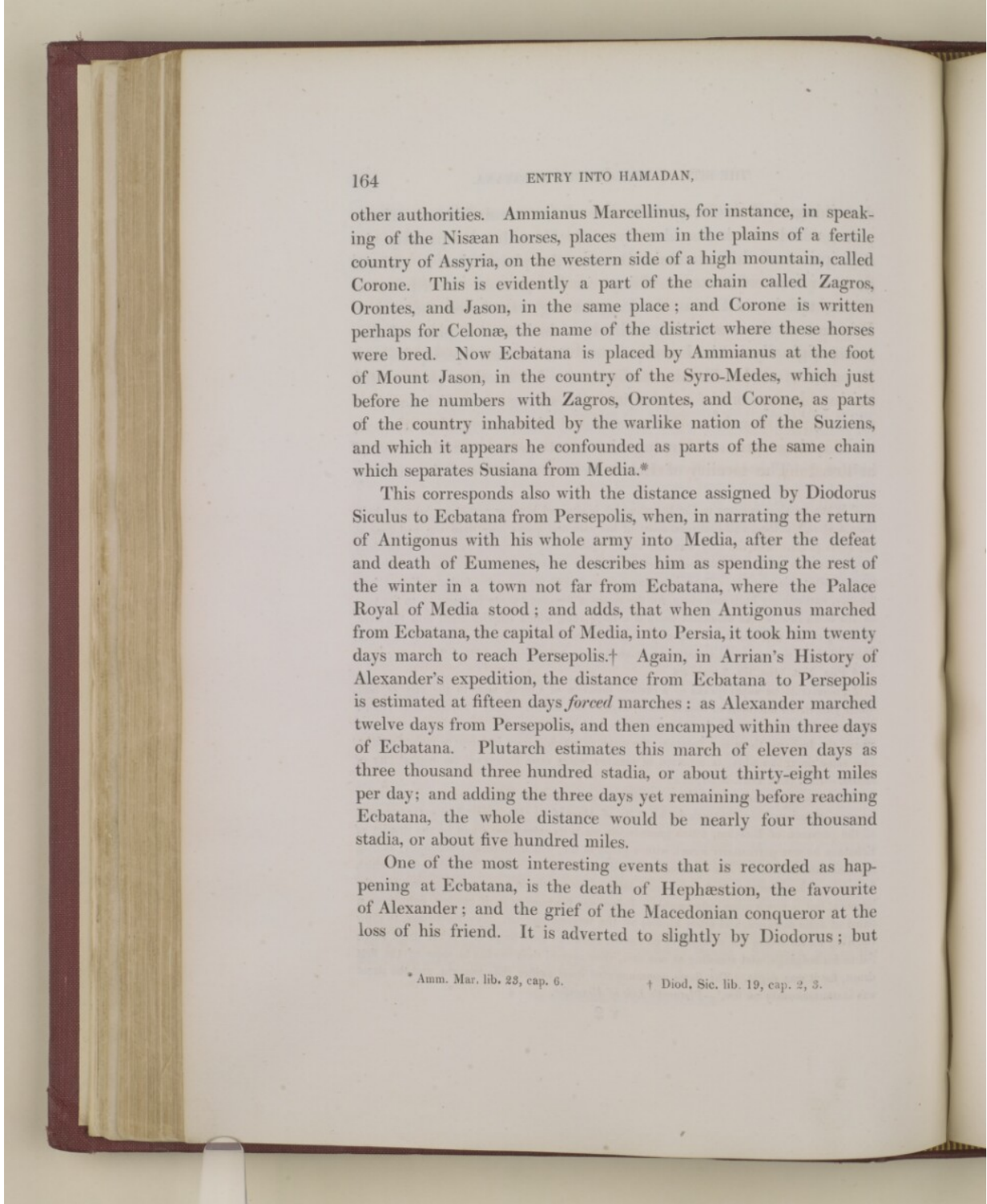
† *Plin. Nat. Hist. lib. 6, cap. 26.*

‡ Polyclitus (he says) speaks of a certain fountain of Cilicia, near to the city of Soli, which yielded an unctuous or oleous water, that served instead of oil. Theophrastus reports the same of another fountain in Ethiopia which had the like quality. And Lycas states that among the Indians, there is a fountain, the water of which is used in lamps to maintain light. The same thing (he adds) is reported of another water near Ecbatana, the capital city of Media.—*Plin. Nat. Hist. b. 31, c. 2.*

It is more than probable that this is the same substance, not oily water, but petroleum or bitumen, mentioned by Plutarch in his *Life of Alexander*. He says 'Alexander traversed all the province of Babylon, which immediately made its submission; and in the district of Ecbatana he was particularly struck with a gulph of fire, which streamed continually, as from an inexhaustible source. He admired also a flood of naphtha, not far from the gulph, which flowed in such abundance that it formed a lake. The naphtha in many respects resembles the bitumen, but is much more inflammable. Before any fire touches it, it catches light from a flame at some distance, and often kindles all the intermediate air. The barbarians, to show the King its force and the subtlety of its nature, scattered some drops of it in the street which led to his lodgings, and standing at one end, they applied their torches to some of the first drops, for it was night. The flame communicated itself swifter than thought, and the street was instantaneously on fire.'—*Plutarch's Life of Alexander.*



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other authorities. Ammianus Marcellinus, for instance, in speaking of the Nisæan horses, places them in the plains of a fertile country of Assyria, on the western side of a high mountain, called Corone. This is evidently a part of the chain called Zagros, Orontes, and Jason, in the same place; and Corone is written perhaps for Celonæ, the name of the district where these horses were bred. Now Ecbatana is placed by Ammianus at the foot of Mount Jason, in the country of the Syro-Medes, which just before he numbers with Zagros, Orontes, and Corone, as parts of the country inhabited by the warlike nation of the Suziens, and which it appears he confounded as parts of the same chain which separates Susiana from Media.*

This corresponds also with the distance assigned by Diodorus Siculus to Ecbatana from Persepolis, when, in narrating the return of Antigonos with his whole army into Media, after the defeat and death of Eumenes, he describes him as spending the rest of the winter in a town not far from Ecbatana, where the Palace Royal of Media stood; and adds, that when Antigonos marched from Ecbatana, the capital of Media, into Persia, it took him twenty days march to reach Persepolis.† Again, in Arrian's History of Alexander's expedition, the distance from Ecbatana to Persepolis is estimated at fifteen days *forced* marches: as Alexander marched twelve days from Persepolis, and then encamped within three days of Ecbatana. Plutarch estimates this march of eleven days as three thousand three hundred stadia, or about thirty-eight miles per day; and adding the three days yet remaining before reaching Ecbatana, the whole distance would be nearly four thousand stadia, or about five hundred miles.

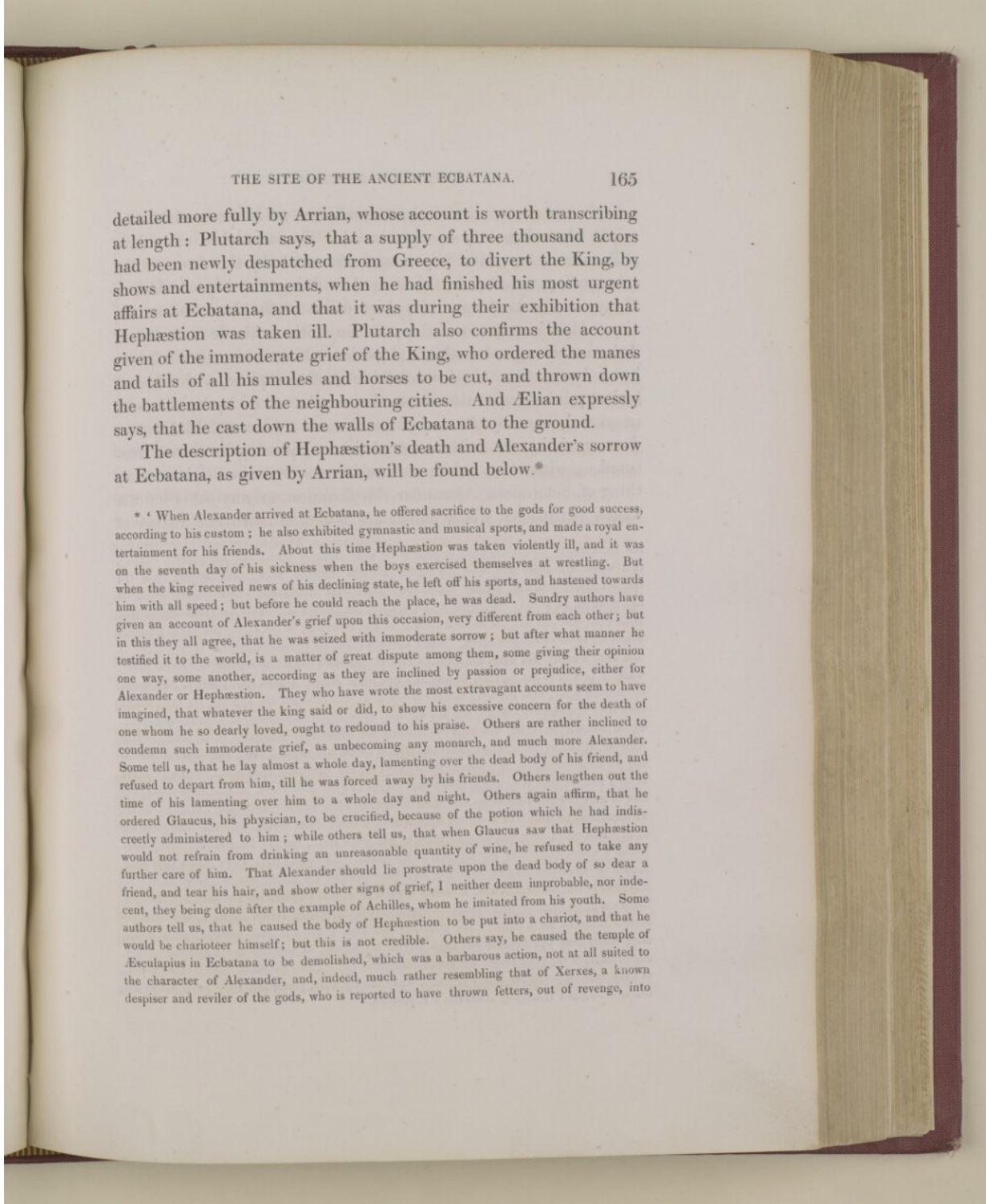
One of the most interesting events that is recorded as happening at Ecbatana, is the death of Hephæstion, the favourite of Alexander; and the grief of the Macedonian conqueror at the loss of his friend. It is adverted to slightly by Diodorus; but

* Amm. Mar. lib. 23, cap. 6.

† Diod. Sic. lib. 19, cap. 2, 3.



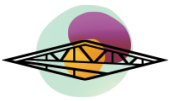
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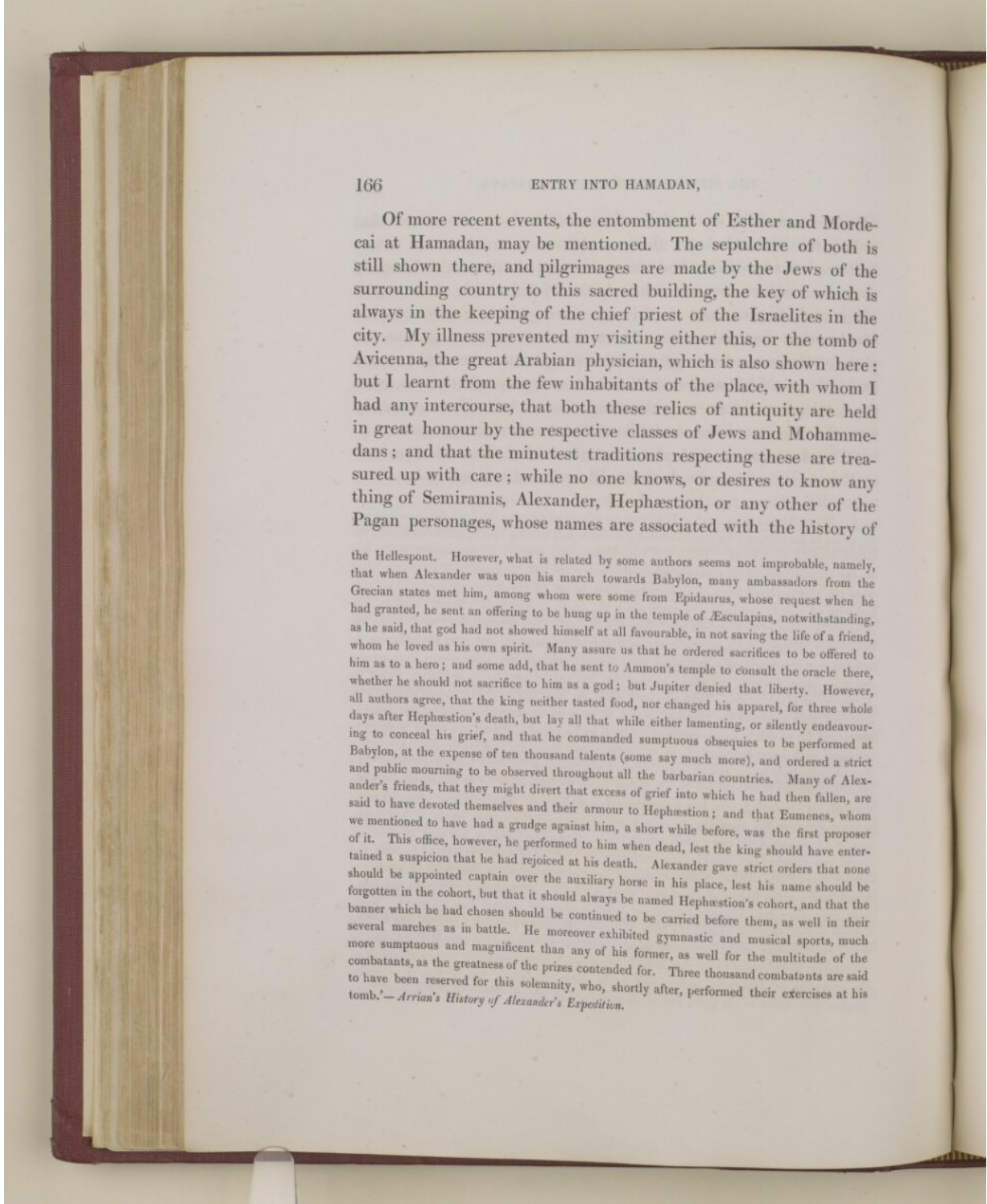
detailed more fully by Arrian, whose account is worth transcribing at length : Plutarch says, that a supply of three thousand actors had been newly despatched from Greece, to divert the King, by shows and entertainments, when he had finished his most urgent affairs at Ecbatana, and that it was during their exhibition that Hephæstion was taken ill. Plutarch also confirms the account given of the immoderate grief of the King, who ordered the manes and tails of all his mules and horses to be cut, and thrown down the battlements of the neighbouring cities. And Ælian expressly says, that he cast down the walls of Ecbatana to the ground.

The description of Hephæstion's death and Alexander's sorrow at Ecbatana, as given by Arrian, will be found below.*

* * When Alexander arrived at Ecbatana, he offered sacrifice to the gods for good success, according to his custom ; he also exhibited gymnastic and musical sports, and made a royal entertainment for his friends. About this time Hephæstion was taken violently ill, and it was on the seventh day of his sickness when the boys exercised themselves at wrestling. But when the king received news of his declining state, he left off his sports, and hastened towards him with all speed ; but before he could reach the place, he was dead. Sundry authors have given an account of Alexander's grief upon this occasion, very different from each other ; but in this they all agree, that he was seized with immoderate sorrow ; but after what manner he testified it to the world, is a matter of great dispute among them, some giving their opinion one way, some another, according as they are inclined by passion or prejudice, either for Alexander or Hephæstion. They who have wrote the most extravagant accounts seem to have imagined, that whatever the king said or did, to show his excessive concern for the death of one whom he so dearly loved, ought to redound to his praise. Others are rather inclined to condemn such immoderate grief, as unbecoming any monarch, and much more Alexander. Some tell us, that he lay almost a whole day, lamenting over the dead body of his friend, and refused to depart from him, till he was forced away by his friends. Others lengthen out the time of his lamenting over him to a whole day and night. Others again affirm, that he ordered Glaucus, his physician, to be crucified, because of the potion which he had indiscreetly administered to him ; while others tell us, that when Glaucus saw that Hephæstion would not refrain from drinking an unreasonable quantity of wine, he refused to take any further care of him. That Alexander should lie prostrate upon the dead body of so dear a friend, and tear his hair, and show other signs of grief, I neither deem improbable, nor indecent, they being done after the example of Achilles, whom he imitated from his youth. Some authors tell us, that he caused the body of Hephæstion to be put into a chariot, and that he would be charioteer himself ; but this is not credible. Others say, he caused the temple of Æsculapius in Ecbatana to be demolished, which was a barbarous action, not at all suited to the character of Alexander, and, indeed, much rather resembling that of Xerxes, a known despiser and reviler of the gods, who is reported to have thrown fetters, out of revenge, into

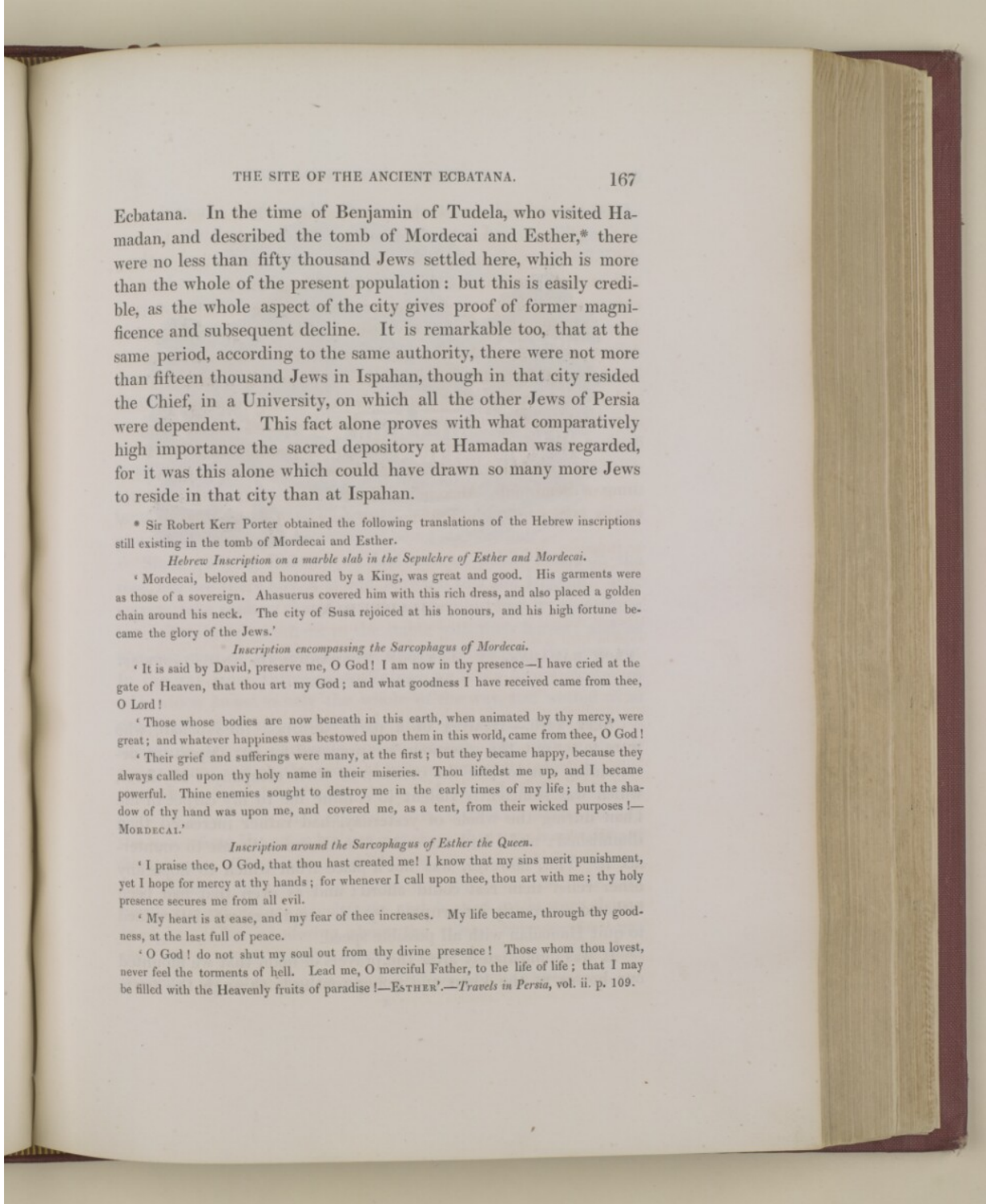


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العرب إلى بومباي. [١٦٦] (٥٨٢/١٩٧)



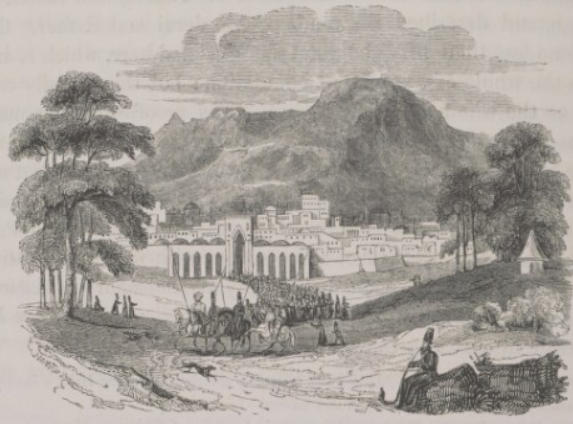


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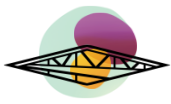


CHAPTER X.

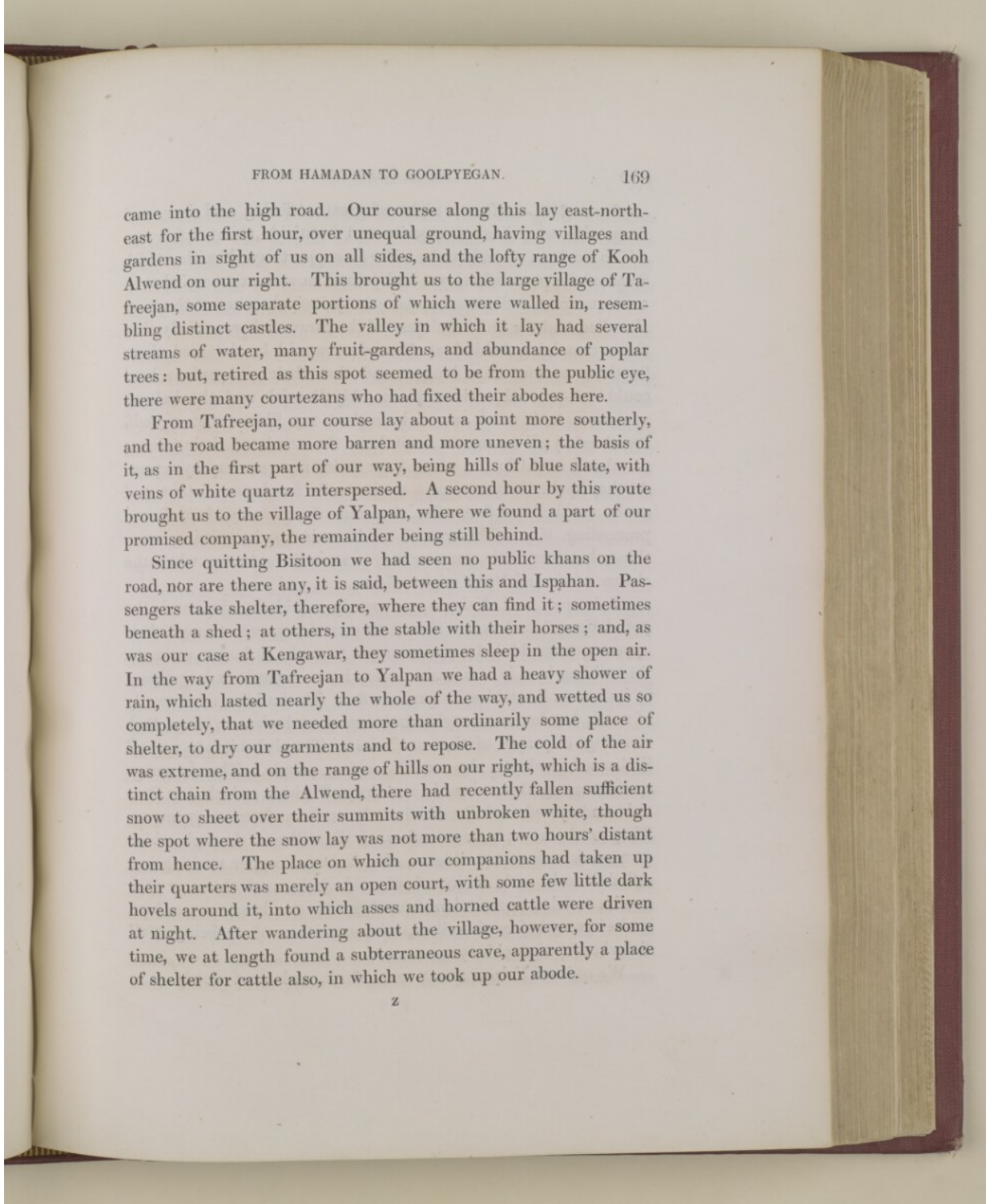
FROM HAMADAN, BY ALFRAOON, KERDAKHOUD, AND GIAOUR-SE,
TO GOOLPYEGAN.

SEPT. 24th.—Hearing of a party destined for Ispahan, who were to set out this afternoon, we prepared for our departure, determining not to lose the occasion of their company. My fever, which was sufficiently violent to confine me to my carpet in the khan during the whole of yesterday, had rather increased than diminished; and I had no sort of medicine with me to counteract it. This, however, was not a place from which to hope any other relief than rest could afford: and as even that had been hitherto constantly interrupted by idle enquirers, we determined to quit Hamadan with all possible speed.

It was immediately after the prayers of noon that we mounted our horses at the khan, and going southerly through the town,

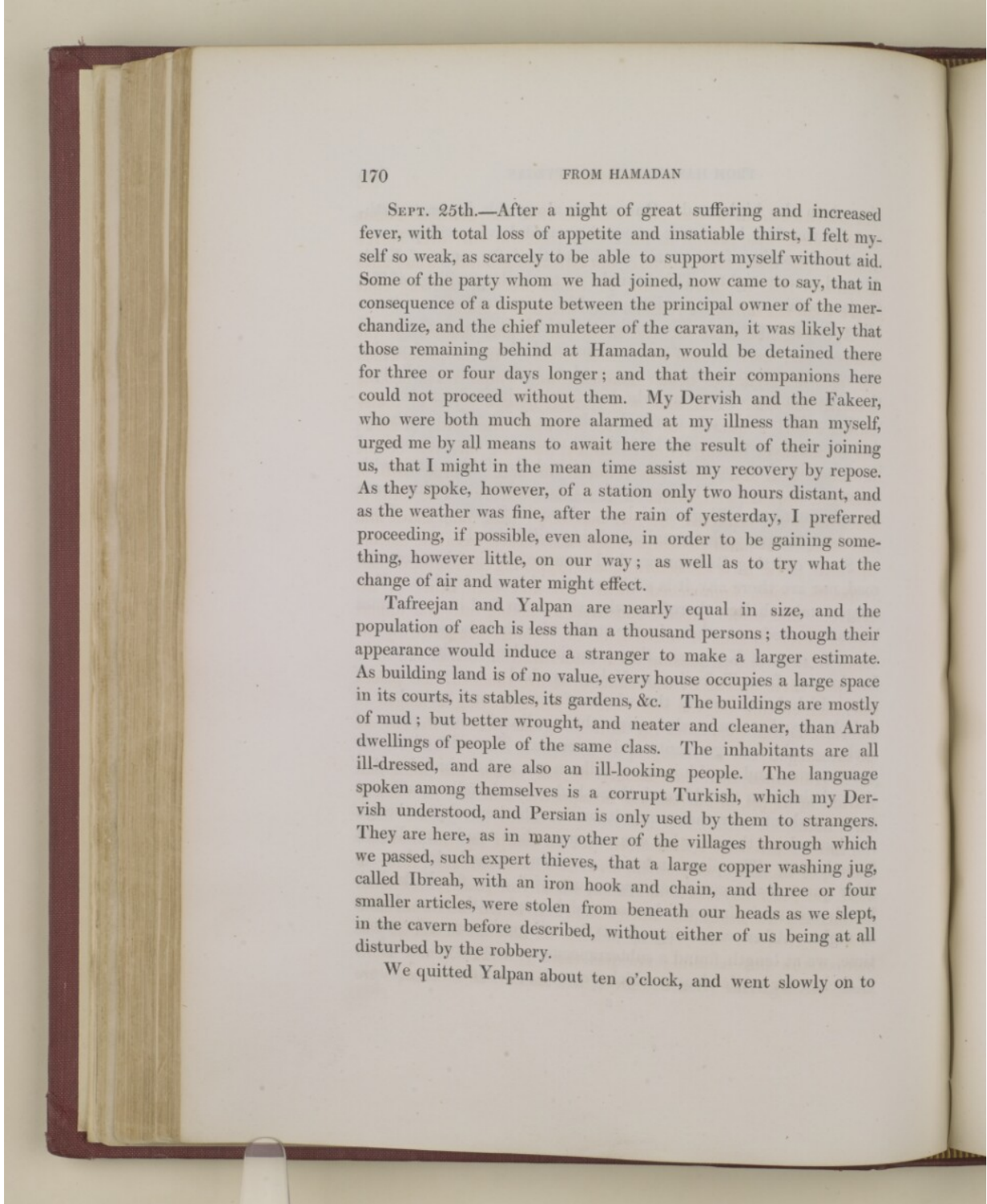


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العرب إلى بومباي. [١٧٠] (٥٨٢/٢٠١)



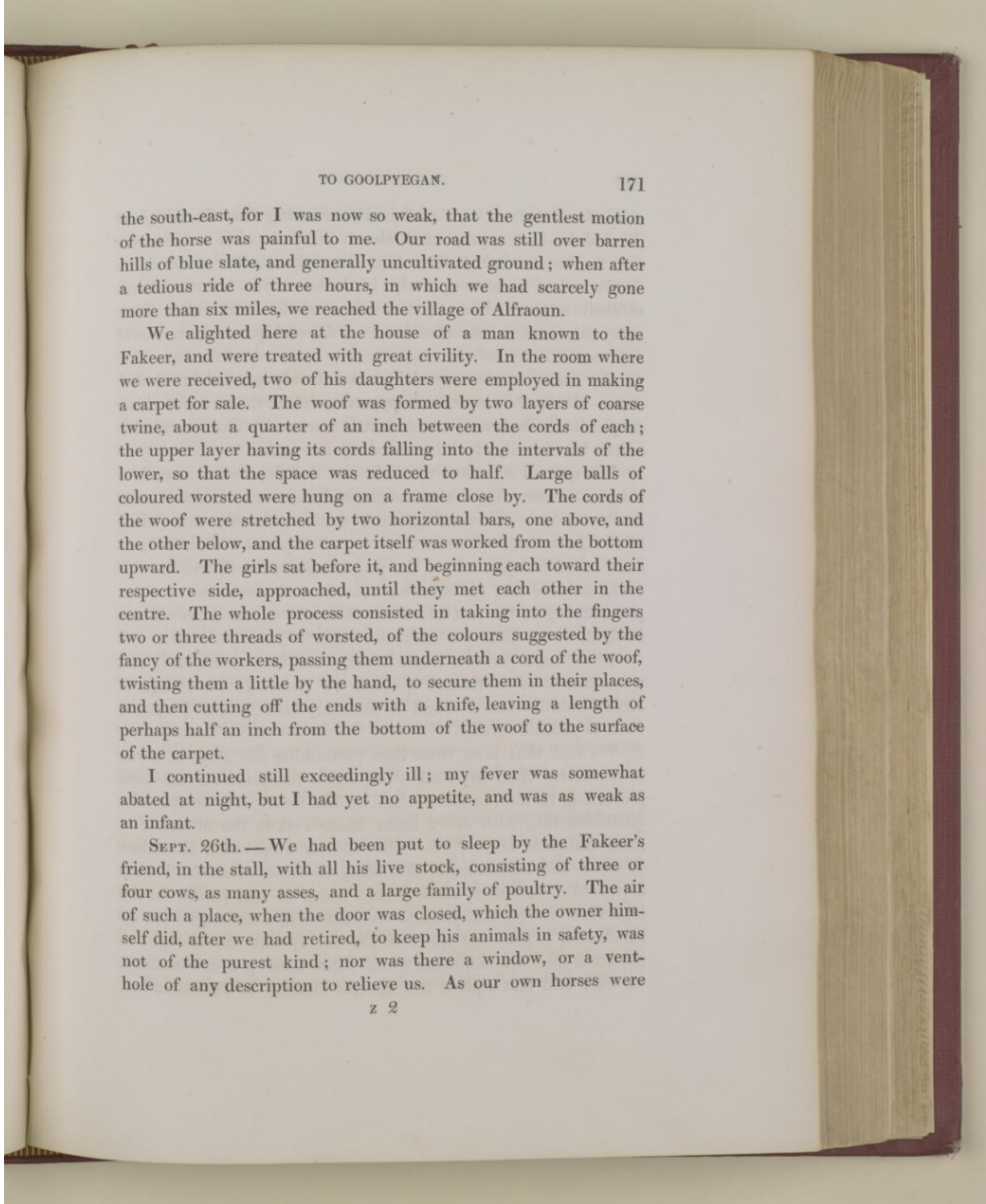
SEPT. 25th.—After a night of great suffering and increased fever, with total loss of appetite and insatiable thirst, I felt myself so weak, as scarcely to be able to support myself without aid. Some of the party whom we had joined, now came to say, that in consequence of a dispute between the principal owner of the merchandize, and the chief muleteer of the caravan, it was likely that those remaining behind at Hamadan, would be detained there for three or four days longer; and that their companions here could not proceed without them. My Dervish and the Fakeer, who were both much more alarmed at my illness than myself, urged me by all means to await here the result of their joining us, that I might in the mean time assist my recovery by repose. As they spoke, however, of a station only two hours distant, and as the weather was fine, after the rain of yesterday, I preferred proceeding, if possible, even alone, in order to be gaining something, however little, on our way; as well as to try what the change of air and water might effect.

Tafreejan and Yalpan are nearly equal in size, and the population of each is less than a thousand persons; though their appearance would induce a stranger to make a larger estimate. As building land is of no value, every house occupies a large space in its courts, its stables, its gardens, &c. The buildings are mostly of mud; but better wrought, and neater and cleaner, than Arab dwellings of people of the same class. The inhabitants are all ill-dressed, and are also an ill-looking people. The language spoken among themselves is a corrupt Turkish, which my Dervish understood, and Persian is only used by them to strangers. They are here, as in many other of the villages through which we passed, such expert thieves, that a large copper washing jug, called Ibreah, with an iron hook and chain, and three or four smaller articles, were stolen from beneath our heads as we slept, in the cavern before described, without either of us being at all disturbed by the robbery.

We quitted Yalpan about ten o'clock, and went slowly on to

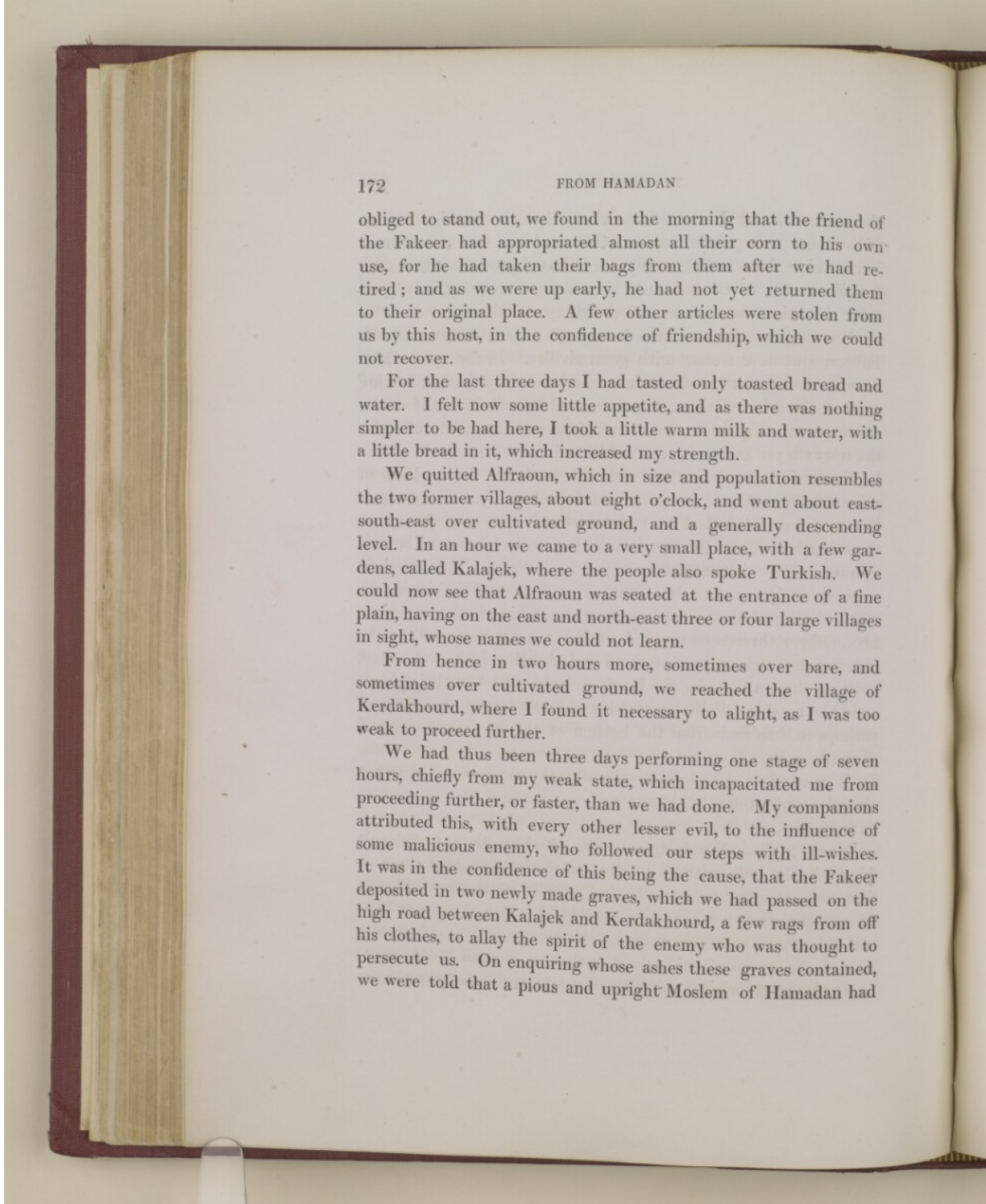


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العرب إلى بومباي. [١٧١] (٥٨٢/٢٠٢)



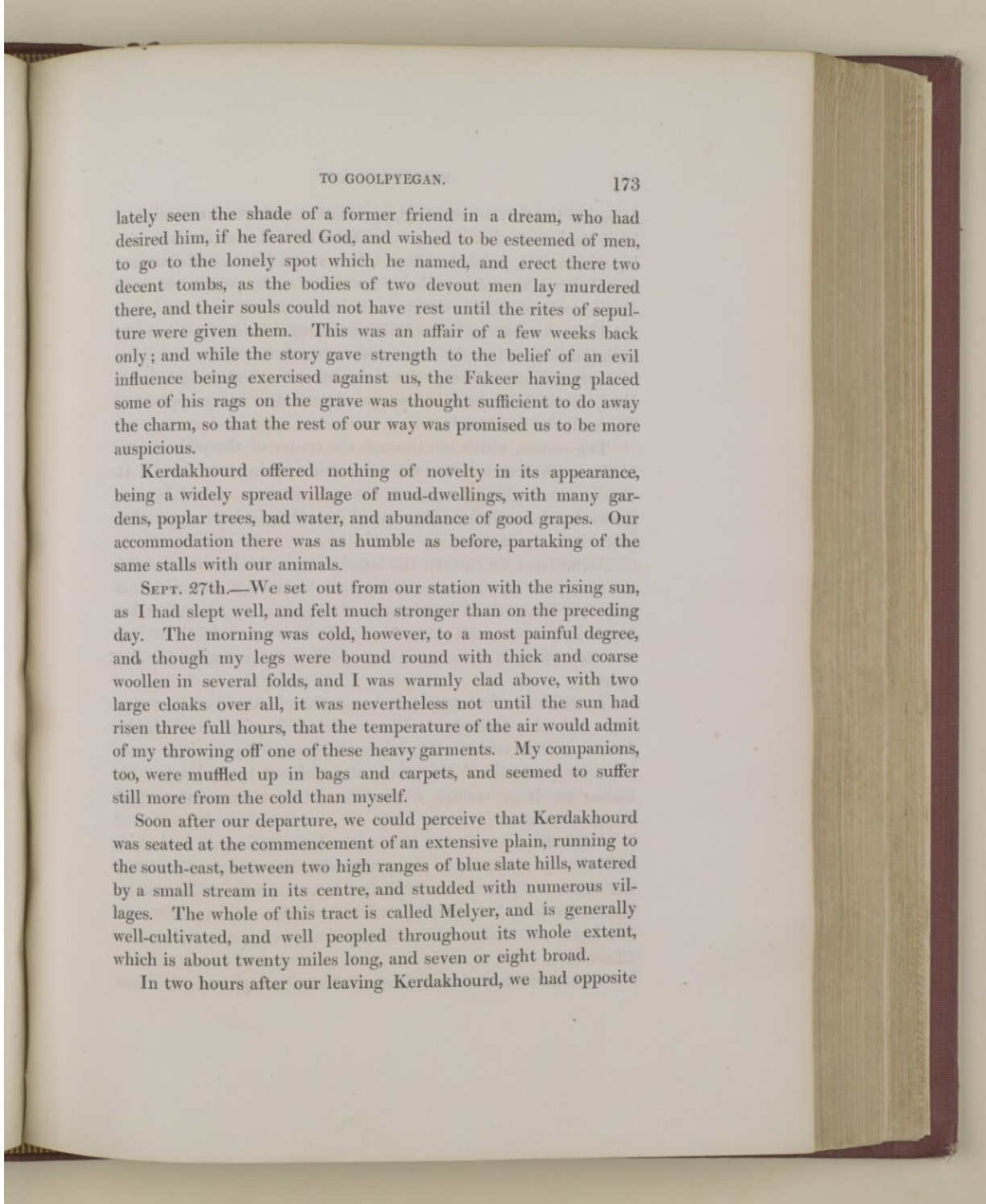


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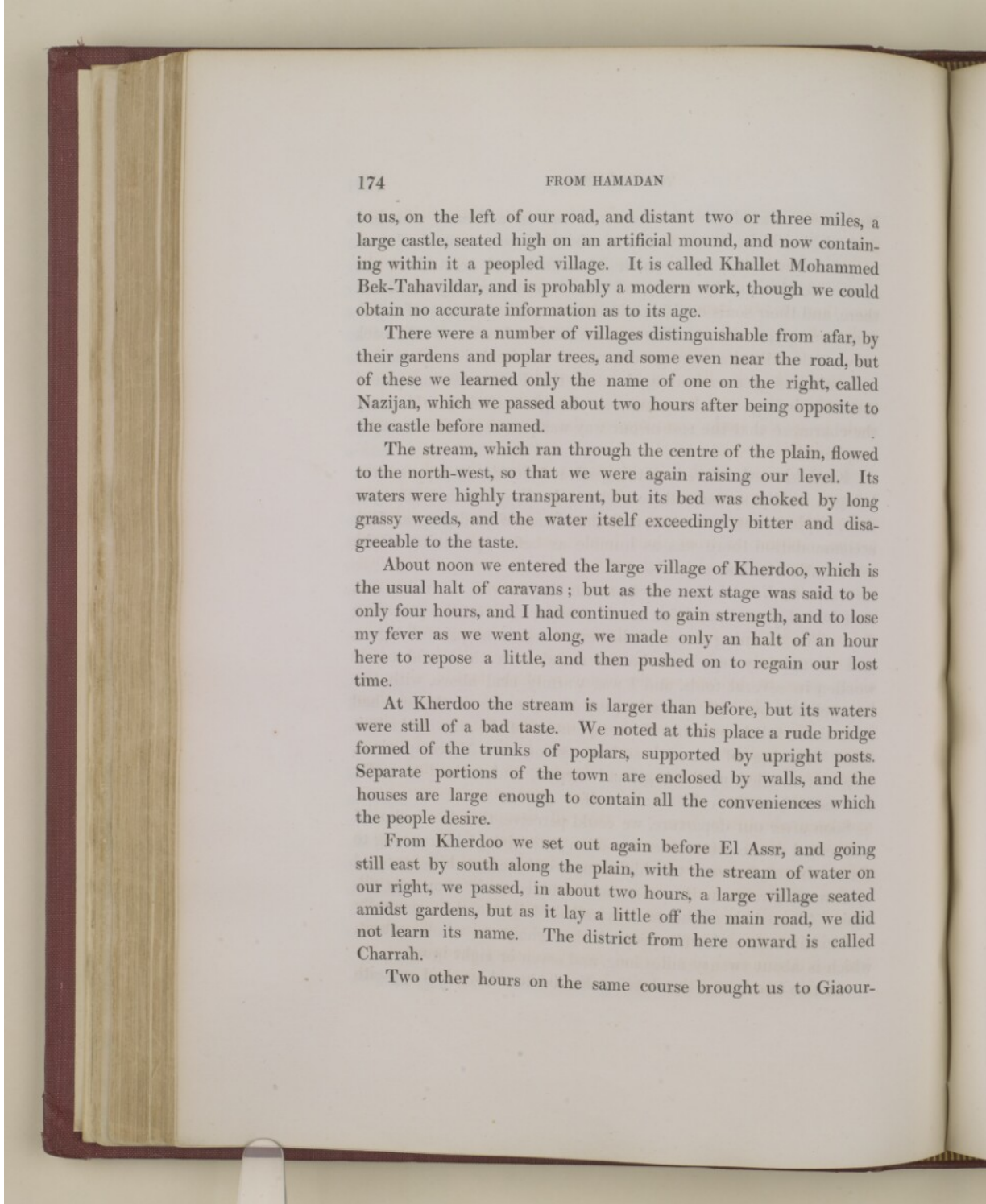


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to us, on the left of our road, and distant two or three miles, a large castle, seated high on an artificial mound, and now containing within it a peopled village. It is called Khallet Mohammed Bek-Tahavildar, and is probably a modern work, though we could obtain no accurate information as to its age.

There were a number of villages distinguishable from afar, by their gardens and poplar trees, and some even near the road, but of these we learned only the name of one on the right, called Nazijan, which we passed about two hours after being opposite to the castle before named.

The stream, which ran through the centre of the plain, flowed to the north-west, so that we were again raising our level. Its waters were highly transparent, but its bed was choked by long grassy weeds, and the water itself exceedingly bitter and disagreeable to the taste.

About noon we entered the large village of Kherdoo, which is the usual halt of caravans; but as the next stage was said to be only four hours, and I had continued to gain strength, and to lose my fever as we went along, we made only an halt of an hour here to repose a little, and then pushed on to regain our lost time.

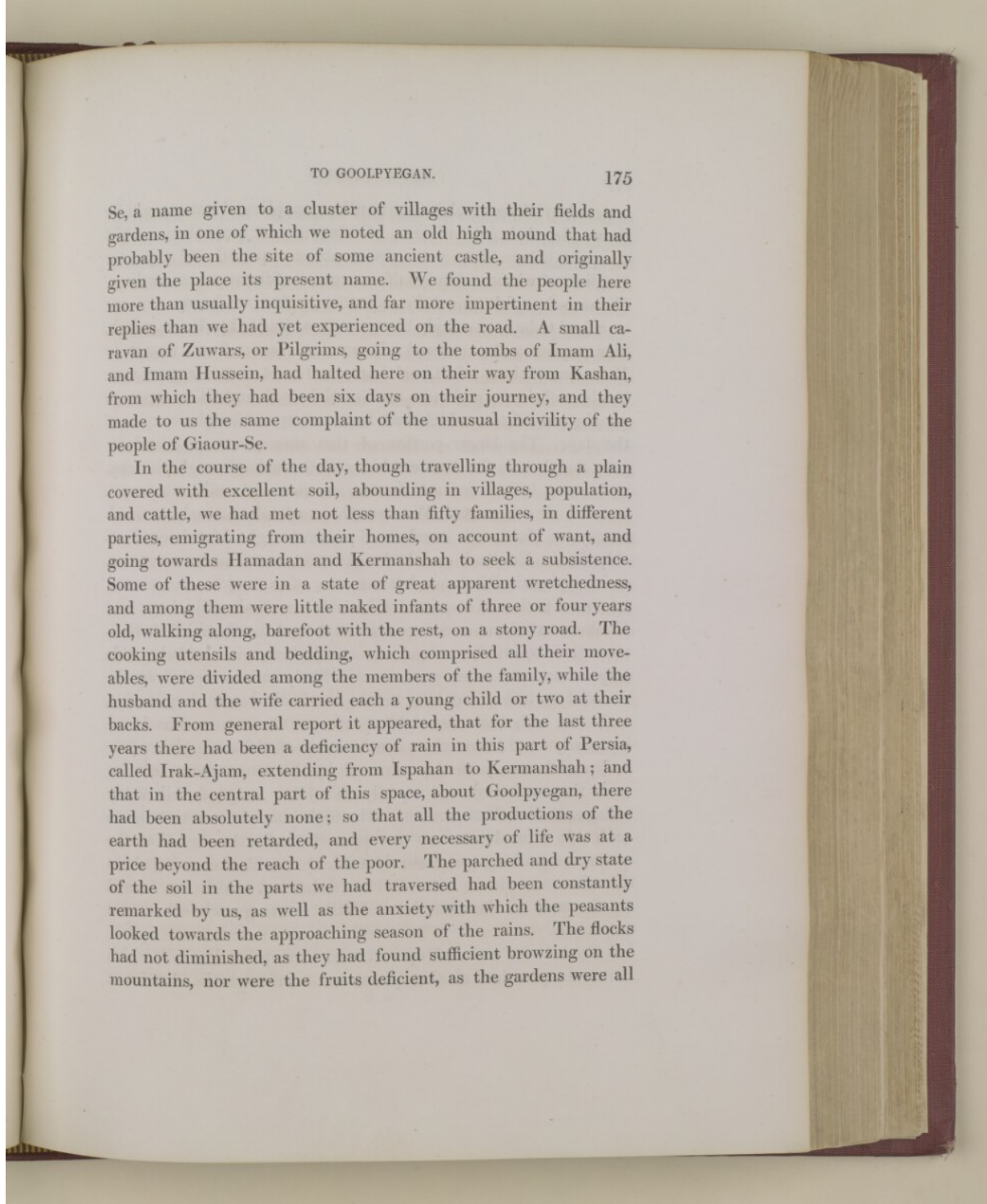
At Kherdoo the stream is larger than before, but its waters were still of a bad taste. We noted at this place a rude bridge formed of the trunks of poplars, supported by upright posts. Separate portions of the town are enclosed by walls, and the houses are large enough to contain all the conveniences which the people desire.

From Kherdoo we set out again before El Assr, and going still east by south along the plain, with the stream of water on our right, we passed, in about two hours, a large village seated amidst gardens, but as it lay a little off the main road, we did not learn its name. The district from here onward is called Charrah.

Two other hours on the same course brought us to Giaour-

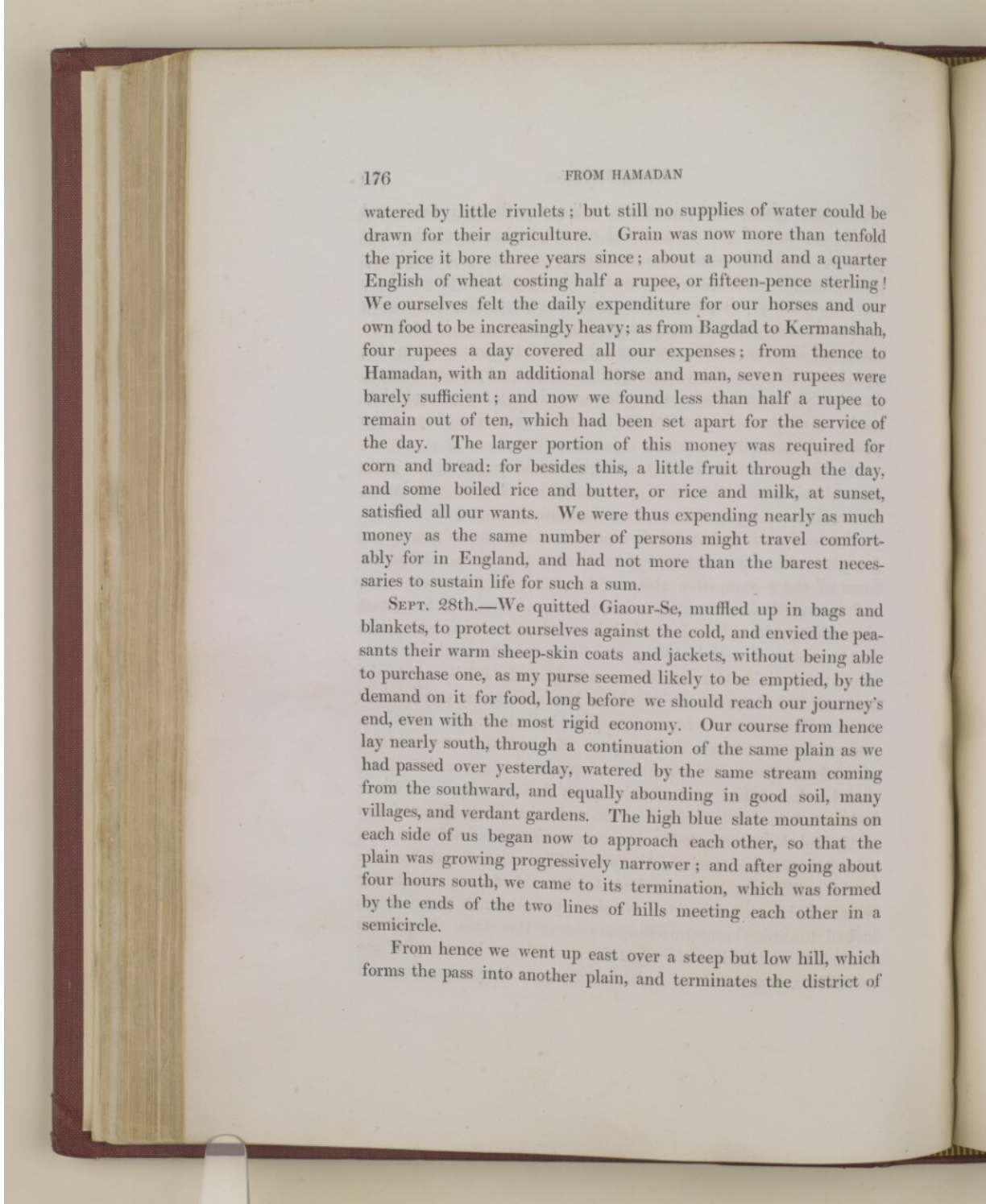


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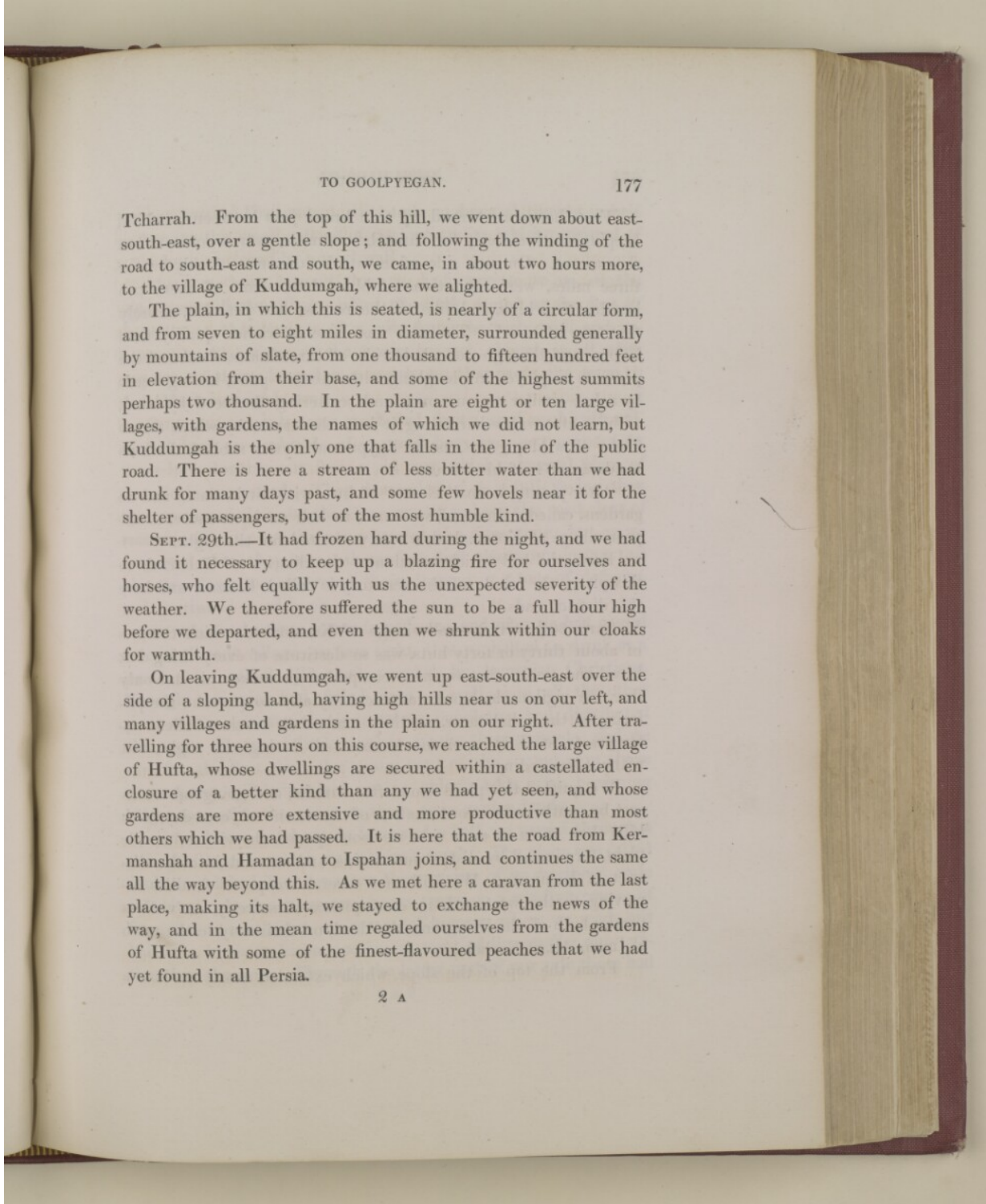


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العرب إلى بومباي. [١٧٦] (٥٨٢/٢٠٧)



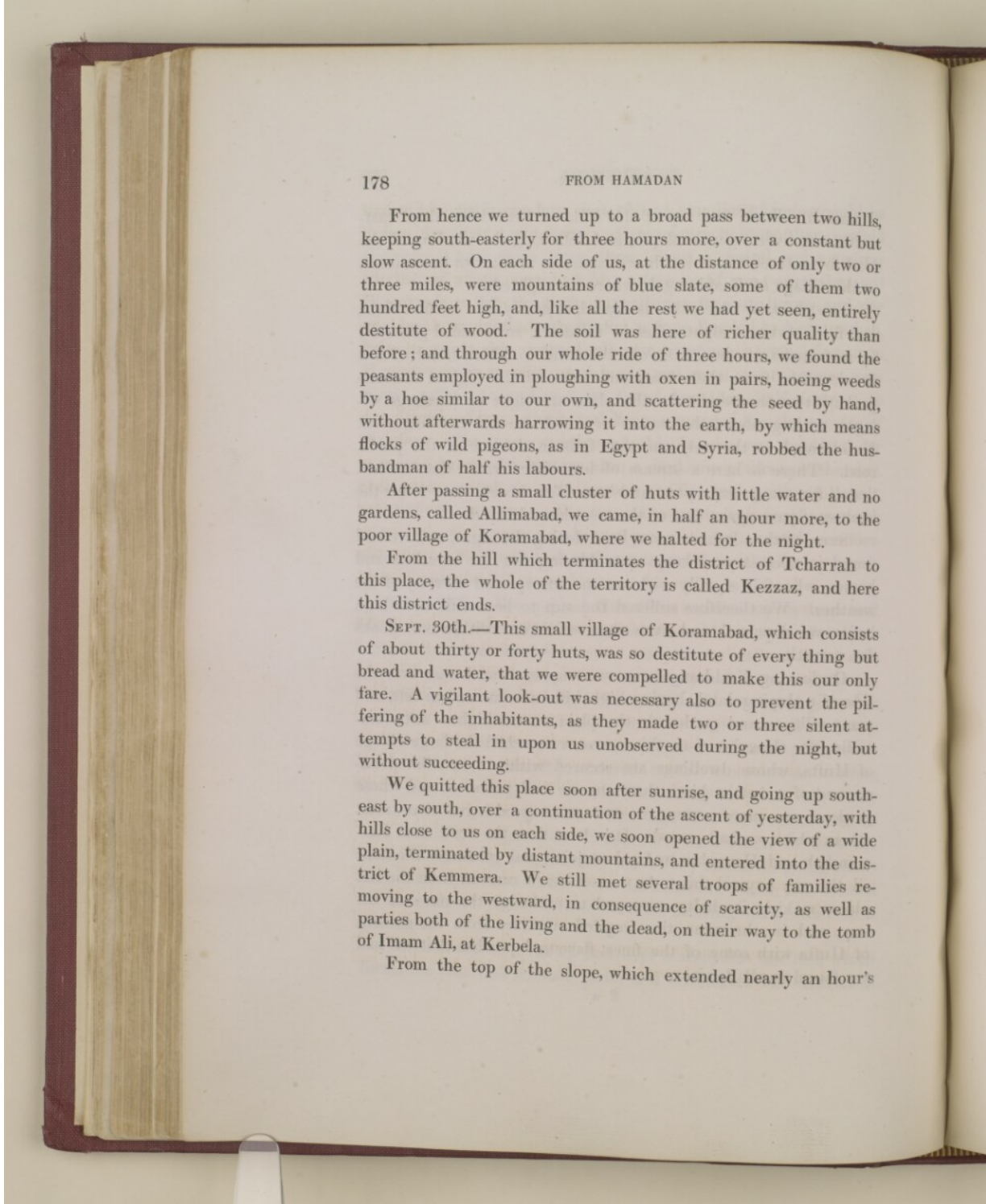


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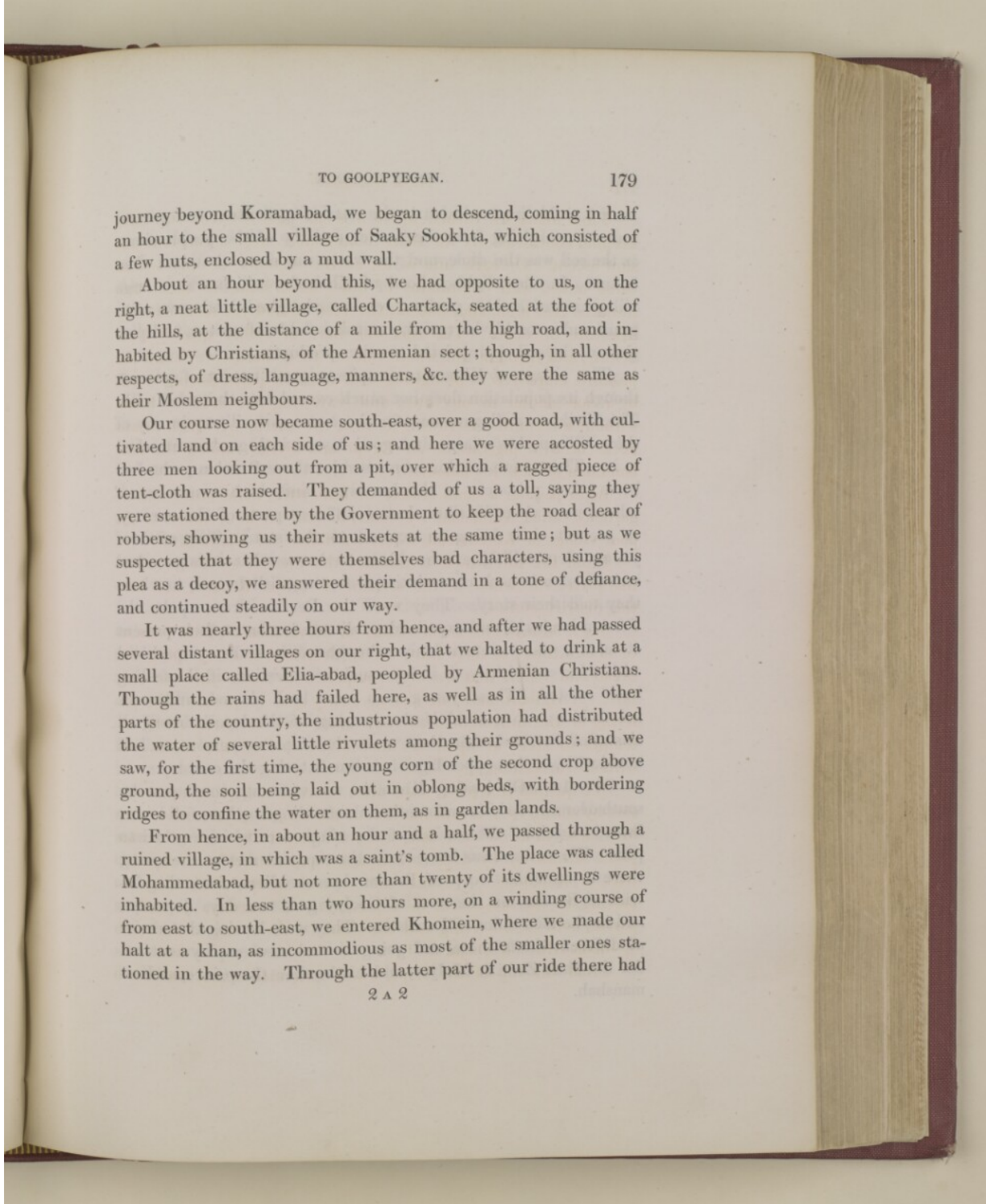


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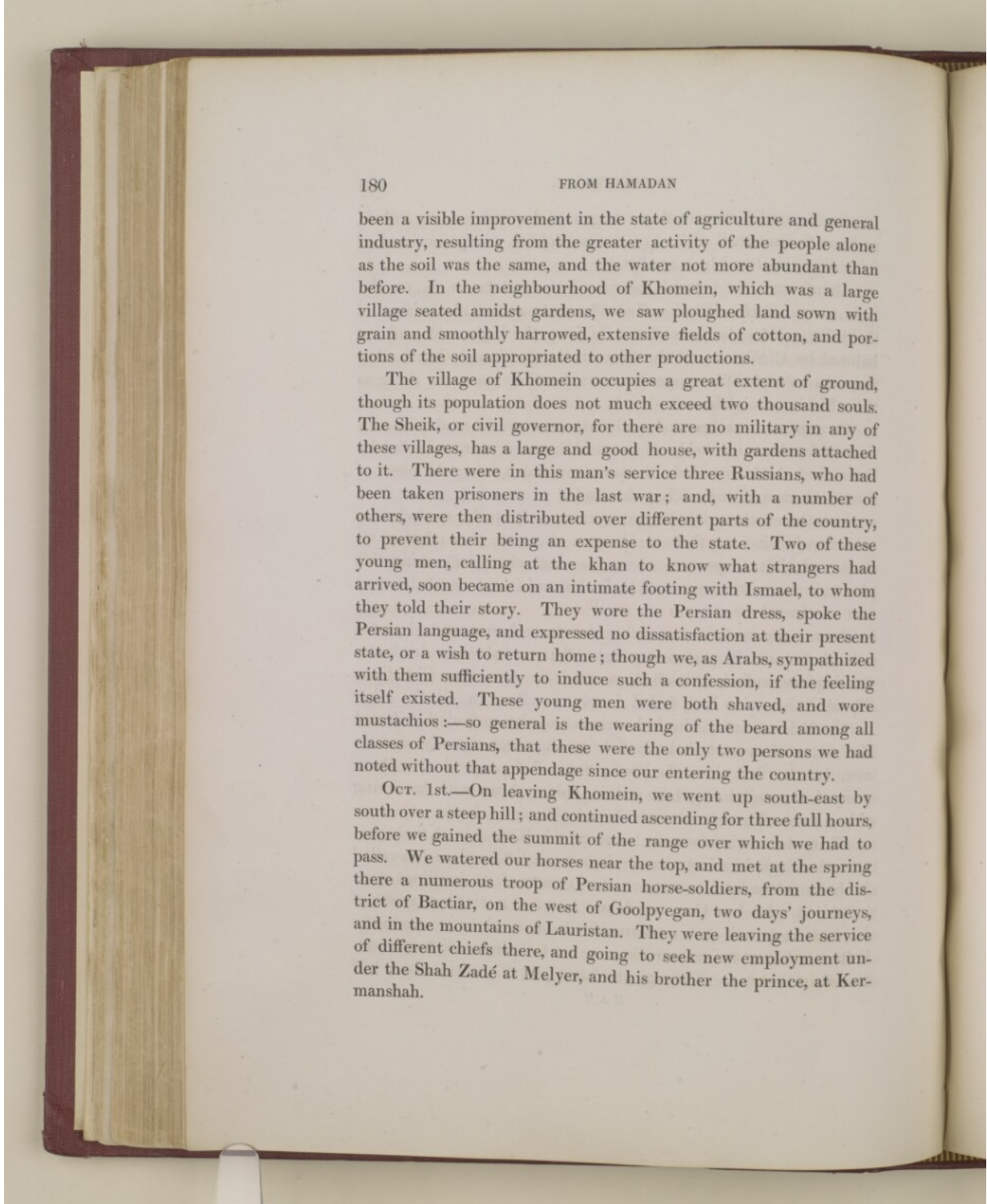


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العرب إلى بومباي. [١٨٠] (٥٨٢/٢١١)



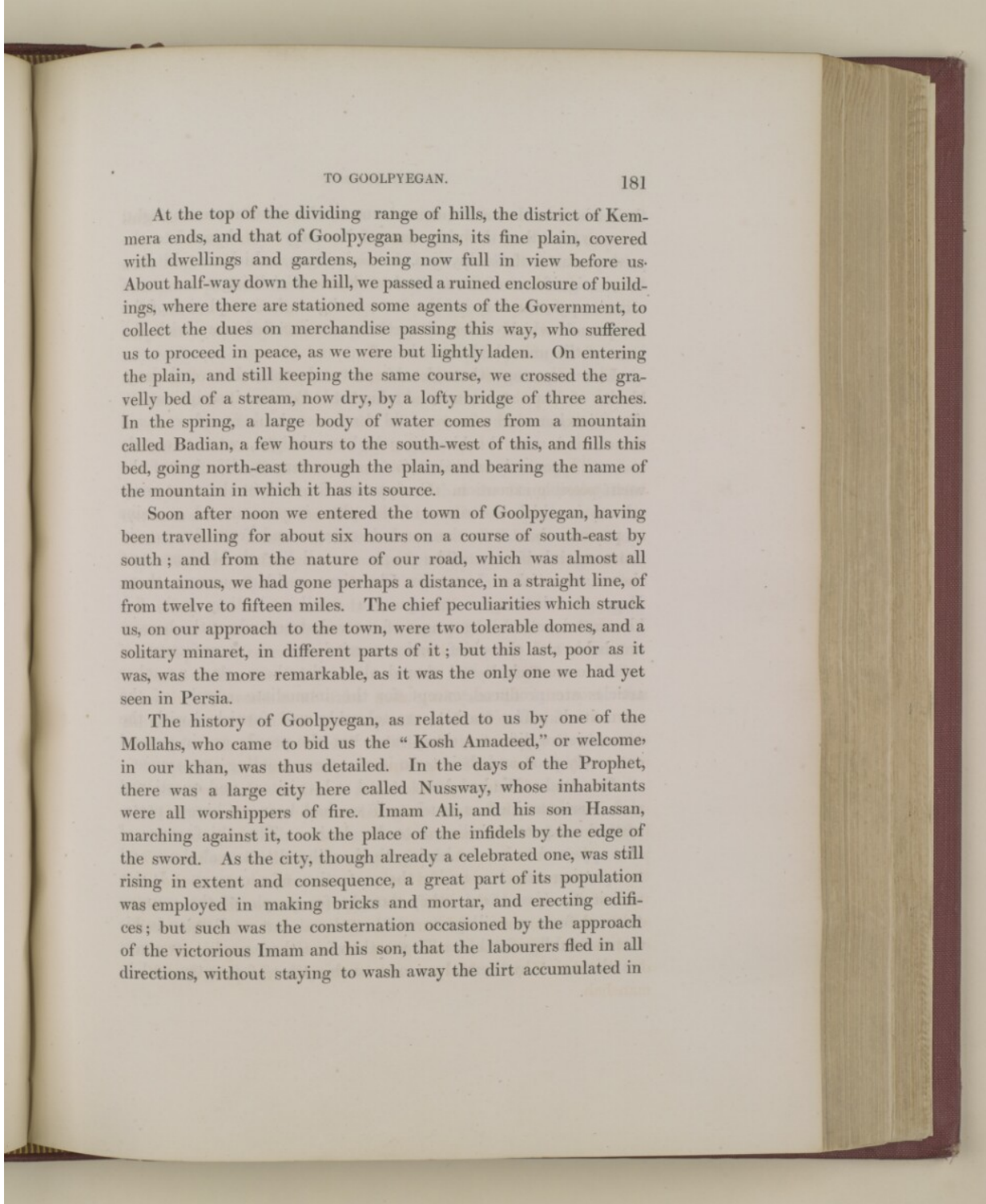
been a visible improvement in the state of agriculture and general industry, resulting from the greater activity of the people alone as the soil was the same, and the water not more abundant than before. In the neighbourhood of Khomein, which was a large village seated amidst gardens, we saw ploughed land sown with grain and smoothly harrowed, extensive fields of cotton, and portions of the soil appropriated to other productions.

The village of Khomein occupies a great extent of ground, though its population does not much exceed two thousand souls. The Sheik, or civil governor, for there are no military in any of these villages, has a large and good house, with gardens attached to it. There were in this man's service three Russians, who had been taken prisoners in the last war; and, with a number of others, were then distributed over different parts of the country, to prevent their being an expense to the state. Two of these young men, calling at the khan to know what strangers had arrived, soon became on an intimate footing with Ismael, to whom they told their story. They wore the Persian dress, spoke the Persian language, and expressed no dissatisfaction at their present state, or a wish to return home; though we, as Arabs, sympathized with them sufficiently to induce such a confession, if the feeling itself existed. These young men were both shaved, and wore mustachios:—so general is the wearing of the beard among all classes of Persians, that these were the only two persons we had noted without that appendage since our entering the country.

Ocr. 1st.—On leaving Khomein, we went up south-east by south over a steep hill; and continued ascending for three full hours, before we gained the summit of the range over which we had to pass. We watered our horses near the top, and met at the spring there a numerous troop of Persian horse-soldiers, from the district of Bactiar, on the west of Goolpyegan, two days' journeys, and in the mountains of Lauristan. They were leaving the service of different chiefs there, and going to seek new employment under the Shah Zadé at Melyer, and his brother the prince, at Kermanshah.

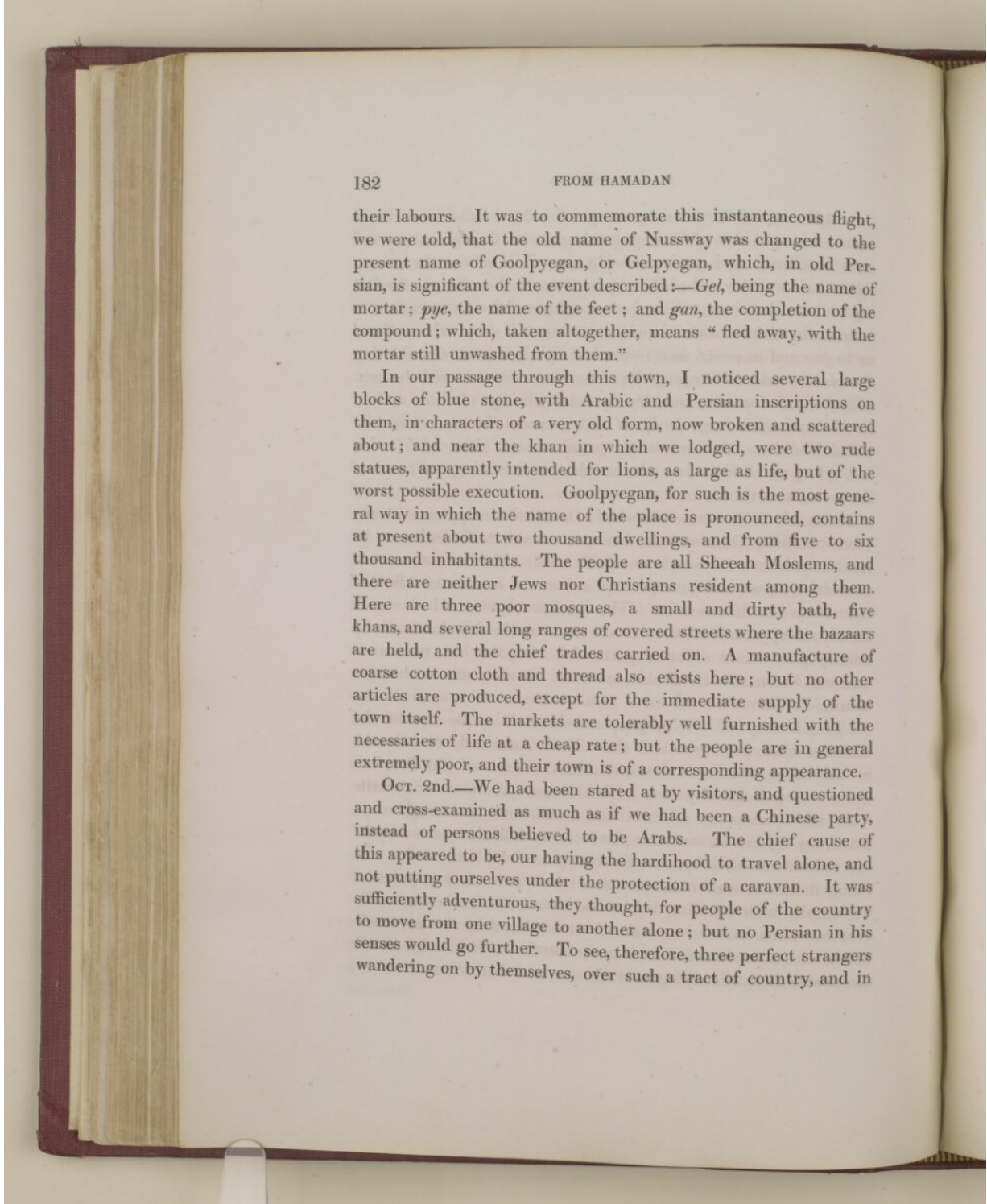


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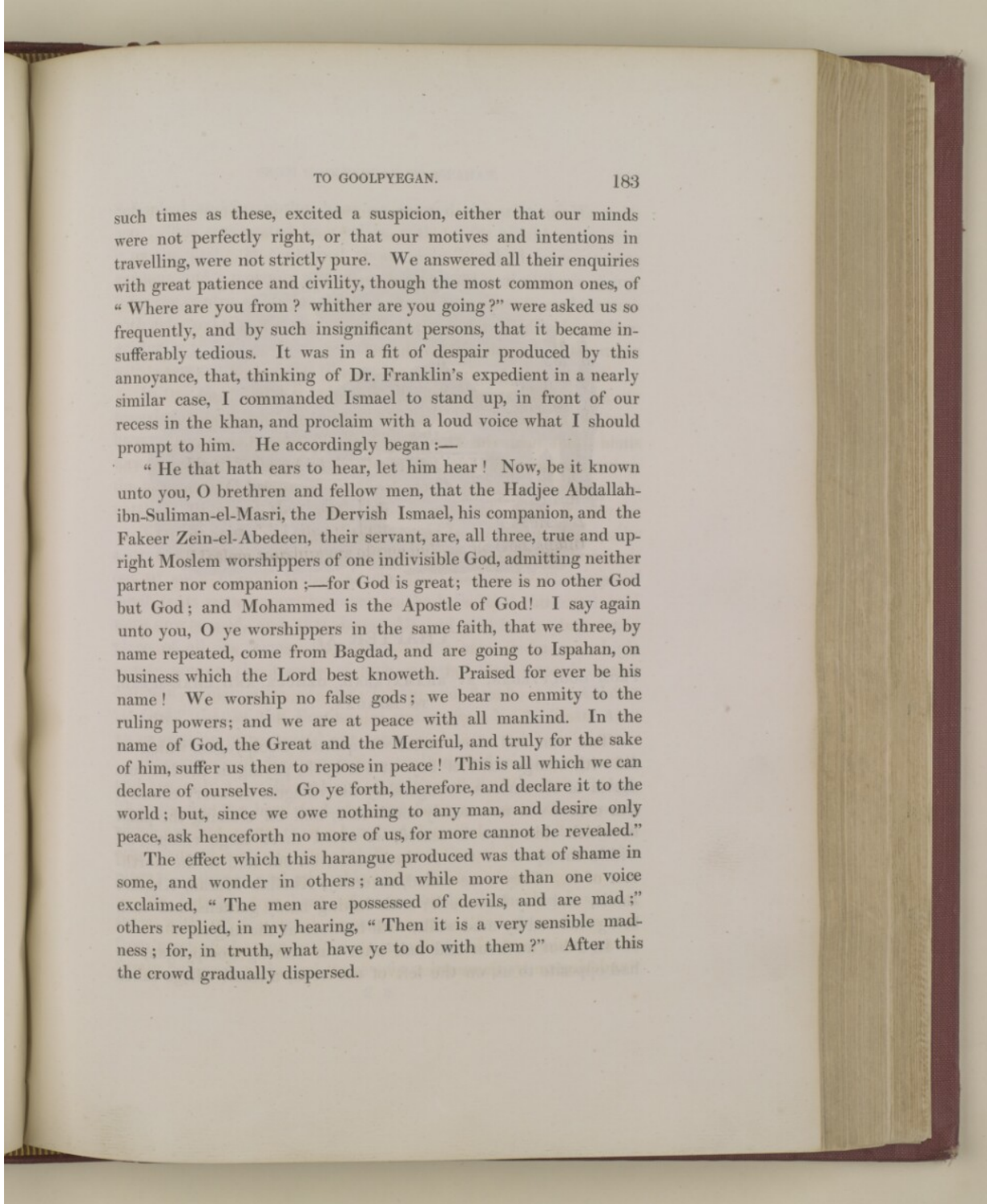


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العرب إلى بومباي. [١٨٤] (٥٨٢/٢١٥)



CHAPTER XI.

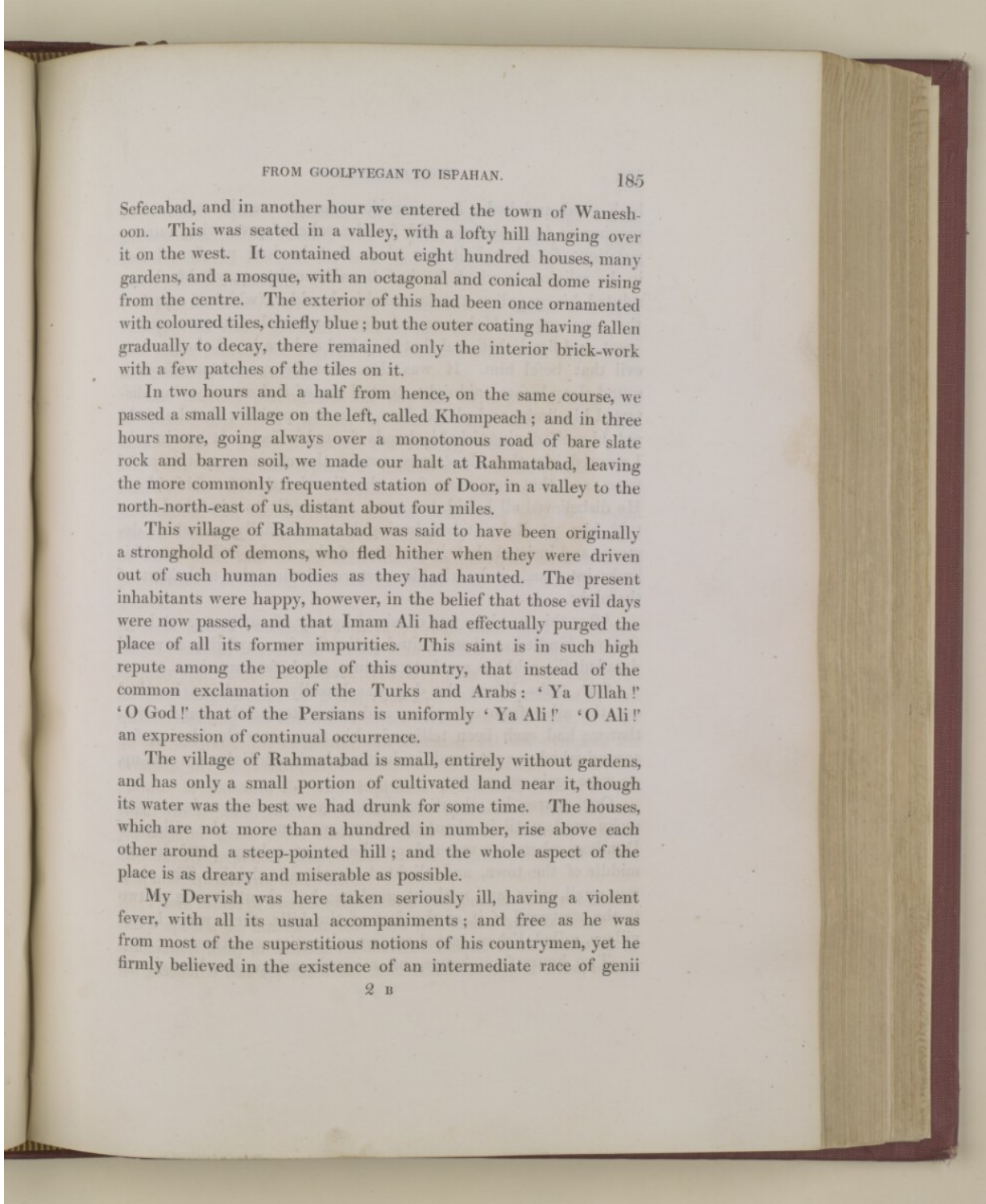
FROM GOOLPYEGAN, BY RHAMATABAD, DEHUCK AND CHAL-SEEAH,
TO ISPAHAN.

The sun had risen before we quitted Goolpyegan, which we did with a large train of boys at our heels, paying us the honours shown to all curious strangers, by the villagers of every country. Our course was now nearly south-east; and on crossing the plain in which this town is seated, we noted three large villages, all within the space of two or three miles, on our left, to the north-east of it. They were called, severally, Khallah Meean, Khallah Baula, and Dey Koocheck; each having many gardens, and each being enclosed by mud walls, with bastions at the angles.

In about an hour and half after our leaving Goolpyegan, we had opposite to us, on the left of our road, a small village called

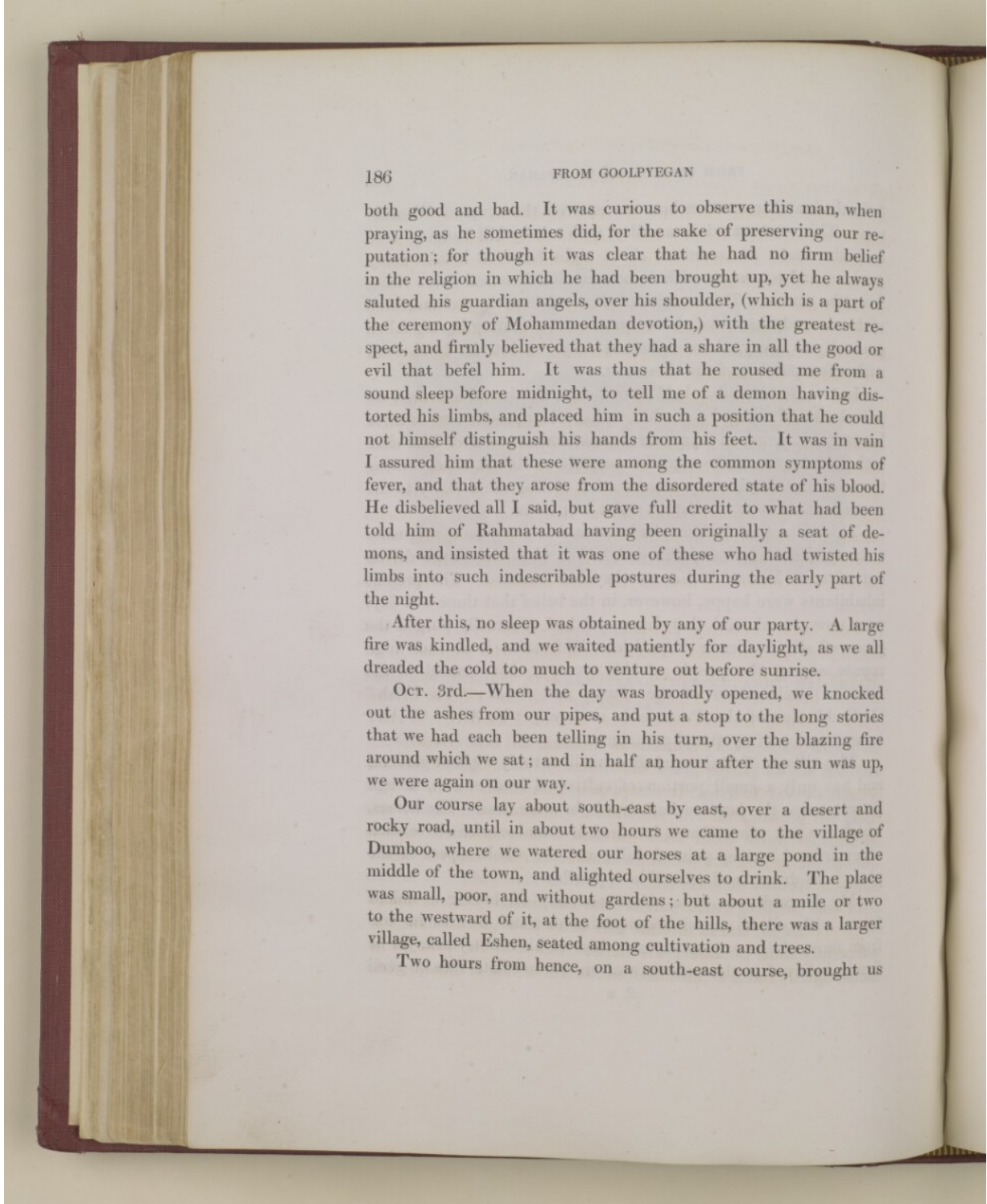


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العرب إلى بومباي. [١٨٥] (٥٨٢/٢١٦)



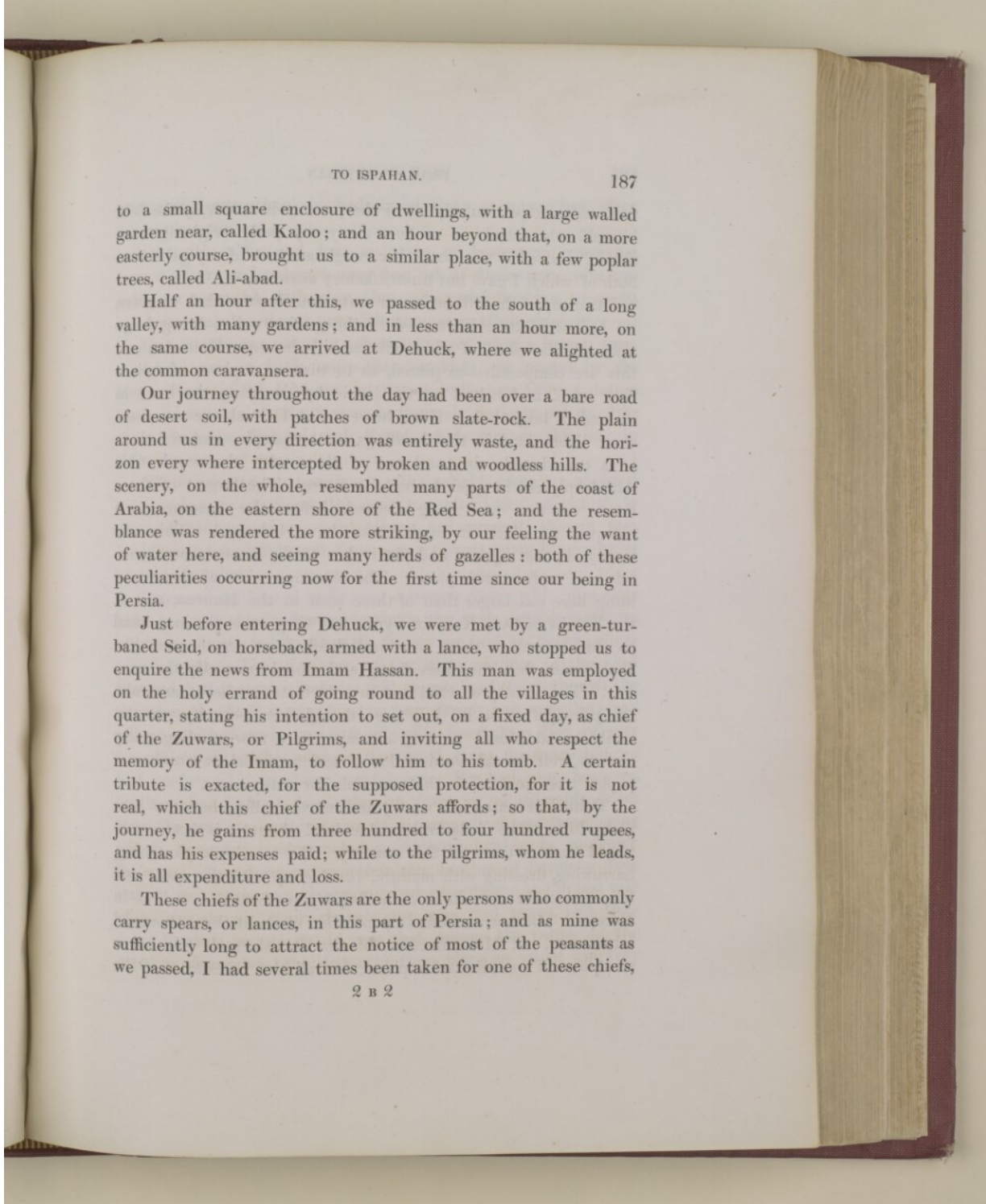


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العرب إلى بومباي. [١٨٦] (٥٨٢/٢١٧)



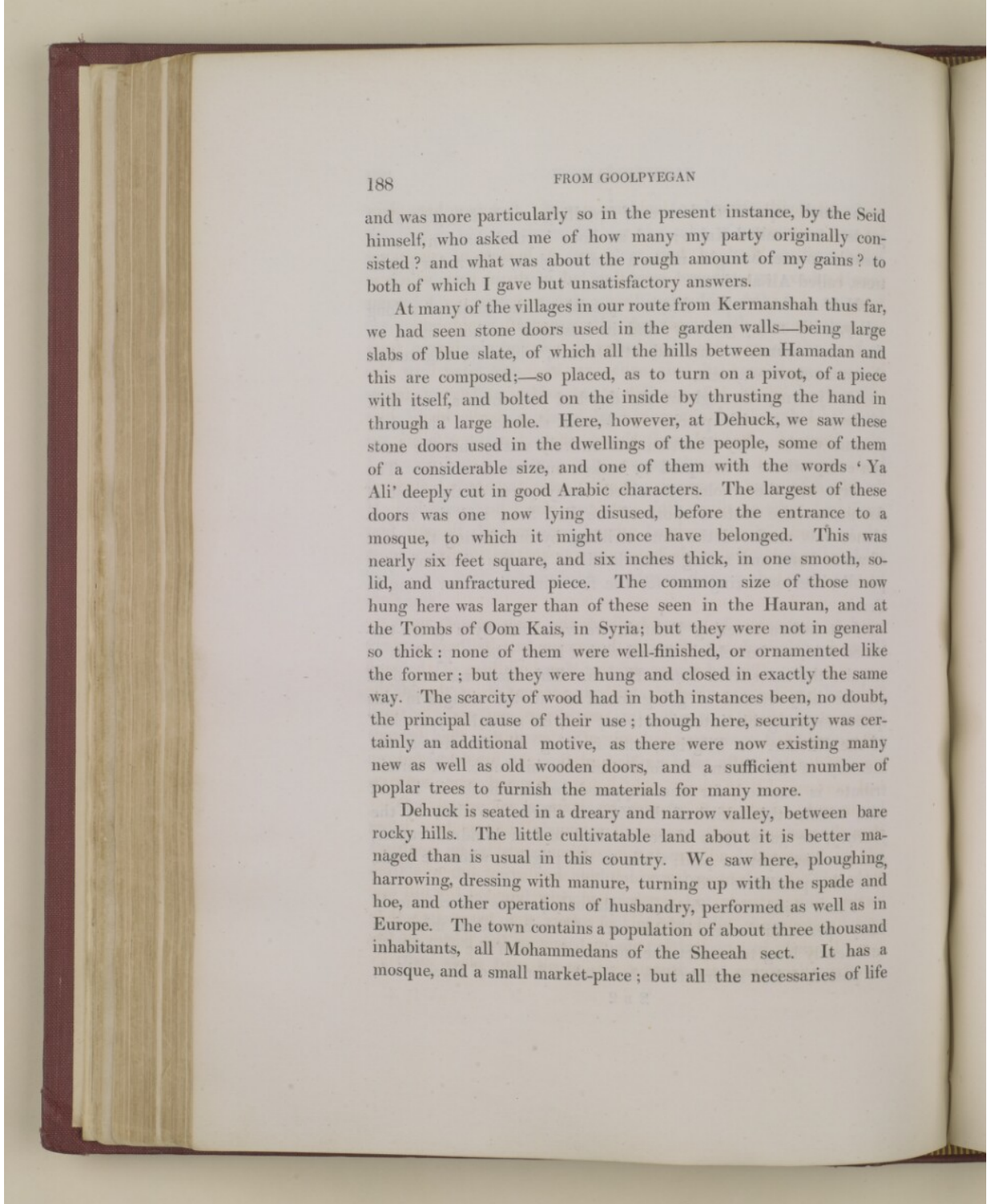


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العرب إلى بومباي. [١٨٧] (٥٨٢/٢١٨)



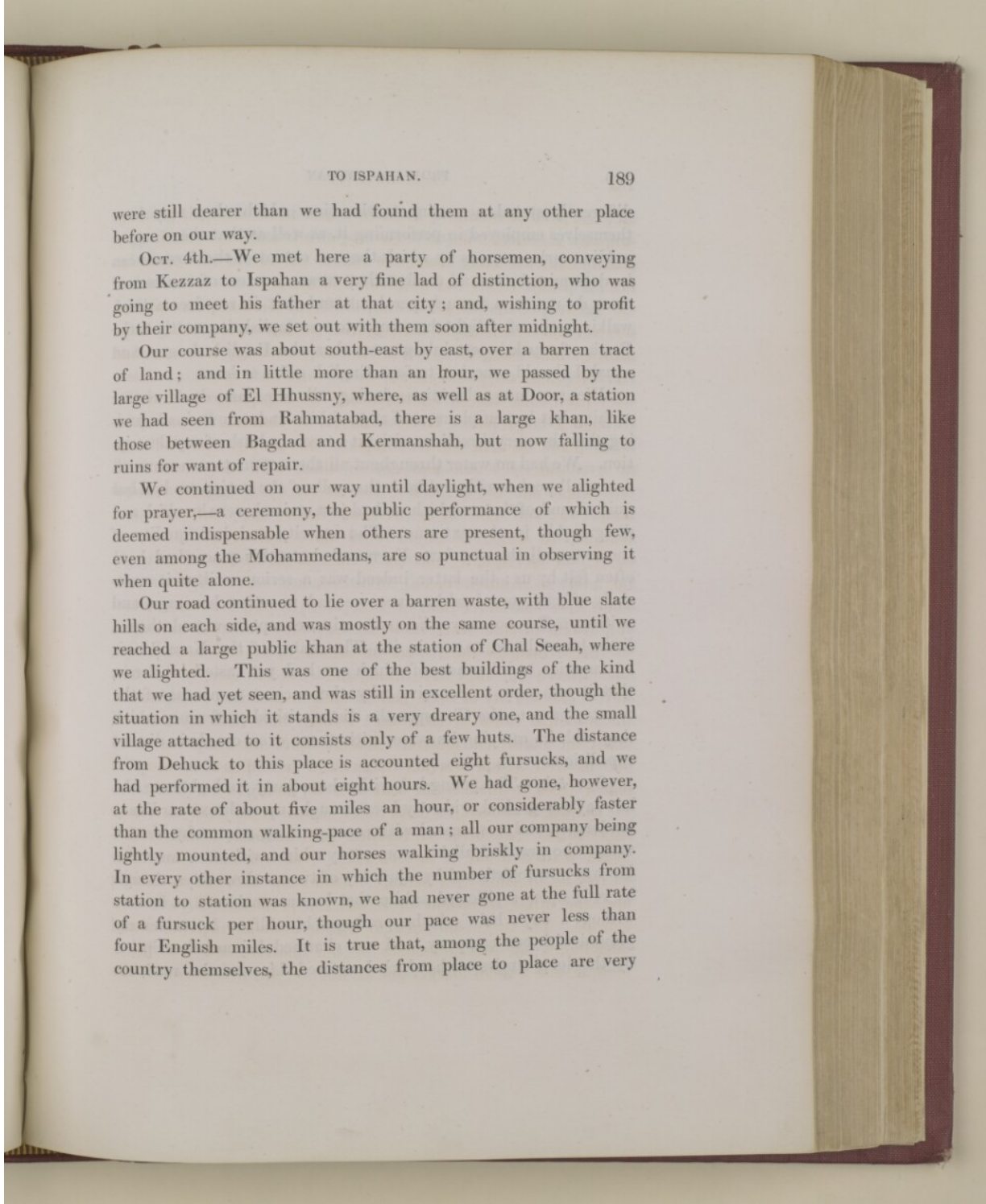


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العرب إلى بومباي. [١٨٨] (٥٨٢/٢١٩)



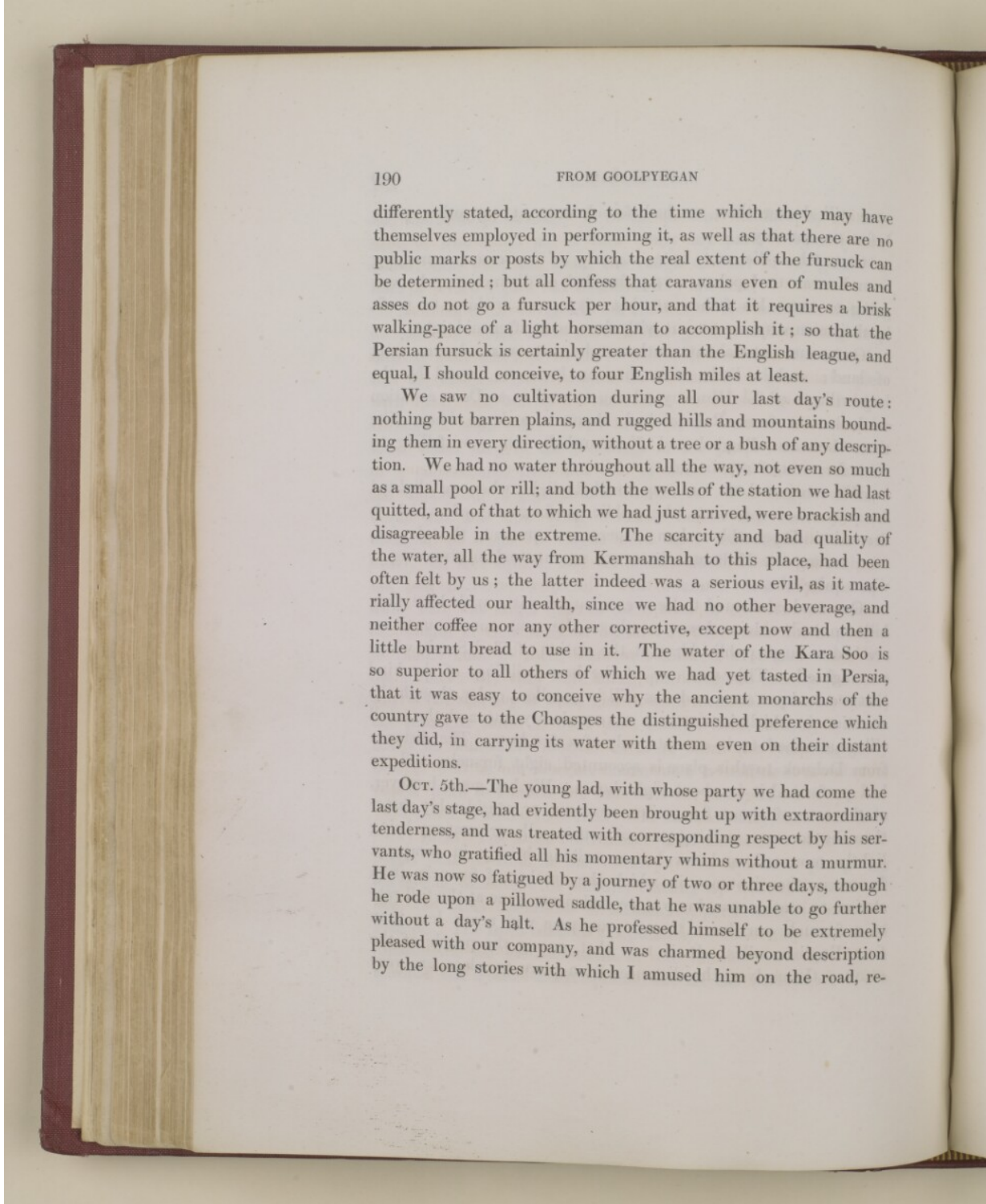


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العرب إلى بومباي. [١٨٩] (٥٨٢/٢٢٠)



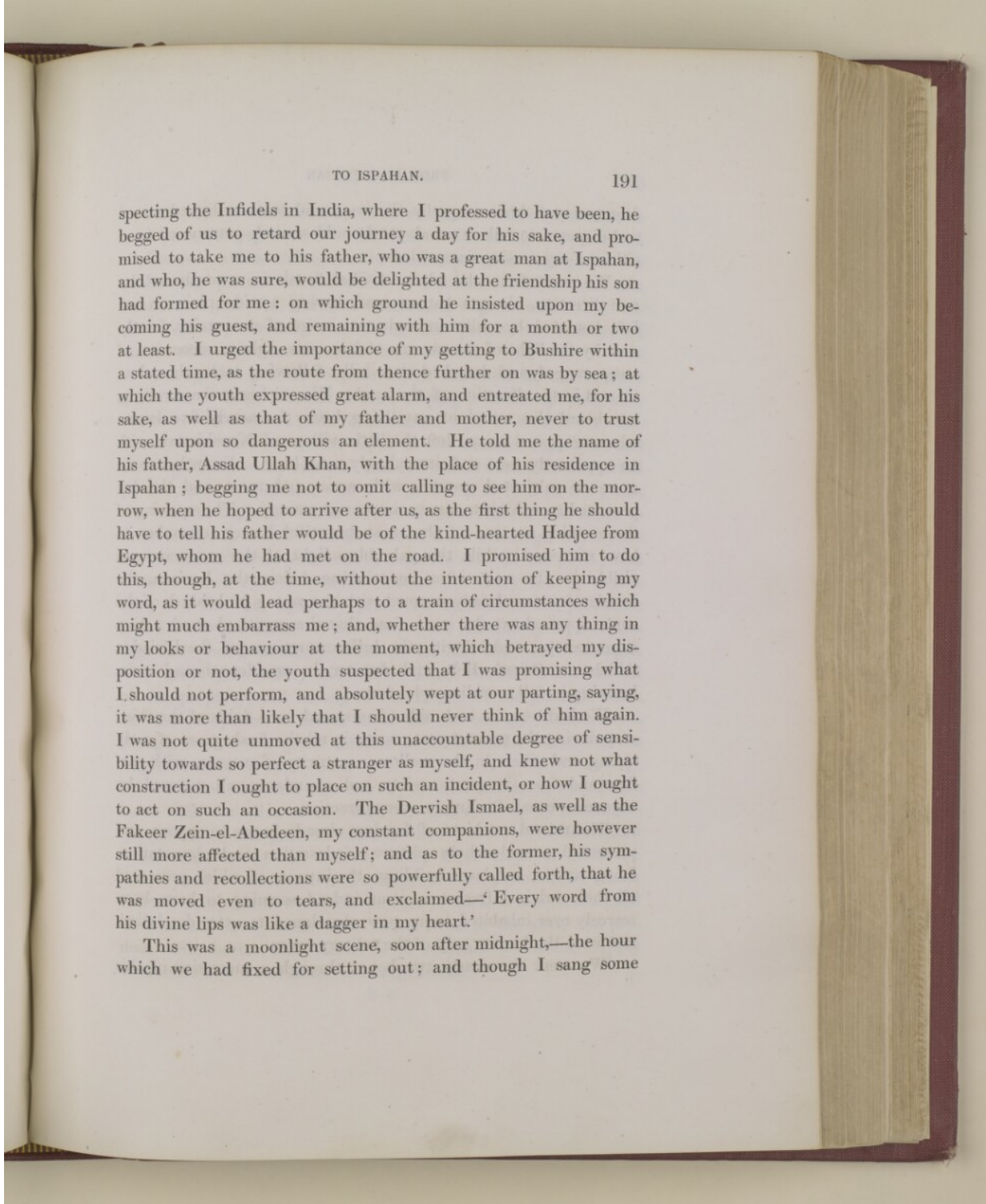


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العرب إلى بومباي. [١٩٠] (٥٨٢/٢٢١)



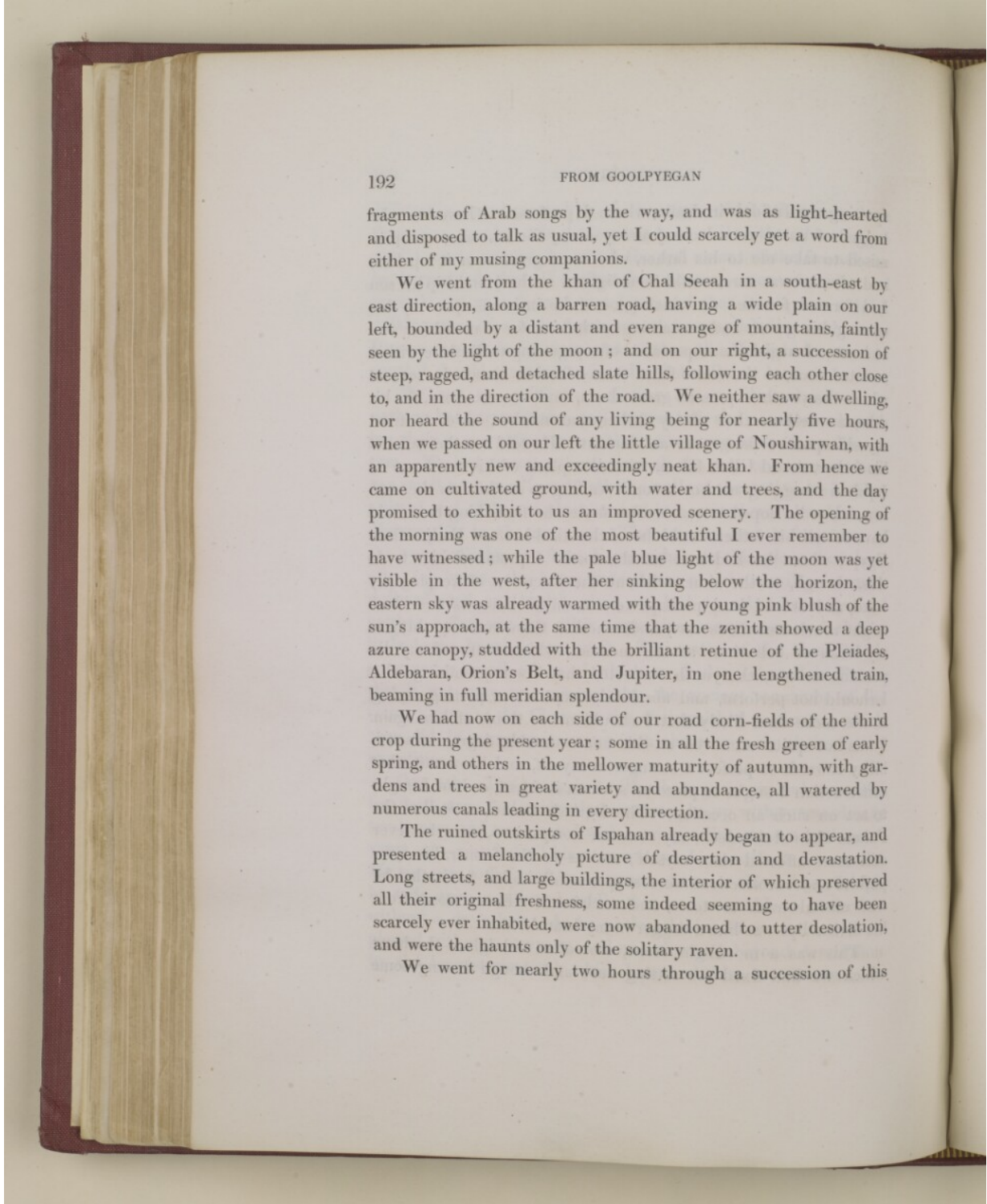


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العرب إلى بومباي. [١٩٢] (٥٨٢/٢٢٣)



fragments of Arab songs by the way, and was as light-hearted and disposed to talk as usual, yet I could scarcely get a word from either of my musing companions.

We went from the khan of Chal Seeah in a south-east by east direction, along a barren road, having a wide plain on our left, bounded by a distant and even range of mountains, faintly seen by the light of the moon; and on our right, a succession of steep, ragged, and detached slate hills, following each other close to, and in the direction of the road. We neither saw a dwelling, nor heard the sound of any living being for nearly five hours, when we passed on our left the little village of Noushirwan, with an apparently new and exceedingly neat khan. From hence we came on cultivated ground, with water and trees, and the day promised to exhibit to us an improved scenery. The opening of the morning was one of the most beautiful I ever remember to have witnessed; while the pale blue light of the moon was yet visible in the west, after her sinking below the horizon, the eastern sky was already warmed with the young pink blush of the sun's approach, at the same time that the zenith showed a deep azure canopy, studded with the brilliant retinue of the Pleiades, Aldebaran, Orion's Belt, and Jupiter, in one lengthened train, beaming in full meridian splendour.

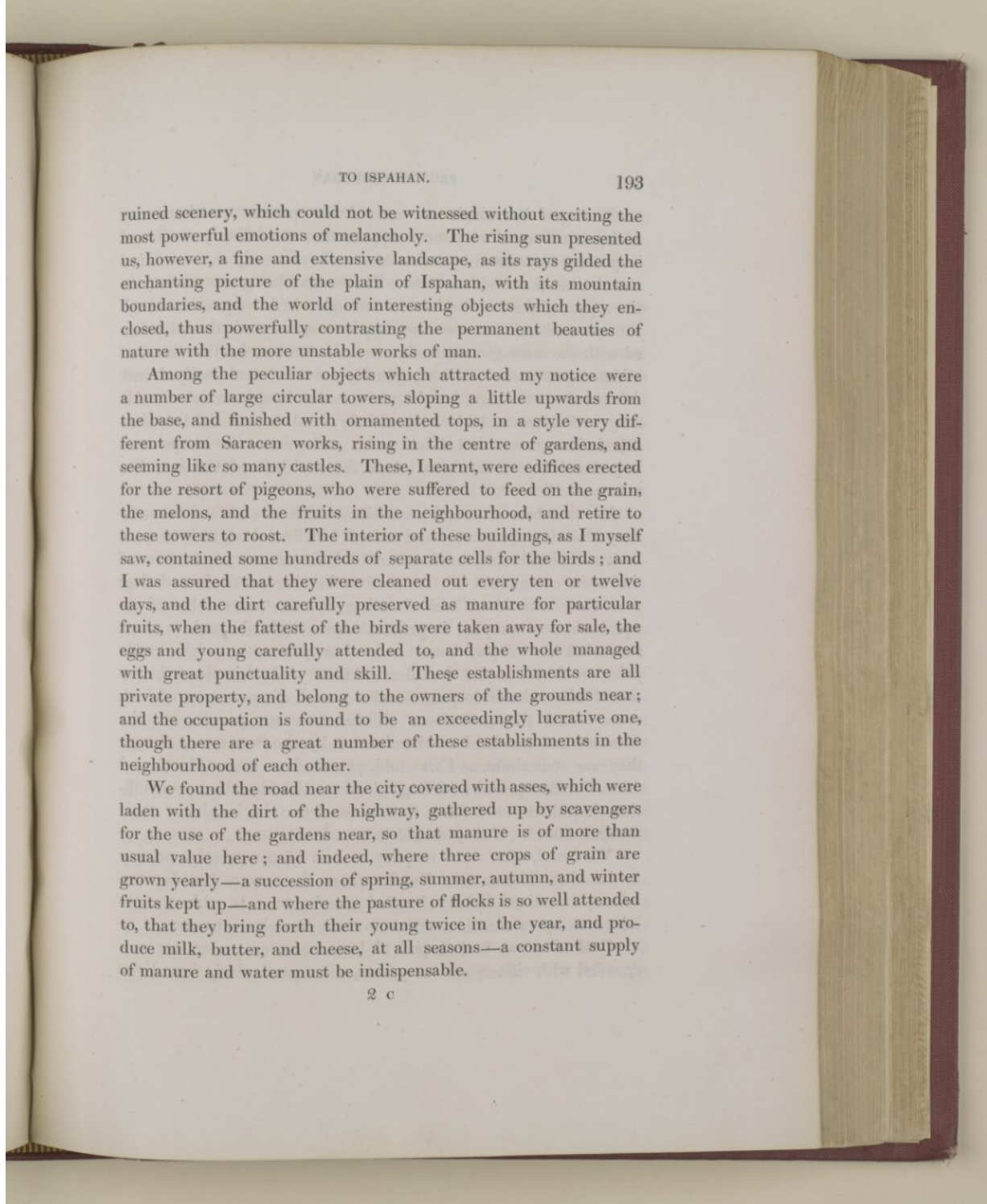
We had now on each side of our road corn-fields of the third crop during the present year; some in all the fresh green of early spring, and others in the mellower maturity of autumn, with gardens and trees in great variety and abundance, all watered by numerous canals leading in every direction.

The ruined outskirts of Ispahan already began to appear, and presented a melancholy picture of desertion and devastation. Long streets, and large buildings, the interior of which preserved all their original freshness, some indeed seeming to have been scarcely ever inhabited, were now abandoned to utter desolation, and were the haunts only of the solitary raven.

We went for nearly two hours through a succession of this



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العرب إلى بومباي. [١٩٣] (٥٨٢/٢٢٤)



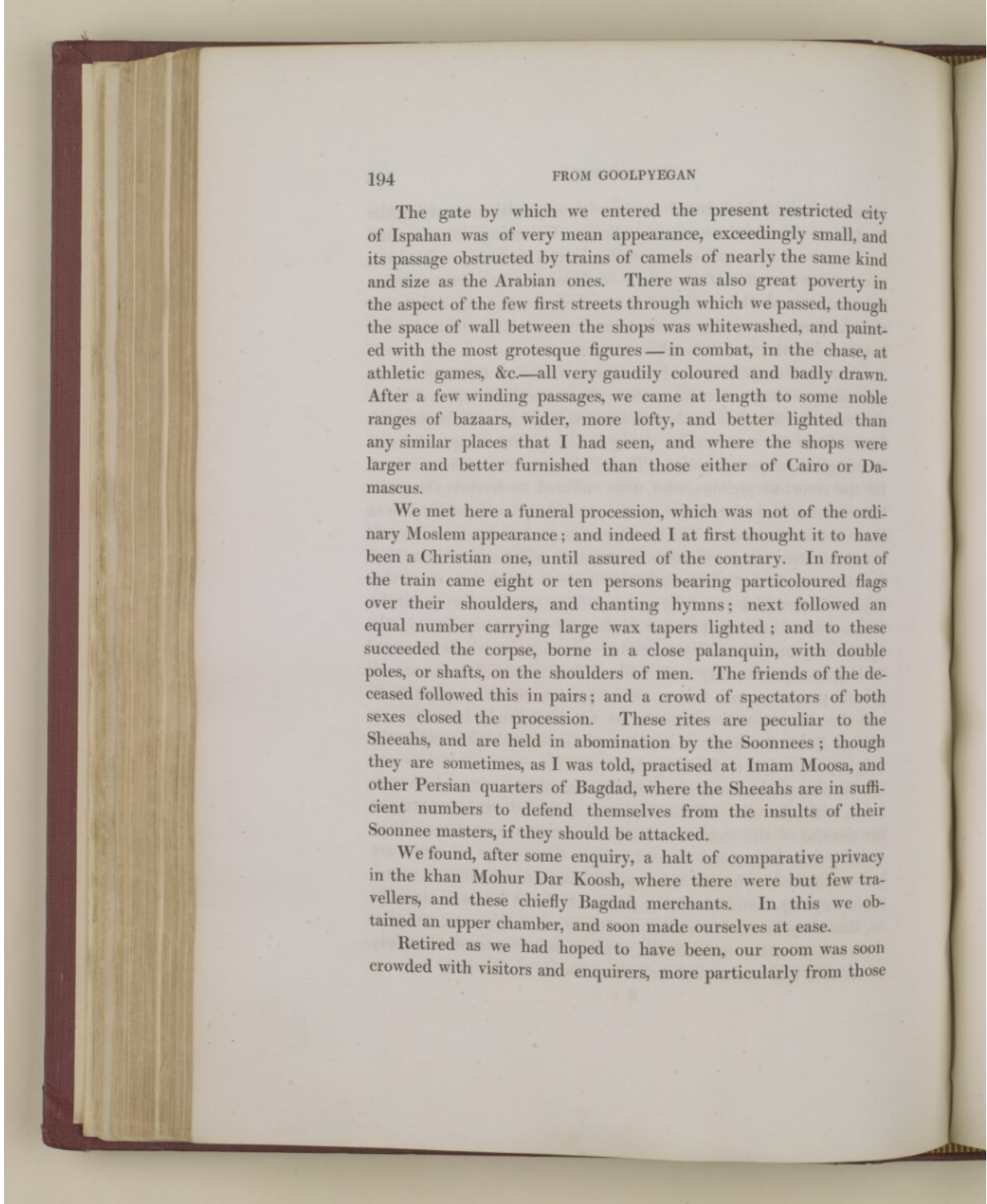
ruined scenery, which could not be witnessed without exciting the most powerful emotions of melancholy. The rising sun presented us, however, a fine and extensive landscape, as its rays gilded the enchanting picture of the plain of Ispahan, with its mountain boundaries, and the world of interesting objects which they enclosed, thus powerfully contrasting the permanent beauties of nature with the more unstable works of man.

Among the peculiar objects which attracted my notice were a number of large circular towers, sloping a little upwards from the base, and finished with ornamented tops, in a style very different from Saracen works, rising in the centre of gardens, and seeming like so many castles. These, I learnt, were edifices erected for the resort of pigeons, who were suffered to feed on the grain, the melons, and the fruits in the neighbourhood, and retire to these towers to roost. The interior of these buildings, as I myself saw, contained some hundreds of separate cells for the birds; and I was assured that they were cleaned out every ten or twelve days, and the dirt carefully preserved as manure for particular fruits, when the fattest of the birds were taken away for sale, the eggs and young carefully attended to, and the whole managed with great punctuality and skill. These establishments are all private property, and belong to the owners of the grounds near; and the occupation is found to be an exceedingly lucrative one, though there are a great number of these establishments in the neighbourhood of each other.

We found the road near the city covered with asses, which were laden with the dirt of the highway, gathered up by scavengers for the use of the gardens near, so that manure is of more than usual value here; and indeed, where three crops of grain are grown yearly—a succession of spring, summer, autumn, and winter fruits kept up—and where the pasture of flocks is so well attended to, that they bring forth their young twice in the year, and produce milk, butter, and cheese, at all seasons—a constant supply of manure and water must be indispensable.



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العرب إلى بومباي. [١٩٤] (٥٨٢/٢٢٥)



The gate by which we entered the present restricted city of Ispahan was of very mean appearance, exceedingly small, and its passage obstructed by trains of camels of nearly the same kind and size as the Arabian ones. There was also great poverty in the aspect of the few first streets through which we passed, though the space of wall between the shops was whitewashed, and painted with the most grotesque figures — in combat, in the chase, at athletic games, &c.—all very gaudily coloured and badly drawn. After a few winding passages, we came at length to some noble ranges of bazaars, wider, more lofty, and better lighted than any similar places that I had seen, and where the shops were larger and better furnished than those either of Cairo or Damascus.

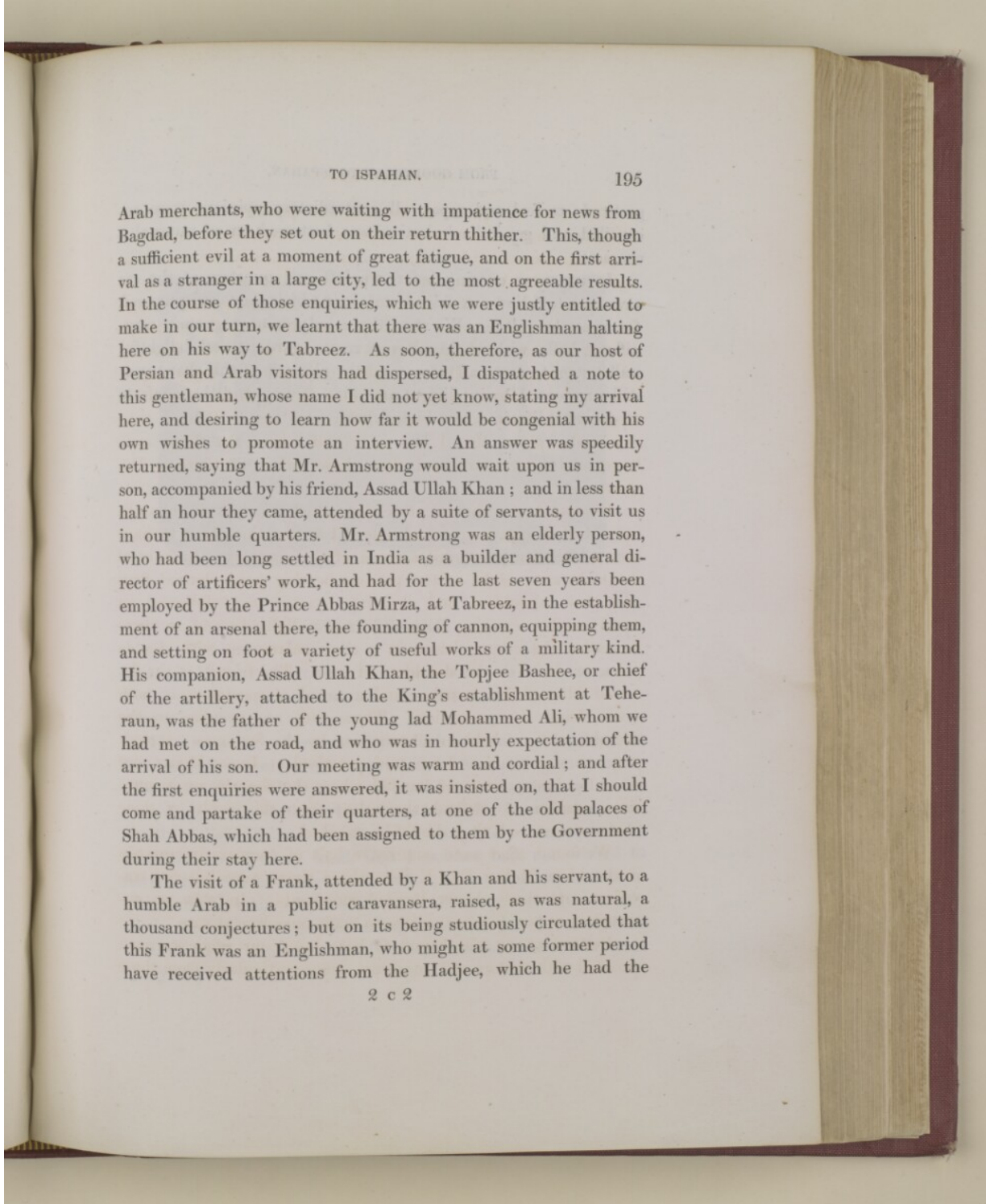
We met here a funeral procession, which was not of the ordinary Moslem appearance; and indeed I at first thought it to have been a Christian one, until assured of the contrary. In front of the train came eight or ten persons bearing particoloured flags over their shoulders, and chanting hymns; next followed an equal number carrying large wax tapers lighted; and to these succeeded the corpse, borne in a close palanquin, with double poles, or shafts, on the shoulders of men. The friends of the deceased followed this in pairs; and a crowd of spectators of both sexes closed the procession. These rites are peculiar to the Sheeahs, and are held in abomination by the Soonnees; though they are sometimes, as I was told, practised at Imam Moosa, and other Persian quarters of Bagdad, where the Sheeahs are in sufficient numbers to defend themselves from the insults of their Soonnee masters, if they should be attacked.

We found, after some enquiry, a halt of comparative privacy in the khan Mohur Dar Koosh, where there were but few travellers, and these chiefly Bagdad merchants. In this we obtained an upper chamber, and soon made ourselves at ease.

Retired as we had hoped to have been, our room was soon crowded with visitors and enquirers, more particularly from those



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العرب إلى بومباي. [١٩٥] (٥٨٢/٢٢٦)

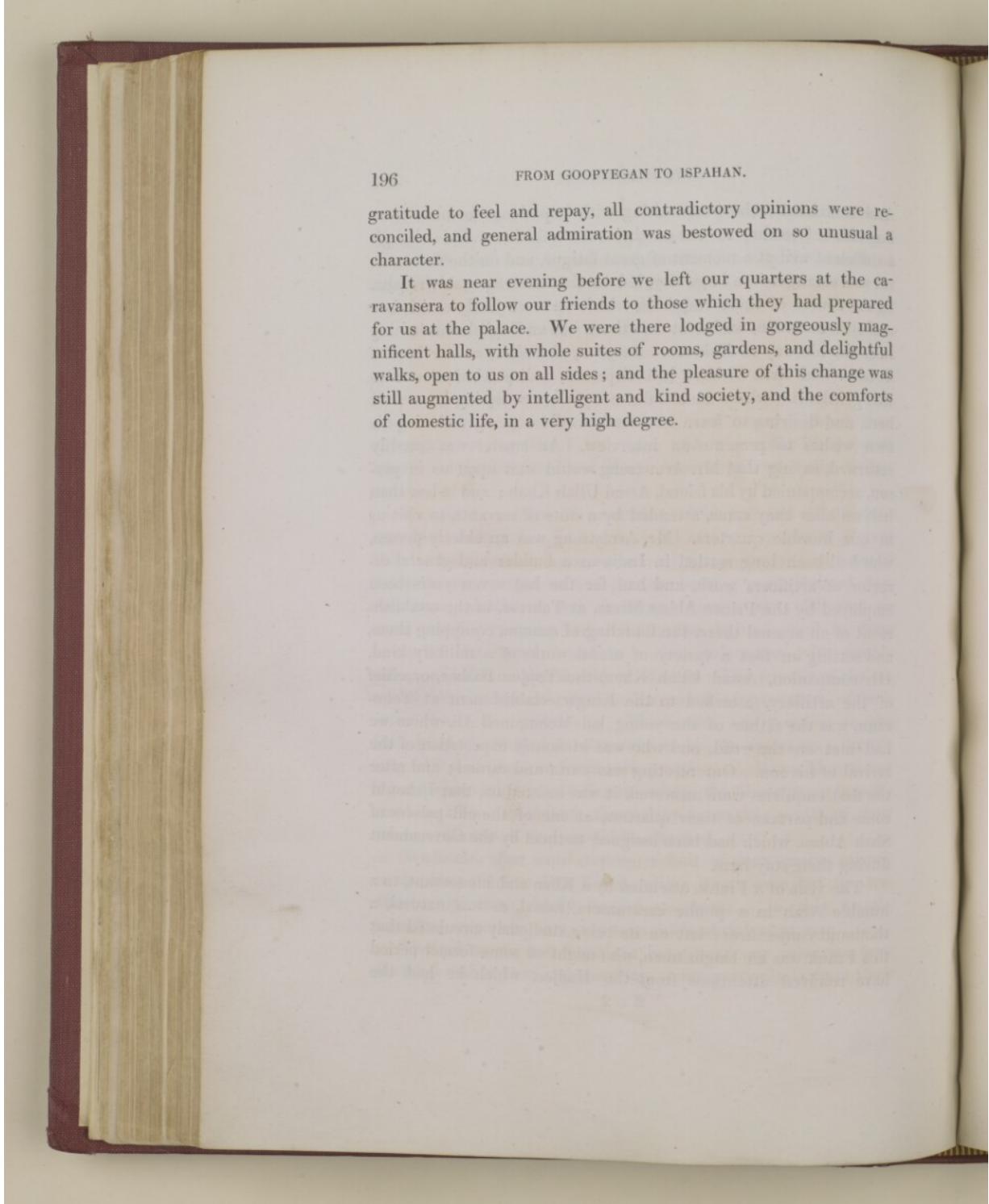


Arab merchants, who were waiting with impatience for news from Bagdad, before they set out on their return thither. This, though a sufficient evil at a moment of great fatigue, and on the first arrival as a stranger in a large city, led to the most agreeable results. In the course of those enquiries, which we were justly entitled to make in our turn, we learnt that there was an Englishman halting here on his way to Tabreez. As soon, therefore, as our host of Persian and Arab visitors had dispersed, I dispatched a note to this gentleman, whose name I did not yet know, stating my arrival here, and desiring to learn how far it would be congenial with his own wishes to promote an interview. An answer was speedily returned, saying that Mr. Armstrong would wait upon us in person, accompanied by his friend, Assad Ullah Khan; and in less than half an hour they came, attended by a suite of servants, to visit us in our humble quarters. Mr. Armstrong was an elderly person, who had been long settled in India as a builder and general director of artificers' work, and had for the last seven years been employed by the Prince Abbas Mirza, at Tabreez, in the establishment of an arsenal there, the founding of cannon, equipping them, and setting on foot a variety of useful works of a military kind. His companion, Assad Ullah Khan, the Topjee Bashee, or chief of the artillery, attached to the King's establishment at Teheraun, was the father of the young lad Mohammed Ali, whom we had met on the road, and who was in hourly expectation of the arrival of his son. Our meeting was warm and cordial; and after the first enquiries were answered, it was insisted on, that I should come and partake of their quarters, at one of the old palaces of Shah Abbas, which had been assigned to them by the Government during their stay here.

The visit of a Frank, attended by a Khan and his servant, to a humble Arab in a public caravansera, raised, as was natural, a thousand conjectures; but on its being studiously circulated that this Frank was an Englishman, who might at some former period have received attentions from the Hadjee, which he had the



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العرب إلى بومباي. [١٩٧] (٥٨٢/٢٢٨)



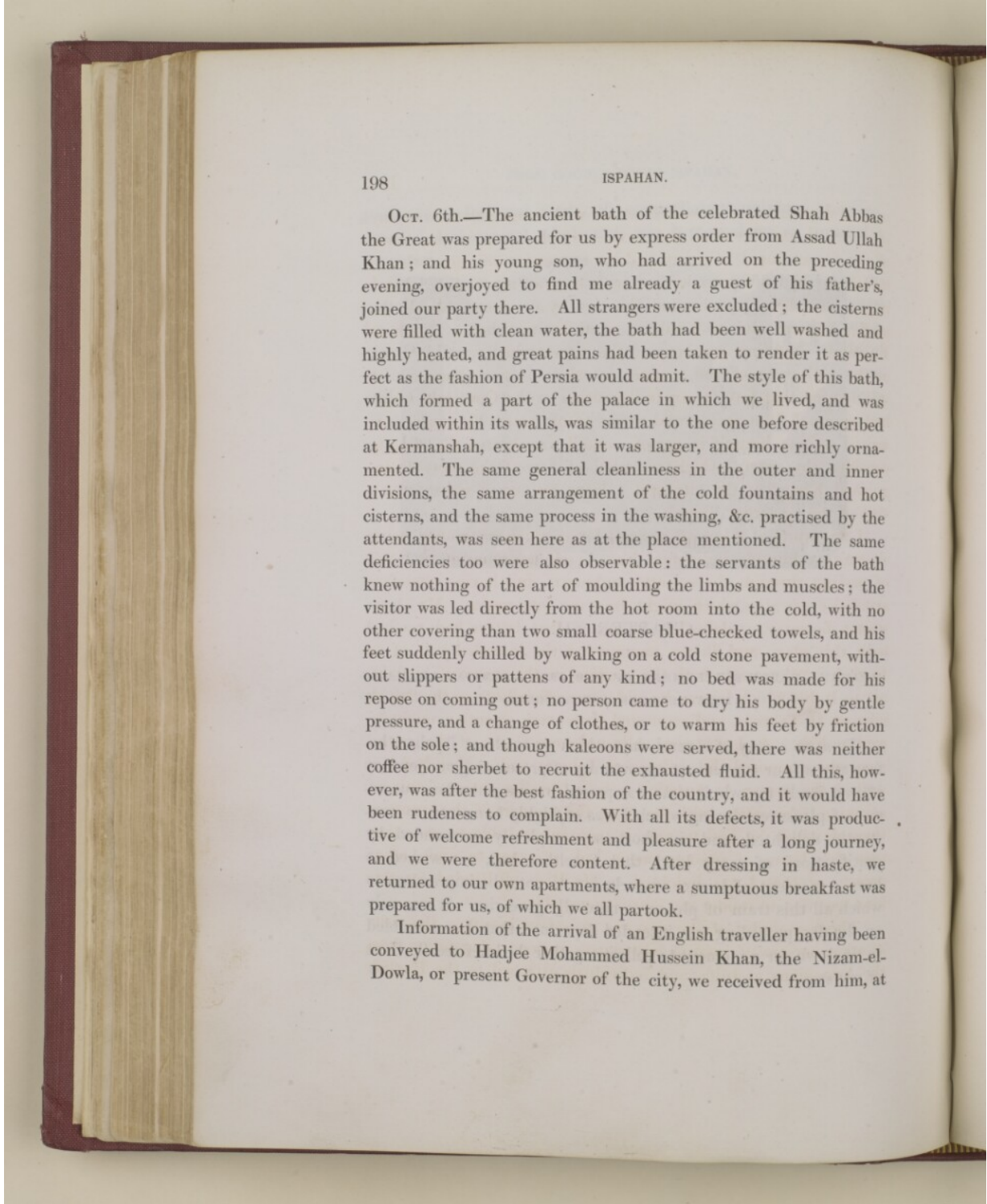
CHAPTER XII.

ISPAHAN—EARLY SETTLEMENT OF THE JEWS—PERSIAN DRAMATIC
STORY-TELLERS AND SINGERS.

DURING a stay of several days which we made at Ispahan, before any safe or convenient opportunity of prosecuting our journey offered itself, my whole time was passed in one unbroken succession of pleasures, during which I was so highly honoured, so constantly delighted, and, in short, so completely surrounded by gratifications of every kind, that I neither had, nor wished to have, a moment of leisure or seclusion, to note the impressions to which all this train of pleasures naturally gave rise. It was only on the day preceding our intended departure, that I was enabled to sit down for a moment to collect together the brief recollections of my stay.

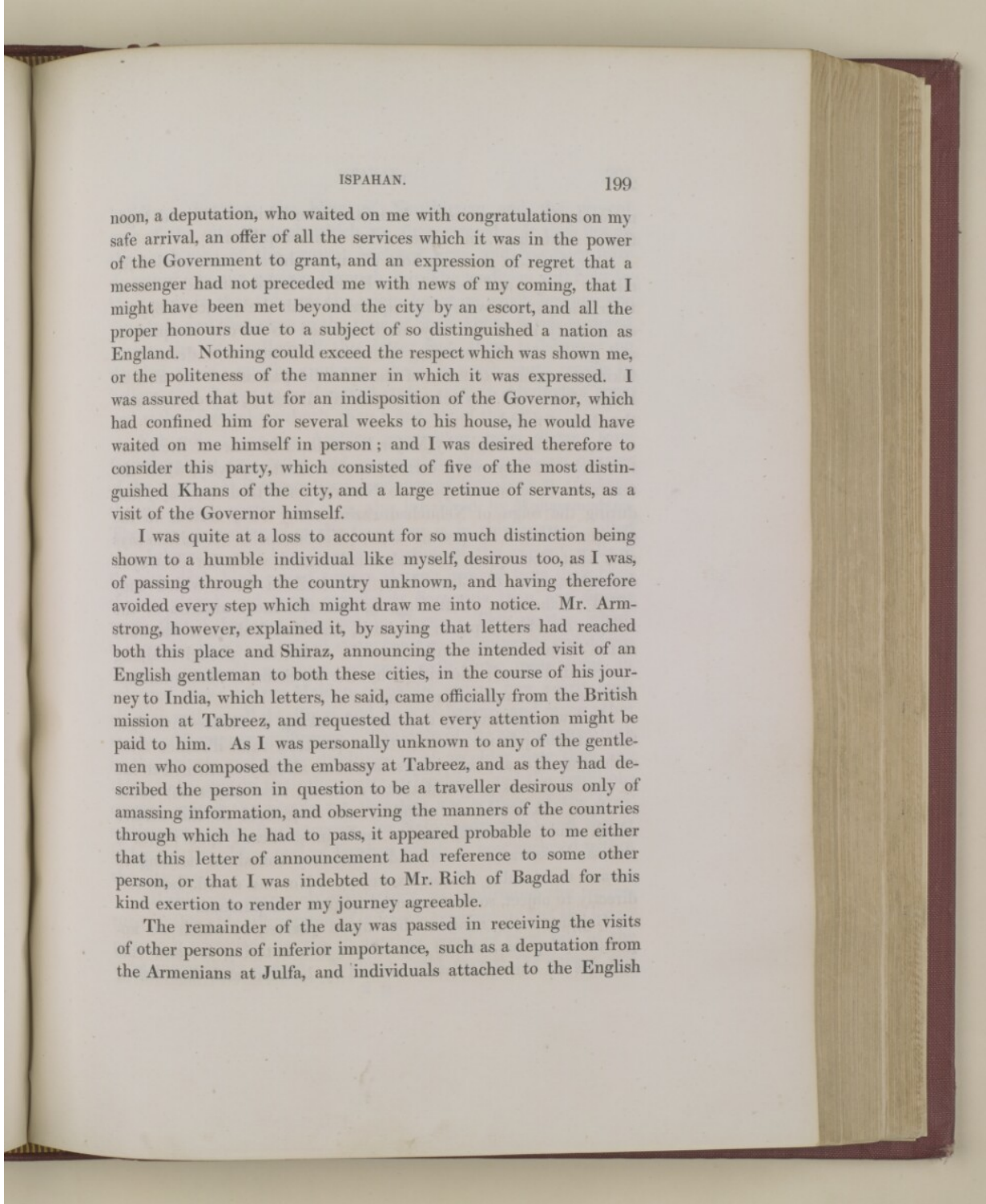


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ISPAHAN.

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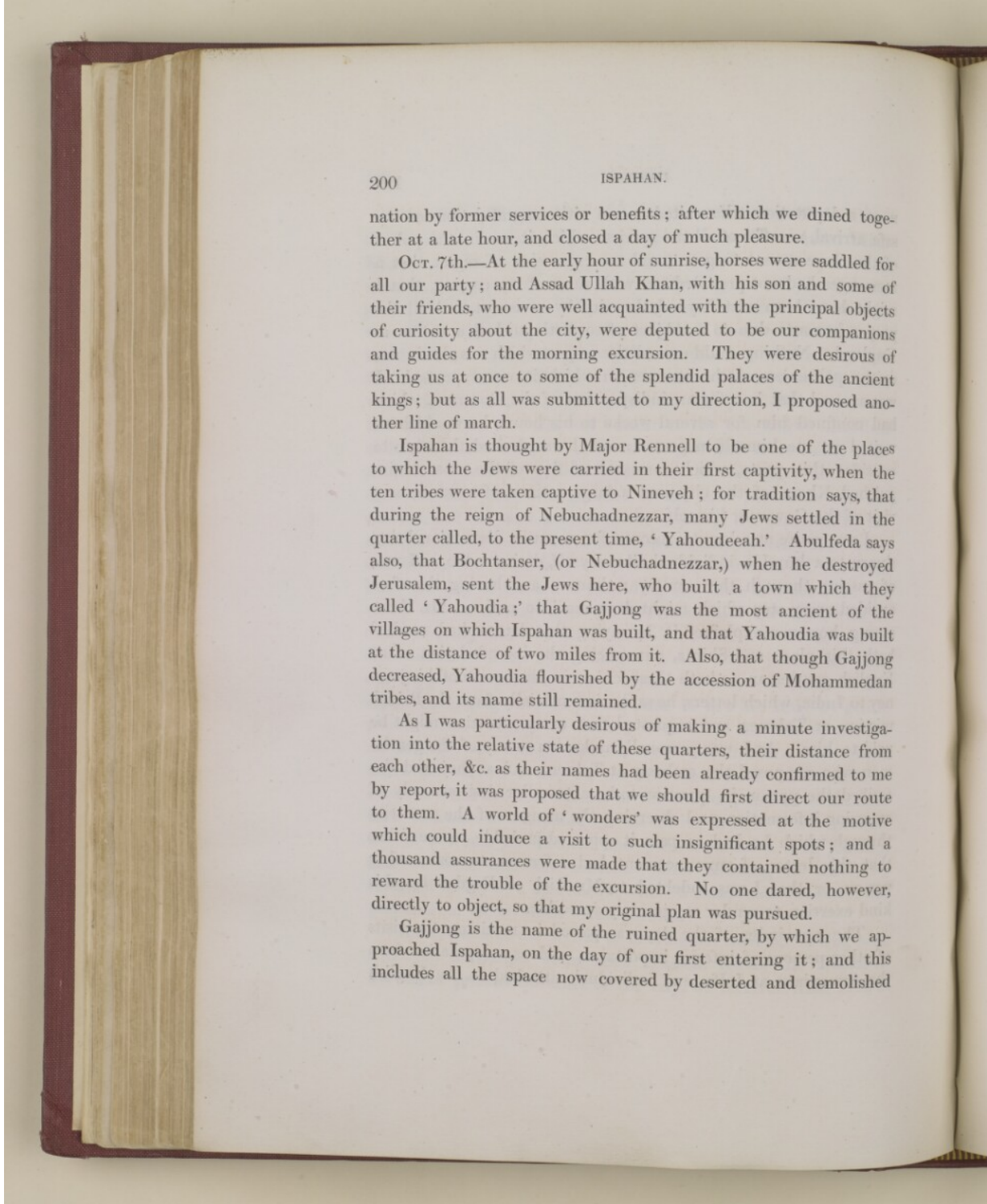
noon, a deputation, who waited on me with congratulations on my safe arrival, an offer of all the services which it was in the power of the Government to grant, and an expression of regret that a messenger had not preceded me with news of my coming, that I might have been met beyond the city by an escort, and all the proper honours due to a subject of so distinguished a nation as England. Nothing could exceed the respect which was shown me, or the politeness of the manner in which it was expressed. I was assured that but for an indisposition of the Governor, which had confined him for several weeks to his house, he would have waited on me himself in person; and I was desired therefore to consider this party, which consisted of five of the most distinguished Khans of the city, and a large retinue of servants, as a visit of the Governor himself.

I was quite at a loss to account for so much distinction being shown to a humble individual like myself, desirous too, as I was, of passing through the country unknown, and having therefore avoided every step which might draw me into notice. Mr. Armstrong, however, explained it, by saying that letters had reached both this place and Shiraz, announcing the intended visit of an English gentleman to both these cities, in the course of his journey to India, which letters, he said, came officially from the British mission at Tabreez, and requested that every attention might be paid to him. As I was personally unknown to any of the gentlemen who composed the embassy at Tabreez, and as they had described the person in question to be a traveller desirous only of amassing information, and observing the manners of the countries through which he had to pass, it appeared probable to me either that this letter of announcement had reference to some other person, or that I was indebted to Mr. Rich of Bagdad for this kind exertion to render my journey agreeable.

The remainder of the day was passed in receiving the visits of other persons of inferior importance, such as a deputation from the Armenians at Julfa, and individuals attached to the English



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العرب إلى بومباي. [٢٠٠] (٥٨٢/٢٣١)



nation by former services or benefits; after which we dined together at a late hour, and closed a day of much pleasure.

Oct. 7th.—At the early hour of sunrise, horses were saddled for all our party; and Assad Ullah Khan, with his son and some of their friends, who were well acquainted with the principal objects of curiosity about the city, were deputed to be our companions and guides for the morning excursion. They were desirous of taking us at once to some of the splendid palaces of the ancient kings; but as all was submitted to my direction, I proposed another line of march.

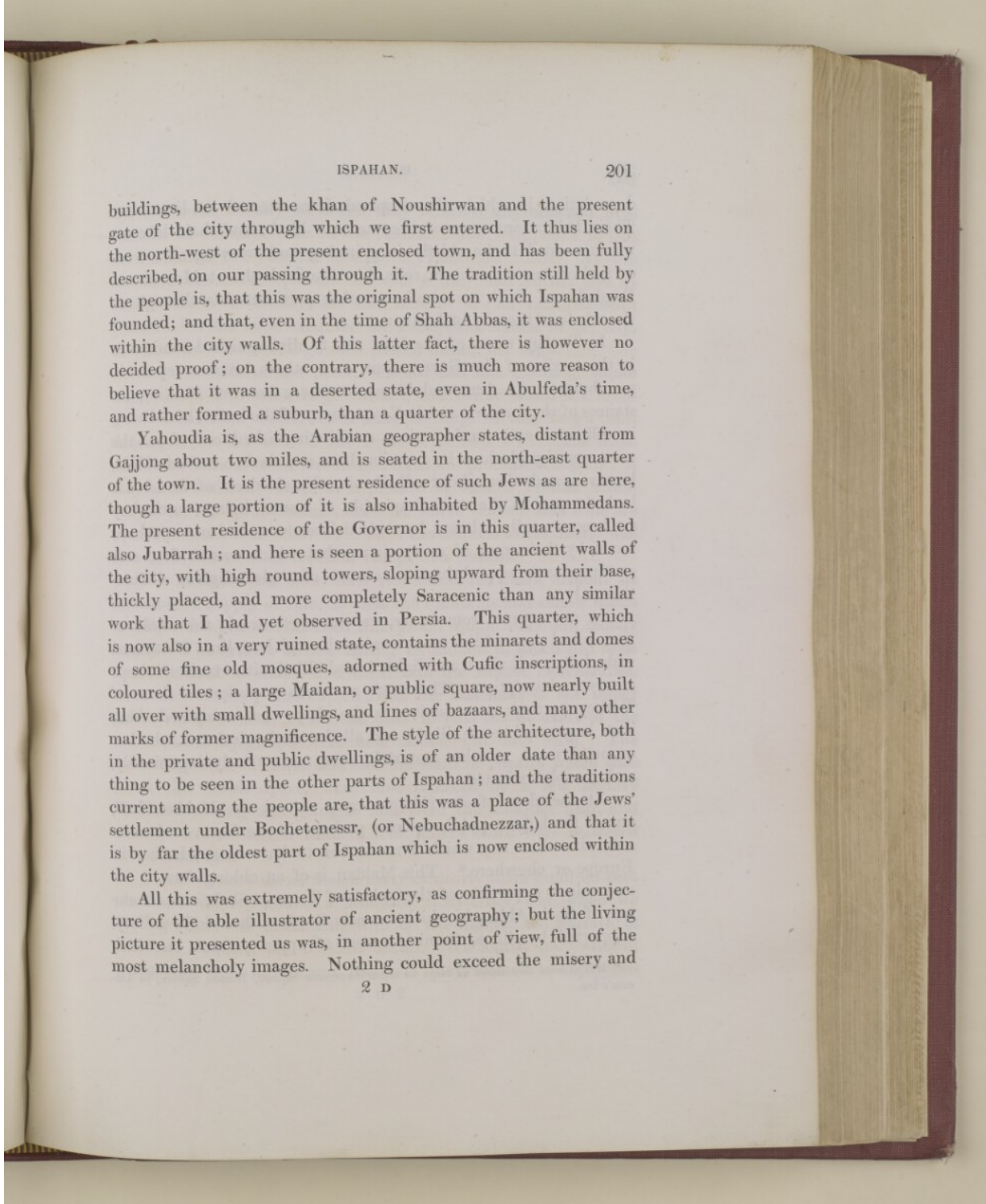
Ispahan is thought by Major Rennell to be one of the places to which the Jews were carried in their first captivity, when the ten tribes were taken captive to Nineveh; for tradition says, that during the reign of Nebuchadnezzar, many Jews settled in the quarter called, to the present time, 'Yahoudeeah.' Abulfeda says also, that Bochtanser, (or Nebuchadnezzar,) when he destroyed Jerusalem, sent the Jews here, who built a town which they called 'Yahoudia;' that Gajjong was the most ancient of the villages on which Ispahan was built, and that Yahoudia was built at the distance of two miles from it. Also, that though Gajjong decreased, Yahoudia flourished by the accession of Mohammedan tribes, and its name still remained.

As I was particularly desirous of making a minute investigation into the relative state of these quarters, their distance from each other, &c. as their names had been already confirmed to me by report, it was proposed that we should first direct our route to them. A world of 'wonders' was expressed at the motive which could induce a visit to such insignificant spots; and a thousand assurances were made that they contained nothing to reward the trouble of the excursion. No one dared, however, directly to object, so that my original plan was pursued.

Gajjong is the name of the ruined quarter, by which we approached Ispahan, on the day of our first entering it; and this includes all the space now covered by deserted and demolished



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العرب إلى بومباي. [٢٠١] (٥٨٢/٢٣٢)



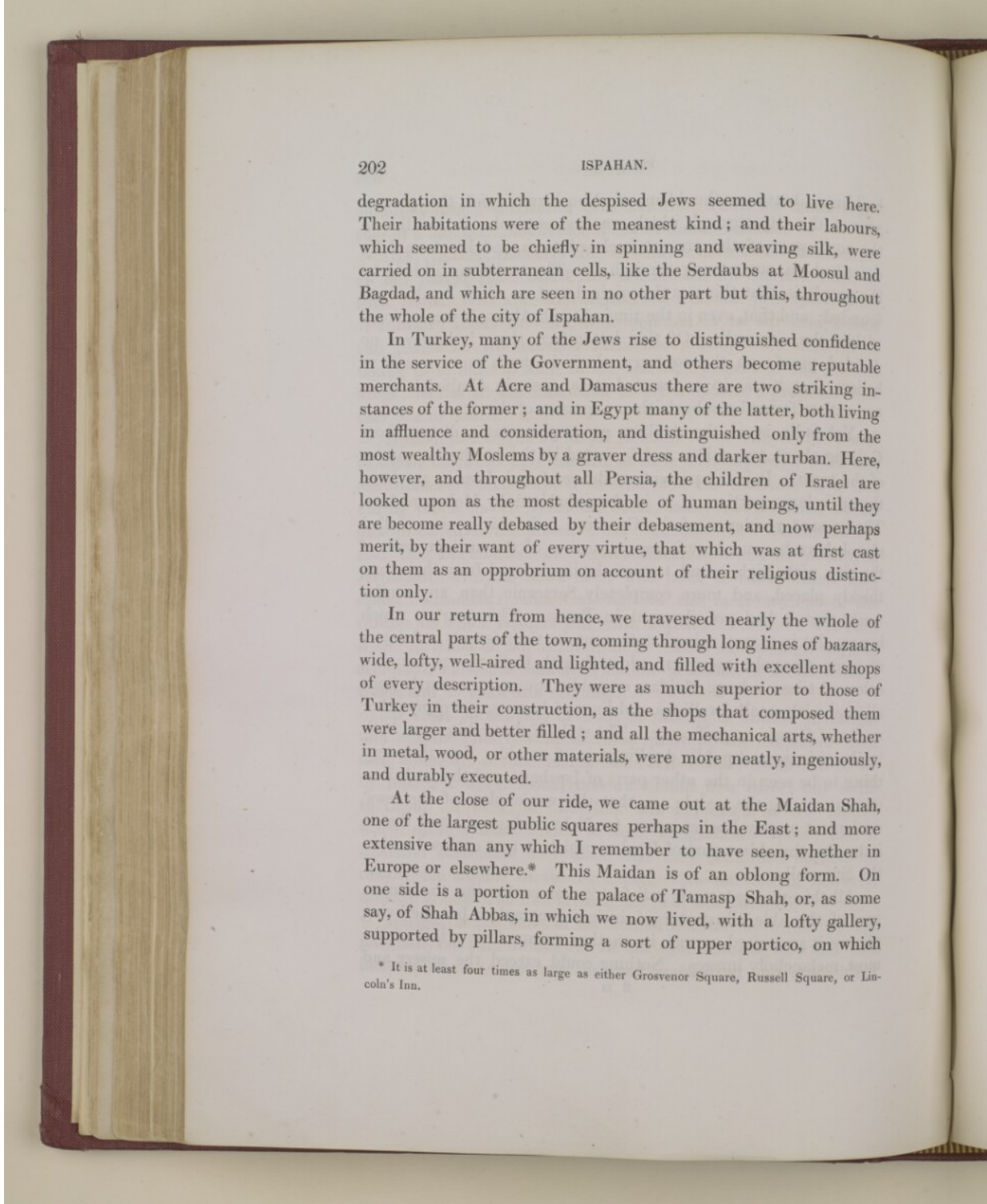
buildings, between the khan of Noushirwan and the present gate of the city through which we first entered. It thus lies on the north-west of the present enclosed town, and has been fully described, on our passing through it. The tradition still held by the people is, that this was the original spot on which Ispahan was founded; and that, even in the time of Shah Abbas, it was enclosed within the city walls. Of this latter fact, there is however no decided proof; on the contrary, there is much more reason to believe that it was in a deserted state, even in Abulfeda's time, and rather formed a suburb, than a quarter of the city.

Yahoudia is, as the Arabian geographer states, distant from Gajjong about two miles, and is seated in the north-east quarter of the town. It is the present residence of such Jews as are here, though a large portion of it is also inhabited by Mohammedans. The present residence of the Governor is in this quarter, called also Jubarrah; and here is seen a portion of the ancient walls of the city, with high round towers, sloping upward from their base, thickly placed, and more completely Saracenic than any similar work that I had yet observed in Persia. This quarter, which is now also in a very ruined state, contains the minarets and domes of some fine old mosques, adorned with Cufic inscriptions, in coloured tiles; a large Maidan, or public square, now nearly built all over with small dwellings, and lines of bazaars, and many other marks of former magnificence. The style of the architecture, both in the private and public dwellings, is of an older date than any thing to be seen in the other parts of Ispahan; and the traditions current among the people are, that this was a place of the Jews' settlement under Bochetenessr, (or Nebuchadnezzar,) and that it is by far the oldest part of Ispahan which is now enclosed within the city walls.

All this was extremely satisfactory, as confirming the conjecture of the able illustrator of ancient geography; but the living picture it presented us was, in another point of view, full of the most melancholy images. Nothing could exceed the misery and



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degradation in which the despised Jews seemed to live here. Their habitations were of the meanest kind; and their labours, which seemed to be chiefly in spinning and weaving silk, were carried on in subterranean cells, like the Serdaubs at Moosul and Bagdad, and which are seen in no other part but this, throughout the whole of the city of Ispahan.

In Turkey, many of the Jews rise to distinguished confidence in the service of the Government, and others become reputable merchants. At Acre and Damascus there are two striking instances of the former; and in Egypt many of the latter, both living in affluence and consideration, and distinguished only from the most wealthy Moslems by a graver dress and darker turban. Here, however, and throughout all Persia, the children of Israel are looked upon as the most despicable of human beings, until they are become really debased by their debasement, and now perhaps merit, by their want of every virtue, that which was at first cast on them as an opprobrium on account of their religious distinction only.

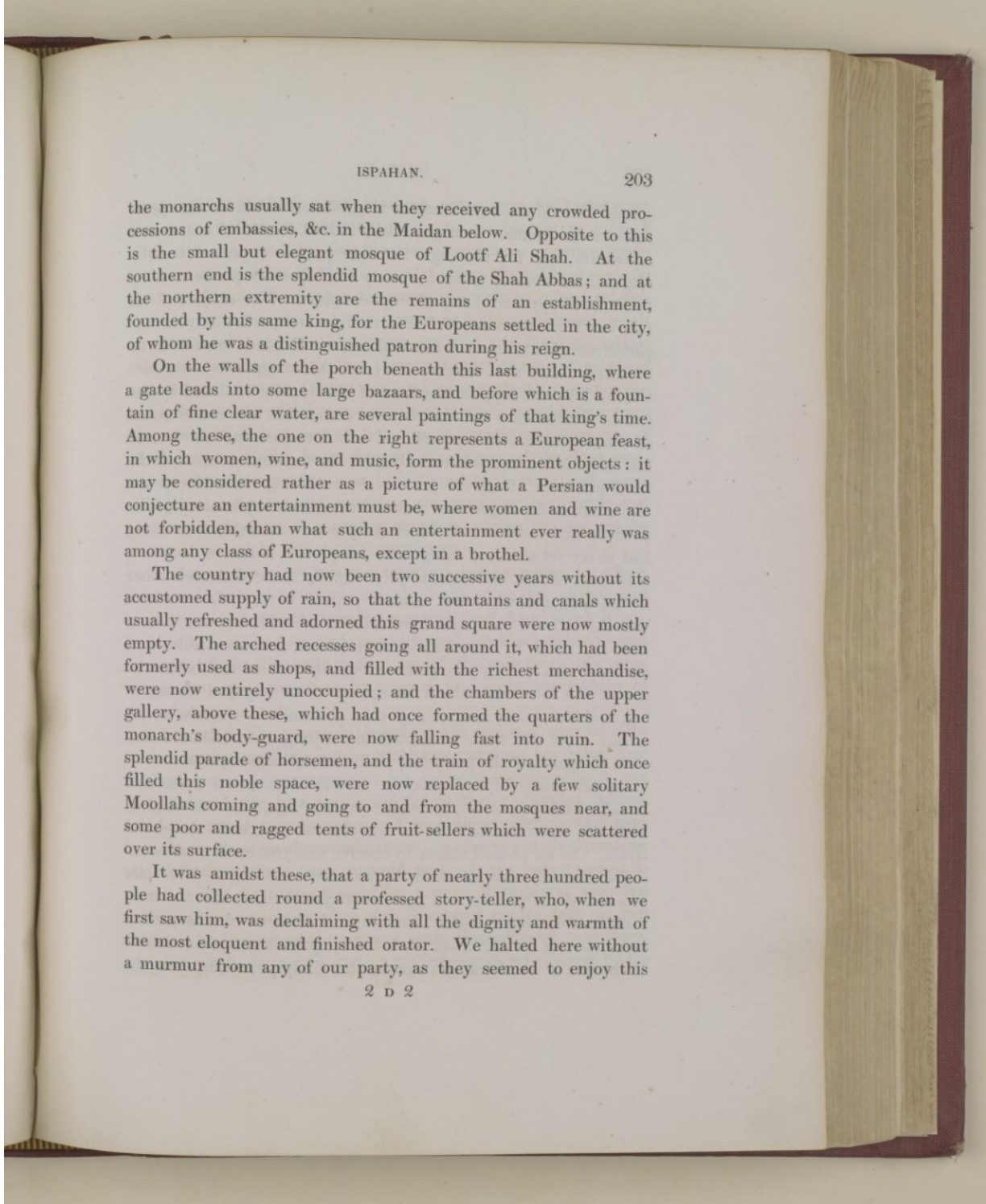
In our return from hence, we traversed nearly the whole of the central parts of the town, coming through long lines of bazaars, wide, lofty, well-aired and lighted, and filled with excellent shops of every description. They were as much superior to those of Turkey in their construction, as the shops that composed them were larger and better filled; and all the mechanical arts, whether in metal, wood, or other materials, were more neatly, ingeniously, and durably executed.

At the close of our ride, we came out at the Maidan Shah, one of the largest public squares perhaps in the East; and more extensive than any which I remember to have seen, whether in Europe or elsewhere.* This Maidan is of an oblong form. On one side is a portion of the palace of Tamasp Shah, or, as some say, of Shah Abbas, in which we now lived, with a lofty gallery, supported by pillars, forming a sort of upper portico, on which

* It is at least four times as large as either Grosvenor Square, Russell Square, or Lincoln's Inn.

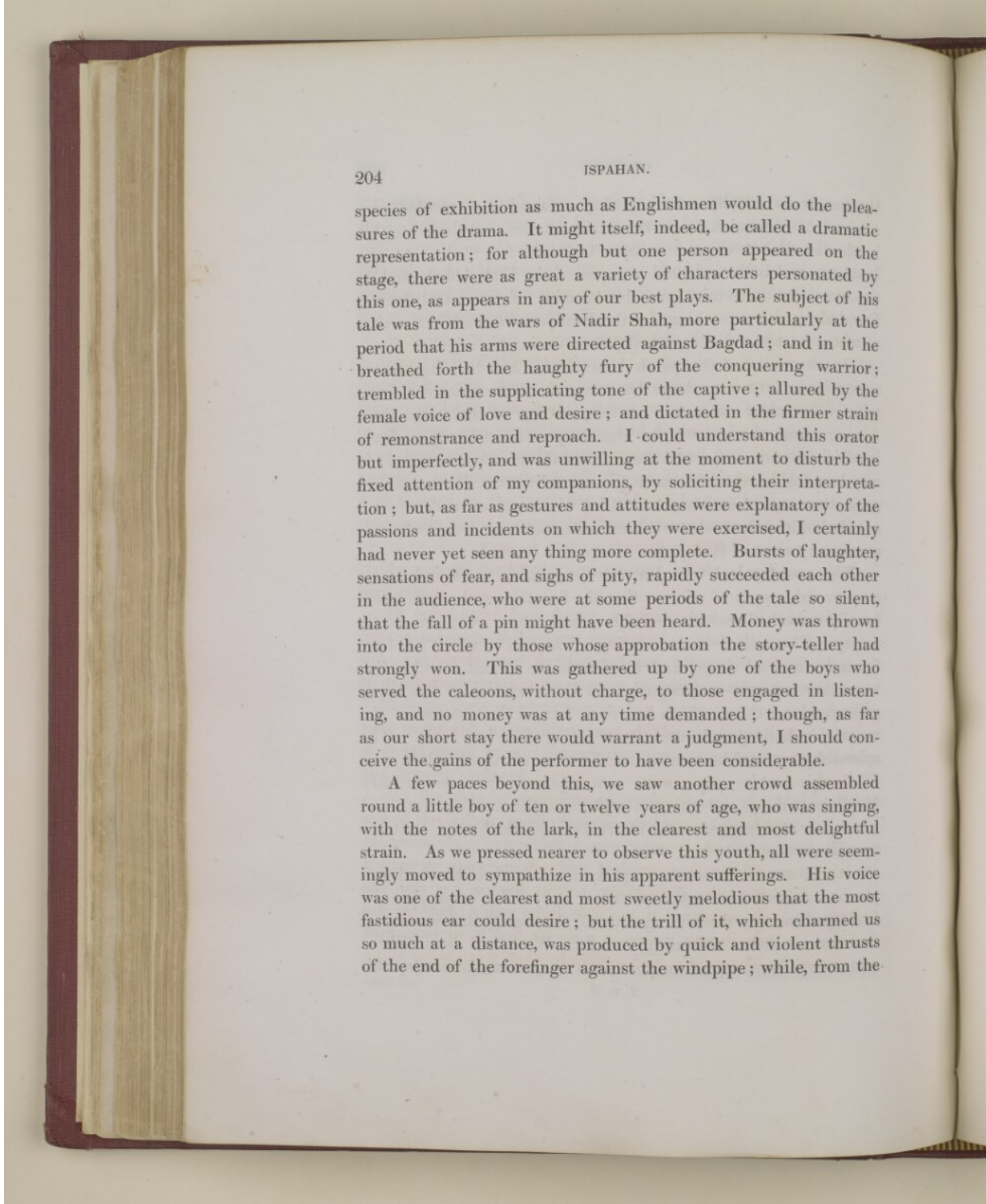


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العرب إلى بومباي. [٢٠٣] (٥٨٢/٢٣٤)



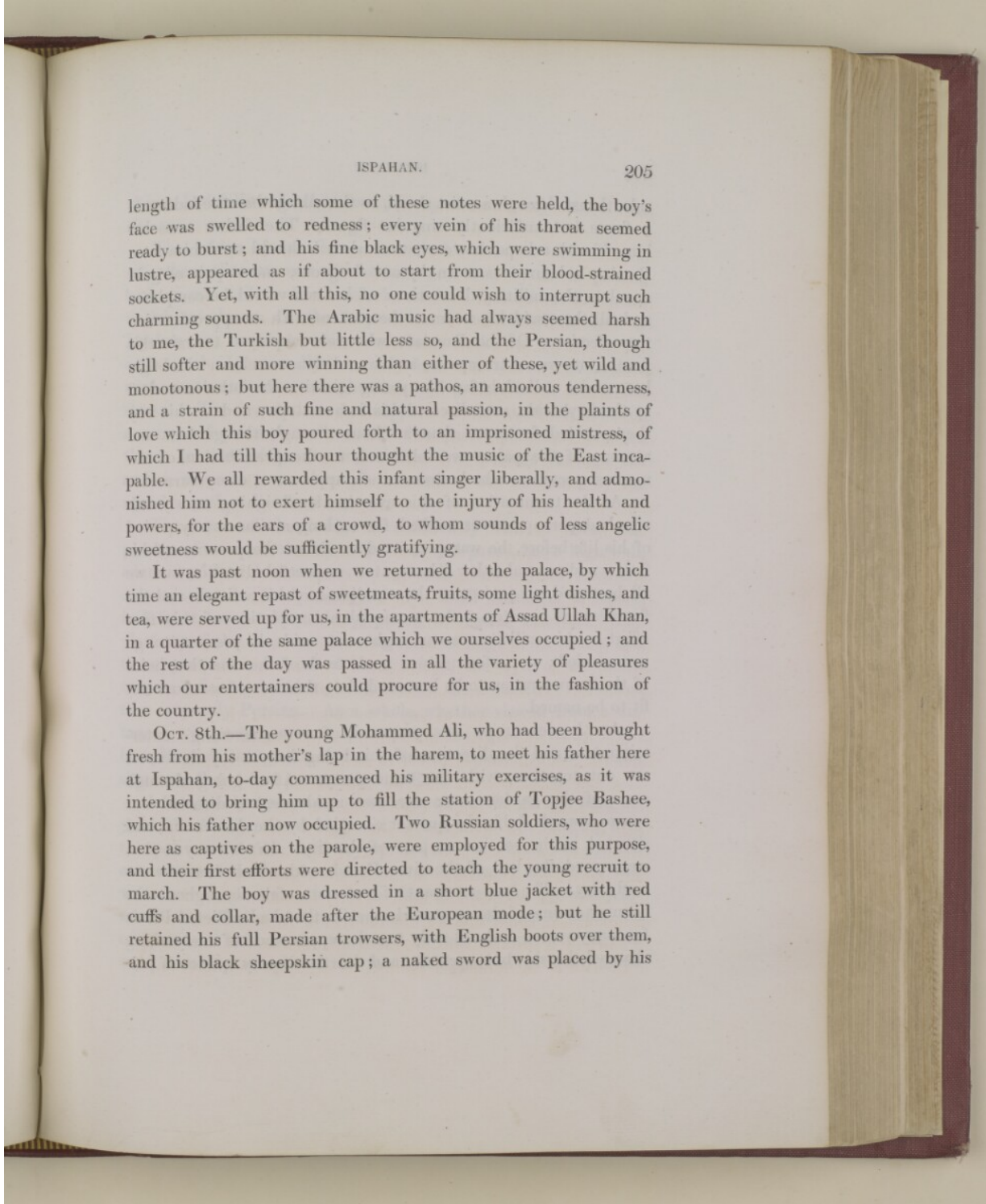


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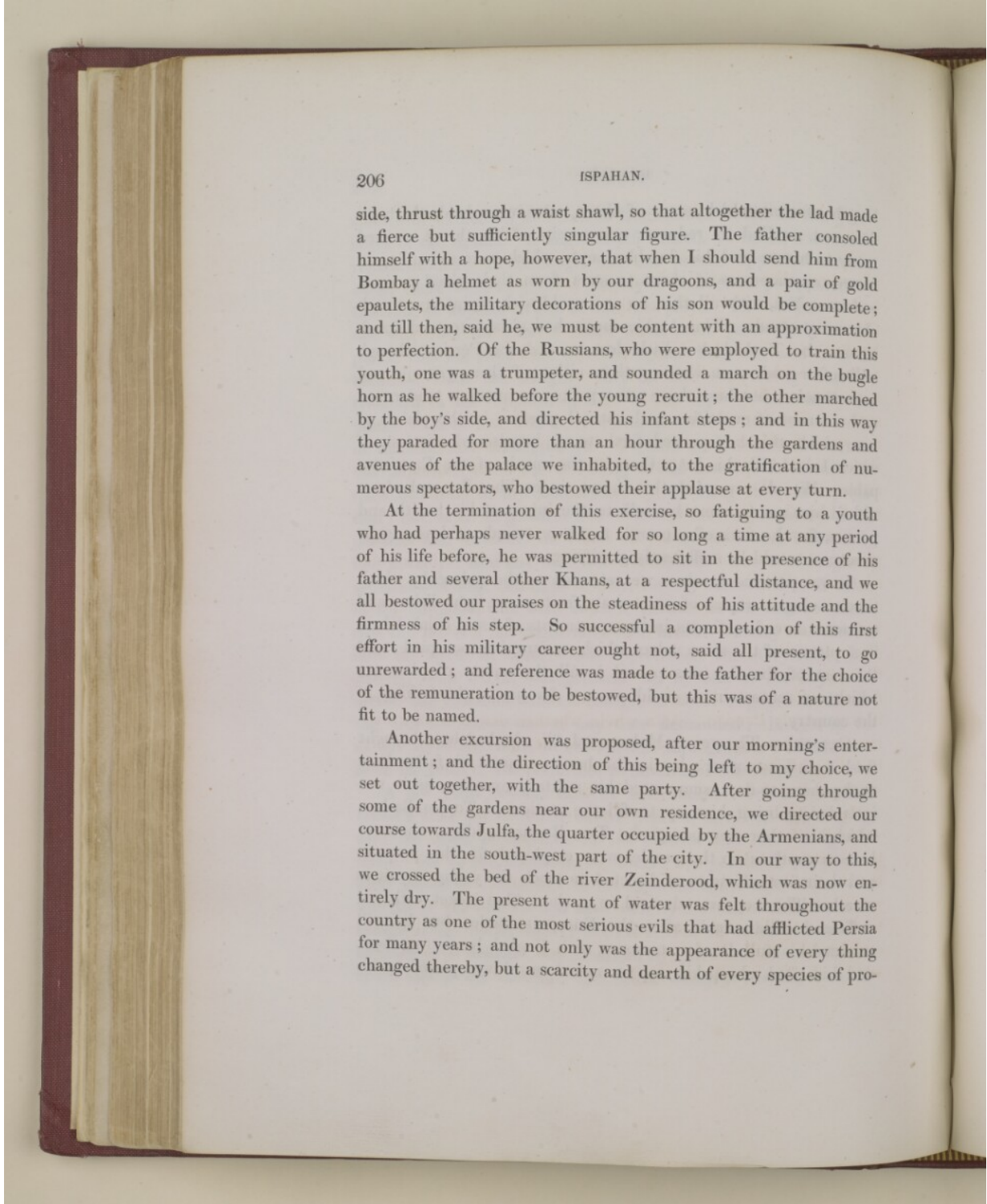
length of time which some of these notes were held, the boy's face was swelled to redness; every vein of his throat seemed ready to burst; and his fine black eyes, which were swimming in lustre, appeared as if about to start from their blood-strained sockets. Yet, with all this, no one could wish to interrupt such charming sounds. The Arabic music had always seemed harsh to me, the Turkish but little less so, and the Persian, though still softer and more winning than either of these, yet wild and monotonous; but here there was a pathos, an amorous tenderness, and a strain of such fine and natural passion, in the plaints of love which this boy poured forth to an imprisoned mistress, of which I had till this hour thought the music of the East incapable. We all rewarded this infant singer liberally, and admonished him not to exert himself to the injury of his health and powers, for the ears of a crowd, to whom sounds of less angelic sweetness would be sufficiently gratifying.

It was past noon when we returned to the palace, by which time an elegant repast of sweetmeats, fruits, some light dishes, and tea, were served up for us, in the apartments of Assad Ullah Khan, in a quarter of the same palace which we ourselves occupied; and the rest of the day was passed in all the variety of pleasures which our entertainers could procure for us, in the fashion of the country.

Oct. 8th.—The young Mohammed Ali, who had been brought fresh from his mother's lap in the harem, to meet his father here at Ispahan, to-day commenced his military exercises, as it was intended to bring him up to fill the station of Topjee Bashee, which his father now occupied. Two Russian soldiers, who were here as captives on the parole, were employed for this purpose, and their first efforts were directed to teach the young recruit to march. The boy was dressed in a short blue jacket with red cuffs and collar, made after the European mode; but he still retained his full Persian trowsers, with English boots over them, and his black sheepskin cap; a naked sword was placed by his



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العرب إلى بومباي. [٢٠٦] (٥٨٢/٢٣٧)



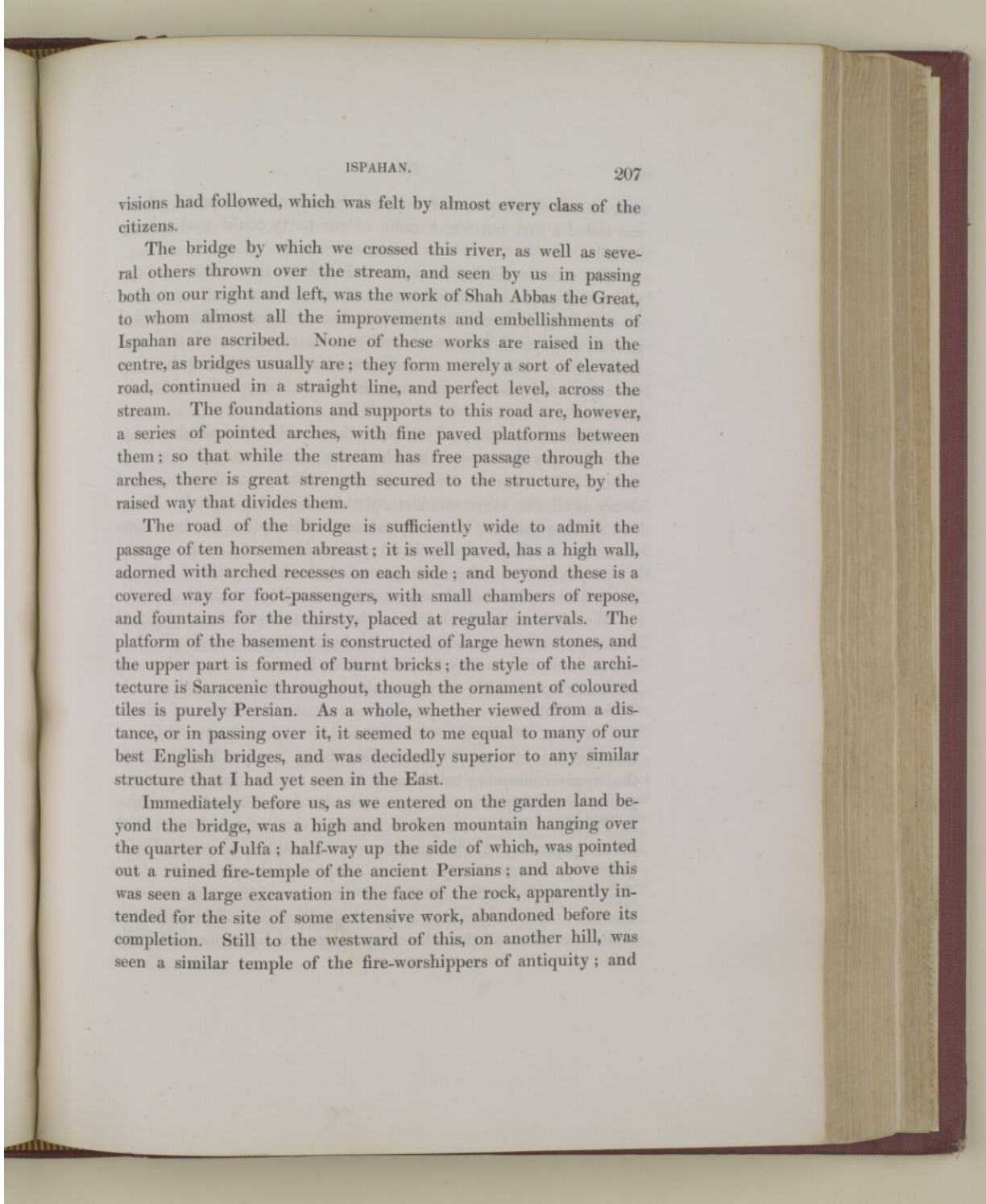
side, thrust through a waist shawl, so that altogether the lad made a fierce but sufficiently singular figure. The father consoled himself with a hope, however, that when I should send him from Bombay a helmet as worn by our dragoons, and a pair of gold epaulets, the military decorations of his son would be complete; and till then, said he, we must be content with an approximation to perfection. Of the Russians, who were employed to train this youth, one was a trumpeter, and sounded a march on the bugle horn as he walked before the young recruit; the other marched by the boy's side, and directed his infant steps; and in this way they paraded for more than an hour through the gardens and avenues of the palace we inhabited, to the gratification of numerous spectators, who bestowed their applause at every turn.

At the termination of this exercise, so fatiguing to a youth who had perhaps never walked for so long a time at any period of his life before, he was permitted to sit in the presence of his father and several other Khans, at a respectful distance, and we all bestowed our praises on the steadiness of his attitude and the firmness of his step. So successful a completion of this first effort in his military career ought not, said all present, to go unrewarded; and reference was made to the father for the choice of the remuneration to be bestowed, but this was of a nature not fit to be named.

Another excursion was proposed, after our morning's entertainment; and the direction of this being left to my choice, we set out together, with the same party. After going through some of the gardens near our own residence, we directed our course towards Julfa, the quarter occupied by the Armenians, and situated in the south-west part of the city. In our way to this, we crossed the bed of the river Zeinderood, which was now entirely dry. The present want of water was felt throughout the country as one of the most serious evils that had afflicted Persia for many years; and not only was the appearance of every thing changed thereby, but a scarcity and dearth of every species of pro-

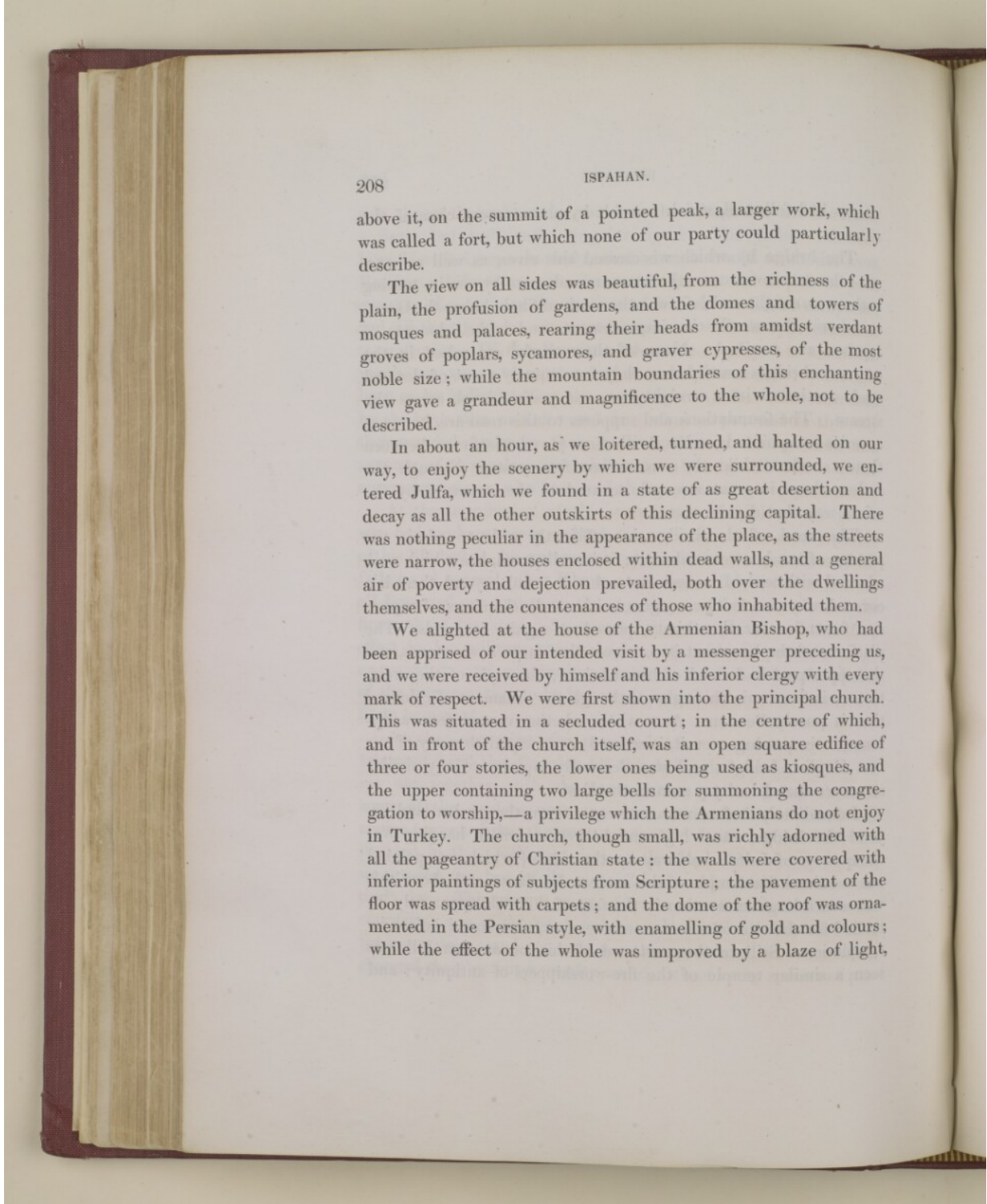


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العرب إلى بومباي. [٢٠٨] (٥٨٢/٢٣٩)



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ISPAHAN.

above it, on the summit of a pointed peak, a larger work, which was called a fort, but which none of our party could particularly describe.

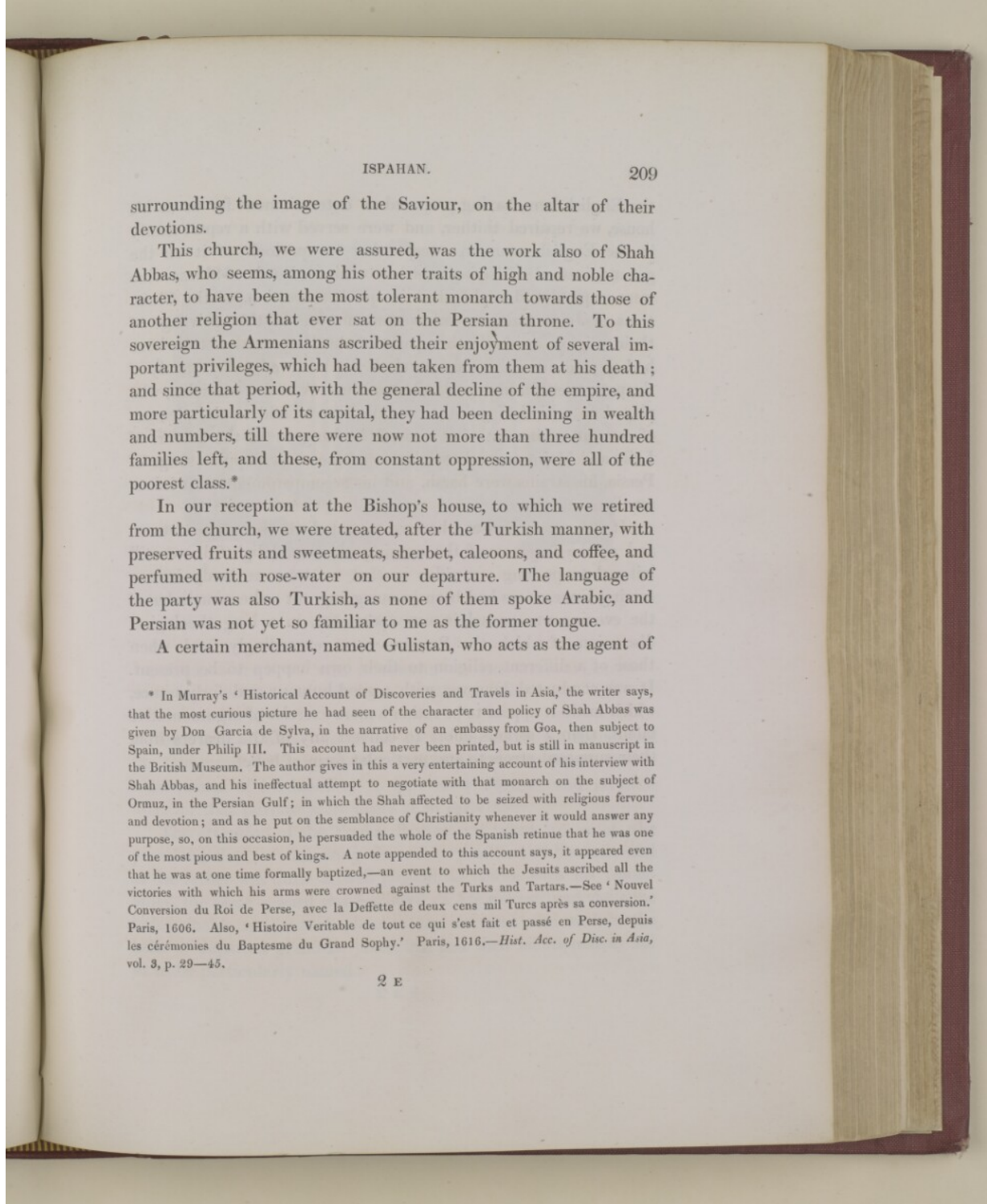
The view on all sides was beautiful, from the richness of the plain, the profusion of gardens, and the domes and towers of mosques and palaces, rearing their heads from amidst verdant groves of poplars, sycamores, and graver cypresses, of the most noble size; while the mountain boundaries of this enchanting view gave a grandeur and magnificence to the whole, not to be described.

In about an hour, as we loitered, turned, and halted on our way, to enjoy the scenery by which we were surrounded, we entered Julfa, which we found in a state of as great desertion and decay as all the other outskirts of this declining capital. There was nothing peculiar in the appearance of the place, as the streets were narrow, the houses enclosed within dead walls, and a general air of poverty and dejection prevailed, both over the dwellings themselves, and the countenances of those who inhabited them.

We alighted at the house of the Armenian Bishop, who had been apprised of our intended visit by a messenger preceding us, and we were received by himself and his inferior clergy with every mark of respect. We were first shown into the principal church. This was situated in a secluded court; in the centre of which, and in front of the church itself, was an open square edifice of three or four stories, the lower ones being used as kiosques, and the upper containing two large bells for summoning the congregation to worship,—a privilege which the Armenians do not enjoy in Turkey. The church, though small, was richly adorned with all the pageantry of Christian state: the walls were covered with inferior paintings of subjects from Scripture; the pavement of the floor was spread with carpets; and the dome of the roof was ornamented in the Persian style, with enamelling of gold and colours; while the effect of the whole was improved by a blaze of light,



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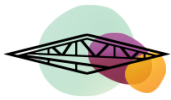
surrounding the image of the Saviour, on the altar of their devotions.

This church, we were assured, was the work also of Shah Abbas, who seems, among his other traits of high and noble character, to have been the most tolerant monarch towards those of another religion that ever sat on the Persian throne. To this sovereign the Armenians ascribed their enjoyment of several important privileges, which had been taken from them at his death; and since that period, with the general decline of the empire, and more particularly of its capital, they had been declining in wealth and numbers, till there were now not more than three hundred families left, and these, from constant oppression, were all of the poorest class.*

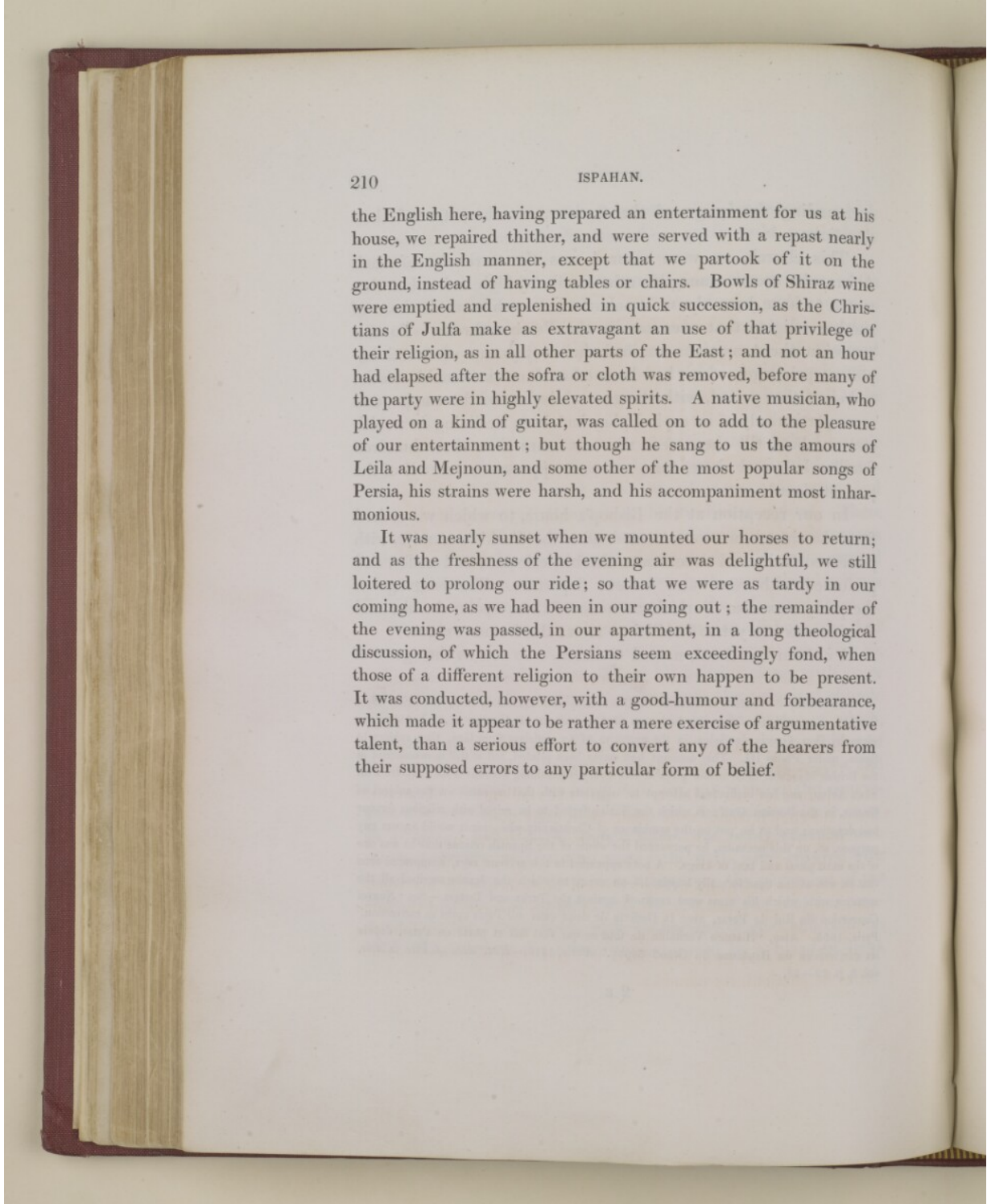
In our reception at the Bishop's house, to which we retired from the church, we were treated, after the Turkish manner, with preserved fruits and sweetmeats, sherbet, caleons, and coffee, and perfumed with rose-water on our departure. The language of the party was also Turkish, as none of them spoke Arabic, and Persian was not yet so familiar to me as the former tongue.

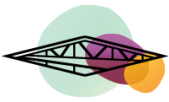
A certain merchant, named Gulistan, who acts as the agent of

* In Murray's 'Historical Account of Discoveries and Travels in Asia,' the writer says, that the most curious picture he had seen of the character and policy of Shah Abbas was given by Don Garcia de Sylva, in the narrative of an embassy from Goa, then subject to Spain, under Philip III. This account had never been printed, but is still in manuscript in the British Museum. The author gives in this a very entertaining account of his interview with Shah Abbas, and his ineffectual attempt to negotiate with that monarch on the subject of Ormuz, in the Persian Gulf; in which the Shah affected to be seized with religious fervour and devotion; and as he put on the semblance of Christianity whenever it would answer any purpose, so, on this occasion, he persuaded the whole of the Spanish retinue that he was one of the most pious and best of kings. A note appended to this account says, it appeared even that he was at one time formally baptized,—an event to which the Jesuits ascribed all the victories with which his arms were crowned against the Turks and Tartars.—See 'Nouvel Conversion du Roi de Perse, avec la Deffette de deux cens mil Turcs après sa conversion.' Paris, 1606. Also, 'Histoire Veritable de tout ce qui s'est fait et passé en Perse, depuis les cérémonies du Baptesme du Grand Sophy.' Paris, 1616.—*Hist. Acc. of Disc. in Asia*, vol. 3, p. 29—45.

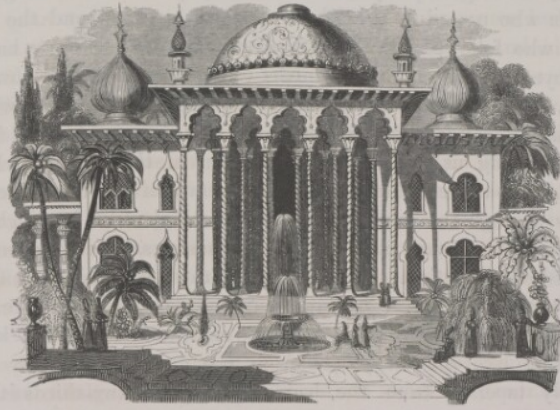


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العرب إلى بومباي. [٢١٠] (٥٨٢/٢٤١)





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العرب إلى بومباي. [٢١١] (٥٨٢/٢٤٢)



CHAPTER XIII.

ISPAHAN—VISIT TO THE GOVERNOR OF THE CITY—PERSIAN
ENTERTAINMENT—PALACE—GARDENS, &c.

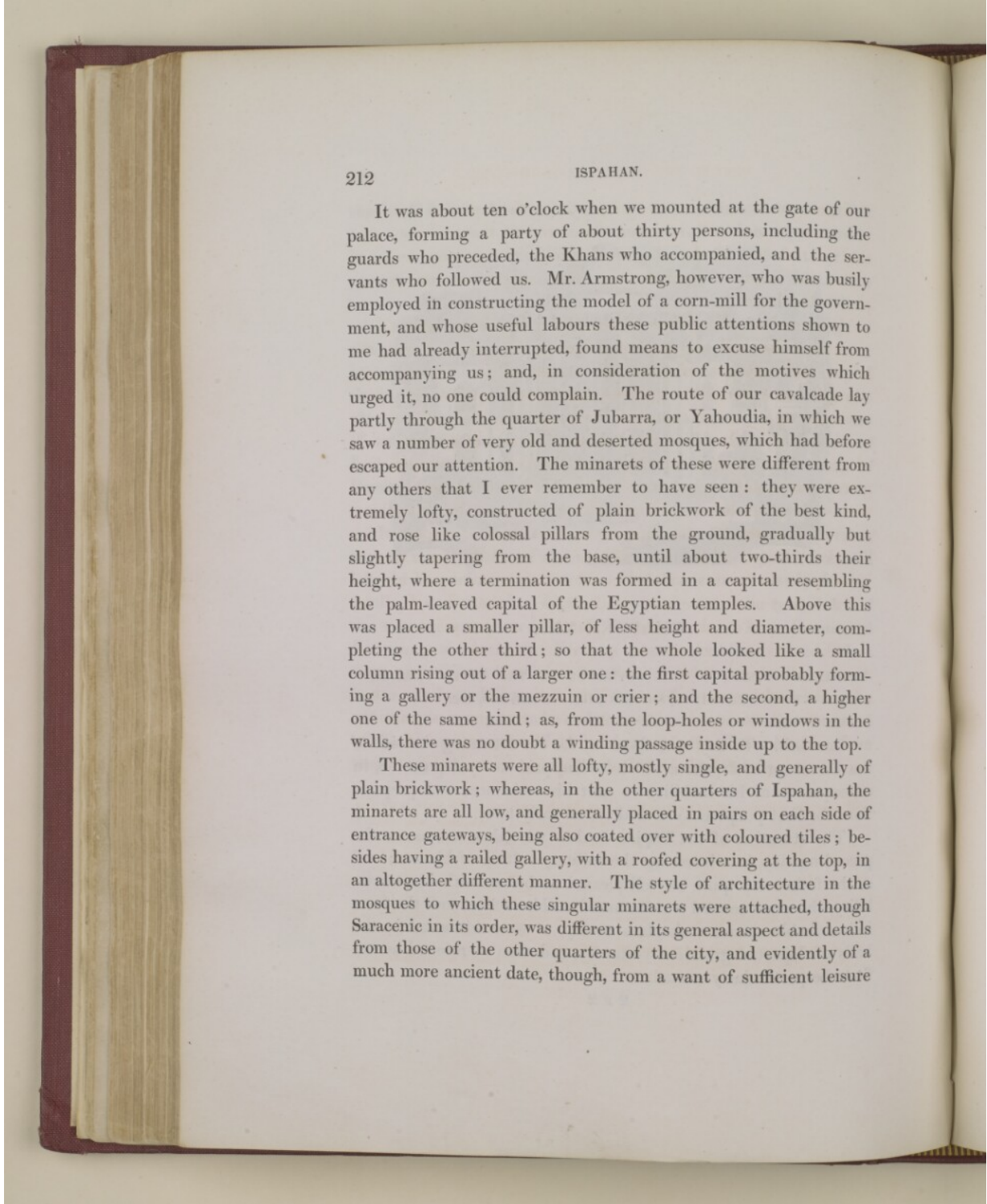
Oct. 9th.—To-day was fixed on for our returning the visit of the Governor of Ispahan, which he had paid us by deputation, in consequence of his inability to quit his residence; and preparations for that purpose were made at an early hour.

The attention of the Topjee Bashee was taken up, as on the preceding day, in witnessing the military tuition of his son; and as the father was quite as well pleased as before with his tractability, the same reward was bestowed on his success, and the same indescribable scenes took place to-day, as were witnessed in the halls of departed grandeur yesterday, and then mentioned as not fit to be particularly named.

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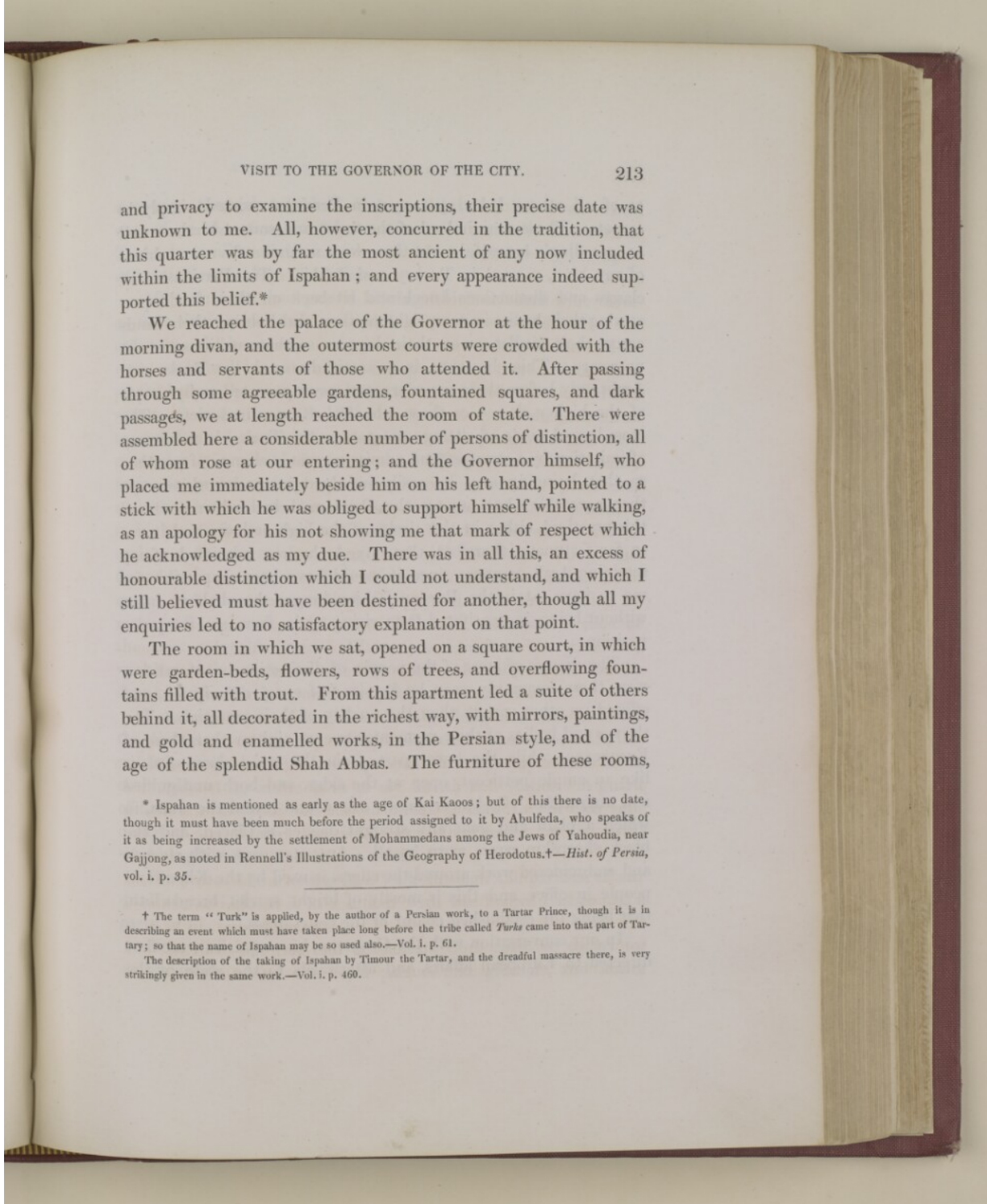


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and privacy to examine the inscriptions, their precise date was unknown to me. All, however, concurred in the tradition, that this quarter was by far the most ancient of any now included within the limits of Ispahan; and every appearance indeed supported this belief.*

We reached the palace of the Governor at the hour of the morning divan, and the outermost courts were crowded with the horses and servants of those who attended it. After passing through some agreeable gardens, fountained squares, and dark passages, we at length reached the room of state. There were assembled here a considerable number of persons of distinction, all of whom rose at our entering; and the Governor himself, who placed me immediately beside him on his left hand, pointed to a stick with which he was obliged to support himself while walking, as an apology for his not showing me that mark of respect which he acknowledged as my due. There was in all this, an excess of honourable distinction which I could not understand, and which I still believed must have been destined for another, though all my enquiries led to no satisfactory explanation on that point.

The room in which we sat, opened on a square court, in which were garden-beds, flowers, rows of trees, and overflowing fountains filled with trout. From this apartment led a suite of others behind it, all decorated in the richest way, with mirrors, paintings, and gold and enamelled works, in the Persian style, and of the age of the splendid Shah Abbas. The furniture of these rooms,

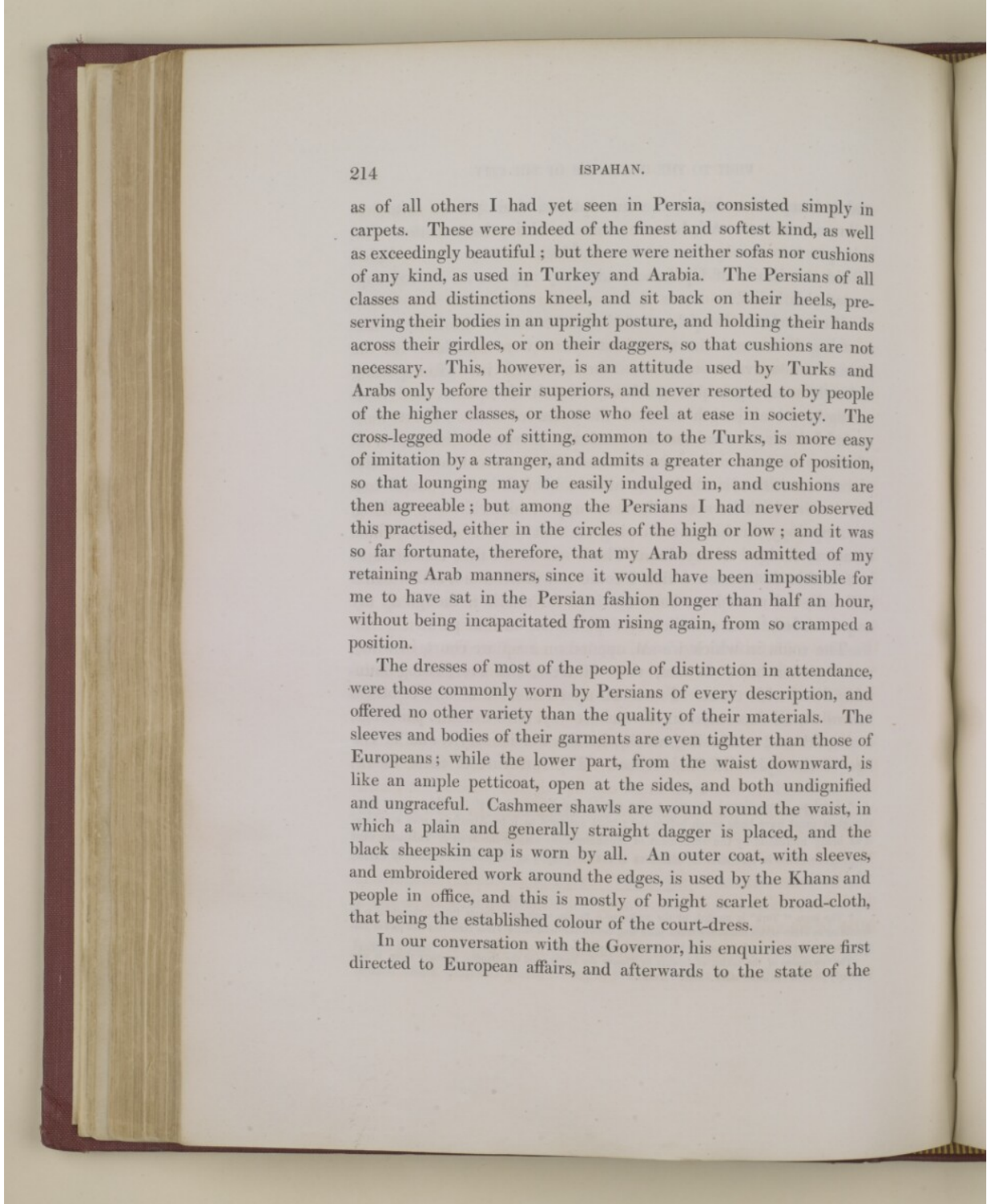
* Ispahan is mentioned as early as the age of Kai Kaoos; but of this there is no date, though it must have been much before the period assigned to it by Abulfeda, who speaks of it as being increased by the settlement of Mohammedans among the Jews of Yahoudia, near Gajjong, as noted in Rennell's Illustrations of the Geography of Herodotus.—*Hist. of Persia*, vol. i. p. 35.

† The term "Turk" is applied, by the author of a Persian work, to a Tartar Prince, though it is in describing an event which must have taken place long before the tribe called *Turks* came into that part of Tartary; so that the name of Ispahan may be so used also.—Vol. i. p. 61.

The description of the taking of Ispahan by Timour the Tartar, and the dreadful massacre there, is very strikingly given in the same work.—Vol. i. p. 460.



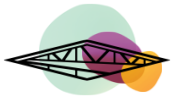
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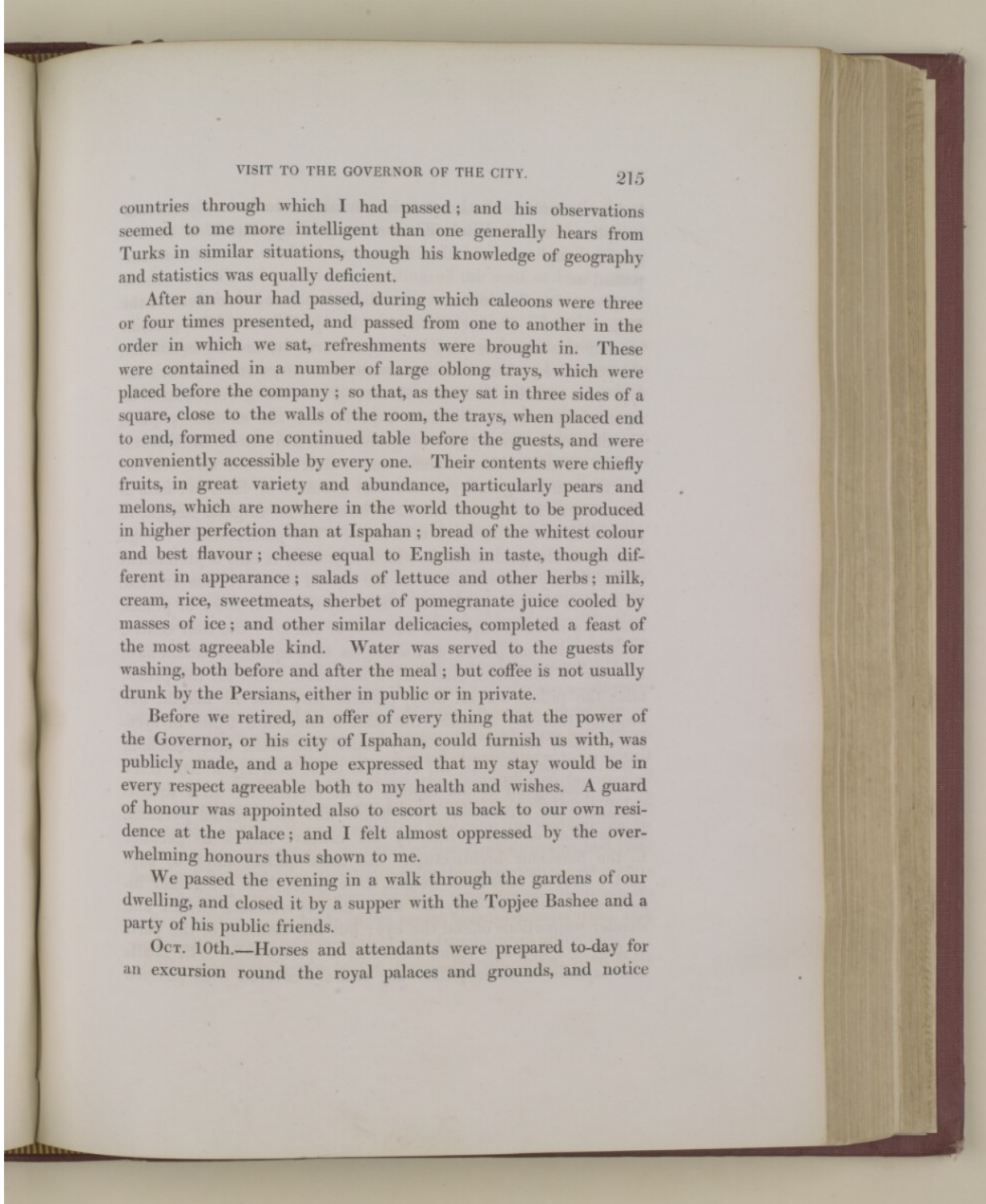
as of all others I had yet seen in Persia, consisted simply in carpets. These were indeed of the finest and softest kind, as well as exceedingly beautiful; but there were neither sofas nor cushions of any kind, as used in Turkey and Arabia. The Persians of all classes and distinctions kneel, and sit back on their heels, preserving their bodies in an upright posture, and holding their hands across their girdles, or on their daggers, so that cushions are not necessary. This, however, is an attitude used by Turks and Arabs only before their superiors, and never resorted to by people of the higher classes, or those who feel at ease in society. The cross-legged mode of sitting, common to the Turks, is more easy of imitation by a stranger, and admits a greater change of position, so that lounging may be easily indulged in, and cushions are then agreeable; but among the Persians I had never observed this practised, either in the circles of the high or low; and it was so far fortunate, therefore, that my Arab dress admitted of my retaining Arab manners, since it would have been impossible for me to have sat in the Persian fashion longer than half an hour, without being incapacitated from rising again, from so cramped a position.

The dresses of most of the people of distinction in attendance, were those commonly worn by Persians of every description, and offered no other variety than the quality of their materials. The sleeves and bodies of their garments are even tighter than those of Europeans; while the lower part, from the waist downward, is like an ample petticoat, open at the sides, and both undignified and ungraceful. Cashmeer shawls are wound round the waist, in which a plain and generally straight dagger is placed, and the black sheepskin cap is worn by all. An outer coat, with sleeves, and embroidered work around the edges, is used by the Khans and people in office, and this is mostly of bright scarlet broad-cloth, that being the established colour of the court-dress.

In our conversation with the Governor, his enquiries were first directed to European affairs, and afterwards to the state of the



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countries through which I had passed; and his observations seemed to me more intelligent than one generally hears from Turks in similar situations, though his knowledge of geography and statistics was equally deficient.

After an hour had passed, during which caleons were three or four times presented, and passed from one to another in the order in which we sat, refreshments were brought in. These were contained in a number of large oblong trays, which were placed before the company; so that, as they sat in three sides of a square, close to the walls of the room, the trays, when placed end to end, formed one continued table before the guests, and were conveniently accessible by every one. Their contents were chiefly fruits, in great variety and abundance, particularly pears and melons, which are nowhere in the world thought to be produced in higher perfection than at Ispahan; bread of the whitest colour and best flavour; cheese equal to English in taste, though different in appearance; salads of lettuce and other herbs; milk, cream, rice, sweetmeats, sherbet of pomegranate juice cooled by masses of ice; and other similar delicacies, completed a feast of the most agreeable kind. Water was served to the guests for washing, both before and after the meal; but coffee is not usually drunk by the Persians, either in public or in private.

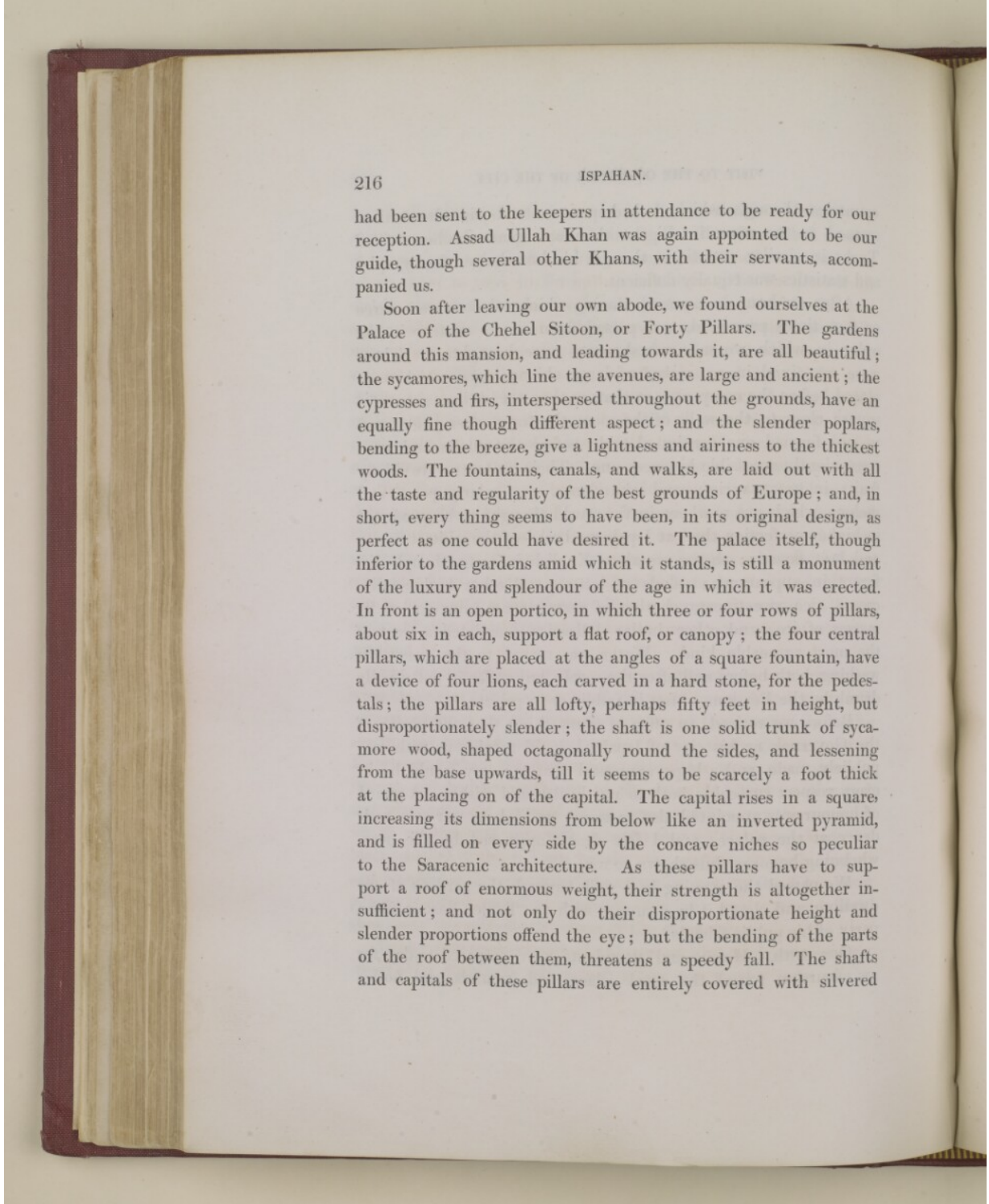
Before we retired, an offer of every thing that the power of the Governor, or his city of Ispahan, could furnish us with, was publicly made, and a hope expressed that my stay would be in every respect agreeable both to my health and wishes. A guard of honour was appointed also to escort us back to our own residence at the palace; and I felt almost oppressed by the overwhelming honours thus shown to me.

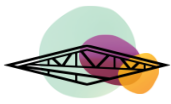
We passed the evening in a walk through the gardens of our dwelling, and closed it by a supper with the Topjee Bashee and a party of his public friends.

Oct. 10th.—Horses and attendants were prepared to-day for an excursion round the royal palaces and grounds, and notice

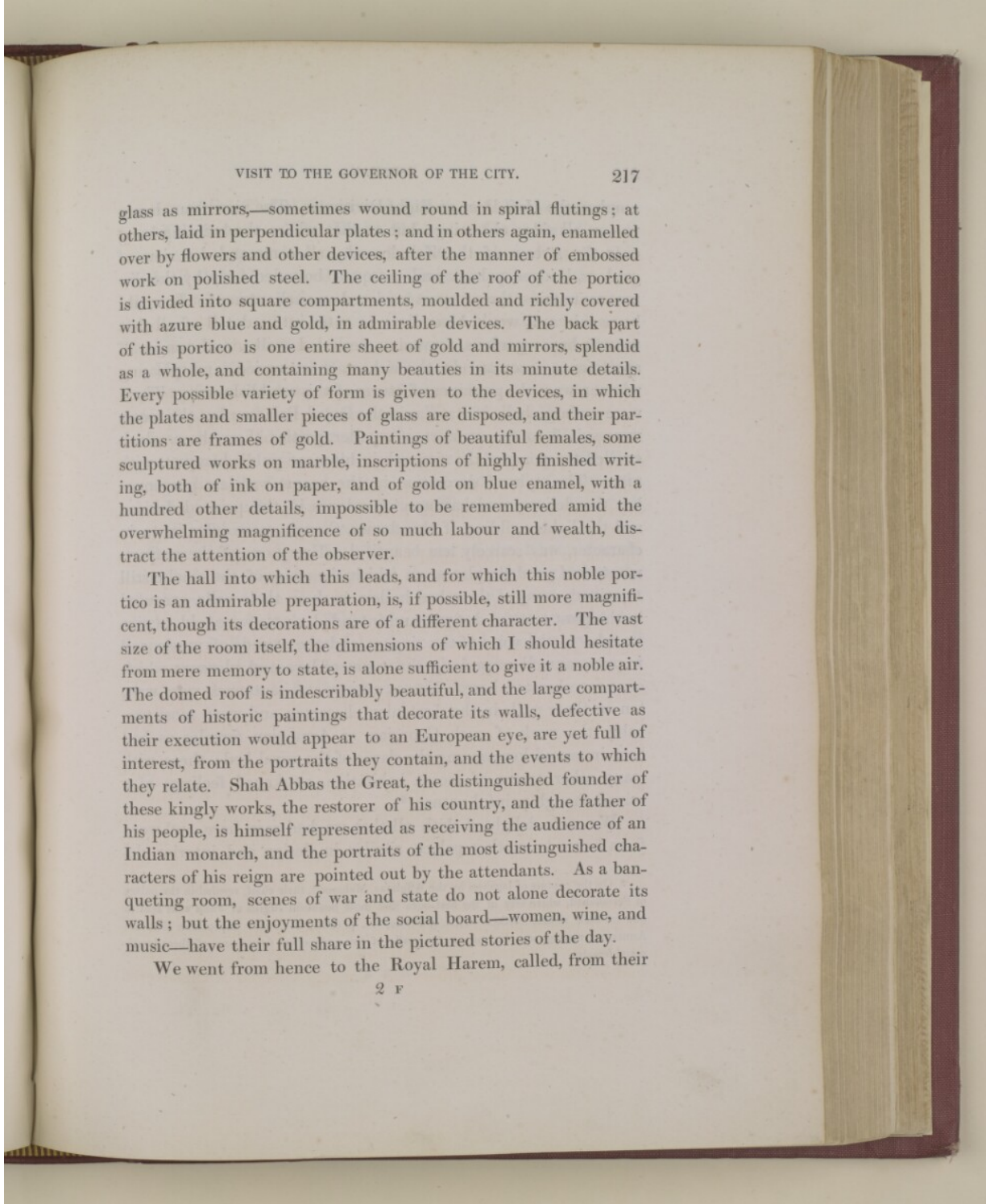


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العرب إلى بومباي. [٢١٧] (٥٨٢/٢٤٨)



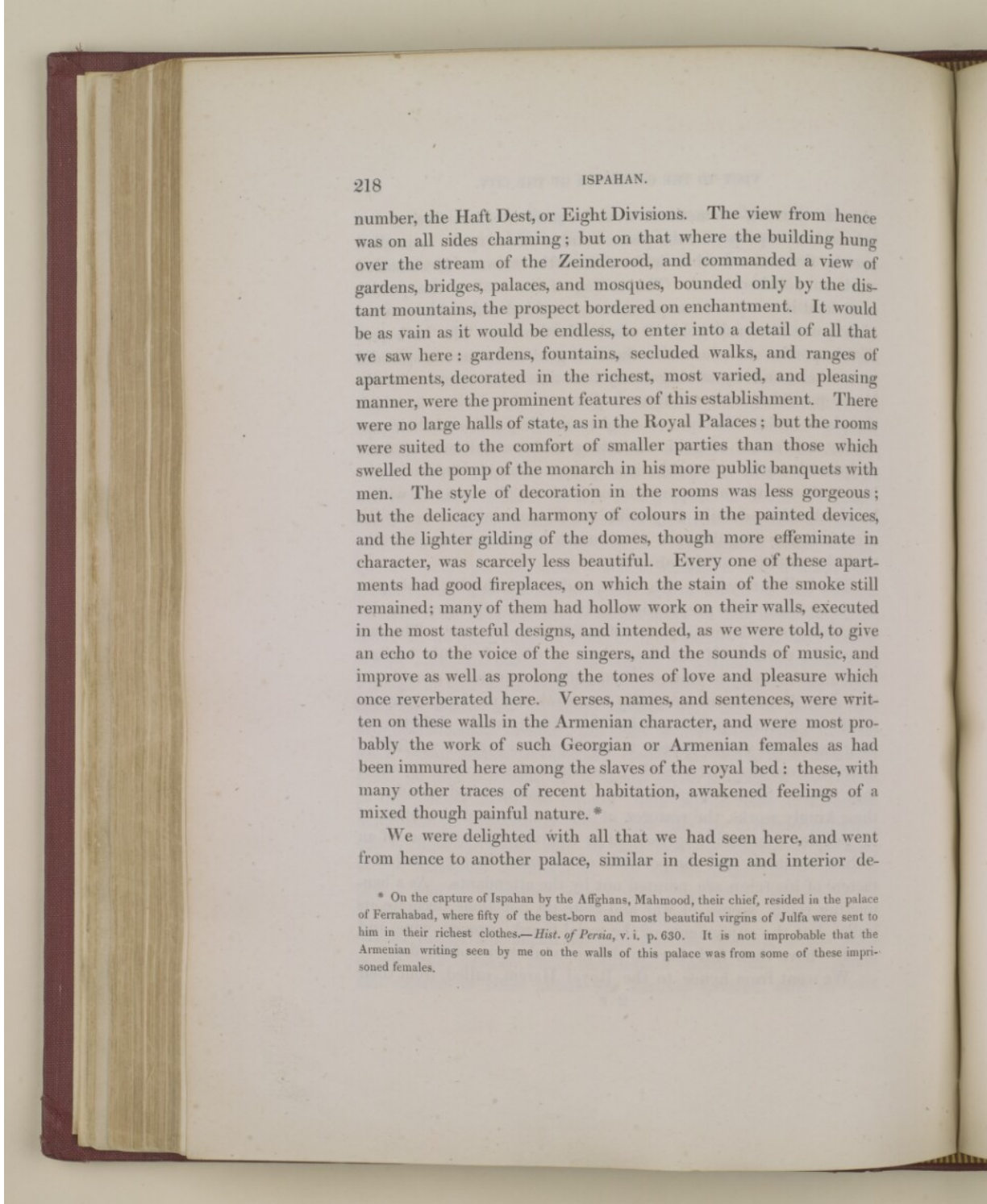
glass as mirrors,—sometimes wound round in spiral flutings: at others, laid in perpendicular plates: and in others again, enamelled over by flowers and other devices, after the manner of embossed work on polished steel. The ceiling of the roof of the portico is divided into square compartments, moulded and richly covered with azure blue and gold, in admirable devices. The back part of this portico is one entire sheet of gold and mirrors, splendid as a whole, and containing many beauties in its minute details. Every possible variety of form is given to the devices, in which the plates and smaller pieces of glass are disposed, and their partitions are frames of gold. Paintings of beautiful females, some sculptured works on marble, inscriptions of highly finished writing, both of ink on paper, and of gold on blue enamel, with a hundred other details, impossible to be remembered amid the overwhelming magnificence of so much labour and wealth, distract the attention of the observer.

The hall into which this leads, and for which this noble portico is an admirable preparation, is, if possible, still more magnificent, though its decorations are of a different character. The vast size of the room itself, the dimensions of which I should hesitate from mere memory to state, is alone sufficient to give it a noble air. The domed roof is indescribably beautiful, and the large compartments of historic paintings that decorate its walls, defective as their execution would appear to an European eye, are yet full of interest, from the portraits they contain, and the events to which they relate. Shah Abbas the Great, the distinguished founder of these kingly works, the restorer of his country, and the father of his people, is himself represented as receiving the audience of an Indian monarch, and the portraits of the most distinguished characters of his reign are pointed out by the attendants. As a banqueting room, scenes of war and state do not alone decorate its walls; but the enjoyments of the social board—women, wine, and music—have their full share in the pictured stories of the day.

We went from hence to the Royal Harem, called, from their



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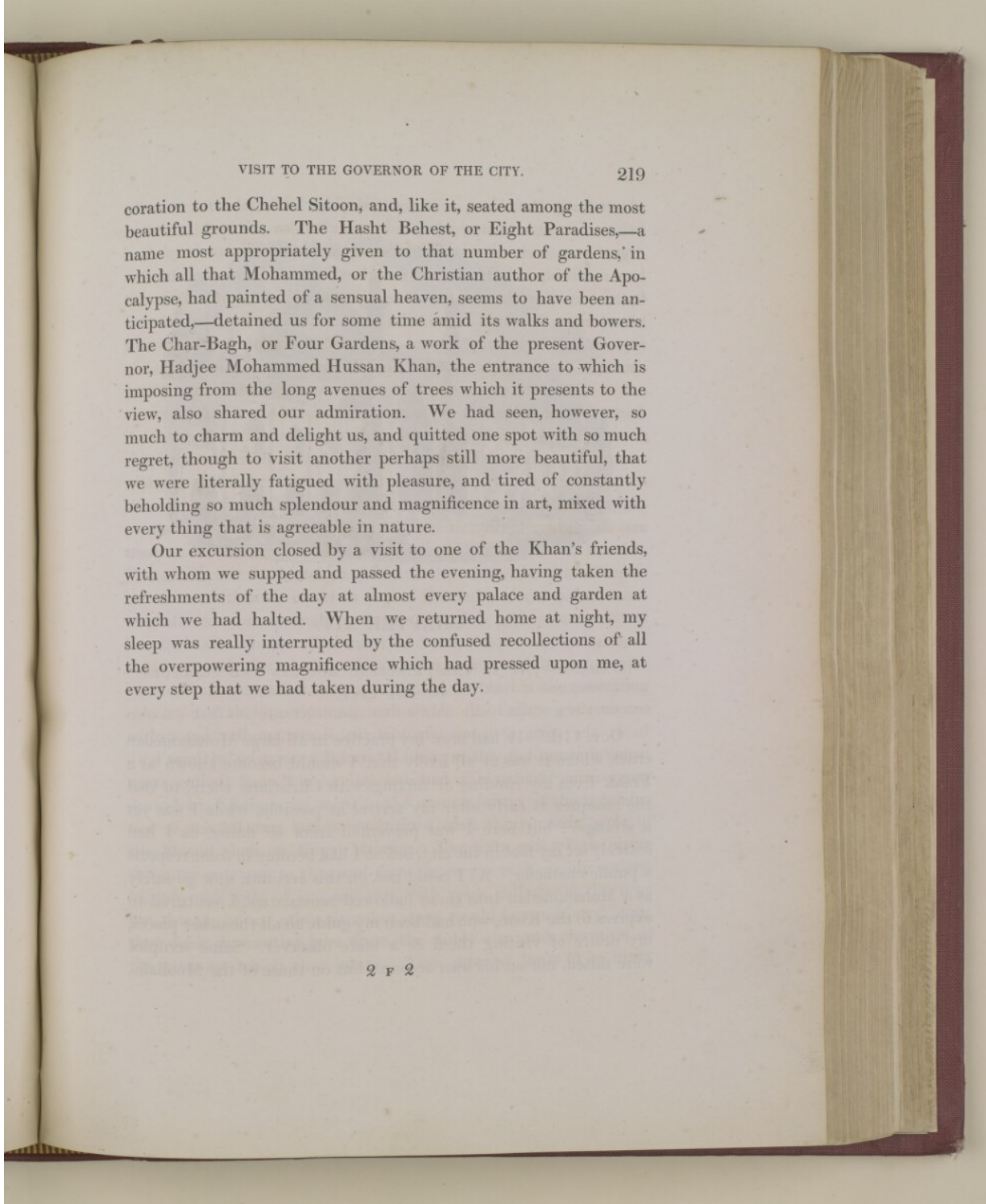
number, the Haft Dest, or Eight Divisions. The view from hence was on all sides charming; but on that where the building hung over the stream of the Zeinderood, and commanded a view of gardens, bridges, palaces, and mosques, bounded only by the distant mountains, the prospect bordered on enchantment. It would be as vain as it would be endless, to enter into a detail of all that we saw here: gardens, fountains, secluded walks, and ranges of apartments, decorated in the richest, most varied, and pleasing manner, were the prominent features of this establishment. There were no large halls of state, as in the Royal Palaces; but the rooms were suited to the comfort of smaller parties than those which swelled the pomp of the monarch in his more public banquets with men. The style of decoration in the rooms was less gorgeous; but the delicacy and harmony of colours in the painted devices, and the lighter gilding of the domes, though more effeminate in character, was scarcely less beautiful. Every one of these apartments had good fireplaces, on which the stain of the smoke still remained; many of them had hollow work on their walls, executed in the most tasteful designs, and intended, as we were told, to give an echo to the voice of the singers, and the sounds of music, and improve as well as prolong the tones of love and pleasure which once reverberated here. Verses, names, and sentences, were written on these walls in the Armenian character, and were most probably the work of such Georgian or Armenian females as had been immured here among the slaves of the royal bed: these, with many other traces of recent habitation, awakened feelings of a mixed though painful nature.*

We were delighted with all that we had seen here, and went from hence to another palace, similar in design and interior de-

* On the capture of Ispahan by the Affghans, Mahmood, their chief, resided in the palace of Ferrahabad, where fifty of the best-born and most beautiful virgins of Julfa were sent to him in their richest clothes.—*Hist. of Persia*, v. i. p. 630. It is not improbable that the Armenian writing seen by me on the walls of this palace was from some of these imprisoned females.

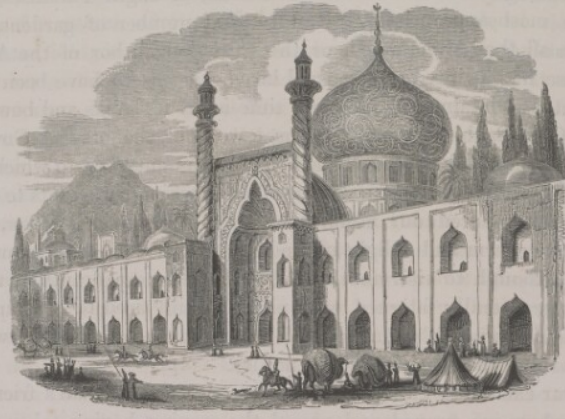


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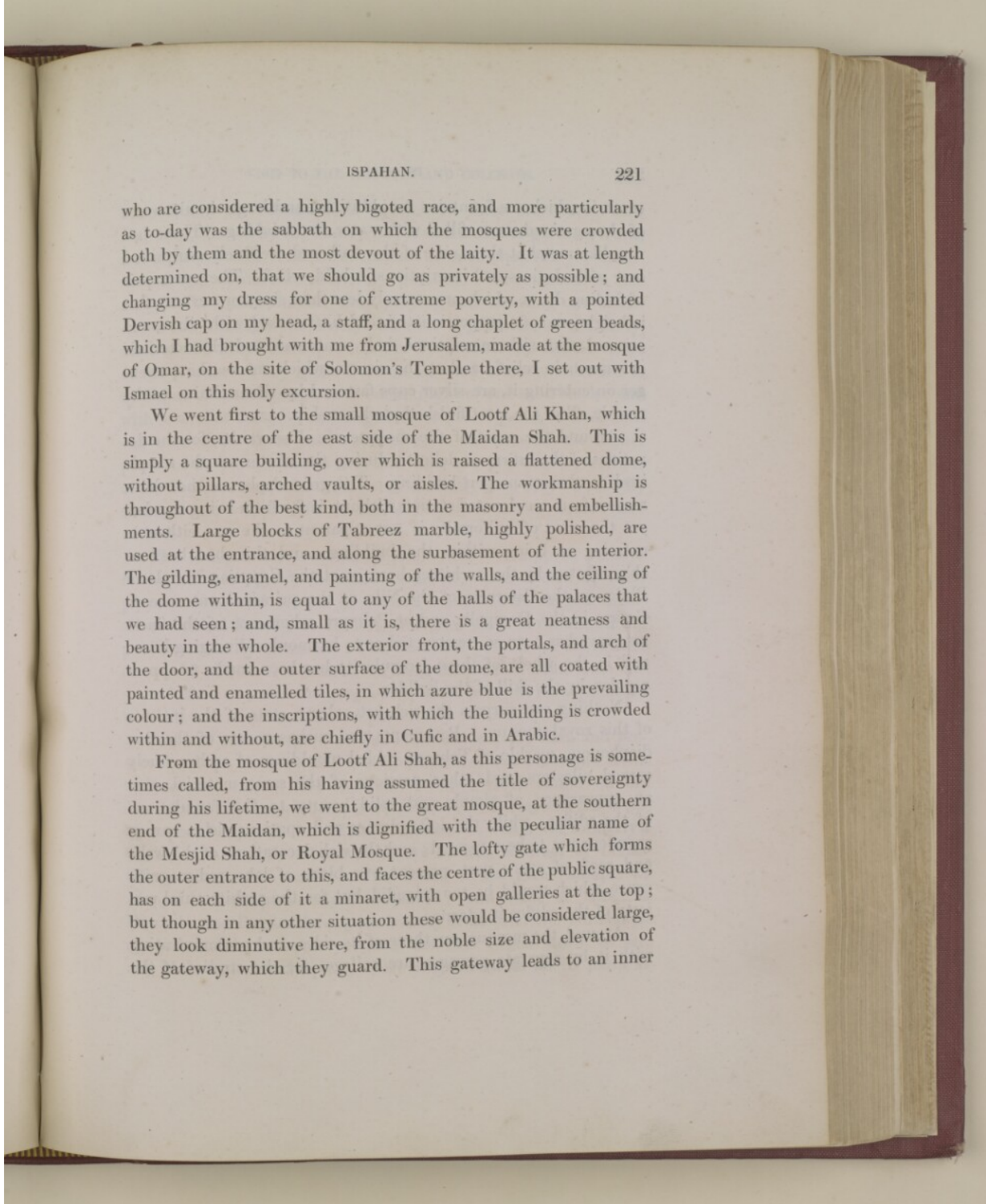
CHAPTER XIV.

ISPAHAN—VISIT TO THE PRINCIPAL MOSQUES AND COLLEGES
OF THE CITY.

Oct. 11th.—It had been my practice in all large Mohammedan cities, where it was at all likely that I should become known as a Frank from my residing or mixing with Christians there, to visit the mosques as early after my arrival as possible, while I was yet a stranger; but here I was prevented from so doing, as I had scarcely set my foot in the city, before I had become in some respects a public character. As I could not, on this account, now go safely as a Mohammedan into these hallowed sanctuaries, I ventured to express to the Khan, who had been my guide to all the other places, my desire of visiting them as a mere observer. Some scruples were raised, not on his own account, but on those of the Moollahs,

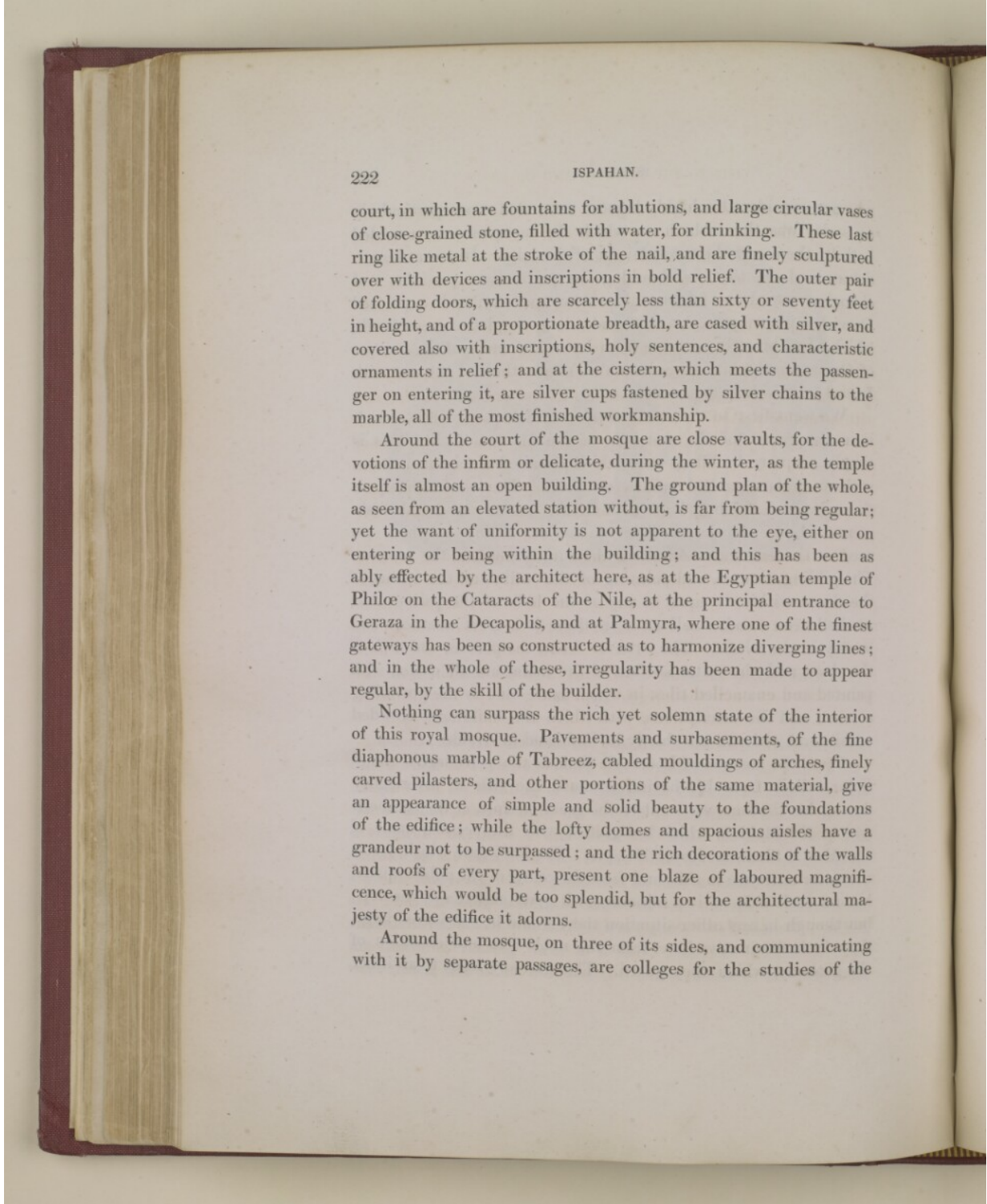


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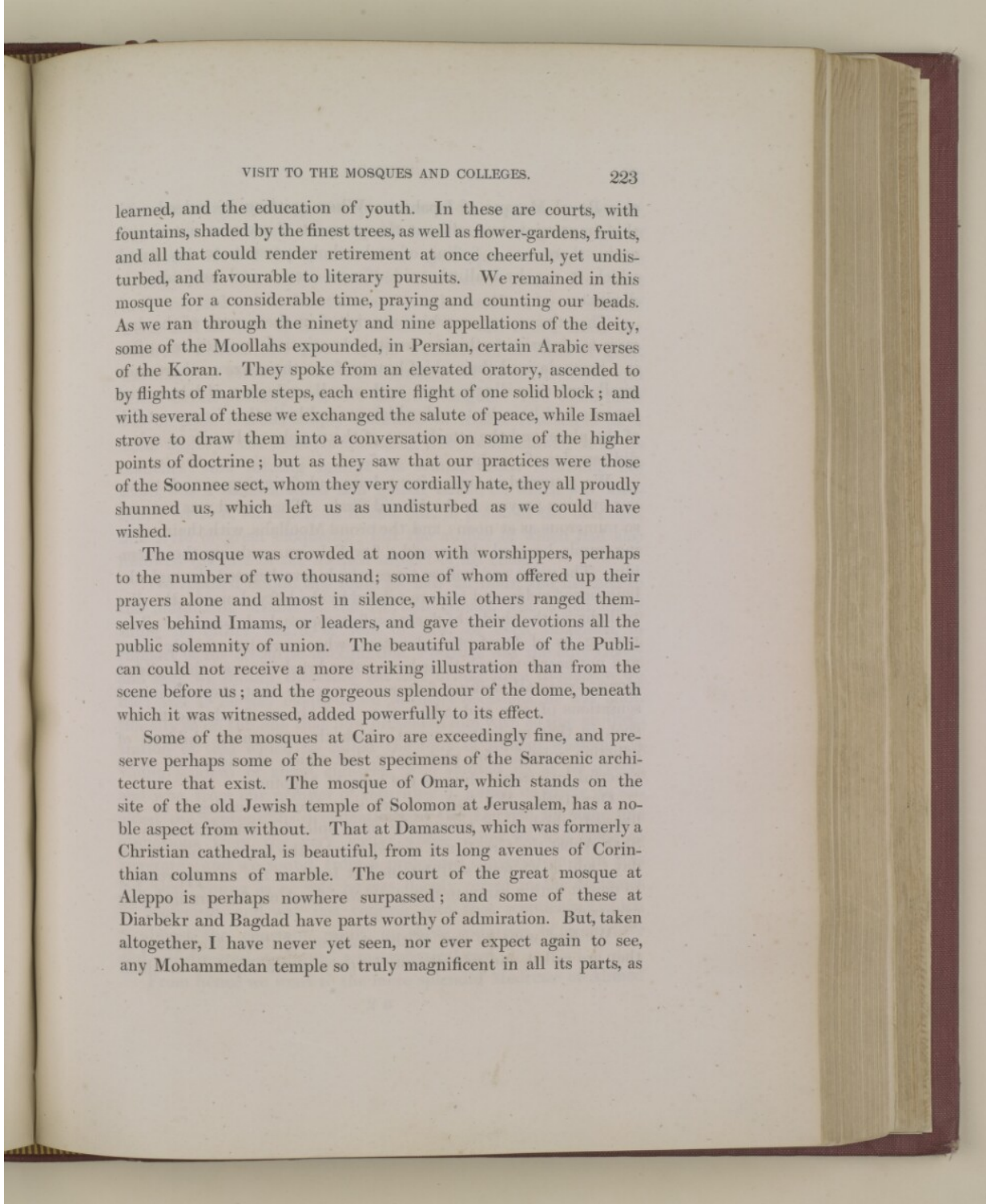


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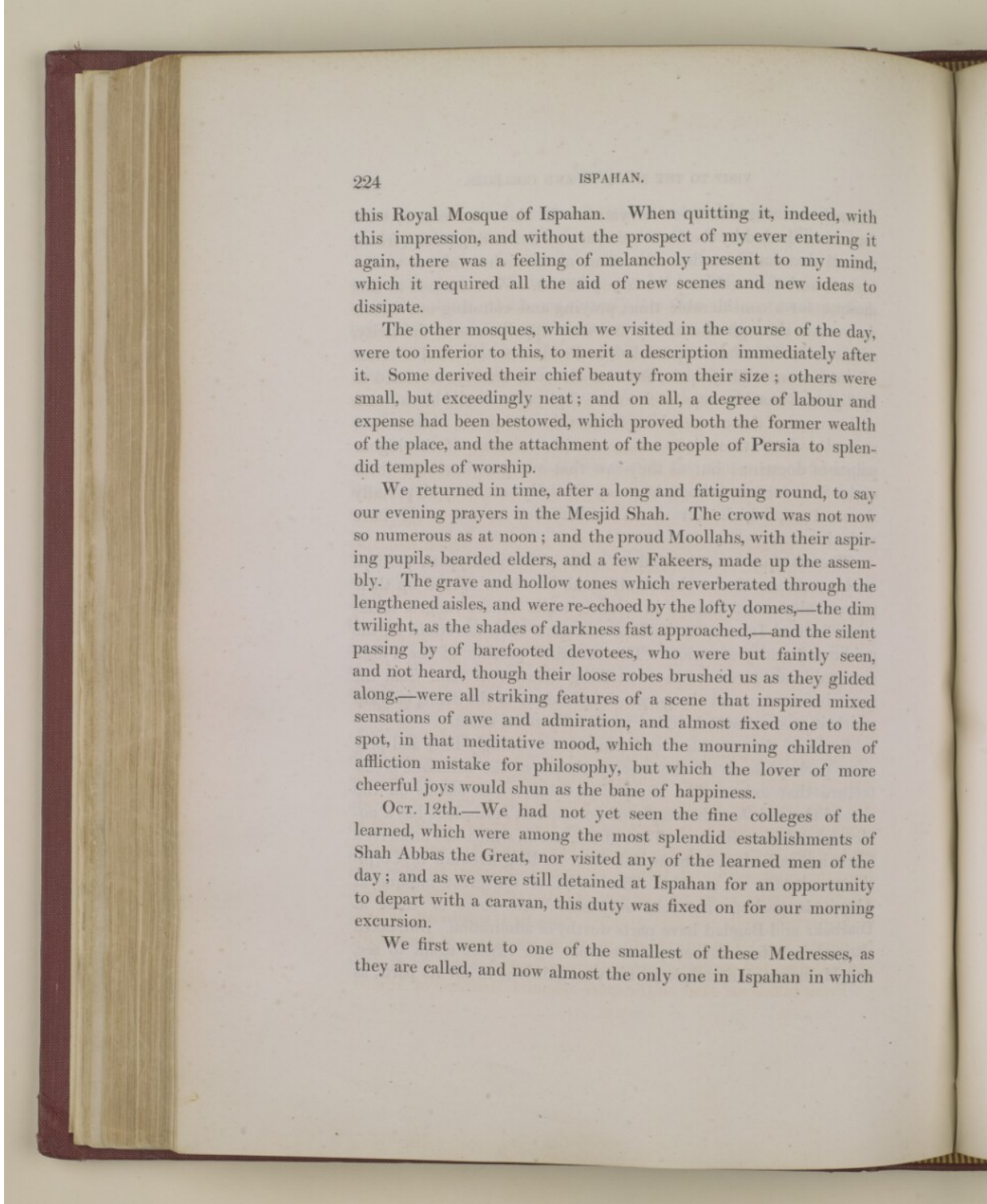


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this Royal Mosque of Ispahan. When quitting it, indeed, with this impression, and without the prospect of my ever entering it again, there was a feeling of melancholy present to my mind, which it required all the aid of new scenes and new ideas to dissipate.

The other mosques, which we visited in the course of the day, were too inferior to this, to merit a description immediately after it. Some derived their chief beauty from their size; others were small, but exceedingly neat; and on all, a degree of labour and expense had been bestowed, which proved both the former wealth of the place, and the attachment of the people of Persia to splendid temples of worship.

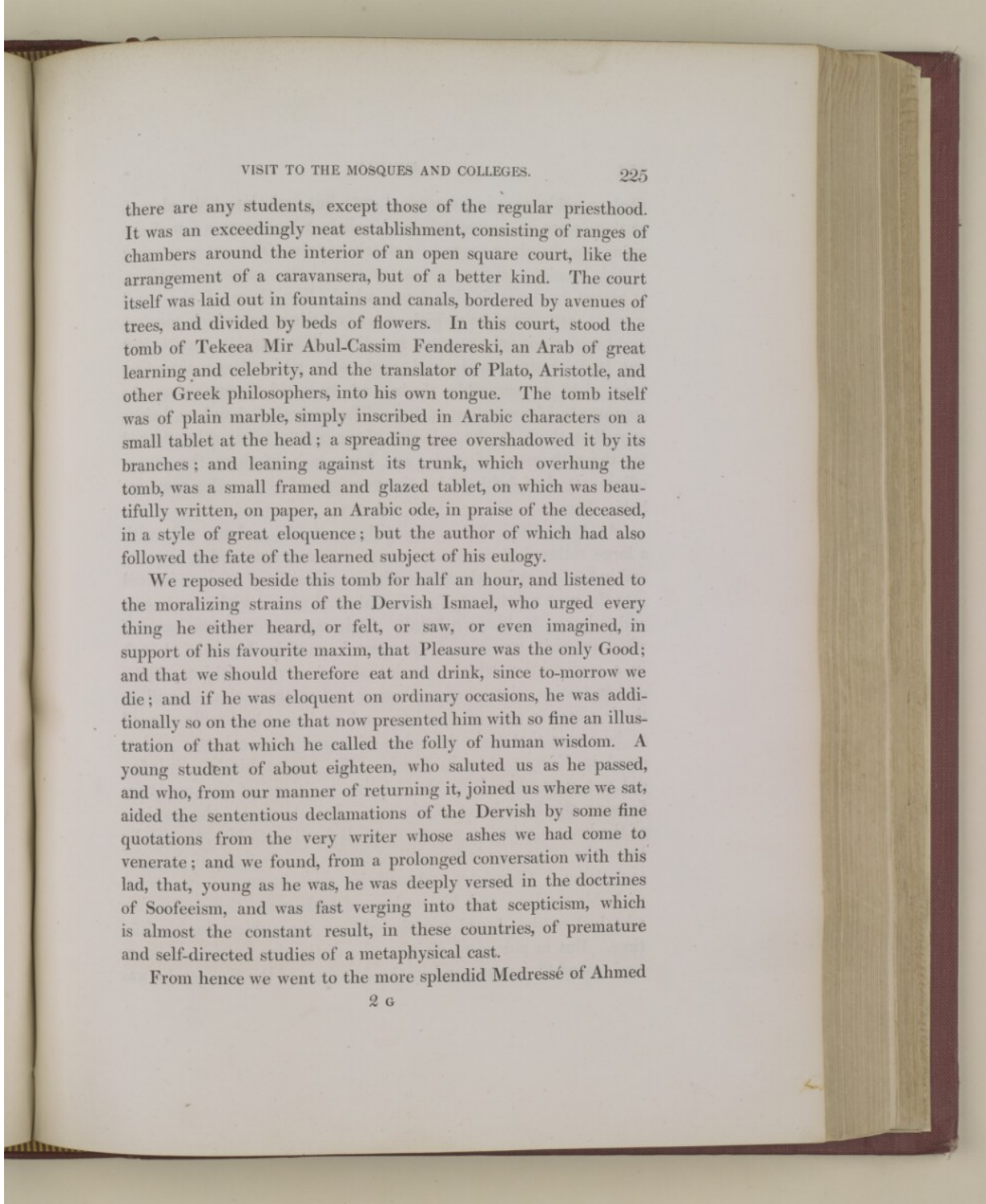
We returned in time, after a long and fatiguing round, to say our evening prayers in the Mesjid Shah. The crowd was not now so numerous as at noon; and the proud Moollahs, with their aspiring pupils, bearded elders, and a few Fakeers, made up the assembly. The grave and hollow tones which reverberated through the lengthened aisles, and were re-echoed by the lofty domes,—the dim twilight, as the shades of darkness fast approached,—and the silent passing by of barefooted devotees, who were but faintly seen, and not heard, though their loose robes brushed us as they glided along,—were all striking features of a scene that inspired mixed sensations of awe and admiration, and almost fixed one to the spot, in that meditative mood, which the mourning children of affliction mistake for philosophy, but which the lover of more cheerful joys would shun as the bane of happiness.

Oct. 12th.—We had not yet seen the fine colleges of the learned, which were among the most splendid establishments of Shah Abbas the Great, nor visited any of the learned men of the day; and as we were still detained at Ispahan for an opportunity to depart with a caravan, this duty was fixed on for our morning excursion.

We first went to one of the smallest of these Medresses, as they are called, and now almost the only one in Ispahan in which



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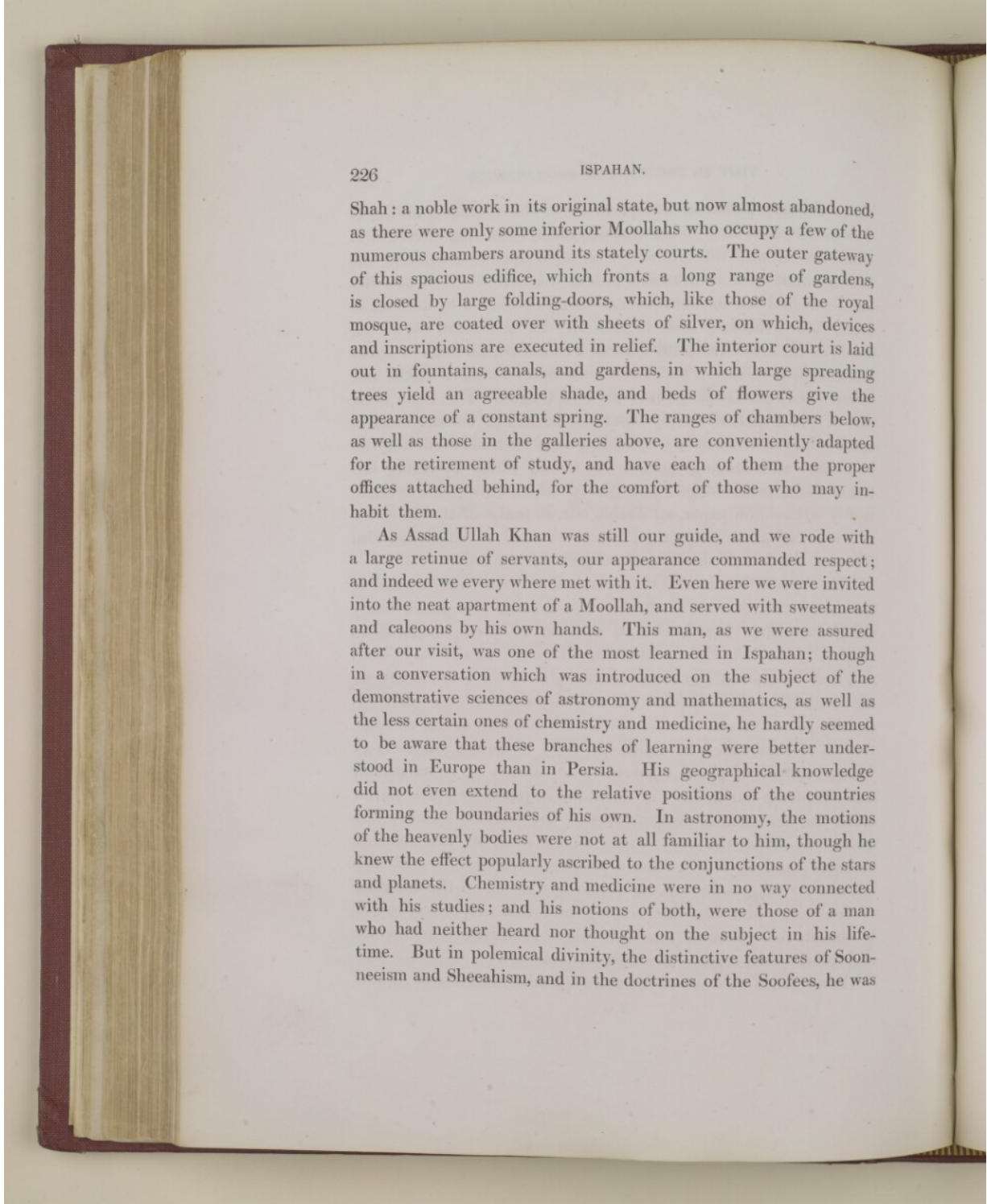
there are any students, except those of the regular priesthood. It was an exceedingly neat establishment, consisting of ranges of chambers around the interior of an open square court, like the arrangement of a caravansera, but of a better kind. The court itself was laid out in fountains and canals, bordered by avenues of trees, and divided by beds of flowers. In this court, stood the tomb of Tekeea Mir Abul-Cassim Fendereski, an Arab of great learning and celebrity, and the translator of Plato, Aristotle, and other Greek philosophers, into his own tongue. The tomb itself was of plain marble, simply inscribed in Arabic characters on a small tablet at the head; a spreading tree overshadowed it by its branches; and leaning against its trunk, which overhung the tomb, was a small framed and glazed tablet, on which was beautifully written, on paper, an Arabic ode, in praise of the deceased, in a style of great eloquence; but the author of which had also followed the fate of the learned subject of his eulogy.

We reposed beside this tomb for half an hour, and listened to the moralizing strains of the Dervish Ismael, who urged every thing he either heard, or felt, or saw, or even imagined, in support of his favourite maxim, that Pleasure was the only Good; and that we should therefore eat and drink, since to-morrow we die; and if he was eloquent on ordinary occasions, he was additionally so on the one that now presented him with so fine an illustration of that which he called the folly of human wisdom. A young student of about eighteen, who saluted us as he passed, and who, from our manner of returning it, joined us where we sat, aided the sententious declamations of the Dervish by some fine quotations from the very writer whose ashes we had come to venerate; and we found, from a prolonged conversation with this lad, that, young as he was, he was deeply versed in the doctrines of Soofeism, and was fast verging into that scepticism, which is almost the constant result, in these countries, of premature and self-directed studies of a metaphysical cast.

From hence we went to the more splendid Medressé of Ahmed



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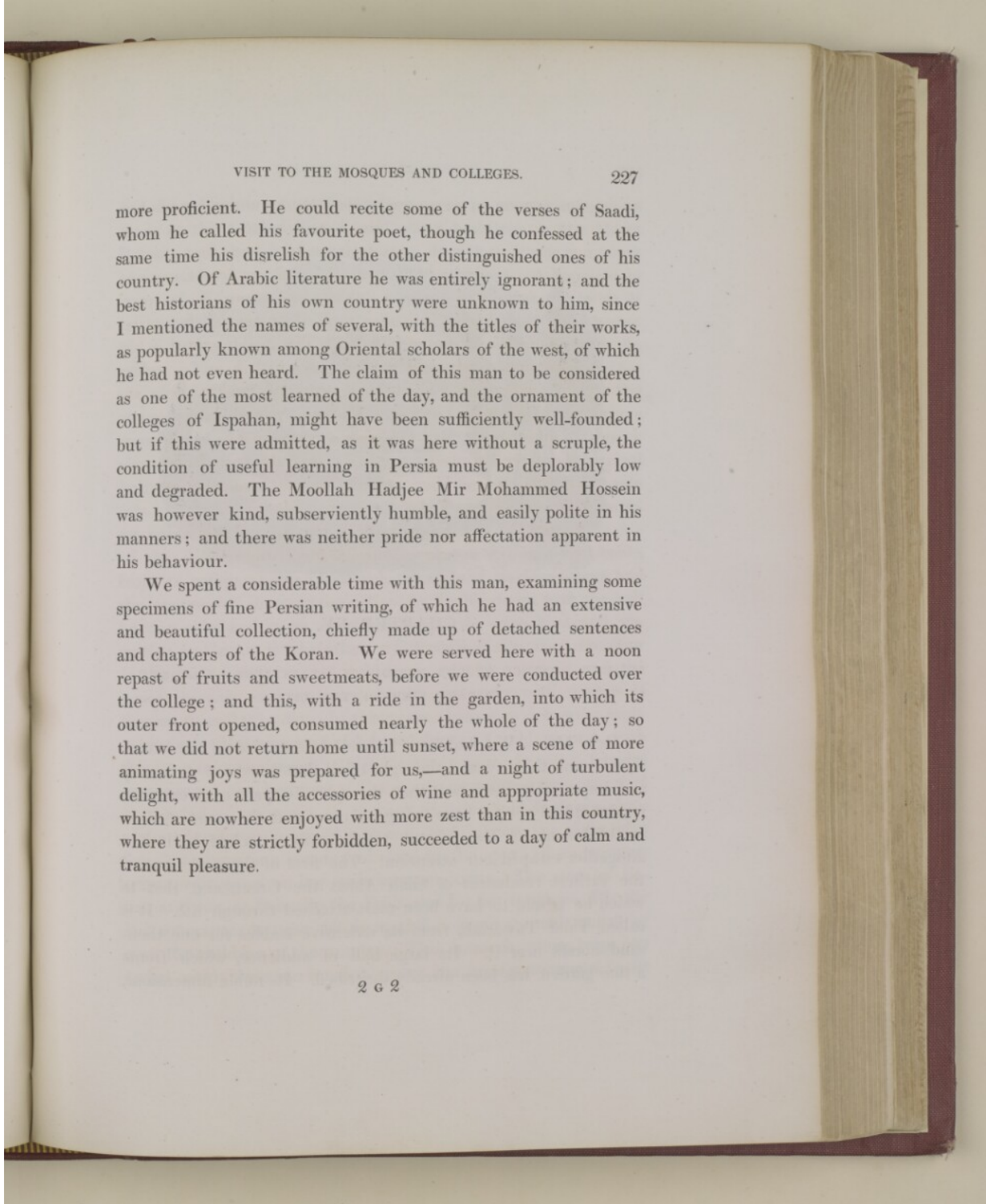


Shah : a noble work in its original state, but now almost abandoned, as there were only some inferior Moollahs who occupy a few of the numerous chambers around its stately courts. The outer gateway of this spacious edifice, which fronts a long range of gardens, is closed by large folding-doors, which, like those of the royal mosque, are coated over with sheets of silver, on which, devices and inscriptions are executed in relief. The interior court is laid out in fountains, canals, and gardens, in which large spreading trees yield an agreeable shade, and beds of flowers give the appearance of a constant spring. The ranges of chambers below, as well as those in the galleries above, are conveniently adapted for the retirement of study, and have each of them the proper offices attached behind, for the comfort of those who may inhabit them.

As Assad Ullah Khan was still our guide, and we rode with a large retinue of servants, our appearance commanded respect; and indeed we every where met with it. Even here we were invited into the neat apartment of a Moollah, and served with sweetmeats and caleons by his own hands. This man, as we were assured after our visit, was one of the most learned in Ispahan; though in a conversation which was introduced on the subject of the demonstrative sciences of astronomy and mathematics, as well as the less certain ones of chemistry and medicine, he hardly seemed to be aware that these branches of learning were better understood in Europe than in Persia. His geographical knowledge did not even extend to the relative positions of the countries forming the boundaries of his own. In astronomy, the motions of the heavenly bodies were not at all familiar to him, though he knew the effect popularly ascribed to the conjunctions of the stars and planets. Chemistry and medicine were in no way connected with his studies; and his notions of both, were those of a man who had neither heard nor thought on the subject in his lifetime. But in polemical divinity, the distinctive features of Soonneism and Sheeahism, and in the doctrines of the Soofees, he was



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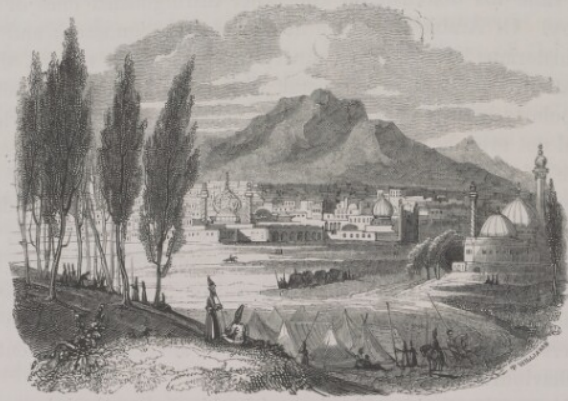


more proficient. He could recite some of the verses of Saadi, whom he called his favourite poet, though he confessed at the same time his disrelish for the other distinguished ones of his country. Of Arabic literature he was entirely ignorant; and the best historians of his own country were unknown to him, since I mentioned the names of several, with the titles of their works, as popularly known among Oriental scholars of the west, of which he had not even heard. The claim of this man to be considered as one of the most learned of the day, and the ornament of the colleges of Ispahan, might have been sufficiently well-founded; but if this were admitted, as it was here without a scruple, the condition of useful learning in Persia must be deplorably low and degraded. The Moollah Hadjee Mir Mohammed Hossein was however kind, subserviently humble, and easily polite in his manners; and there was neither pride nor affectation apparent in his behaviour.

We spent a considerable time with this man, examining some specimens of fine Persian writing, of which he had an extensive and beautiful collection, chiefly made up of detached sentences and chapters of the Koran. We were served here with a noon repast of fruits and sweetmeats, before we were conducted over the college; and this, with a ride in the garden, into which its outer front opened, consumed nearly the whole of the day; so that we did not return home until sunset, where a scene of more animating joys was prepared for us,—and a night of turbulent delight, with all the accessories of wine and appropriate music, which are nowhere enjoyed with more zest than in this country, where they are strictly forbidden, succeeded to a day of calm and tranquil pleasure.



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العرب إلى بومباي. [٢٢٨] (٥٨٢/٢٥٩)



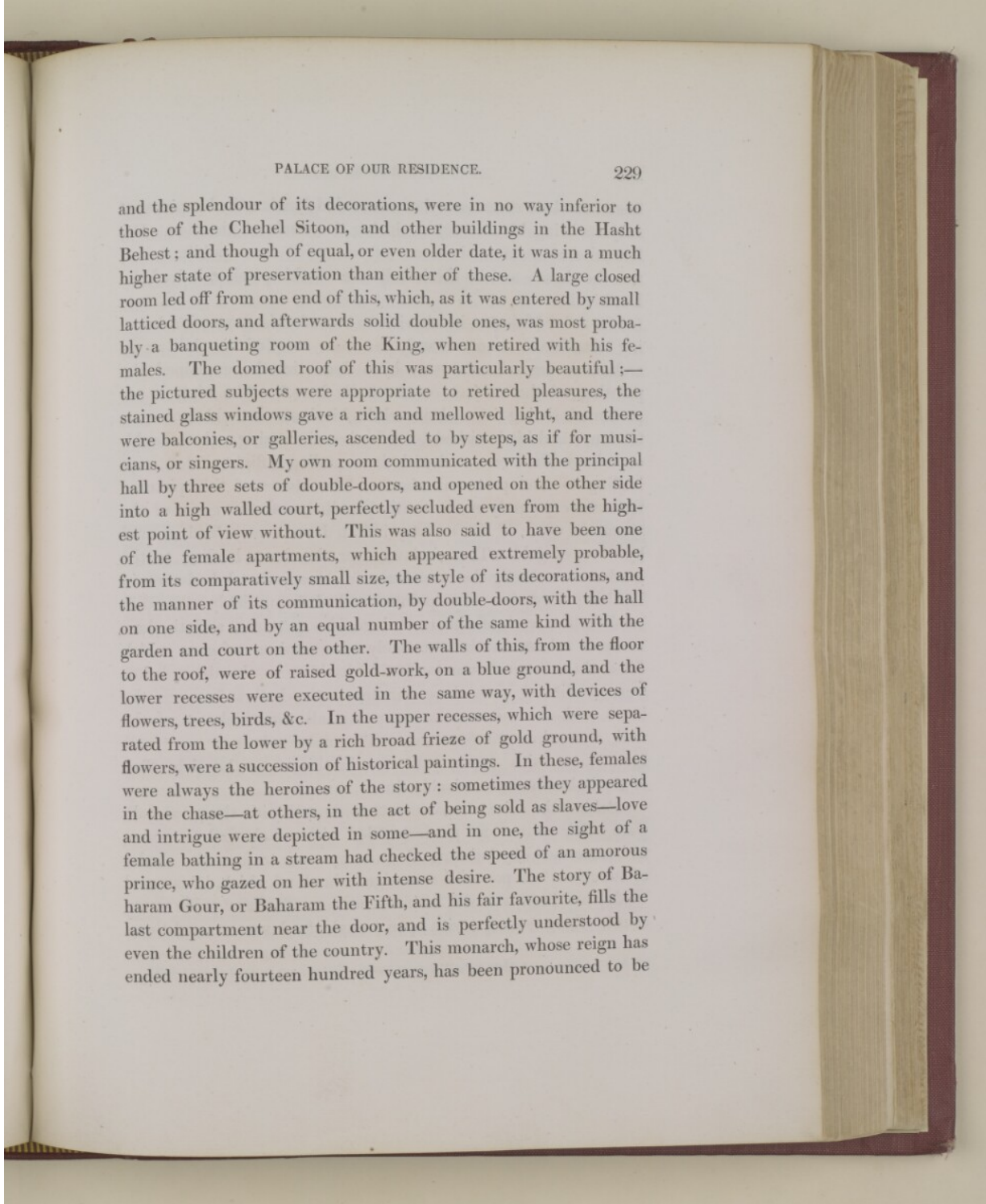
CHAPTER XV.

ISPAHAN—PALACE OF OUR RESIDENCE—PAINTINGS—GARDENS—
DISTANT VIEW OF THE CITY.

Oct. 13th.—We had been hitherto so occupied in our excursions round the city, and the sight of all that has been so hastily and imperfectly described, that the splendid palace of our own residence had not yet been half gone over, and the more modern establishment for the present royal family attached to it had altogether escaped our attention. The first of these was one of the earliest residences of Shah Abbas the Great, and that to which he is said to have been most attached through life. It is called Talar Tuweelah, from its extensive stables for one thousand horses near it. Its large hall of audience, which fronts a fine garden, has been already described. Its noble dimensions,

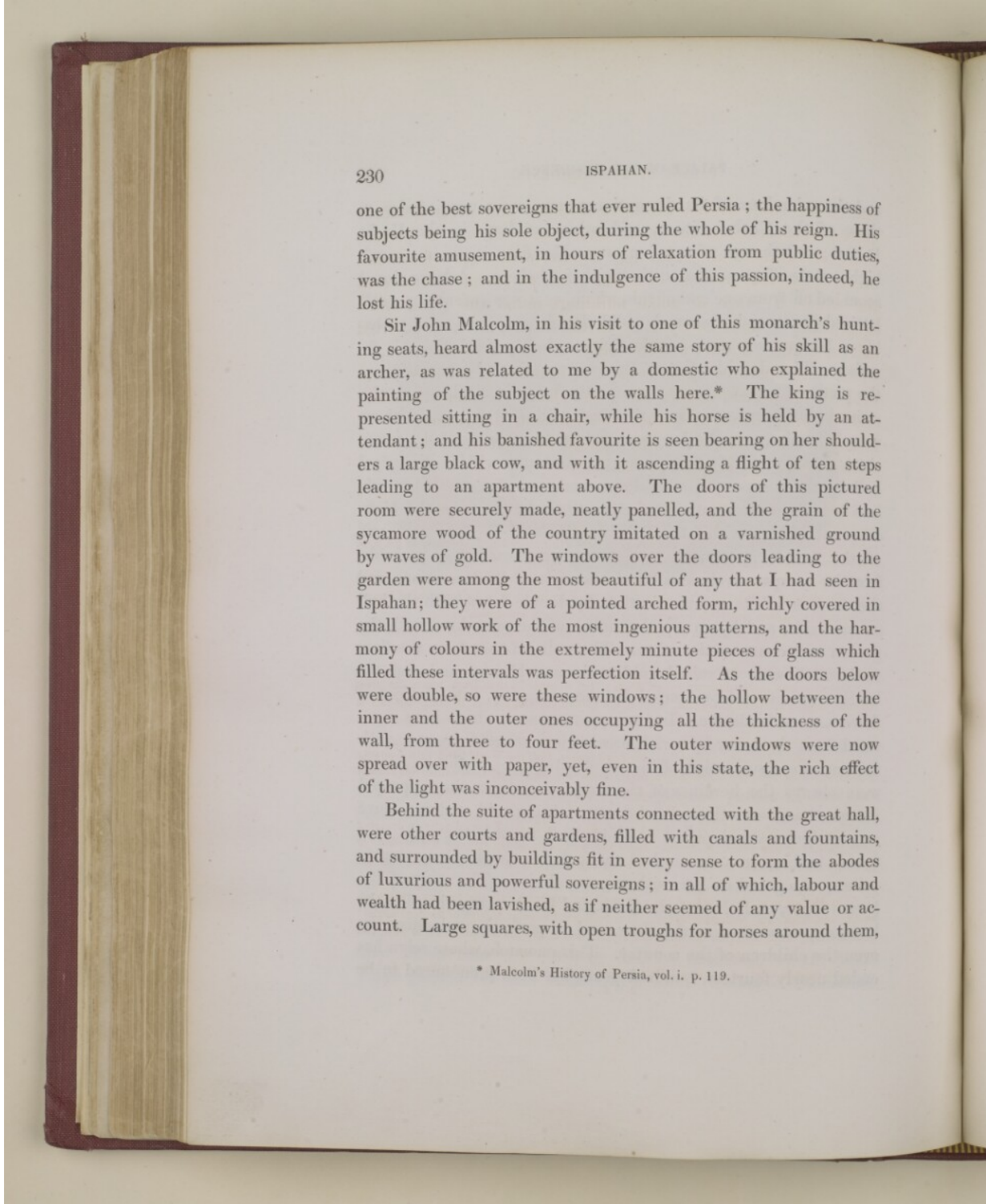


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one of the best sovereigns that ever ruled Persia ; the happiness of subjects being his sole object, during the whole of his reign. His favourite amusement, in hours of relaxation from public duties, was the chase ; and in the indulgence of this passion, indeed, he lost his life.

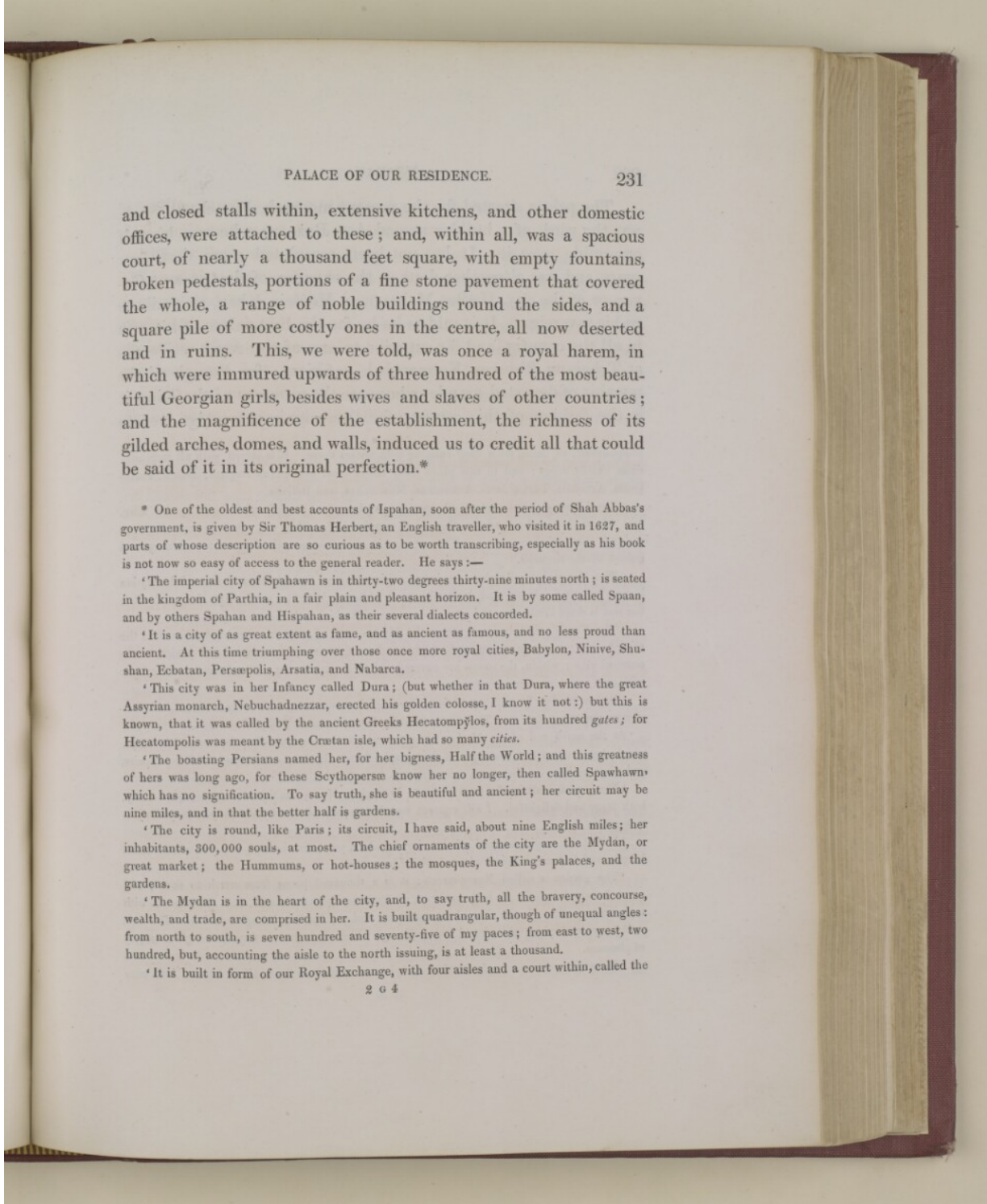
Sir John Malcolm, in his visit to one of this monarch's hunting seats, heard almost exactly the same story of his skill as an archer, as was related to me by a domestic who explained the painting of the subject on the walls here.* The king is represented sitting in a chair, while his horse is held by an attendant ; and his banished favourite is seen bearing on her shoulders a large black cow, and with it ascending a flight of ten steps leading to an apartment above. The doors of this pictured room were securely made, neatly panelled, and the grain of the sycamore wood of the country imitated on a varnished ground by waves of gold. The windows over the doors leading to the garden were among the most beautiful of any that I had seen in Ispahan; they were of a pointed arched form, richly covered in small hollow work of the most ingenious patterns, and the harmony of colours in the extremely minute pieces of glass which filled these intervals was perfection itself. As the doors below were double, so were these windows; the hollow between the inner and the outer ones occupying all the thickness of the wall, from three to four feet. The outer windows were now spread over with paper, yet, even in this state, the rich effect of the light was inconceivably fine.

Behind the suite of apartments connected with the great hall, were other courts and gardens, filled with canals and fountains, and surrounded by buildings fit in every sense to form the abodes of luxurious and powerful sovereigns; in all of which, labour and wealth had been lavished, as if neither seemed of any value or account. Large squares, with open troughs for horses around them,

* Malcolm's History of Persia, vol. i. p. 119.



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and closed stalls within, extensive kitchens, and other domestic offices, were attached to these; and, within all, was a spacious court, of nearly a thousand feet square, with empty fountains, broken pedestals, portions of a fine stone pavement that covered the whole, a range of noble buildings round the sides, and a square pile of more costly ones in the centre, all now deserted and in ruins. This, we were told, was once a royal harem, in which were immured upwards of three hundred of the most beautiful Georgian girls, besides wives and slaves of other countries; and the magnificence of the establishment, the richness of its gilded arches, domes, and walls, induced us to credit all that could be said of it in its original perfection.*

* One of the oldest and best accounts of Ispahan, soon after the period of Shah Abbas's government, is given by Sir Thomas Herbert, an English traveller, who visited it in 1627, and parts of whose description are so curious as to be worth transcribing, especially as his book is not now so easy of access to the general reader. He says:—

'The imperial city of Spahawn is in thirty-two degrees thirty-nine minutes north; is seated in the kingdom of Parthia, in a fair plain and pleasant horizon. It is by some called Spaan, and by others Spahan and Hispahan, as their several dialects concurred.

'It is a city of as great extent as fame, and as ancient as famous, and no less proud than ancient. At this time triumphing over those once more royal cities, Babylon, Ninive, Shushan, Ecobatan, Persepolis, Arsatia, and Nabarca.

'This city was in her Infancy called Dura; (but whether in that Dura, where the great Assyrian monarch, Nebuchadnezzar, erected his golden colosse, I know it not :) but this is known, that it was called by the ancient Greeks Hecatompyles, from its hundred gates; for Hecatompolis was meant by the Cratan isle, which had so many cities.

'The boasting Persians named her, for her bigness, Half the World; and this greatness of hers was long ago, for these Scythopersæ know her no longer, then called Spahawn, which has no signification. To say truth, she is beautiful and ancient; her circuit may be nine miles, and in that the better half is gardens.

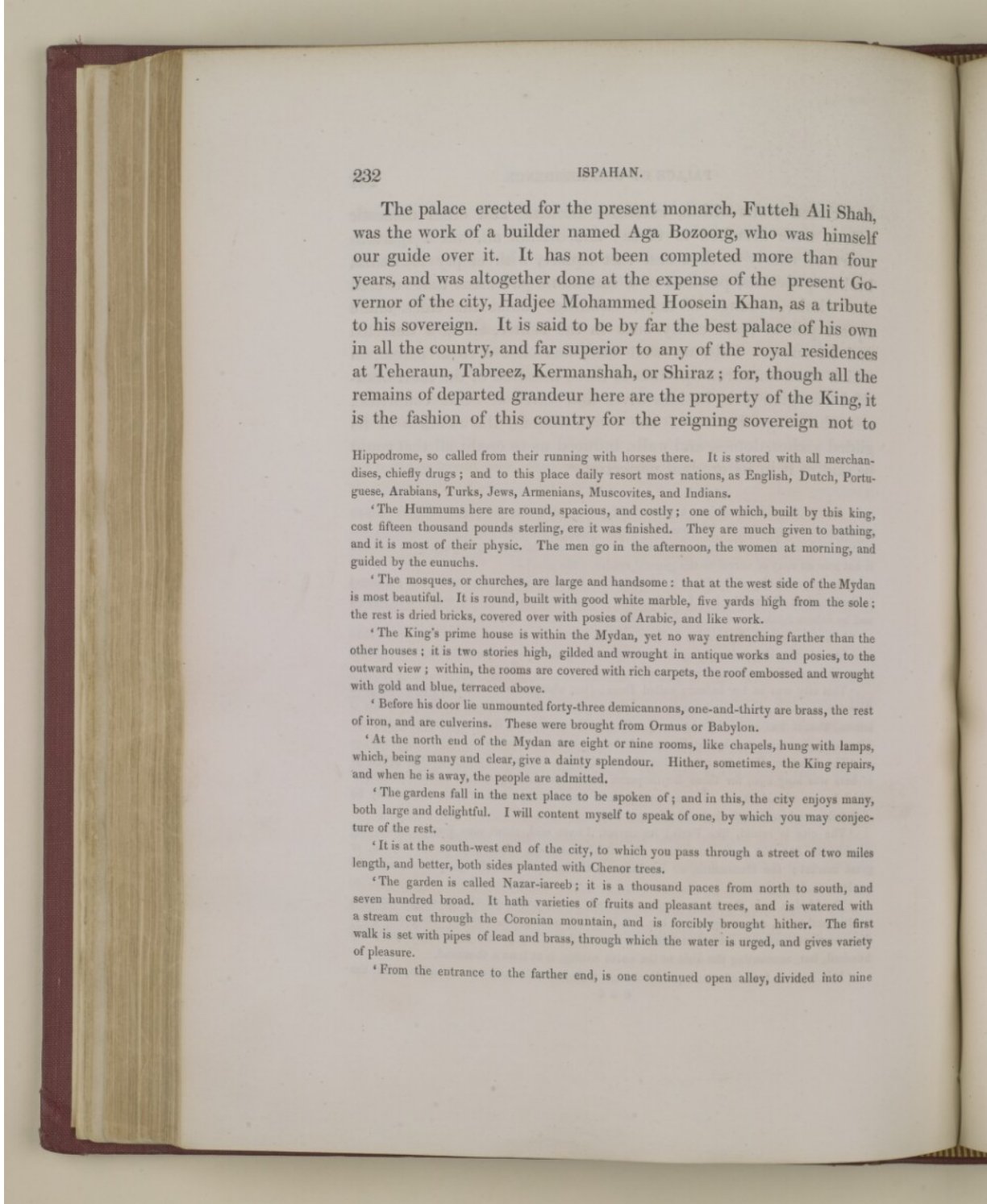
'The city is round, like Paris; its circuit, I have said, about nine English miles; her inhabitants, 300,000 souls, at most. The chief ornaments of the city are the Mydan, or great market; the Hummums, or hot-houses; the mosques, the King's palaces, and the gardens.

'The Mydan is in the heart of the city, and, to say truth, all the bravery, concourse, wealth, and trade, are comprised in her. It is built quadrangular, though of unequal angles: from north to south, is seven hundred and seventy-five of my paces; from east to west, two hundred, but, accounting the aisle to the north issuing, is at least a thousand.

'It is built in form of our Royal Exchange, with four aisles and a court within, called the



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The palace erected for the present monarch, Futeh Ali Shah, was the work of a builder named Aga Bozoorg, who was himself our guide over it. It has not been completed more than four years, and was altogether done at the expense of the present Governor of the city, Hadjee Mohammed Hoosein Khan, as a tribute to his sovereign. It is said to be by far the best palace of his own in all the country, and far superior to any of the royal residences at Teheraun, Tabreez, Kermanshah, or Shiraz; for, though all the remains of departed grandeur here are the property of the King, it is the fashion of this country for the reigning sovereign not to

Hippodrome, so called from their running with horses there. It is stored with all merchandises, chiefly drugs; and to this place daily resort most nations, as English, Dutch, Portuguese, Arabians, Turks, Jews, Armenians, Muscovites, and Indians.

The Hummums here are round, spacious, and costly; one of which, built by this king, cost fifteen thousand pounds sterling, ere it was finished. They are much given to bathing, and it is most of their physic. The men go in the afternoon, the women at morning, and guided by the eunuchs.

The mosques, or churches, are large and handsome: that at the west side of the Mydan is most beautiful. It is round, built with good white marble, five yards high from the sole: the rest is dried bricks, covered over with posies of Arabic, and like work.

The King's prime house is within the Mydan, yet no way entrenching farther than the other houses; it is two stories high, gilded and wrought in antique works and posies, to the outward view; within, the rooms are covered with rich carpets, the roof embossed and wrought with gold and blue, terraced above.

Before his door lie unmounted forty-three demicannons, one-and-thirty are brass, the rest of iron, and are culverins. These were brought from Ormus or Babylon.

At the north end of the Mydan are eight or nine rooms, like chapels, hung with lamps, which, being many and clear, give a dainty splendour. Hither, sometimes, the King repairs, and when he is away, the people are admitted.

The gardens fall in the next place to be spoken of; and in this, the city enjoys many, both large and delightful. I will content myself to speak of one, by which you may conjecture of the rest.

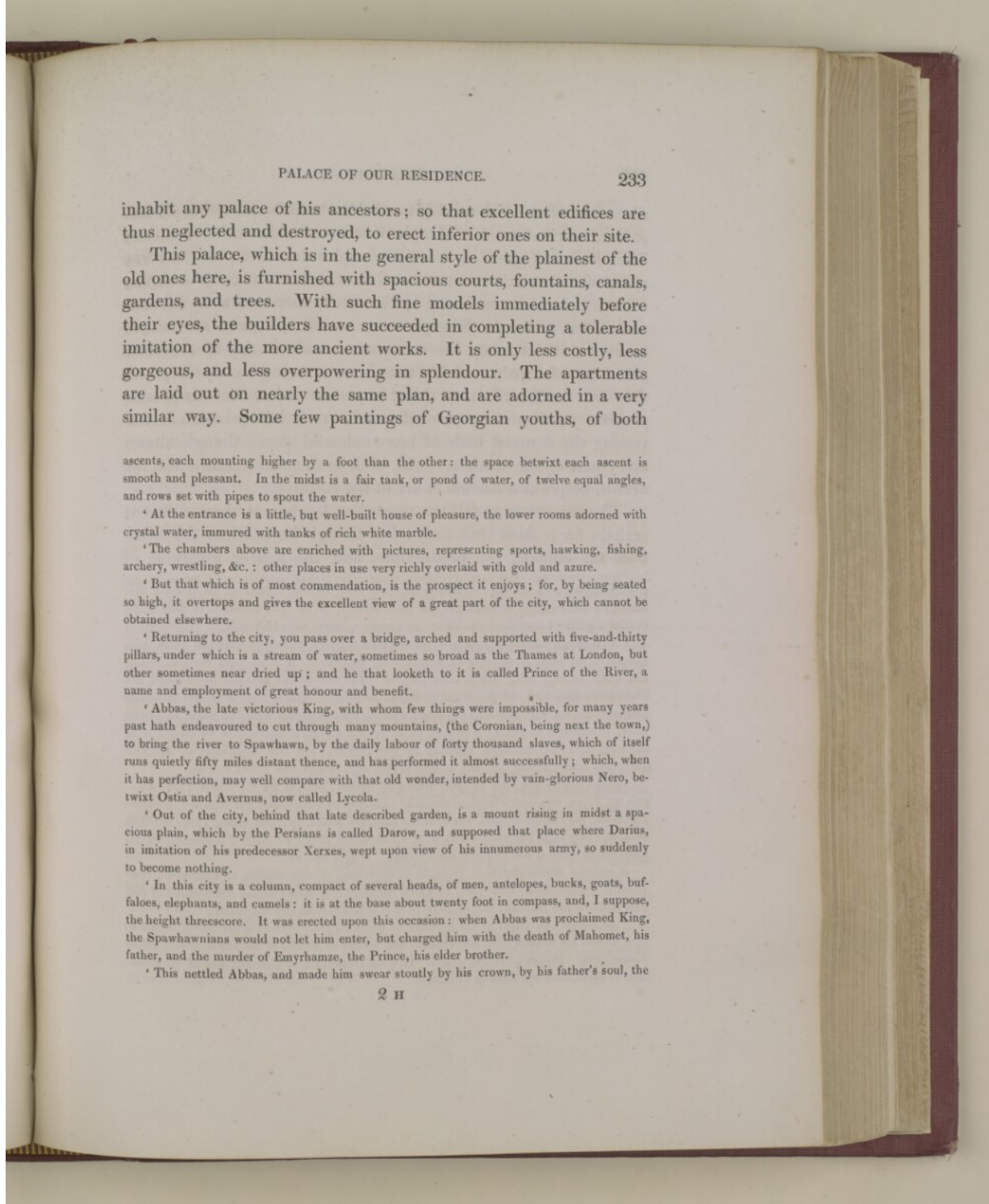
It is at the south-west end of the city, to which you pass through a street of two miles length, and better, both sides planted with Chenor trees.

The garden is called Nazar-iaeeb; it is a thousand paces from north to south, and seven hundred broad. It hath varieties of fruits and pleasant trees, and is watered with a stream cut through the Coronian mountain, and is forcibly brought hither. The first walk is set with pipes of lead and brass, through which the water is urged, and gives variety of pleasure.

From the entrance to the farther end, is one continued open alley, divided into nine

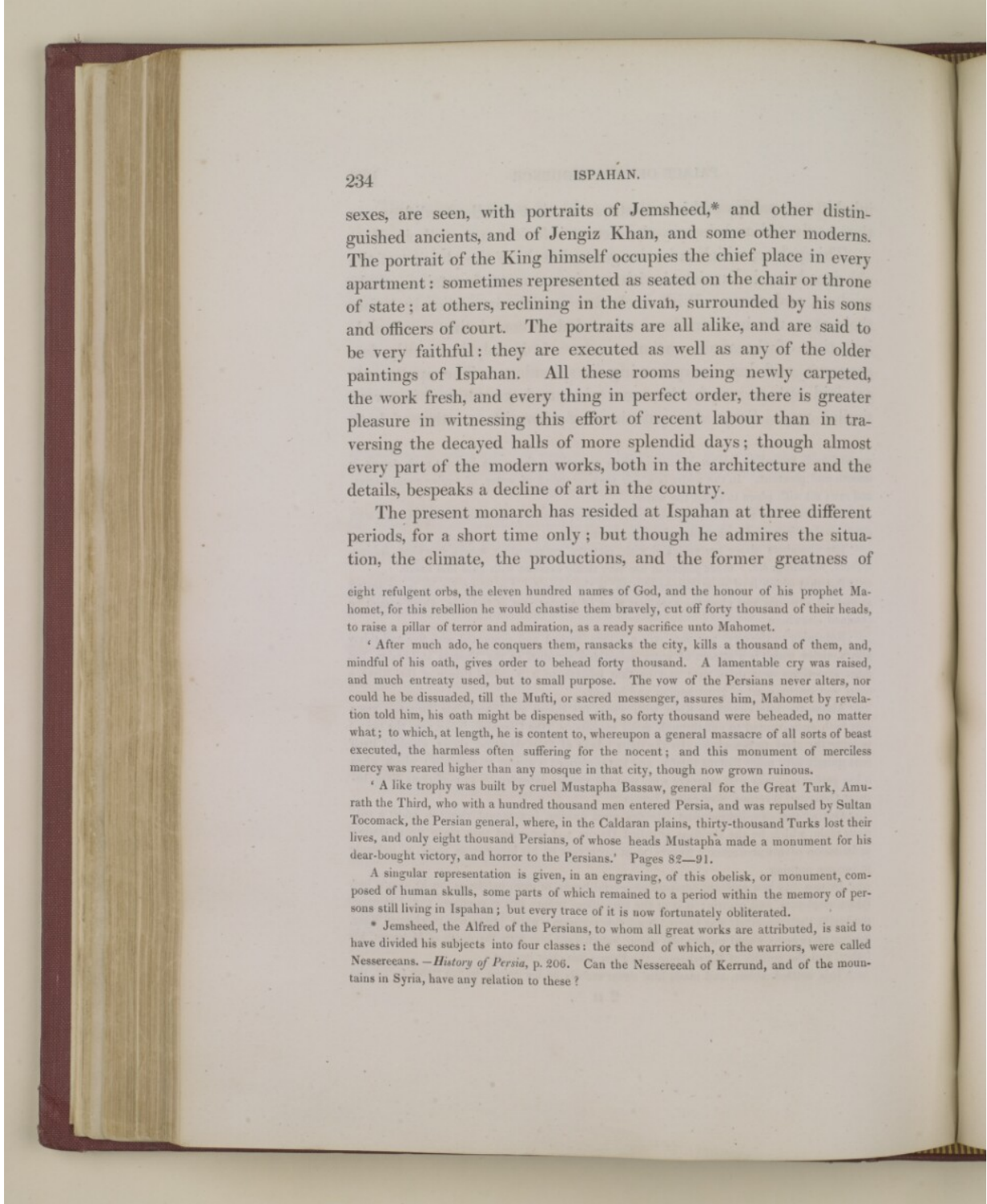


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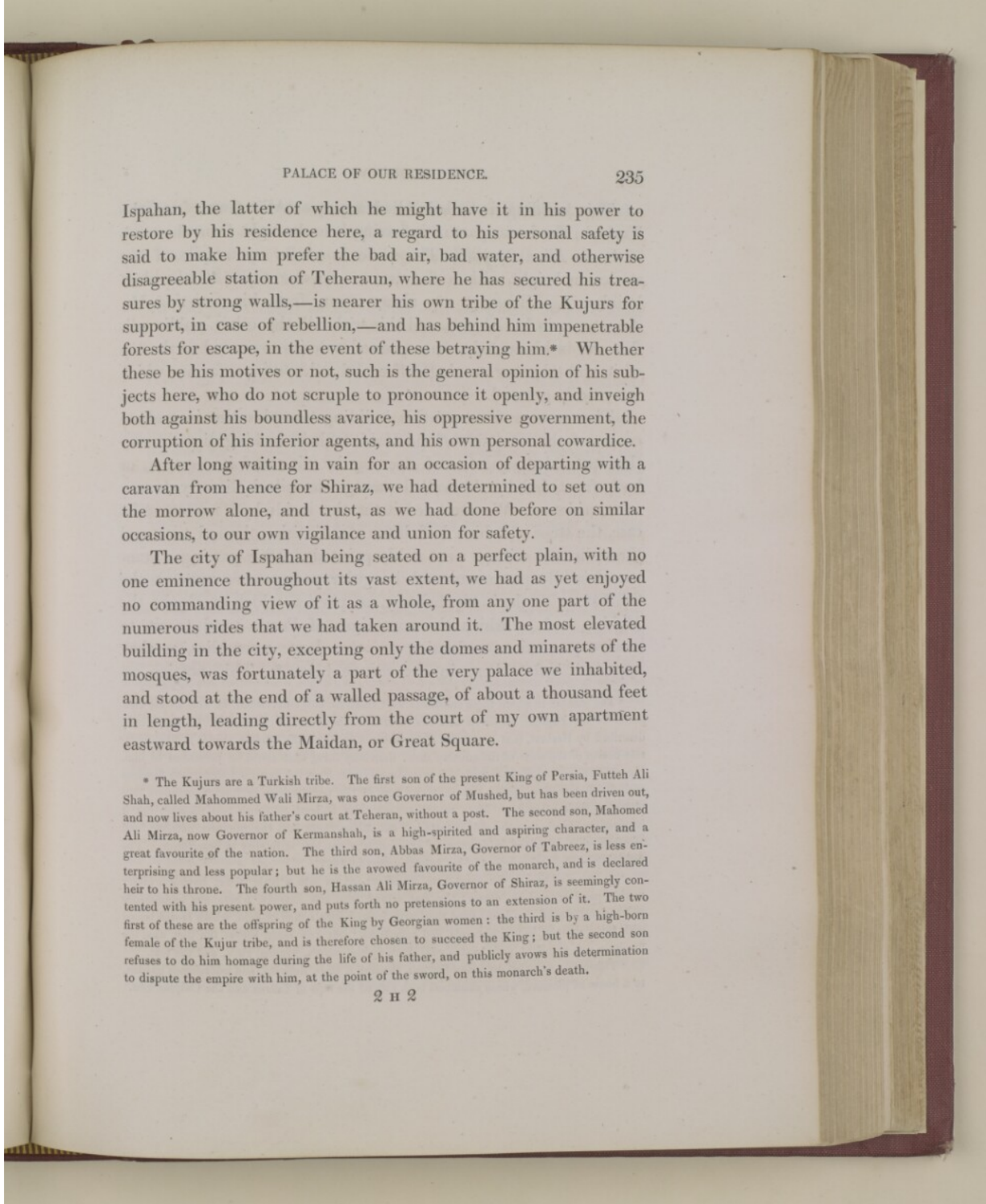


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Ispahan, the latter of which he might have it in his power to restore by his residence here, a regard to his personal safety is said to make him prefer the bad air, bad water, and otherwise disagreeable station of Teheraun, where he has secured his treasures by strong walls,—is nearer his own tribe of the Kujurs for support, in case of rebellion,—and has behind him impenetrable forests for escape, in the event of these betraying him.* Whether these be his motives or not, such is the general opinion of his subjects here, who do not scruple to pronounce it openly, and inveigh both against his boundless avarice, his oppressive government, the corruption of his inferior agents, and his own personal cowardice.

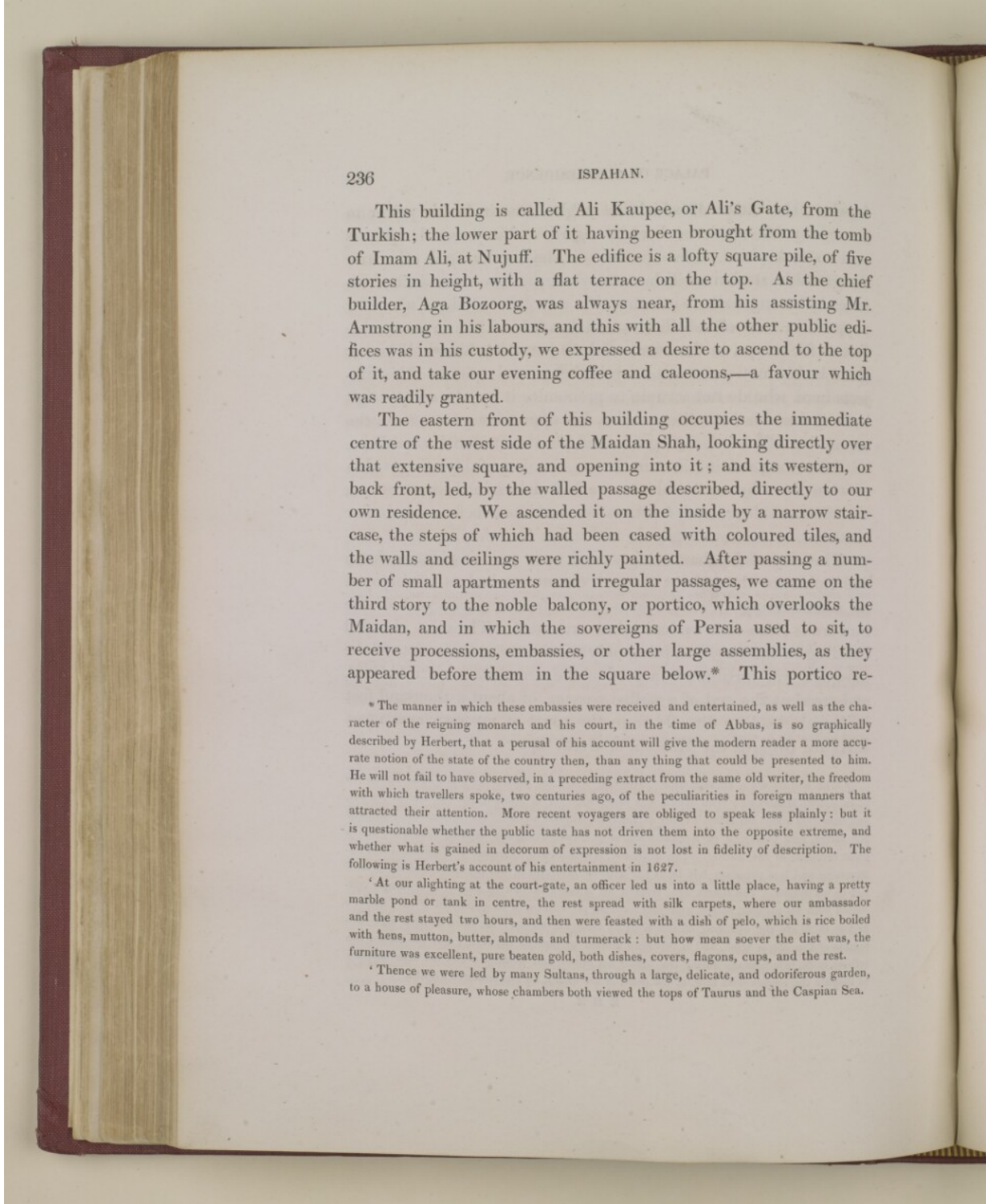
After long waiting in vain for an occasion of departing with a caravan from hence for Shiraz, we had determined to set out on the morrow alone, and trust, as we had done before on similar occasions, to our own vigilance and union for safety.

The city of Ispahan being seated on a perfect plain, with no one eminence throughout its vast extent, we had as yet enjoyed no commanding view of it as a whole, from any one part of the numerous rides that we had taken around it. The most elevated building in the city, excepting only the domes and minarets of the mosques, was fortunately a part of the very palace we inhabited, and stood at the end of a walled passage, of about a thousand feet in length, leading directly from the court of my own apartment eastward towards the Maidan, or Great Square.

* The Kujurs are a Turkish tribe. The first son of the present King of Persia, Futteh Ali Shah, called Mahommed Wali Mirza, was once Governor of Mushed, but has been driven out, and now lives about his father's court at Teheran, without a post. The second son, Mahomed Ali Mirza, now Governor of Kermanshab, is a high-spirited and aspiring character, and a great favourite of the nation. The third son, Abbas Mirza, Governor of Tabreez, is less enterprising and less popular; but he is the avowed favourite of the monarch, and is declared heir to his throne. The fourth son, Hassan Ali Mirza, Governor of Shiraz, is seemingly contented with his present power, and puts forth no pretensions to an extension of it. The two first of these are the offspring of the King by Georgian women: the third is by a high-born female of the Kujur tribe, and is therefore chosen to succeed the King; but the second son refuses to do him homage during the life of his father, and publicly avows his determination to dispute the empire with him, at the point of the sword, on this monarch's death.



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This building is called Ali Kaupee, or Ali's Gate, from the Turkish; the lower part of it having been brought from the tomb of Imam Ali, at Nujuff. The edifice is a lofty square pile, of five stories in height, with a flat terrace on the top. As the chief builder, Aga Bozoorg, was always near, from his assisting Mr. Armstrong in his labours, and this with all the other public edifices was in his custody, we expressed a desire to ascend to the top of it, and take our evening coffee and caleons,—a favour which was readily granted.

The eastern front of this building occupies the immediate centre of the west side of the Maidan Shah, looking directly over that extensive square, and opening into it; and its western, or back front, led, by the walled passage described, directly to our own residence. We ascended it on the inside by a narrow staircase, the steps of which had been cased with coloured tiles, and the walls and ceilings were richly painted. After passing a number of small apartments and irregular passages, we came on the third story to the noble balcony, or portico, which overlooks the Maidan, and in which the sovereigns of Persia used to sit, to receive processions, embassies, or other large assemblies, as they appeared before them in the square below.* This portico re-

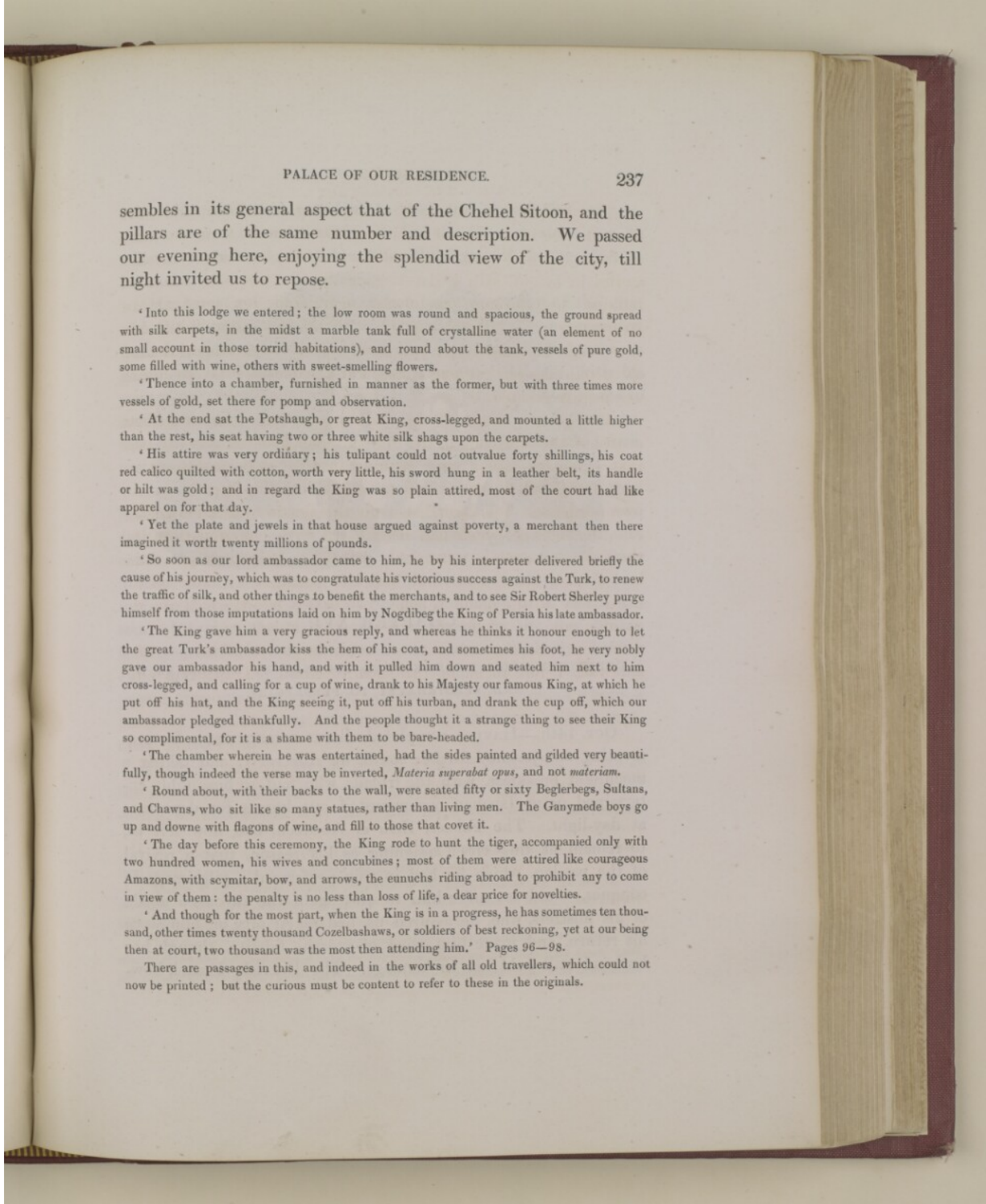
* The manner in which these embassies were received and entertained, as well as the character of the reigning monarch and his court, in the time of Abbas, is so graphically described by Herbert, that a perusal of his account will give the modern reader a more accurate notion of the state of the country then, than any thing that could be presented to him. He will not fail to have observed, in a preceding extract from the same old writer, the freedom with which travellers spoke, two centuries ago, of the peculiarities in foreign manners that attracted their attention. More recent voyagers are obliged to speak less plainly: but it is questionable whether the public taste has not driven them into the opposite extreme, and whether what is gained in decorum of expression is not lost in fidelity of description. The following is Herbert's account of his entertainment in 1627.

At our alighting at the court-gate, an officer led us into a little place, having a pretty marble pond or tank in centre, the rest spread with silk carpets, where our ambassador and the rest stayed two hours, and then were feasted with a dish of pelo, which is rice boiled with hens, mutton, butter, almonds and turmeric: but how mean soever the diet was, the furniture was excellent, pure beaten gold, both dishes, covers, flagons, cups, and the rest.

Thence we were led by many Sultans, through a large, delicate, and odoriferous garden, to a house of pleasure, whose chambers both viewed the tops of Taurus and the Caspian Sea.



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sembles in its general aspect that of the Chehel Sitoon, and the pillars are of the same number and description. We passed our evening here, enjoying the splendid view of the city, till night invited us to repose.

'Into this lodge we entered; the low room was round and spacious, the ground spread with silk carpets, in the midst a marble tank full of crystalline water (an element of no small account in those torrid habitations), and round about the tank, vessels of pure gold, some filled with wine, others with sweet-smelling flowers.

'Thence into a chamber, furnished in manner as the former, but with three times more vessels of gold, set there for pomp and observation.

'At the end sat the Potshaugh, or great King, cross-legged, and mounted a little higher than the rest, his seat having two or three white silk shags upon the carpets.

'His attire was very ordinary; his tulipant could not outvalue forty shillings, his coat red calico quilted with cotton, worth very little, his sword hung in a leather belt, its handle or hilt was gold; and in regard the King was so plain attired, most of the court had like apparel on for that day.

'Yet the plate and jewels in that house argued against poverty, a merchant then there imagined it worth twenty millions of pounds.

'So soon as our lord ambassador came to him, he by his interpreter delivered briefly the cause of his journey, which was to congratulate his victorious success against the Turk, to renew the traffic of silk, and other things to benefit the merchants, and to see Sir Robert Sherley purge himself from those imputations laid on him by Nogdibeg the King of Persia his late ambassador.

'The King gave him a very gracious reply, and whereas he thinks it honour enough to let the great Turk's ambassador kiss the hem of his coat, and sometimes his foot, he very nobly gave our ambassador his hand, and with it pulled him down and seated him next to him cross-legged, and calling for a cup of wine, drank to his Majesty our famous King, at which he put off his hat, and the King seeing it, put off his turban, and drank the cup off, which our ambassador pledged thankfully. And the people thought it a strange thing to see their King so complimentary, for it is a shame with them to be bare-headed.

'The chamber wherein he was entertained, had the sides painted and gilded very beautifully, though indeed the verse may be inverted, *Materia superabat opus*, and not *materiam*.

'Round about, with their backs to the wall, were seated fifty or sixty Beglerbegs, Sultans, and Chawns, who sit like so many statues, rather than living men. The Ganymede boys go up and down with flagons of wine, and fill to those that covet it.

'The day before this ceremony, the King rode to hunt the tiger, accompanied only with two hundred women, his wives and concubines; most of them were attired like courageous Amazons, with scymitar, bow, and arrows, the eunuchs riding abroad to prohibit any to come in view of them: the penalty is no less than loss of life, a dear price for novelties.

'And though for the most part, when the King is in a progress, he has sometimes ten thousand, other times twenty thousand Cozelbashaws, or soldiers of best reckoning, yet at our being then at court, two thousand was the most then attending him.' Pages 96-98.

There are passages in this, and indeed in the works of all old travellers, which could not now be printed; but the curious must be content to refer to these in the originals.



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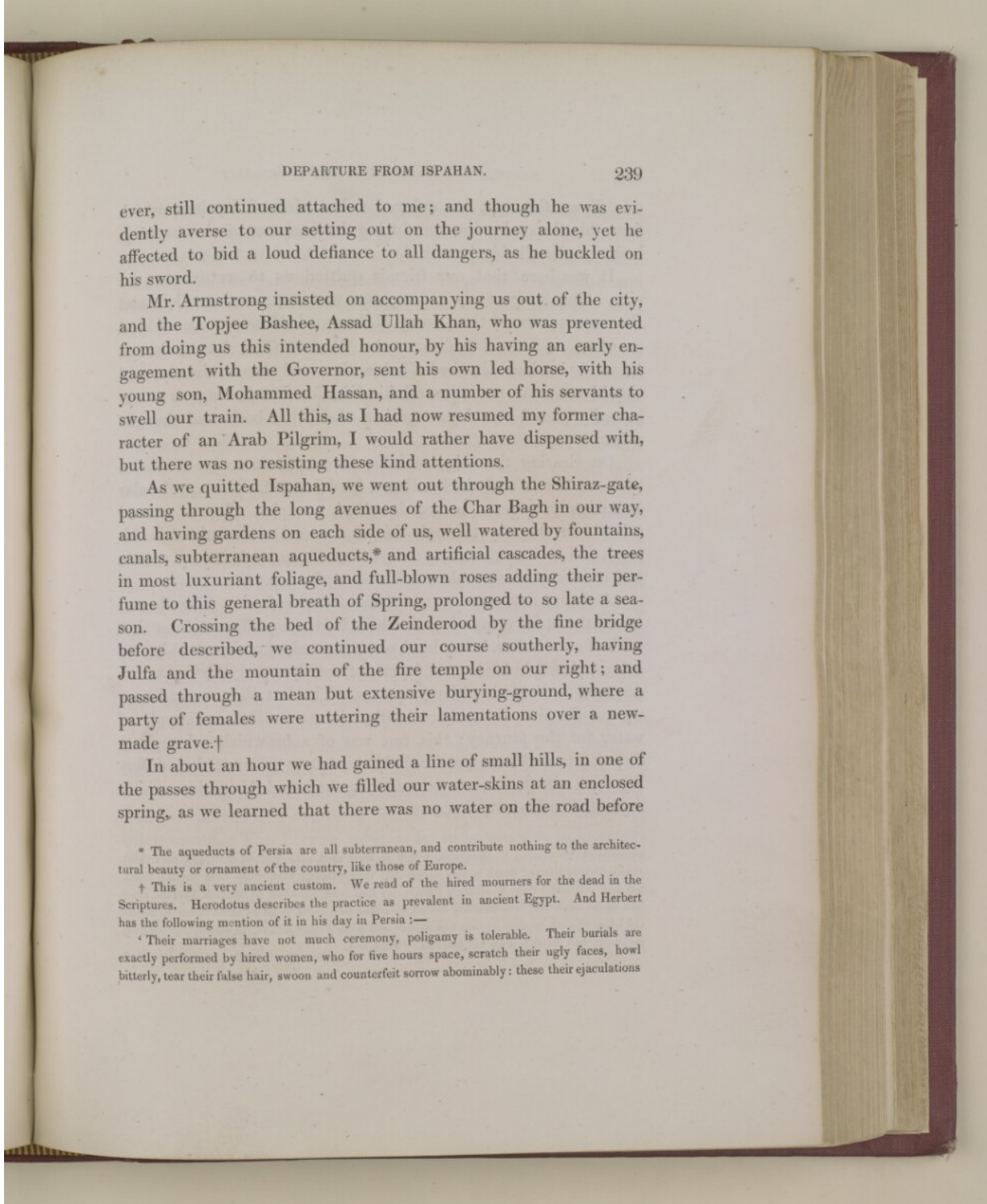
CHAPTER XVI.

DEPARTURE FROM ISPAHAN—AND JOURNEY BY AMMEENABAD
AND YEZDIKHAUST TO PERSEPOLIS.

OCT. 14th.—HAVING completed all our arrangements for prosecuting our journey further south, we rose early, and taking a moonlight breakfast, with the friends who had so hospitably entertained us at Ispahan, we mounted our horses for departure at day-light. The Fakeer, Zein el Abedeen, had now left us, to remain at this city; assigning as his reason, that a revival of the passion, which he had in vain performed a pilgrimage to conquer, would not suffer him to quit again the favoured abode of his mistress, who, he assured us, had taken pity on him since his return, and made him vows of eternal fidelity, though her husband still held her in bondage. The Dervish, Ismael, how-



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ever, still continued attached to me; and though he was evidently averse to our setting out on the journey alone, yet he affected to bid a loud defiance to all dangers, as he buckled on his sword.

Mr. Armstrong insisted on accompanying us out of the city, and the Topjee Bashee, Assad Ullah Khan, who was prevented from doing us this intended honour, by his having an early engagement with the Governor, sent his own led horse, with his young son, Mohammed Hassan, and a number of his servants to swell our train. All this, as I had now resumed my former character of an Arab Pilgrim, I would rather have dispensed with, but there was no resisting these kind attentions.

As we quitted Ispahán, we went out through the Shiraz-gate, passing through the long avenues of the Char Bagh in our way, and having gardens on each side of us, well watered by fountains, canals, subterranean aqueducts,* and artificial cascades, the trees in most luxuriant foliage, and full-blown roses adding their perfume to this general breath of Spring, prolonged to so late a season. Crossing the bed of the Zeinderood by the fine bridge before described, we continued our course southerly, having Julfa and the mountain of the fire temple on our right; and passed through a mean but extensive burying-ground, where a party of females were uttering their lamentations over a new-made grave.†

In about an hour we had gained a line of small hills, in one of the passes through which we filled our water-skins at an enclosed spring, as we learned that there was no water on the road before

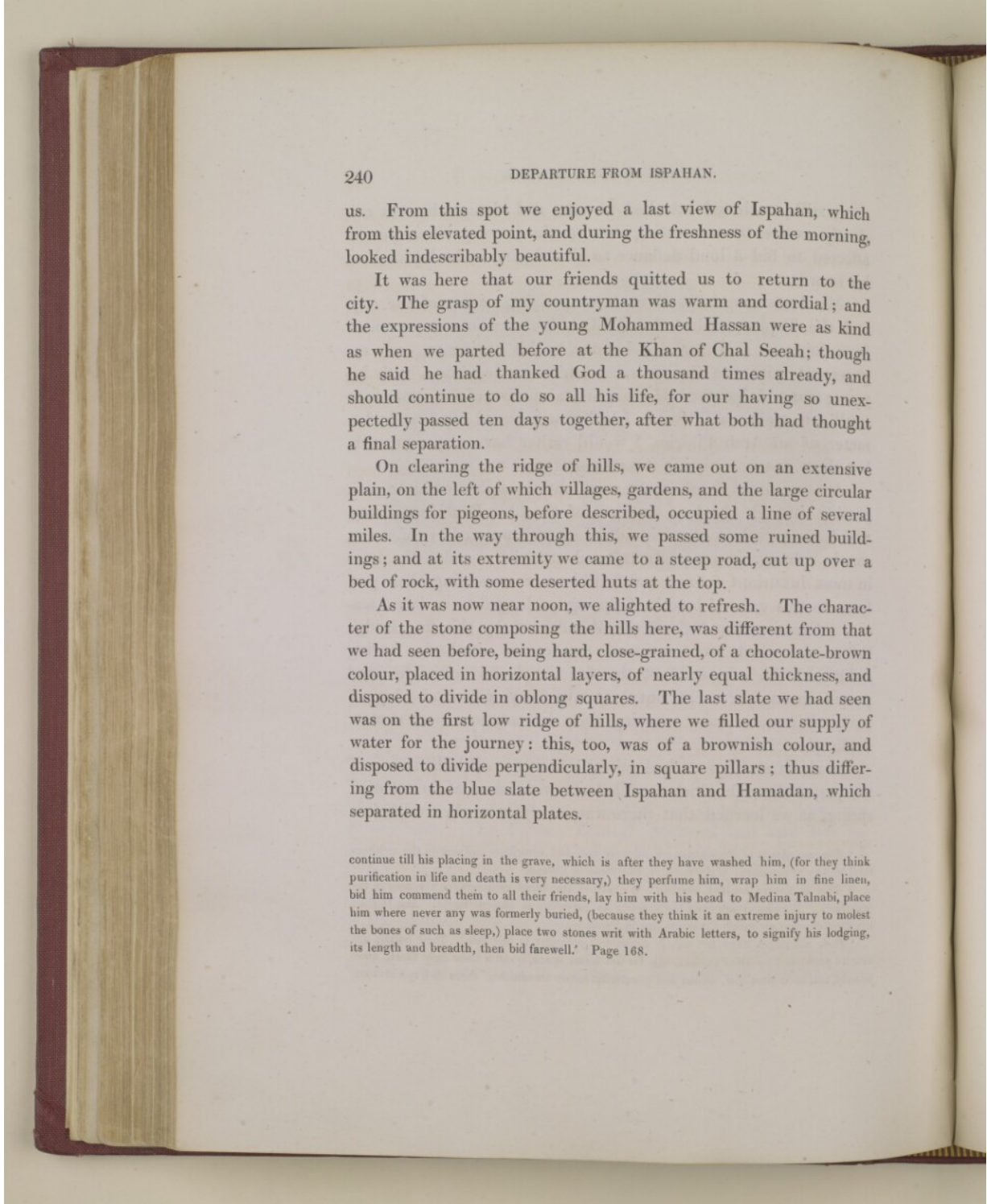
* The aqueducts of Persia are all subterranean, and contribute nothing to the architectural beauty or ornament of the country, like those of Europe.

† This is a very ancient custom. We read of the hired mourners for the dead in the Scriptures. Herodotus describes the practice as prevalent in ancient Egypt. And Herbert has the following mention of it in his day in Persia:—

‘ Their marriages have not much ceremony, polygamy is tolerable. Their burials are exactly performed by hired women, who for five hours space, scratch their ugly faces, howl bitterly, tear their false hair, swoon and counterfeit sorrow abominably: these their ejaculations



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us. From this spot we enjoyed a last view of Ispahan, which from this elevated point, and during the freshness of the morning, looked indescribably beautiful.

It was here that our friends quitted us to return to the city. The grasp of my countryman was warm and cordial; and the expressions of the young Mohammed Hassan were as kind as when we parted before at the Khan of Chal Seeah; though he said he had thanked God a thousand times already, and should continue to do so all his life, for our having so unexpectedly passed ten days together, after what both had thought a final separation.

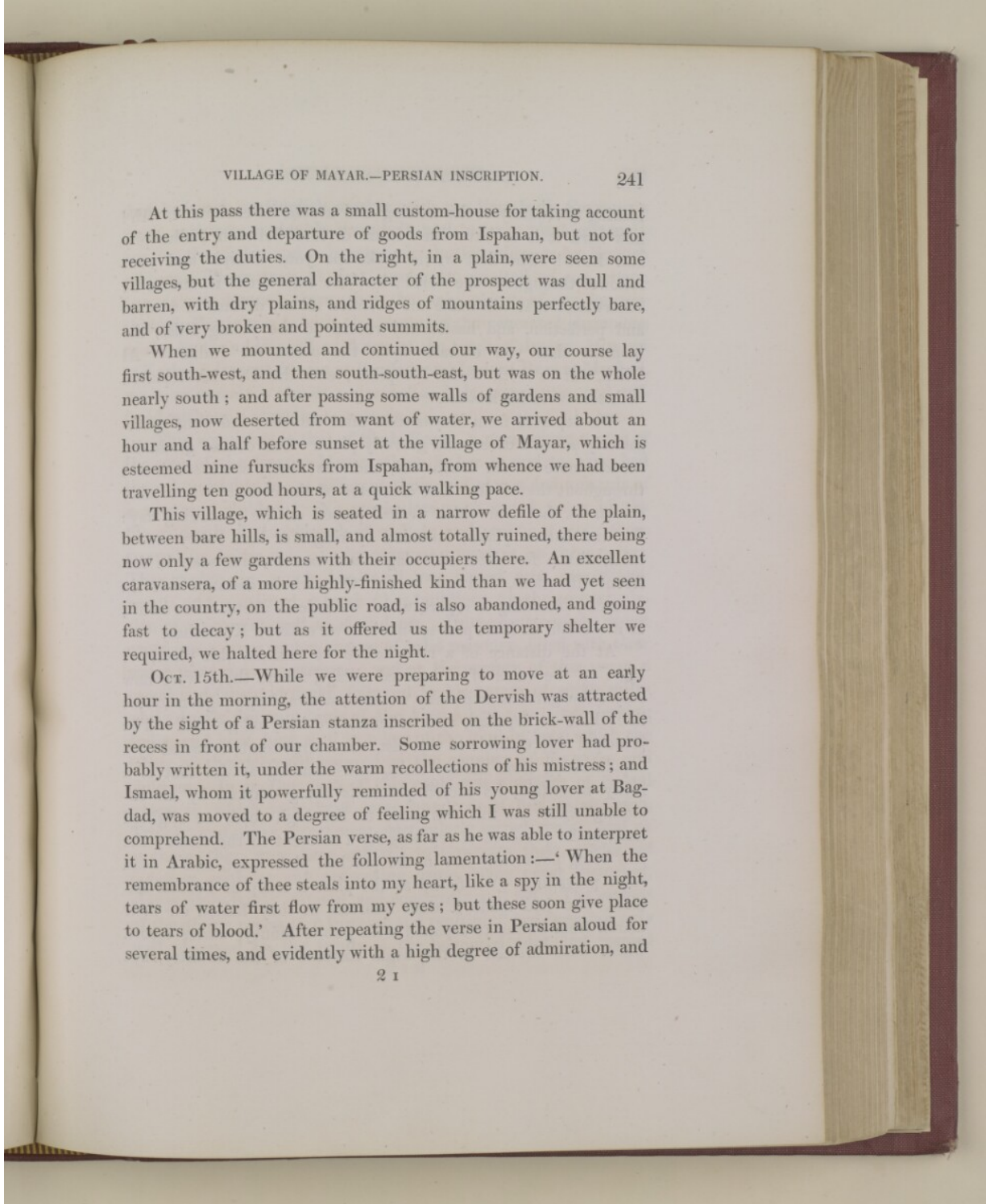
On clearing the ridge of hills, we came out on an extensive plain, on the left of which villages, gardens, and the large circular buildings for pigeons, before described, occupied a line of several miles. In the way through this, we passed some ruined buildings; and at its extremity we came to a steep road, cut up over a bed of rock, with some deserted huts at the top.

As it was now near noon, we alighted to refresh. The character of the stone composing the hills here, was different from that we had seen before, being hard, close-grained, of a chocolate-brown colour, placed in horizontal layers, of nearly equal thickness, and disposed to divide in oblong squares. The last slate we had seen was on the first low ridge of hills, where we filled our supply of water for the journey: this, too, was of a brownish colour, and disposed to divide perpendicularly, in square pillars; thus differing from the blue slate between Ispahan and Hamadan, which separated in horizontal plates.

continue till his placing in the grave, which is after they have washed him, (for they think purification in life and death is very necessary,) they perfume him, wrap him in fine linen, bid him commend them to all their friends, lay him with his head to Medina Tahnabi, place him where never any was formerly buried, (because they think it an extreme injury to molest the bones of such as sleep,) place two stones writ with Arabic letters, to signify his lodging, its length and breadth, then bid farewell.' Page 168.



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At this pass there was a small custom-house for taking account of the entry and departure of goods from Ispahan, but not for receiving the duties. On the right, in a plain, were seen some villages, but the general character of the prospect was dull and barren, with dry plains, and ridges of mountains perfectly bare, and of very broken and pointed summits.

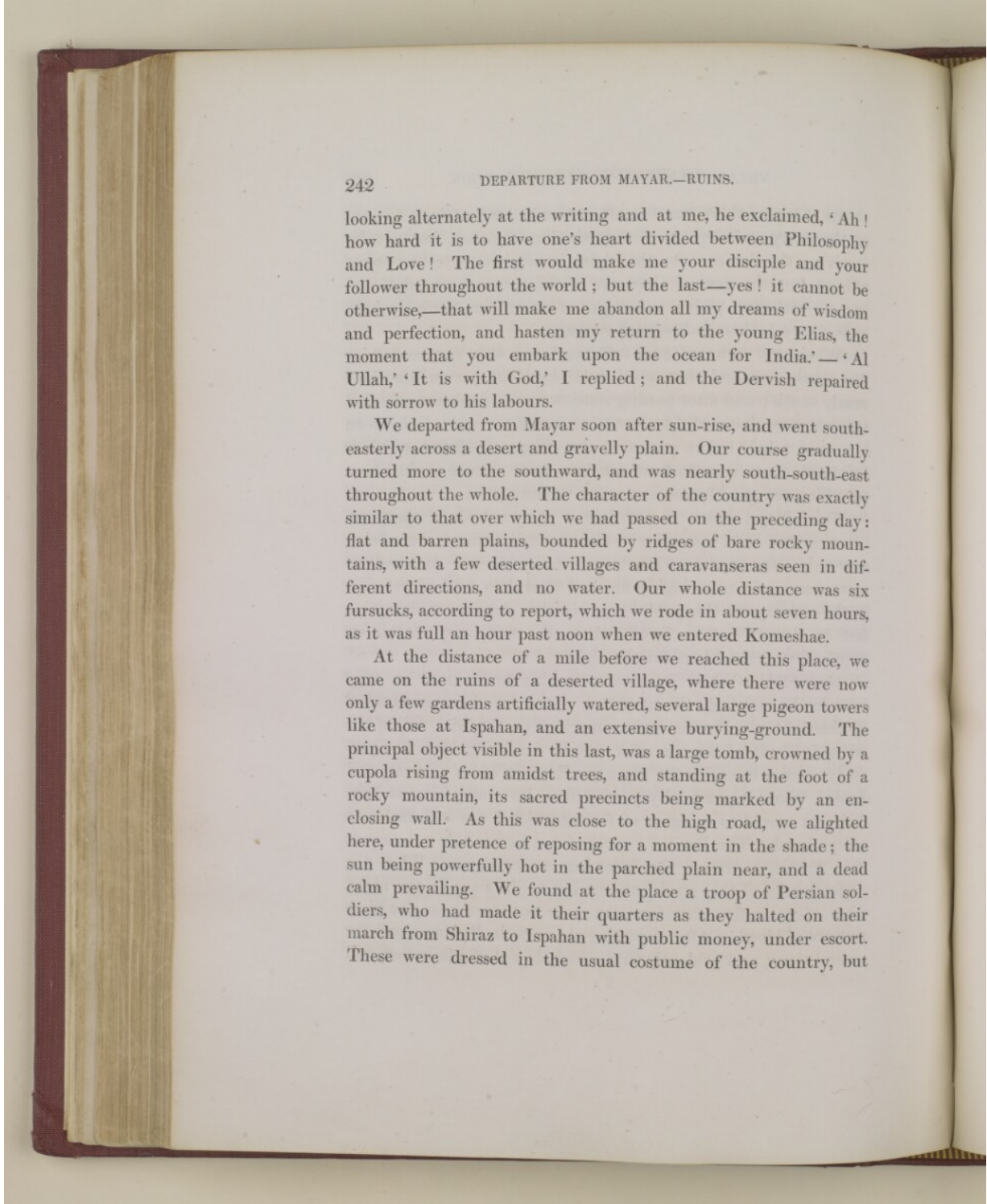
When we mounted and continued our way, our course lay first south-west, and then south-south-east, but was on the whole nearly south; and after passing some walls of gardens and small villages, now deserted from want of water, we arrived about an hour and a half before sunset at the village of Mayar, which is esteemed nine fursucks from Ispahan, from whence we had been travelling ten good hours, at a quick walking pace.

This village, which is seated in a narrow defile of the plain, between bare hills, is small, and almost totally ruined, there being now only a few gardens with their occupiers there. An excellent caravansera, of a more highly-finished kind than we had yet seen in the country, on the public road, is also abandoned, and going fast to decay; but as it offered us the temporary shelter we required, we halted here for the night.

Oct. 15th.—While we were preparing to move at an early hour in the morning, the attention of the Dervish was attracted by the sight of a Persian stanza inscribed on the brick-wall of the recess in front of our chamber. Some sorrowing lover had probably written it, under the warm recollections of his mistress; and Ismael, whom it powerfully reminded of his young lover at Bagdad, was moved to a degree of feeling which I was still unable to comprehend. The Persian verse, as far as he was able to interpret it in Arabic, expressed the following lamentation:—'When the remembrance of thee steals into my heart, like a spy in the night, tears of water first flow from my eyes; but these soon give place to tears of blood.' After repeating the verse in Persian aloud for several times, and evidently with a high degree of admiration, and



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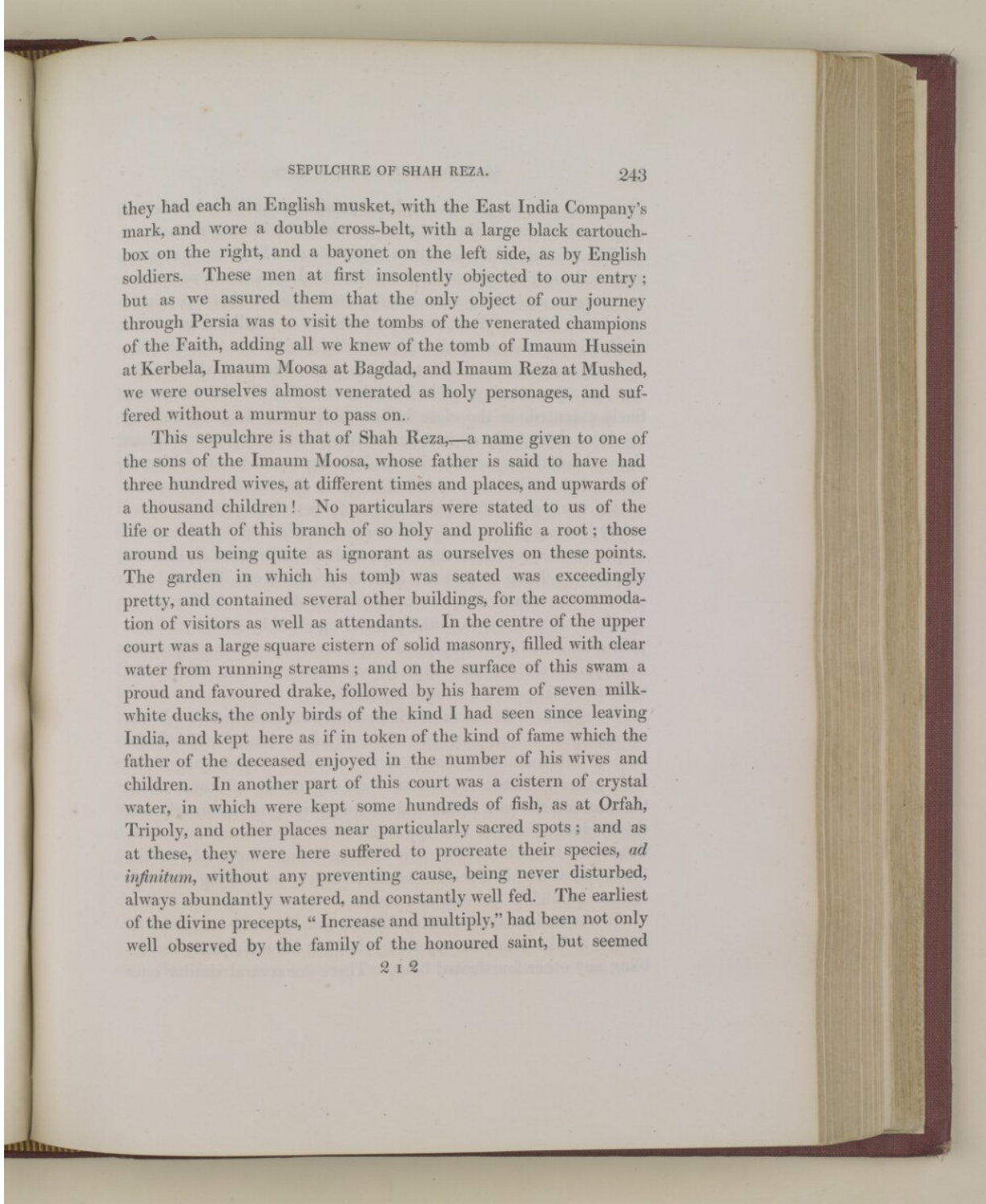
looking alternately at the writing and at me, he exclaimed, 'Ah ! how hard it is to have one's heart divided between Philosophy and Love ! The first would make me your disciple and your follower throughout the world ; but the last—yes ! it cannot be otherwise,—that will make me abandon all my dreams of wisdom and perfection, and hasten my return to the young Elias, the moment that you embark upon the ocean for India.'—'Al Ullah,' 'It is with God,' I replied ; and the Dervish repaired with sorrow to his labours.

We departed from Mayar soon after sun-rise, and went south-easterly across a desert and gravelly plain. Our course gradually turned more to the southward, and was nearly south-south-east throughout the whole. The character of the country was exactly similar to that over which we had passed on the preceding day : flat and barren plains, bounded by ridges of bare rocky mountains, with a few deserted villages and caravanseras seen in different directions, and no water. Our whole distance was six fursucks, according to report, which we rode in about seven hours, as it was full an hour past noon when we entered Komeshah.

At the distance of a mile before we reached this place, we came on the ruins of a deserted village, where there were now only a few gardens artificially watered, several large pigeon towers like those at Ispahan, and an extensive burying-ground. The principal object visible in this last, was a large tomb, crowned by a cupola rising from amidst trees, and standing at the foot of a rocky mountain, its sacred precincts being marked by an enclosing wall. As this was close to the high road, we alighted here, under pretence of reposing for a moment in the shade ; the sun being powerfully hot in the parched plain near, and a dead calm prevailing. We found at the place a troop of Persian soldiers, who had made it their quarters as they halted on their march from Shiraz to Ispahan with public money, under escort. These were dressed in the usual costume of the country, but



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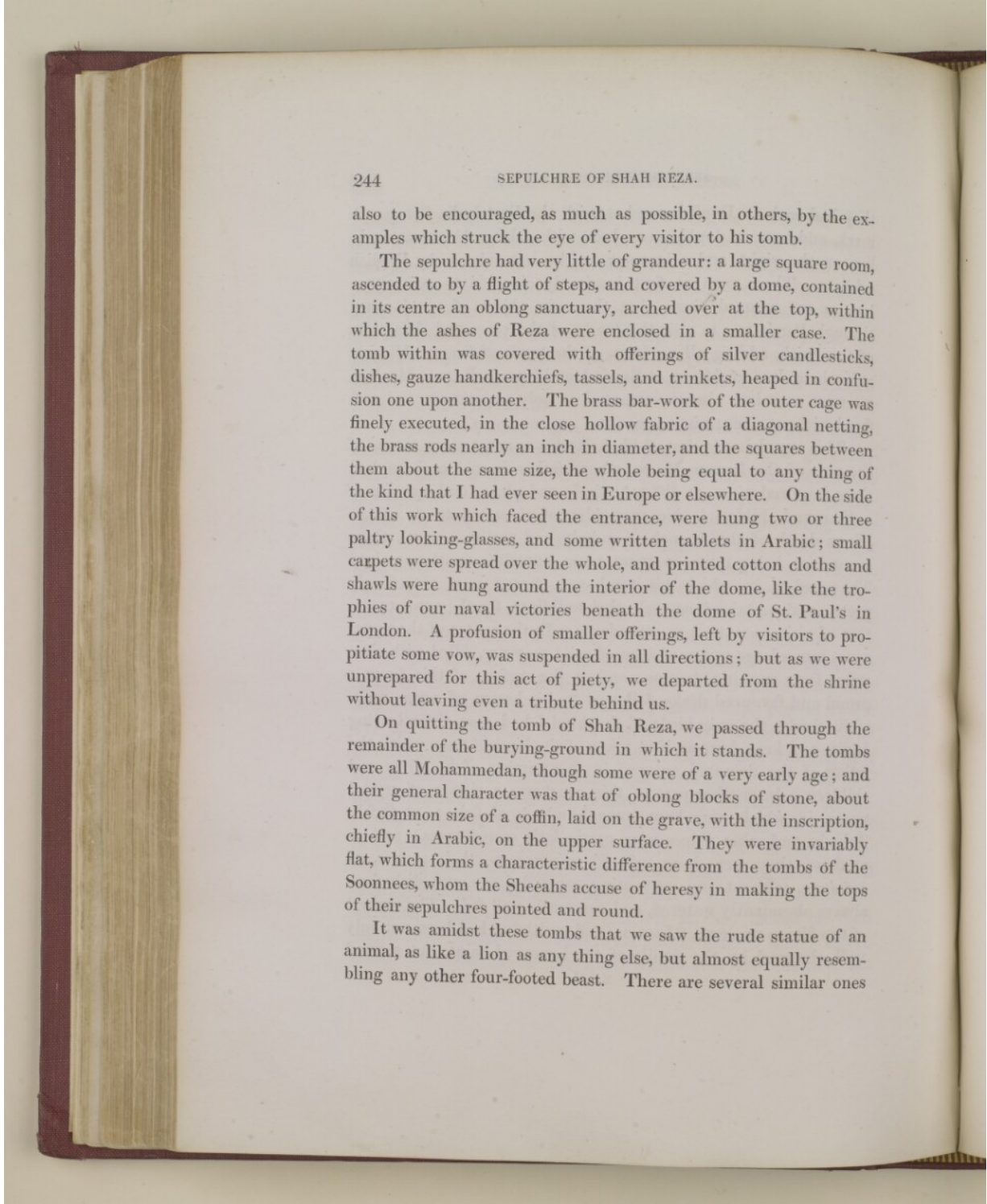


they had each an English musket, with the East India Company's mark, and wore a double cross-belt, with a large black cartouch-box on the right, and a bayonet on the left side, as by English soldiers. These men at first insolently objected to our entry; but as we assured them that the only object of our journey through Persia was to visit the tombs of the venerated champions of the Faith, adding all we knew of the tomb of Imaum Hussein at Kerbela, Imaum Moosa at Bagdad, and Imaum Reza at Mushed, we were ourselves almost venerated as holy personages, and suffered without a murmur to pass on.

This sepulchre is that of Shah Reza,—a name given to one of the sons of the Imaum Moosa, whose father is said to have had three hundred wives, at different times and places, and upwards of a thousand children! No particulars were stated to us of the life or death of this branch of so holy and prolific a root; those around us being quite as ignorant as ourselves on these points. The garden in which his tomb was seated was exceedingly pretty, and contained several other buildings, for the accommodation of visitors as well as attendants. In the centre of the upper court was a large square cistern of solid masonry, filled with clear water from running streams; and on the surface of this swam a proud and favoured drake, followed by his harem of seven milk-white ducks, the only birds of the kind I had seen since leaving India, and kept here as if in token of the kind of fame which the father of the deceased enjoyed in the number of his wives and children. In another part of this court was a cistern of crystal water, in which were kept some hundreds of fish, as at Orfah, Tripoly, and other places near particularly sacred spots; and as at these, they were here suffered to procreate their species, *ad infinitum*, without any preventing cause, being never disturbed, always abundantly watered, and constantly well fed. The earliest of the divine precepts, "Increase and multiply," had been not only well observed by the family of the honoured saint, but seemed

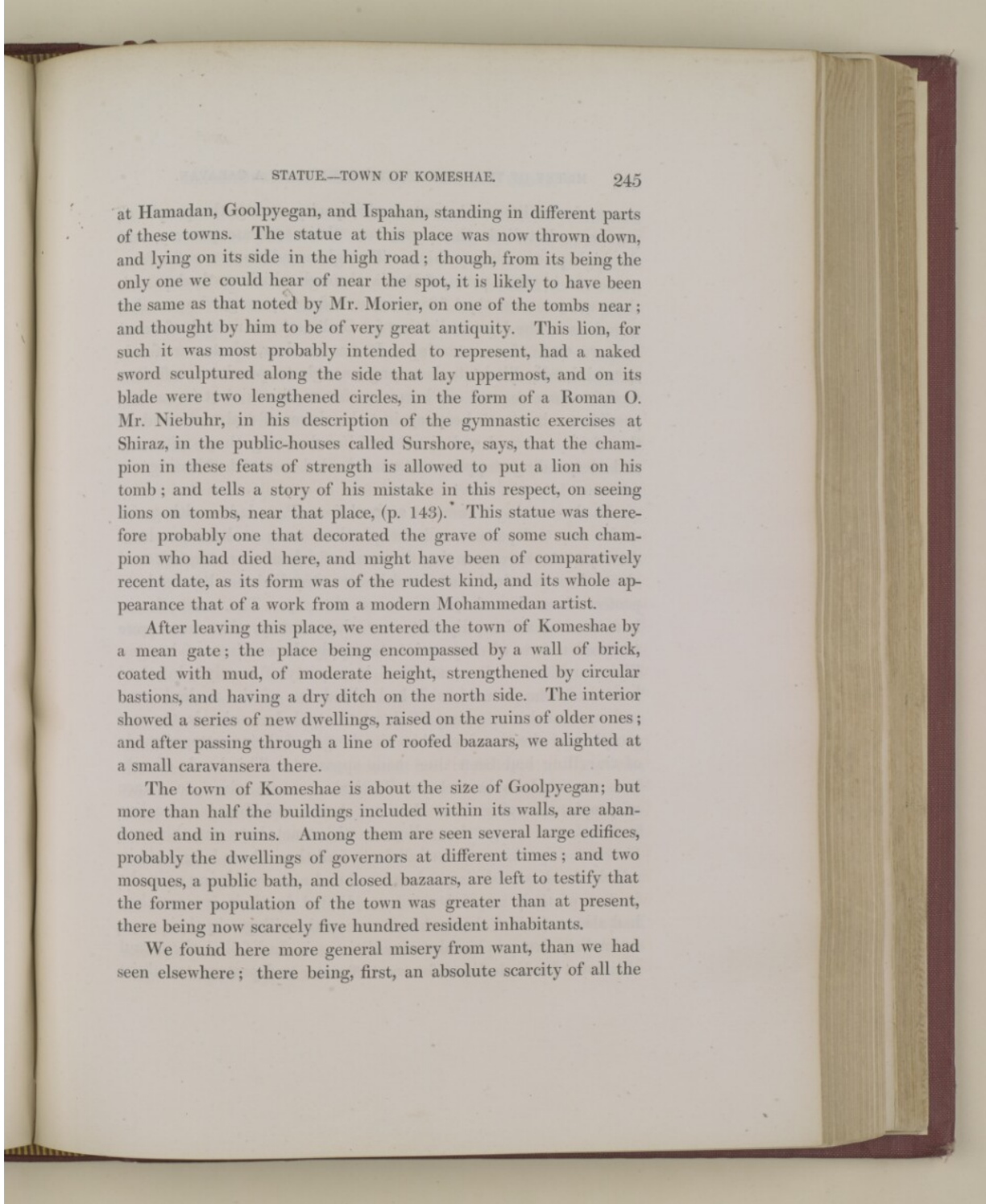


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العرب إلى بومباي. [٢٤٥] (٥٨٢/٢٧٦)



at Hamadan, Goolpyegan, and Ispahan, standing in different parts of these towns. The statue at this place was now thrown down, and lying on its side in the high road; though, from its being the only one we could hear of near the spot, it is likely to have been the same as that noted by Mr. Morier, on one of the tombs near; and thought by him to be of very great antiquity. This lion, for such it was most probably intended to represent, had a naked sword sculptured along the side that lay uppermost, and on its blade were two lengthened circles, in the form of a Roman O. Mr. Niebuhr, in his description of the gymnastic exercises at Shiraz, in the public-houses called Surshore, says, that the champion in these feats of strength is allowed to put a lion on his tomb; and tells a story of his mistake in this respect, on seeing lions on tombs, near that place, (p. 143). This statue was therefore probably one that decorated the grave of some such champion who had died here, and might have been of comparatively recent date, as its form was of the rudest kind, and its whole appearance that of a work from a modern Mohammedan artist.

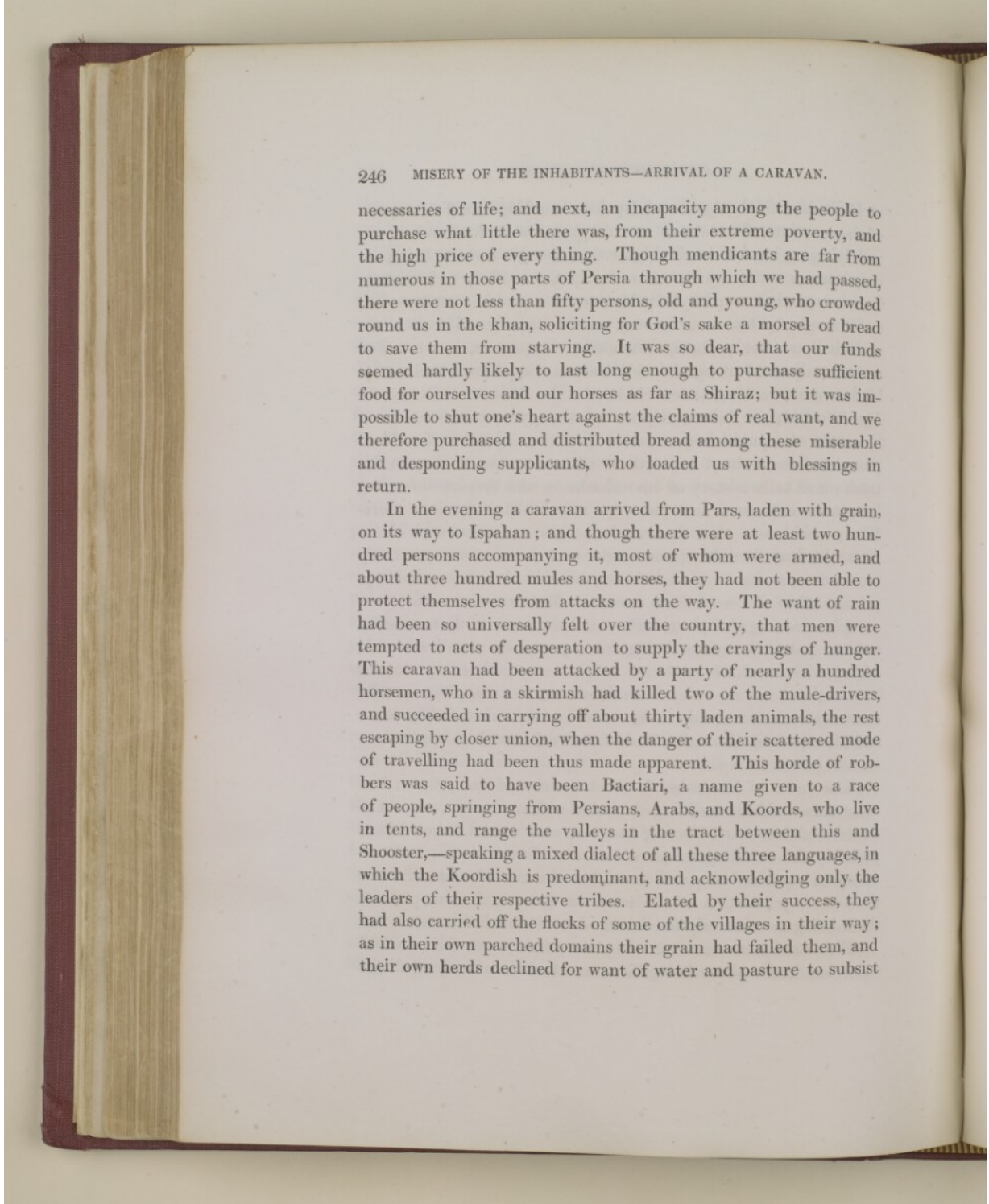
After leaving this place, we entered the town of Komeshae by a mean gate; the place being encompassed by a wall of brick, coated with mud, of moderate height, strengthened by circular bastions, and having a dry ditch on the north side. The interior showed a series of new dwellings, raised on the ruins of older ones; and after passing through a line of roofed bazaars, we alighted at a small caravansera there.

The town of Komeshae is about the size of Goolpyegan; but more than half the buildings included within its walls, are abandoned and in ruins. Among them are seen several large edifices, probably the dwellings of governors at different times; and two mosques, a public bath, and closed bazaars, are left to testify that the former population of the town was greater than at present, there being now scarcely five hundred resident inhabitants.

We found here more general misery from want, than we had seen elsewhere; there being, first, an absolute scarcity of all the



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العرب إلى بومباي. [٢٤٦] (٥٨٢/٢٧٧)



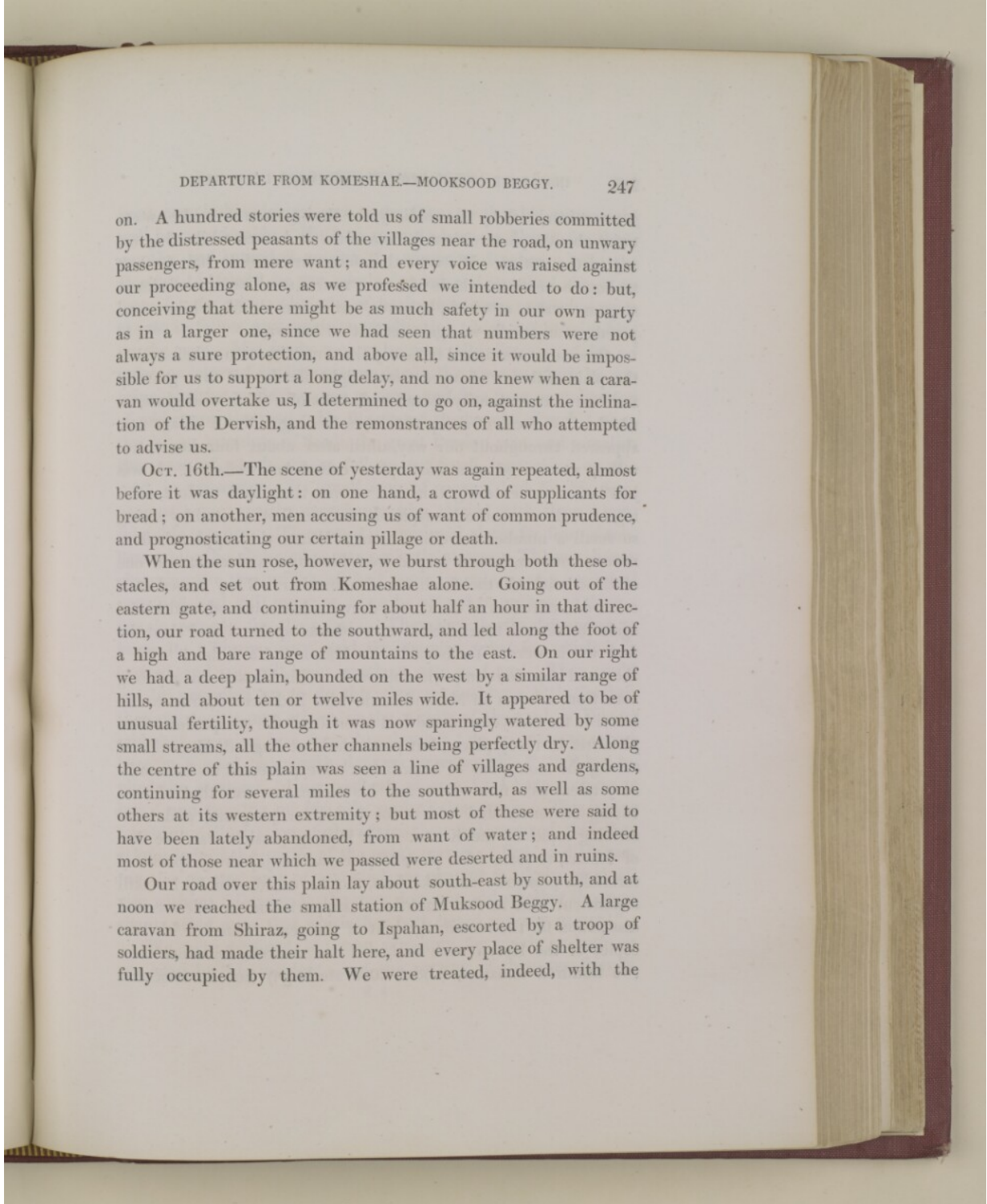
246 MISERY OF THE INHABITANTS—ARRIVAL OF A CARAVAN.

necessaries of life; and next, an incapacity among the people to purchase what little there was, from their extreme poverty, and the high price of every thing. Though mendicants are far from numerous in those parts of Persia through which we had passed, there were not less than fifty persons, old and young, who crowded round us in the khan, soliciting for God's sake a morsel of bread to save them from starving. It was so dear, that our funds seemed hardly likely to last long enough to purchase sufficient food for ourselves and our horses as far as Shiraz; but it was impossible to shut one's heart against the claims of real want, and we therefore purchased and distributed bread among these miserable and desponding supplicants, who loaded us with blessings in return.

In the evening a caravan arrived from Pars, laden with grain, on its way to Ispahan; and though there were at least two hundred persons accompanying it, most of whom were armed, and about three hundred mules and horses, they had not been able to protect themselves from attacks on the way. The want of rain had been so universally felt over the country, that men were tempted to acts of desperation to supply the cravings of hunger. This caravan had been attacked by a party of nearly a hundred horsemen, who in a skirmish had killed two of the mule-drivers, and succeeded in carrying off about thirty laden animals, the rest escaping by closer union, when the danger of their scattered mode of travelling had been thus made apparent. This horde of robbers was said to have been Bactiari, a name given to a race of people, springing from Persians, Arabs, and Koords, who live in tents, and range the valleys in the tract between this and Shooster,—speaking a mixed dialect of all these three languages, in which the Koordish is predominant, and acknowledging only the leaders of their respective tribes. Elated by their success, they had also carried off the flocks of some of the villages in their way; as in their own parched domains their grain had failed them, and their own herds declined for want of water and pasture to subsist

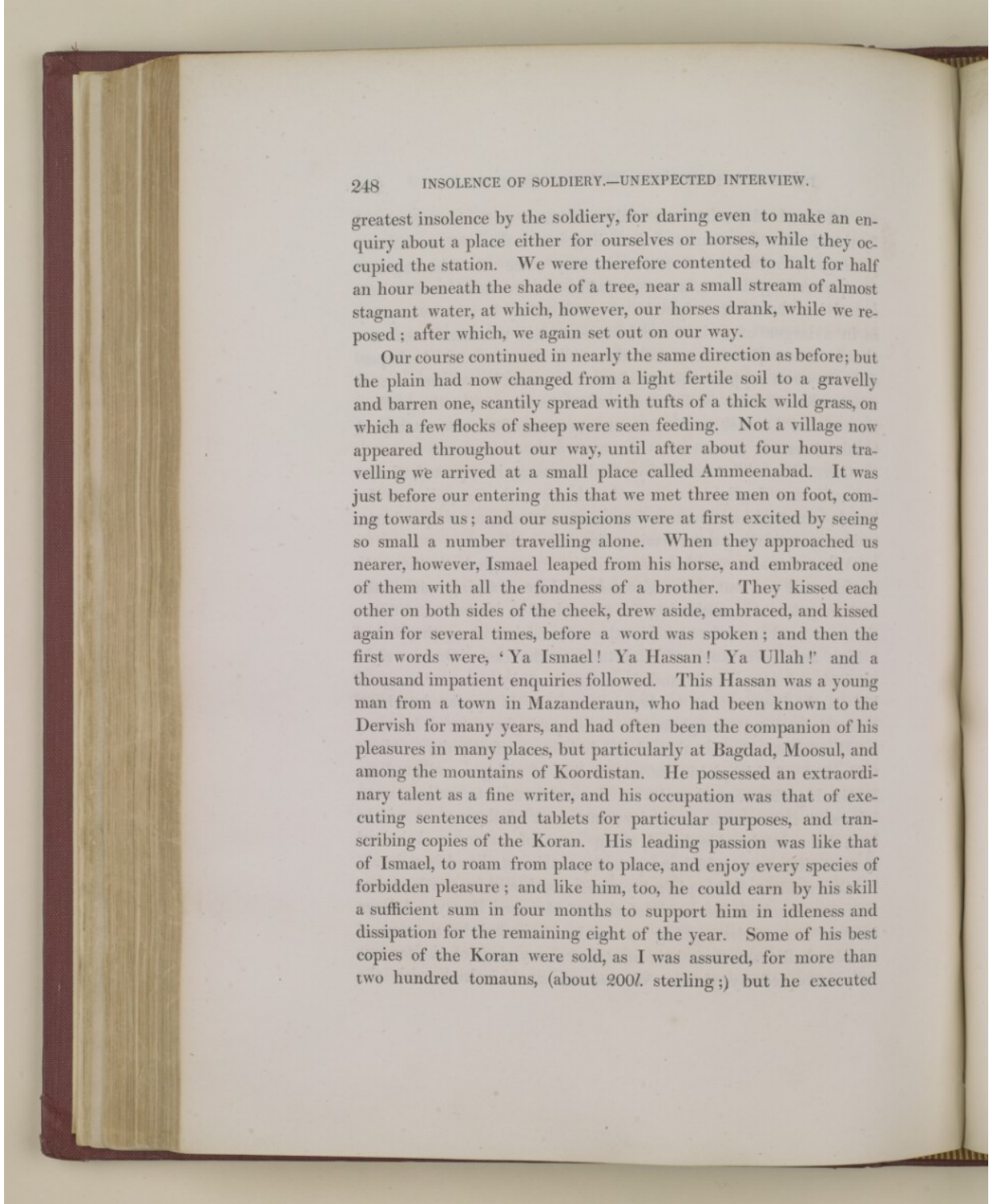


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العرب إلى بومباي. [٢٤٨] (٥٨٢/٢٧٩)

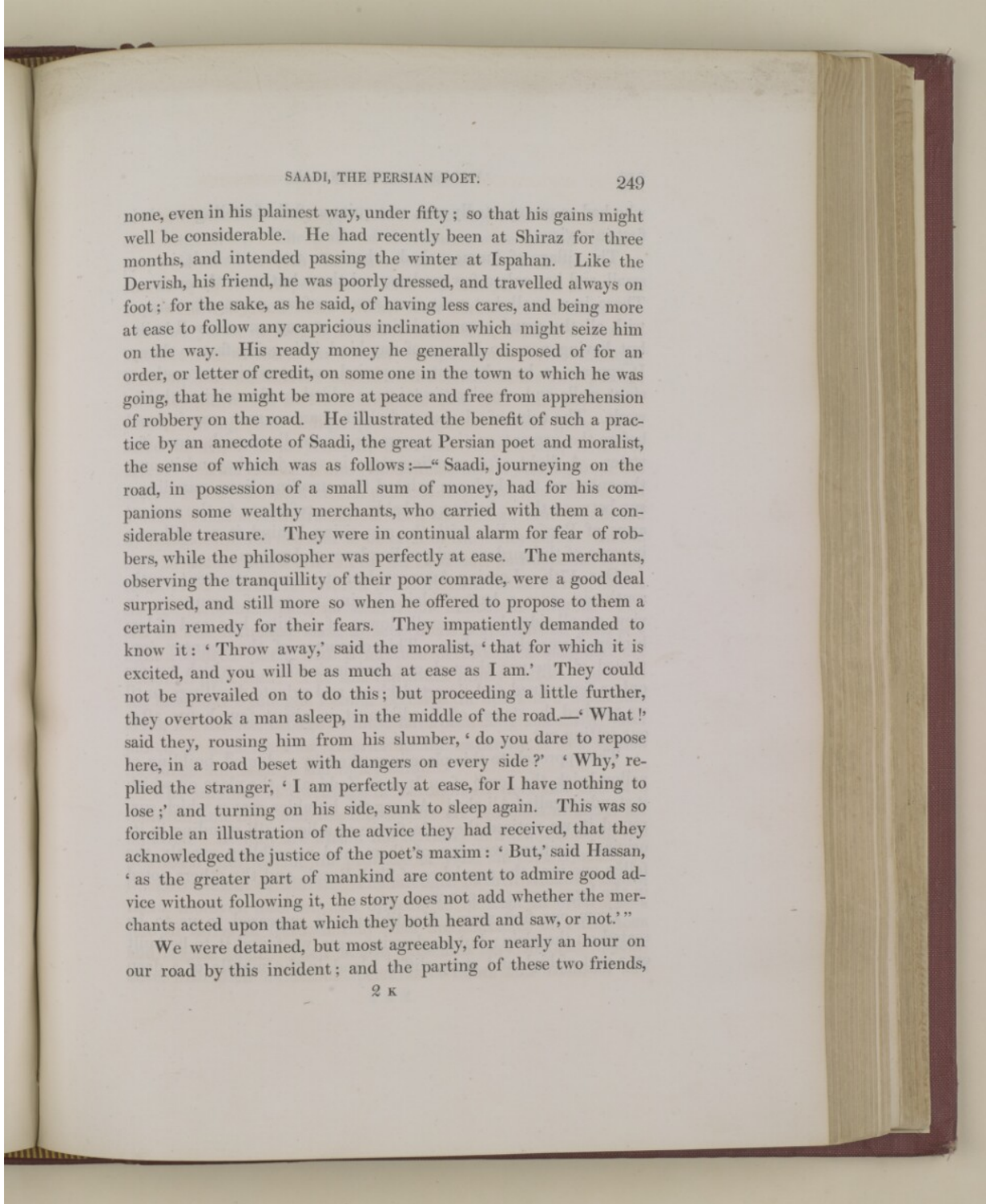


greatest insolence by the soldiery, for daring even to make an enquiry about a place either for ourselves or horses, while they occupied the station. We were therefore contented to halt for half an hour beneath the shade of a tree, near a small stream of almost stagnant water, at which, however, our horses drank, while we reposed ; after which, we again set out on our way.

Our course continued in nearly the same direction as before; but the plain had now changed from a light fertile soil to a gravelly and barren one, scantily spread with tufts of a thick wild grass, on which a few flocks of sheep were seen feeding. Not a village now appeared throughout our way, until after about four hours travelling we arrived at a small place called Ammeenabad. It was just before our entering this that we met three men on foot, coming towards us; and our suspicions were at first excited by seeing so small a number travelling alone. When they approached us nearer, however, Ismael leaped from his horse, and embraced one of them with all the fondness of a brother. They kissed each other on both sides of the cheek, drew aside, embraced, and kissed again for several times, before a word was spoken; and then the first words were, 'Ya Ismael! Ya Hassan! Ya Ullah!' and a thousand impatient enquiries followed. This Hassan was a young man from a town in Mazanderaun, who had been known to the Dervish for many years, and had often been the companion of his pleasures in many places, but particularly at Bagdad, Moosul, and among the mountains of Koordistan. He possessed an extraordinary talent as a fine writer, and his occupation was that of executing sentences and tablets for particular purposes, and transcribing copies of the Koran. His leading passion was like that of Ismael, to roam from place to place, and enjoy every species of forbidden pleasure; and like him, too, he could earn by his skill a sufficient sum in four months to support him in idleness and dissipation for the remaining eight of the year. Some of his best copies of the Koran were sold, as I was assured, for more than two hundred tomauns, (about 200*l.* sterling;) but he executed

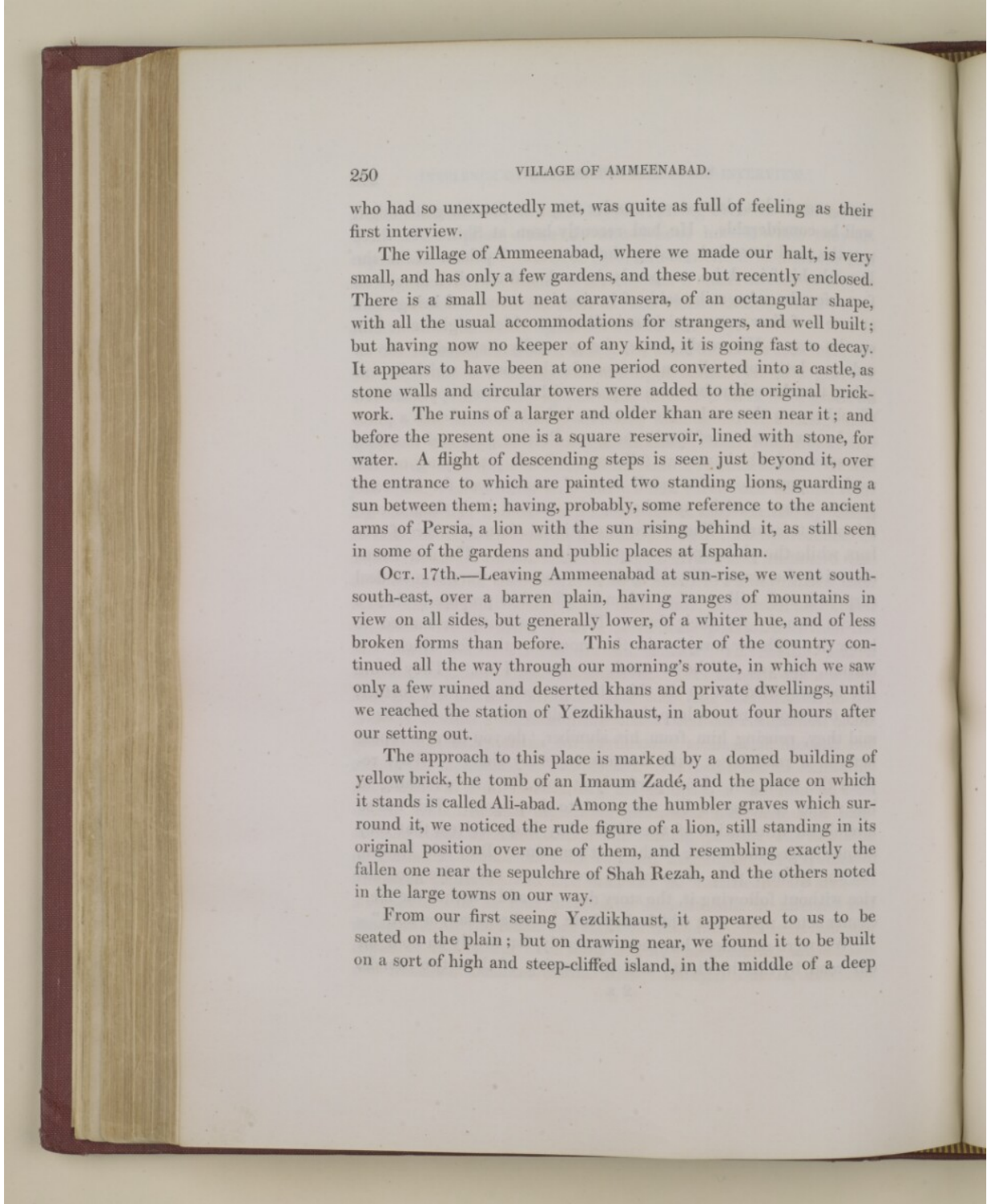


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العرب إلى بومباي. [٢٤٩] (٥٨٢/٢٨٠)





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العرب إلى بومباي. [٢٥٠] (٥٨٢/٢٨١)



who had so unexpectedly met, was quite as full of feeling as their first interview.

The village of Ammeenabad, where we made our halt, is very small, and has only a few gardens, and these but recently enclosed. There is a small but neat caravansera, of an octangular shape, with all the usual accommodations for strangers, and well built; but having now no keeper of any kind, it is going fast to decay. It appears to have been at one period converted into a castle, as stone walls and circular towers were added to the original brick-work. The ruins of a larger and older khan are seen near it; and before the present one is a square reservoir, lined with stone, for water. A flight of descending steps is seen just beyond it, over the entrance to which are painted two standing lions, guarding a sun between them; having, probably, some reference to the ancient arms of Persia, a lion with the sun rising behind it, as still seen in some of the gardens and public places at Ispahan.

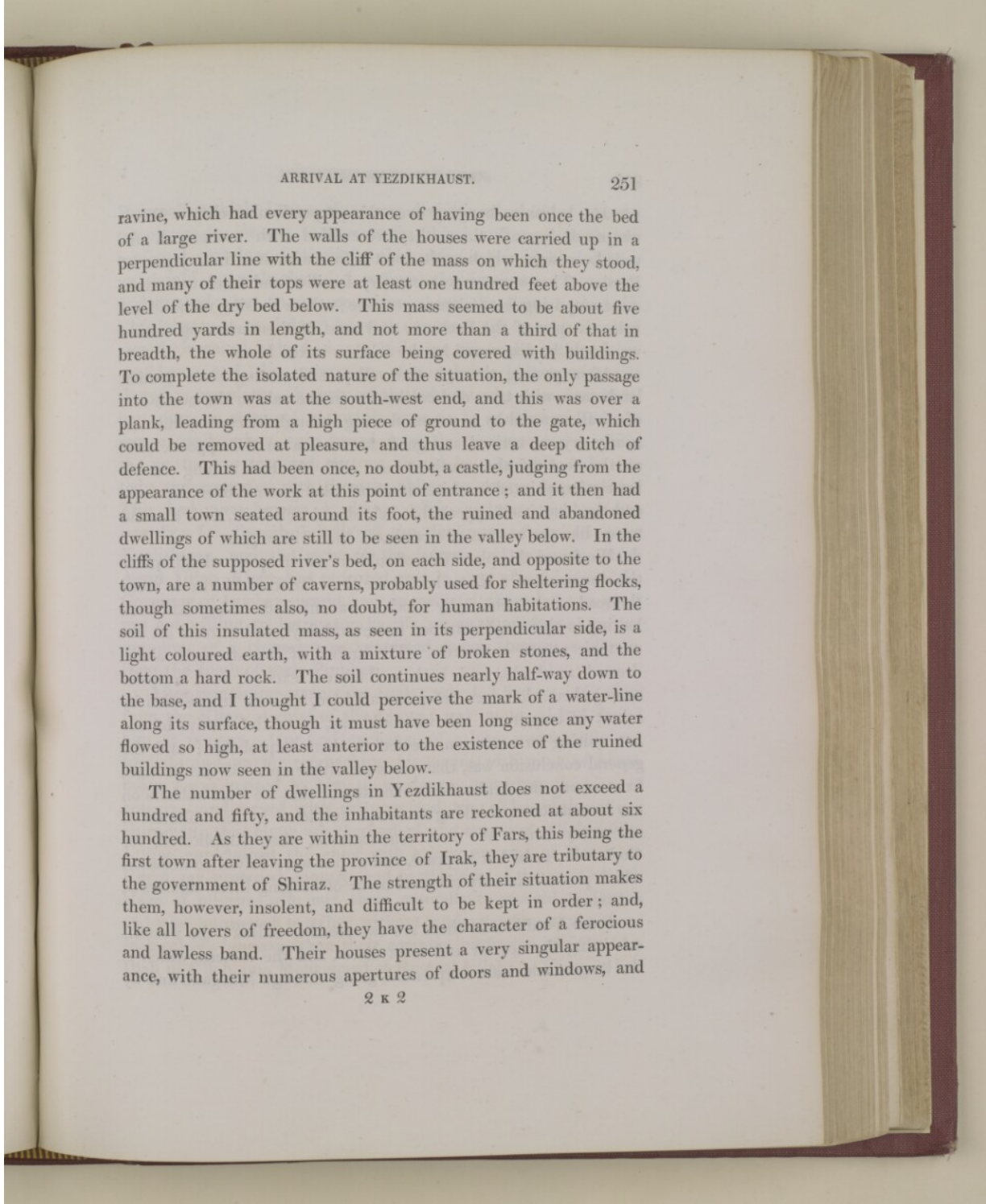
Ocr. 17th.—Leaving Ammeenabad at sun-rise, we went south-south-east, over a barren plain, having ranges of mountains in view on all sides, but generally lower, of a whiter hue, and of less broken forms than before. This character of the country continued all the way through our morning's route, in which we saw only a few ruined and deserted khans and private dwellings, until we reached the station of Yezdikhaust, in about four hours after our setting out.

The approach to this place is marked by a domed building of yellow brick, the tomb of an Imaum Zadé, and the place on which it stands is called Ali-abad. Among the humbler graves which surround it, we noticed the rude figure of a lion, still standing in its original position over one of them, and resembling exactly the fallen one near the sepulchre of Shah Rezah, and the others noted in the large towns on our way.

From our first seeing Yezdikhaust, it appeared to us to be seated on the plain; but on drawing near, we found it to be built on a sort of high and steep-cliffed island, in the middle of a deep

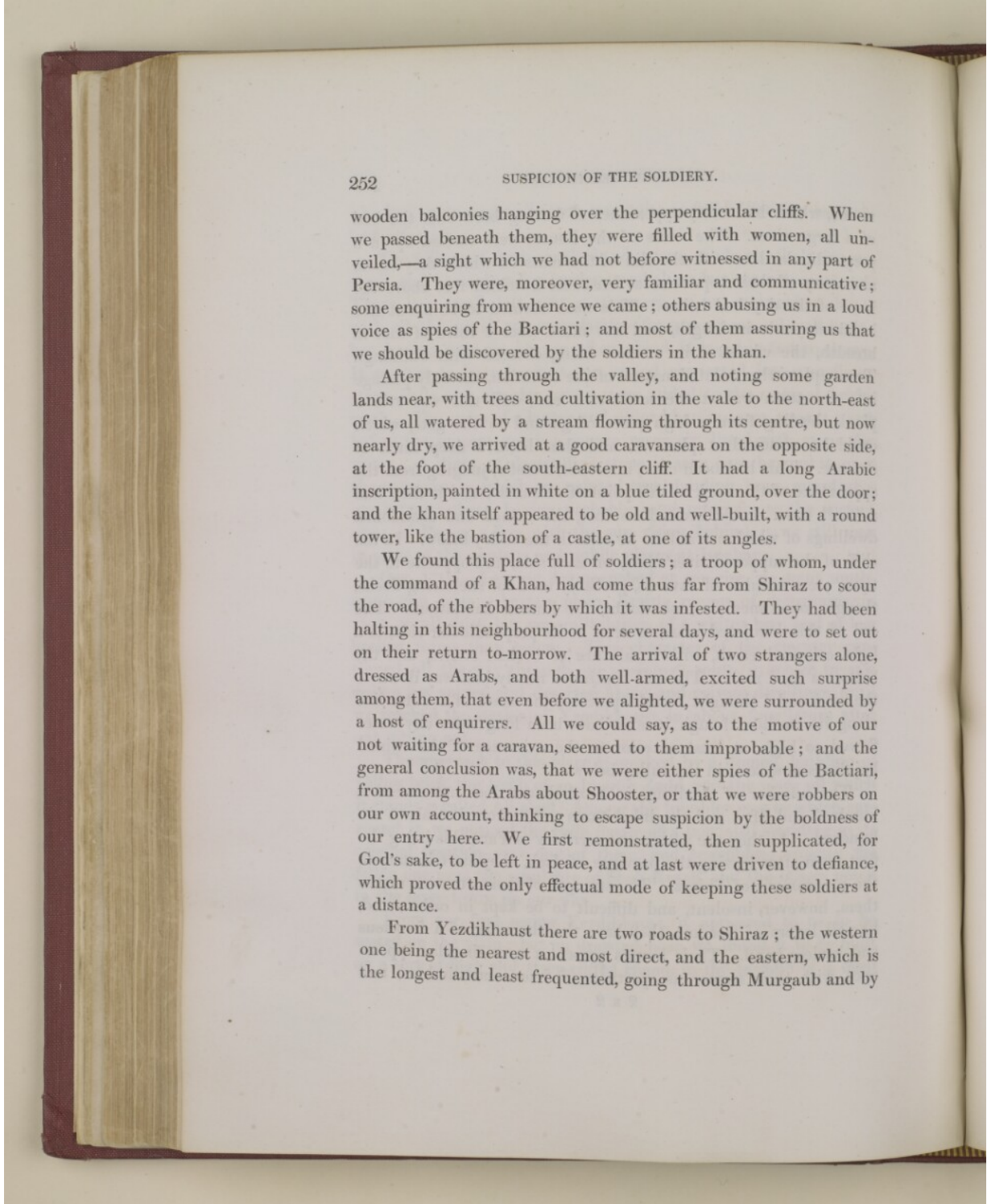


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العرب إلى بومباي. [٢٥١] (٥٨٢/٢٨٢)



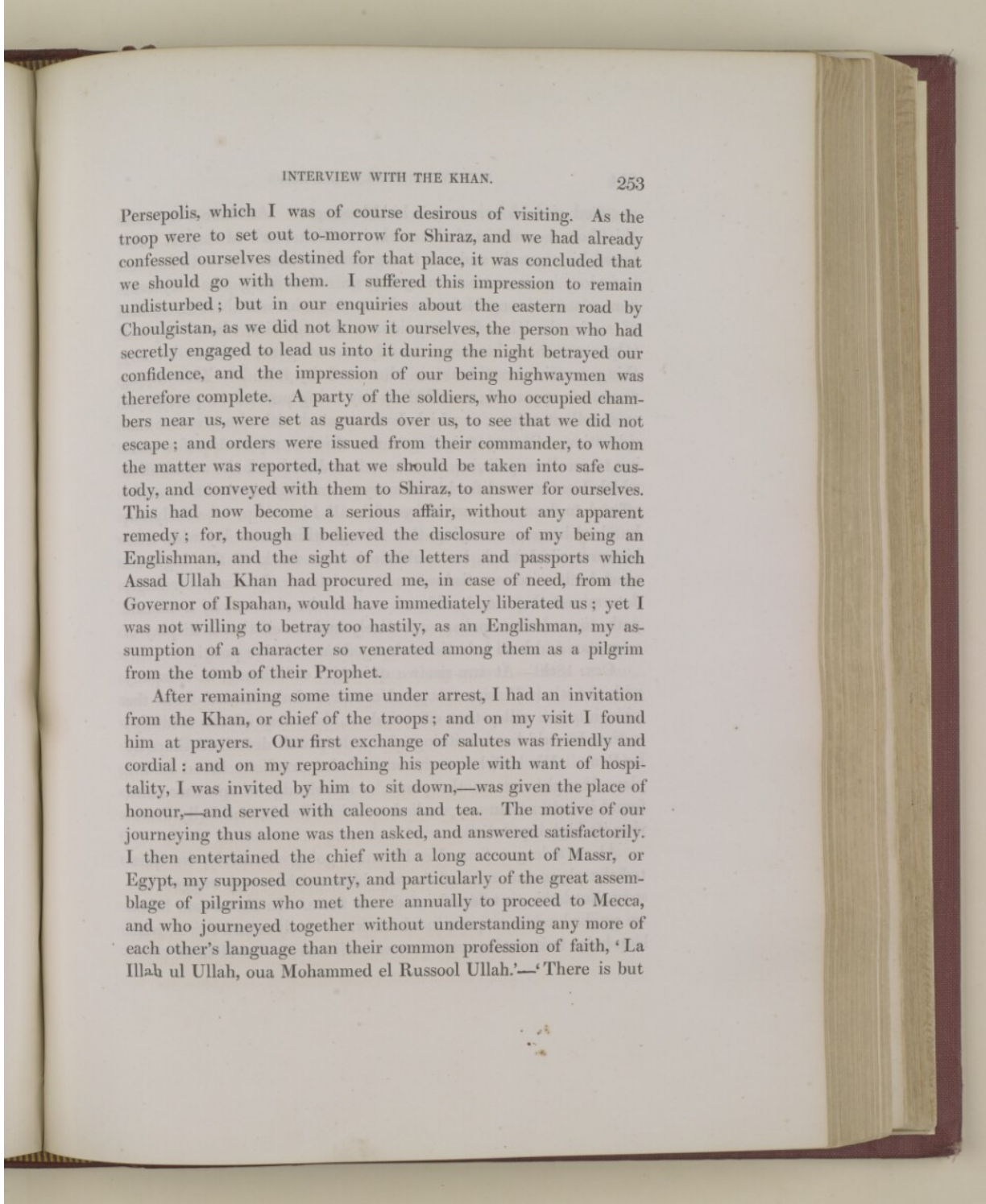


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العرب إلى بومباي. [٢٥٣] (٥٨٢/٢٨٤)

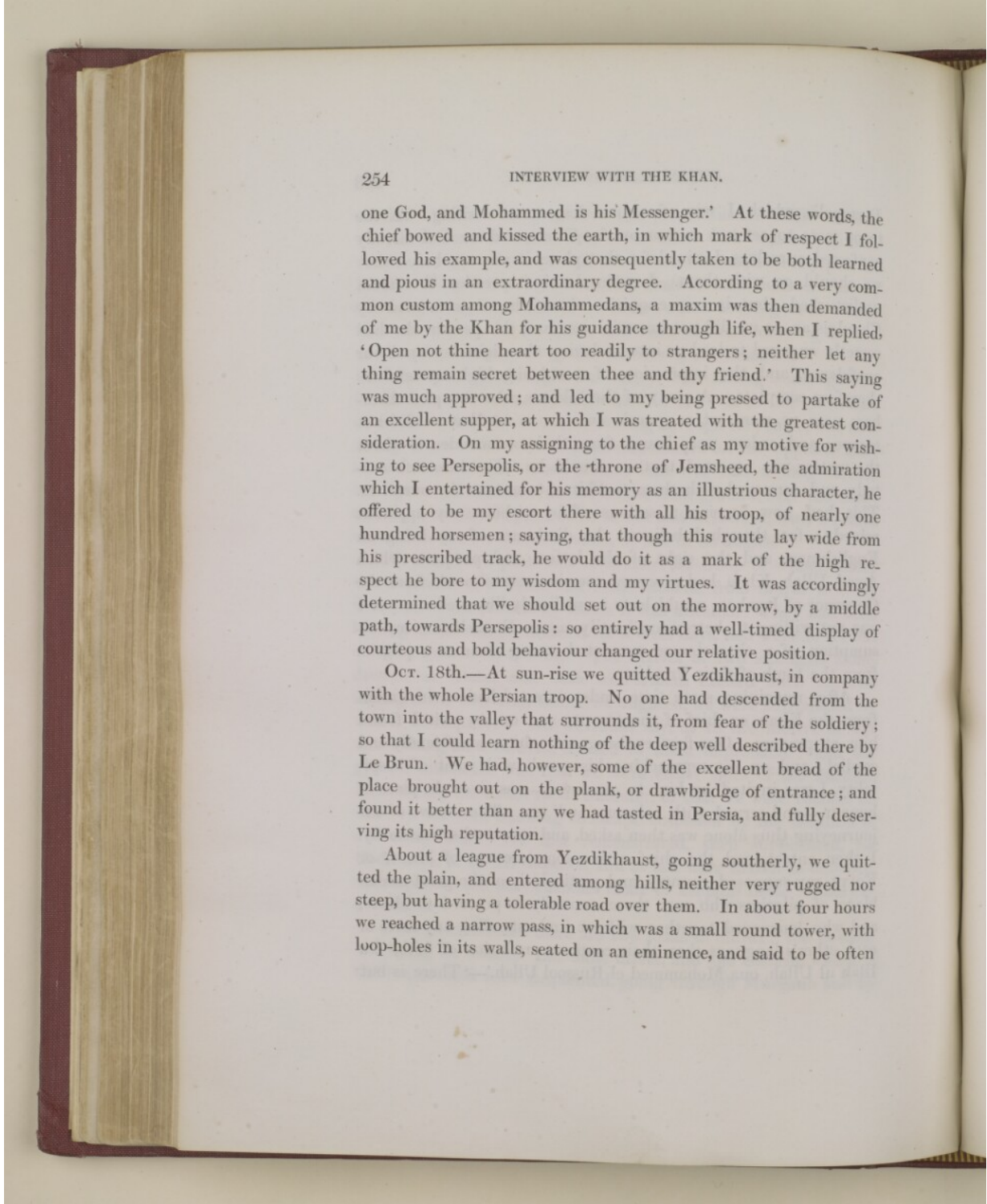


Persepolis, which I was of course desirous of visiting. As the troop were to set out to-morrow for Shiraz, and we had already confessed ourselves destined for that place, it was concluded that we should go with them. I suffered this impression to remain undisturbed; but in our enquiries about the eastern road by Choulgistan, as we did not know it ourselves, the person who had secretly engaged to lead us into it during the night betrayed our confidence, and the impression of our being highwaymen was therefore complete. A party of the soldiers, who occupied chambers near us, were set as guards over us, to see that we did not escape; and orders were issued from their commander, to whom the matter was reported, that we should be taken into safe custody, and conveyed with them to Shiraz, to answer for ourselves. This had now become a serious affair, without any apparent remedy; for, though I believed the disclosure of my being an Englishman, and the sight of the letters and passports which Assad Ullah Khan had procured me, in case of need, from the Governor of Ispahan, would have immediately liberated us; yet I was not willing to betray too hastily, as an Englishman, my assumption of a character so venerated among them as a pilgrim from the tomb of their Prophet.

After remaining some time under arrest, I had an invitation from the Khan, or chief of the troops; and on my visit I found him at prayers. Our first exchange of salutes was friendly and cordial: and on my reproaching his people with want of hospitality, I was invited by him to sit down,—was given the place of honour,—and served with caleons and tea. The motive of our journeying thus alone was then asked, and answered satisfactorily. I then entertained the chief with a long account of Massr, or Egypt, my supposed country, and particularly of the great assemblage of pilgrims who met there annually to proceed to Mecca, and who journeyed together without understanding any more of each other's language than their common profession of faith, 'La Illah ul Ullah, oua Mohammed el Russool Ullah.'—'There is but

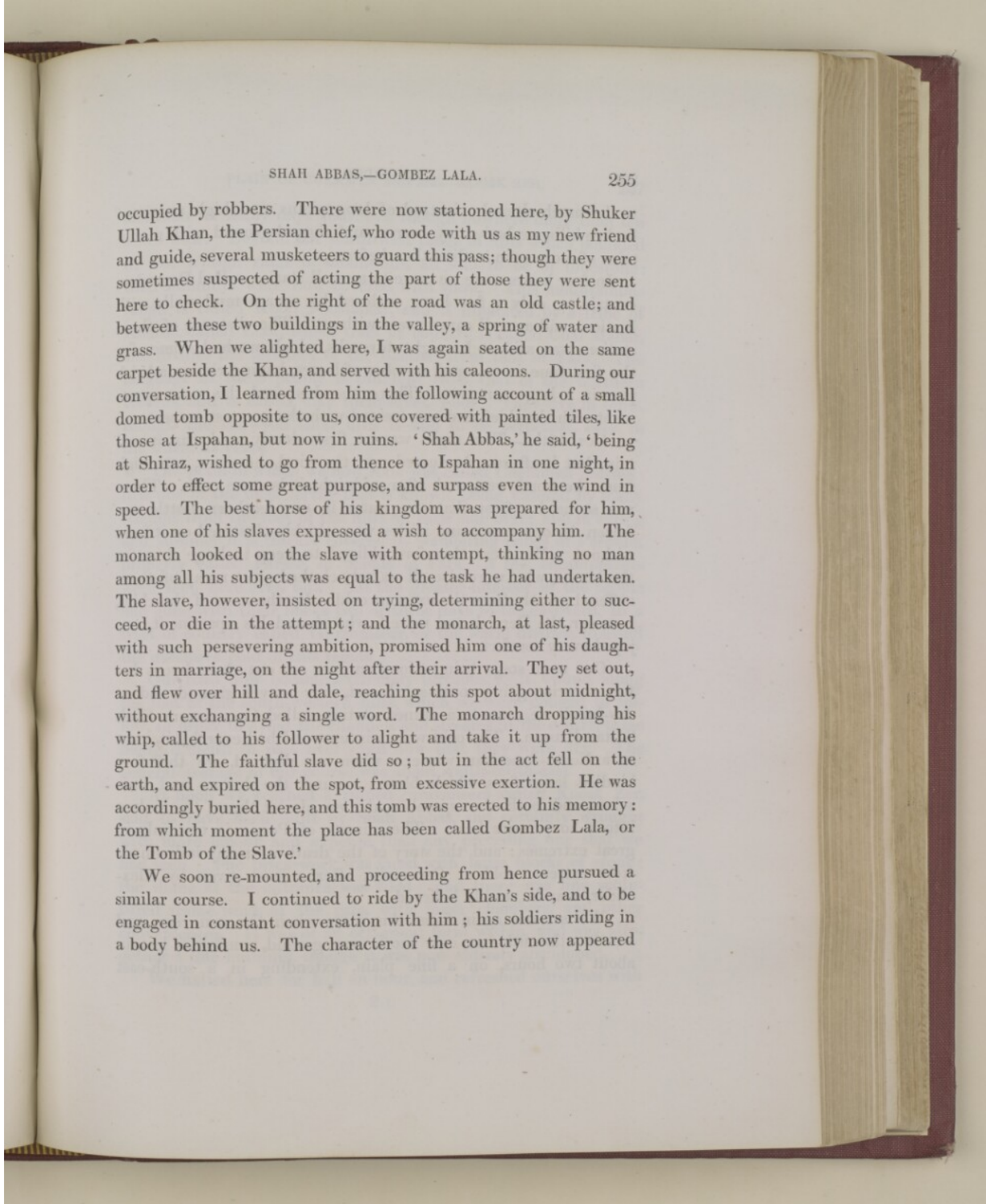


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العرب إلى بومباي. [٢٥٤] (٥٨٢/٢٨٥)



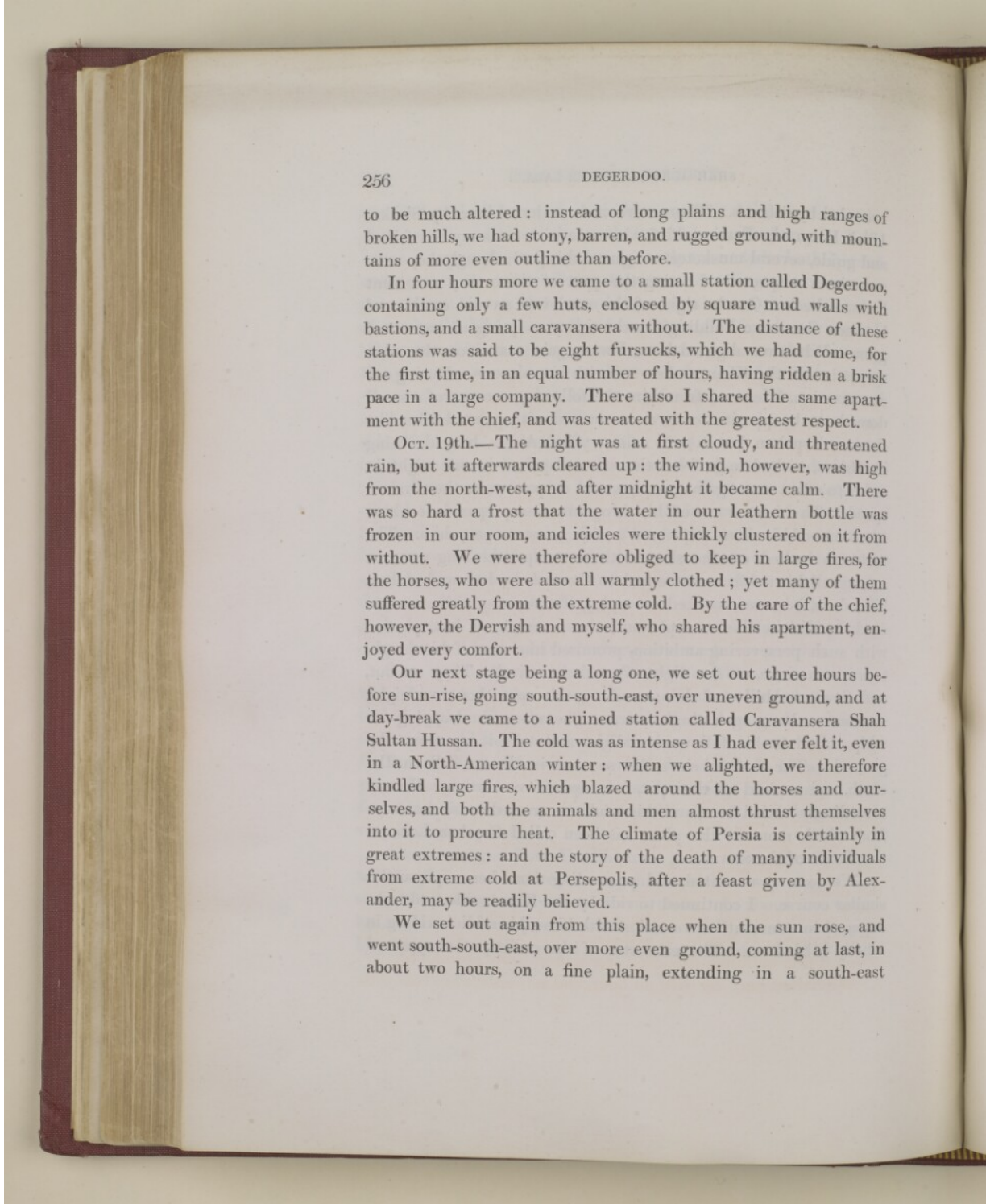


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العرب إلى بومباي. [٢٥٦] (٥٨٢/٢٨٧)



to be much altered : instead of long plains and high ranges of broken hills, we had stony, barren, and rugged ground, with mountains of more even outline than before.

In four hours more we came to a small station called Degerdoo, containing only a few huts, enclosed by square mud walls with bastions, and a small caravansera without. The distance of these stations was said to be eight fursucks, which we had come, for the first time, in an equal number of hours, having ridden a brisk pace in a large company. There also I shared the same apartment with the chief, and was treated with the greatest respect.

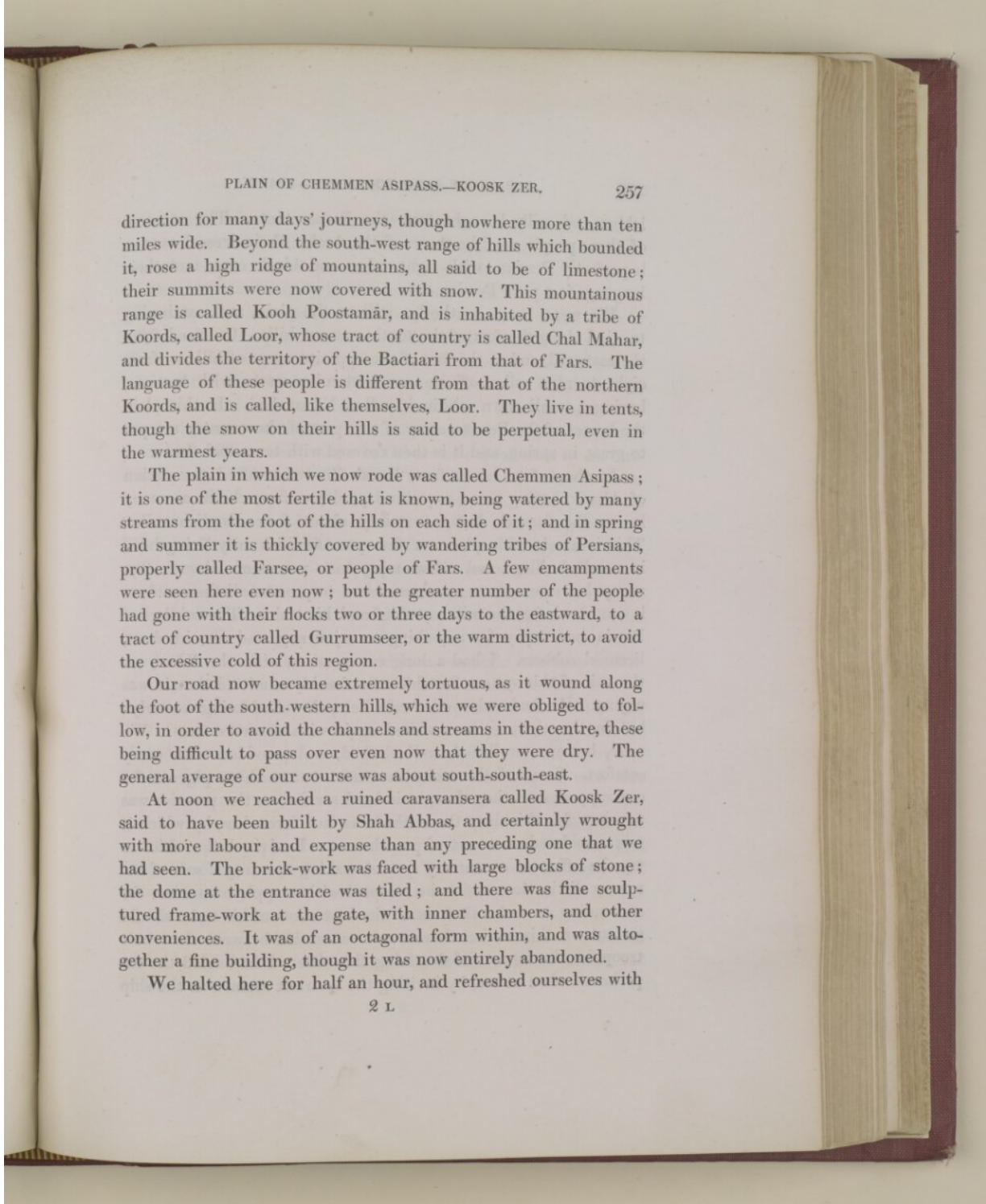
Ocr. 19th.—The night was at first cloudy, and threatened rain, but it afterwards cleared up : the wind, however, was high from the north-west, and after midnight it became calm. There was so hard a frost that the water in our leathern bottle was frozen in our room, and icicles were thickly clustered on it from without. We were therefore obliged to keep in large fires, for the horses, who were also all warmly clothed ; yet many of them suffered greatly from the extreme cold. By the care of the chief, however, the Dervish and myself, who shared his apartment, enjoyed every comfort.

Our next stage being a long one, we set out three hours before sun-rise, going south-south-east, over uneven ground, and at day-break we came to a ruined station called Caravansera Shah Sultan Hussan. The cold was as intense as I had ever felt it, even in a North-American winter : when we alighted, we therefore kindled large fires, which blazed around the horses and ourselves, and both the animals and men almost thrust themselves into it to procure heat. The climate of Persia is certainly in great extremes : and the story of the death of many individuals from extreme cold at Persepolis, after a feast given by Alexander, may be readily believed.

We set out again from this place when the sun rose, and went south-south-east, over more even ground, coming at last, in about two hours, on a fine plain, extending in a south-east



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العرب إلى بومباي. [٢٥٧] (٥٨٢/٢٨٨)



direction for many days' journeys, though nowhere more than ten miles wide. Beyond the south-west range of hills which bounded it, rose a high ridge of mountains, all said to be of limestone; their summits were now covered with snow. This mountainous range is called Kooch Poostamâr, and is inhabited by a tribe of Koords, called Loor, whose tract of country is called Chal Mahar, and divides the territory of the Bactiari from that of Fars. The language of these people is different from that of the northern Koords, and is called, like themselves, Loor. They live in tents, though the snow on their hills is said to be perpetual, even in the warmest years.

The plain in which we now rode was called Chemmen Asipass; it is one of the most fertile that is known, being watered by many streams from the foot of the hills on each side of it; and in spring and summer it is thickly covered by wandering tribes of Persians, properly called Farsee, or people of Fars. A few encampments were seen here even now; but the greater number of the people had gone with their flocks two or three days to the eastward, to a tract of country called Gurrumseer, or the warm district, to avoid the excessive cold of this region.

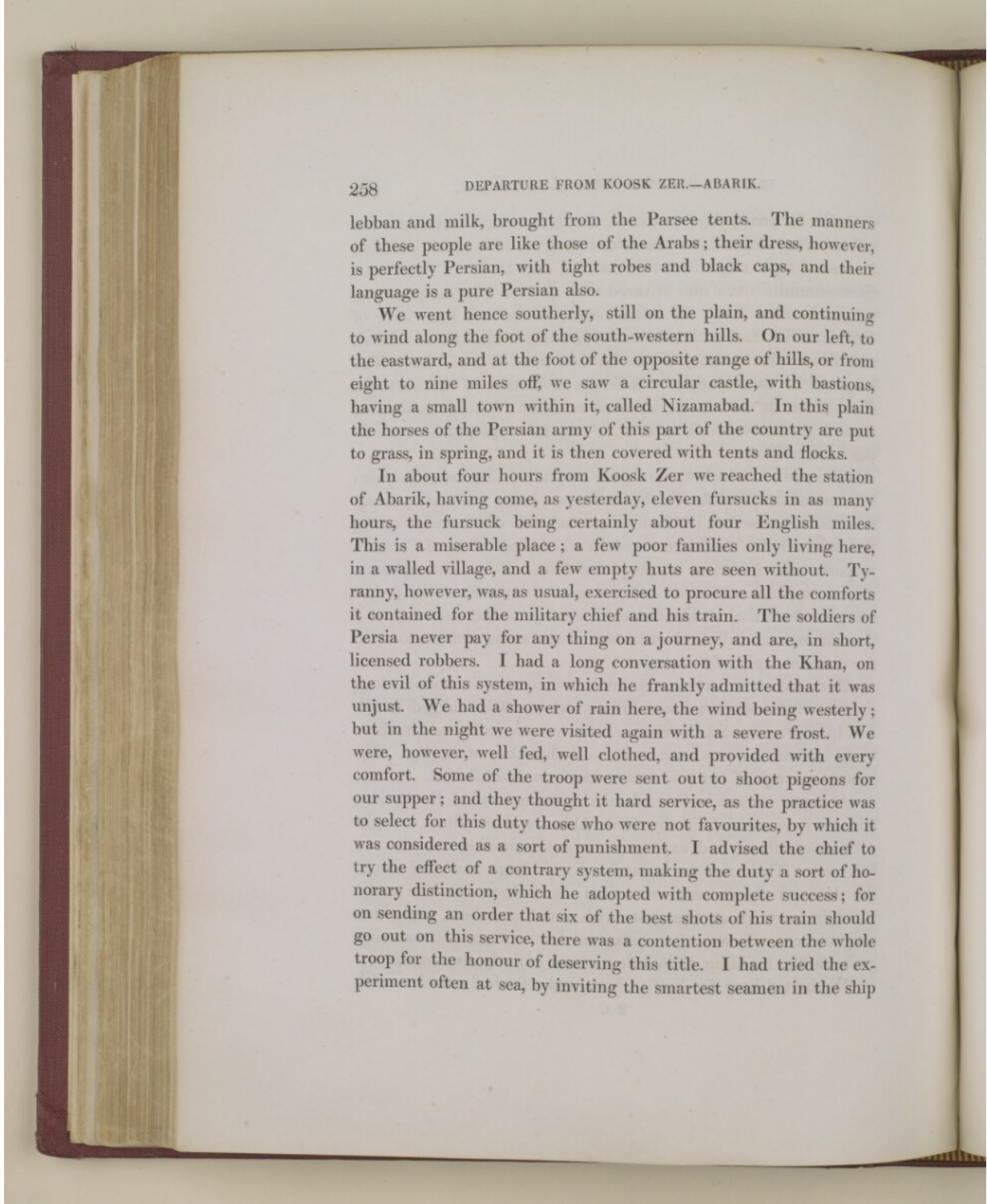
Our road now became extremely tortuous, as it wound along the foot of the south-western hills, which we were obliged to follow, in order to avoid the channels and streams in the centre, these being difficult to pass over even now that they were dry. The general average of our course was about south-south-east.

At noon we reached a ruined caravansera called Koosk Zer, said to have been built by Shah Abbas, and certainly wrought with more labour and expense than any preceding one that we had seen. The brick-work was faced with large blocks of stone; the dome at the entrance was tiled; and there was fine sculptured frame-work at the gate, with inner chambers, and other conveniences. It was of an octagonal form within, and was altogether a fine building, though it was now entirely abandoned.

We halted here for half an hour, and refreshed ourselves with

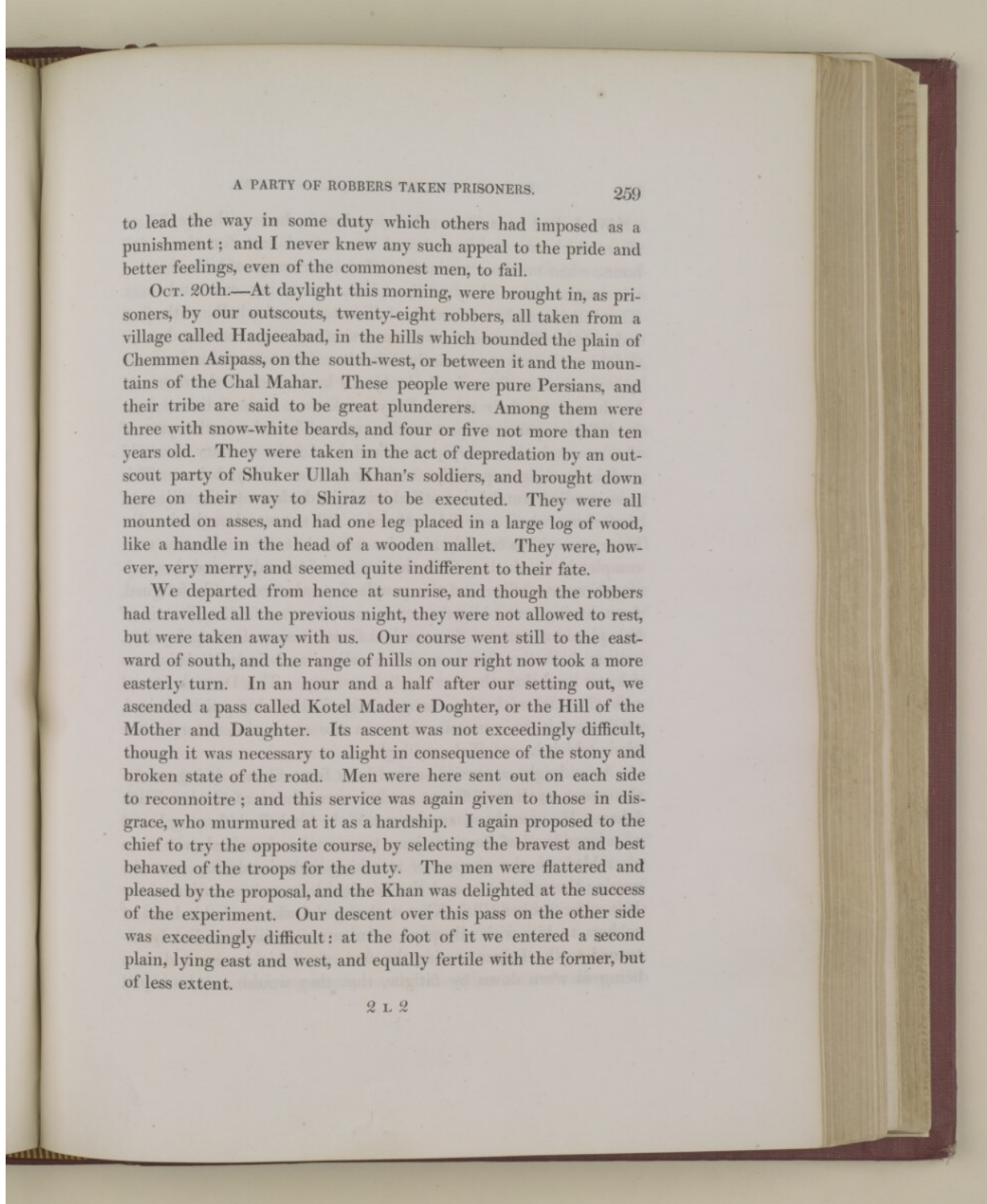


"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
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العرب إلى بومباي. [٢٥٨] (٥٨٢/٢٨٩)





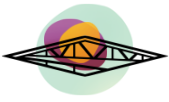
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العرب إلى بومباي. [٢٥٩] (٥٨٢/٢٩٠)



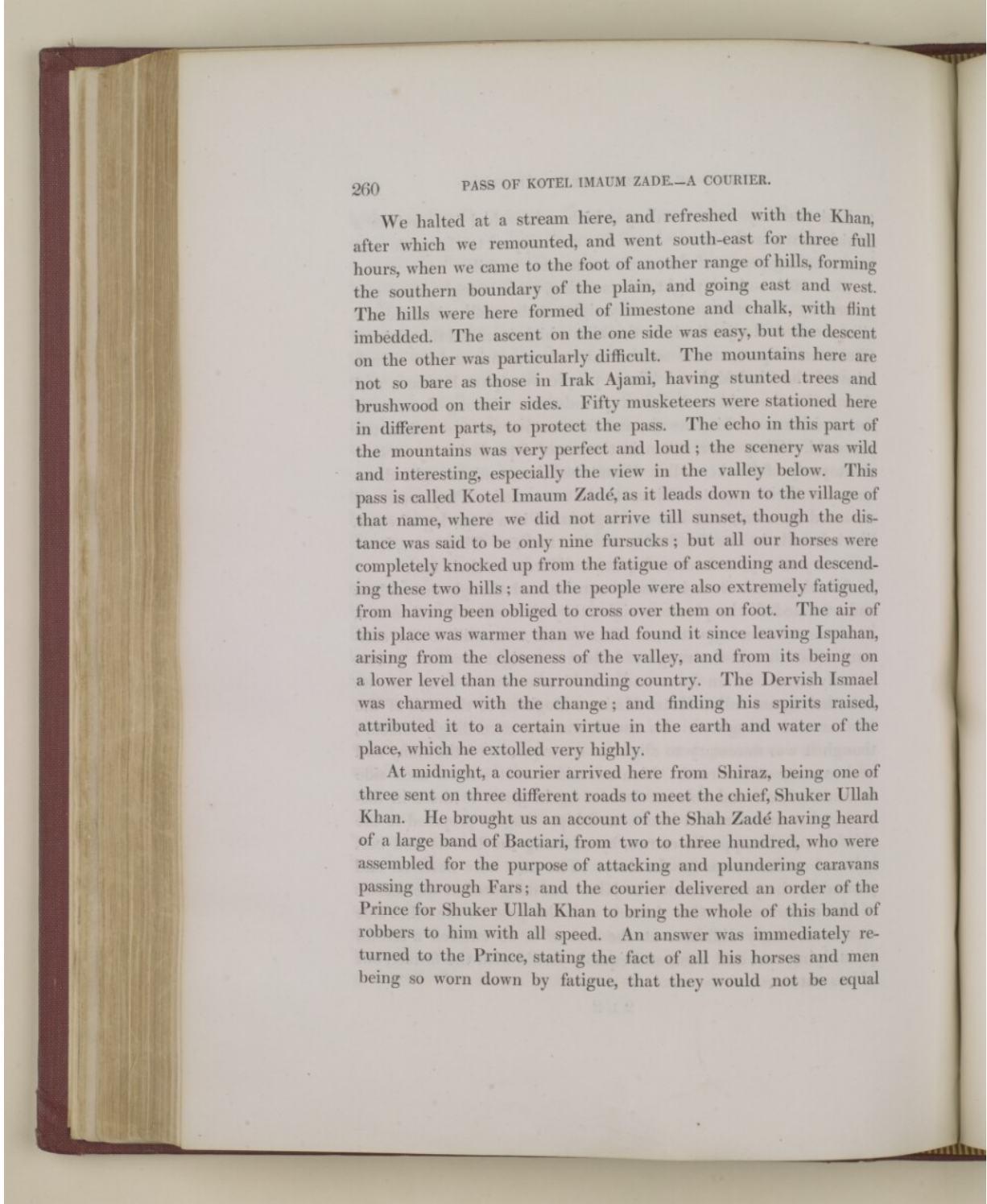
to lead the way in some duty which others had imposed as a punishment ; and I never knew any such appeal to the pride and better feelings, even of the commonest men, to fail.

Oct. 20th.—At daylight this morning, were brought in, as prisoners, by our outscouts, twenty-eight robbers, all taken from a village called Hadjeeabad, in the hills which bounded the plain of Chemmen Asipass, on the south-west, or between it and the mountains of the Chal Mahar. These people were pure Persians, and their tribe are said to be great plunderers. Among them were three with snow-white beards, and four or five not more than ten years old. They were taken in the act of depredation by an outscout party of Shuker Ullah Khan's soldiers, and brought down here on their way to Shiraz to be executed. They were all mounted on asses, and had one leg placed in a large log of wood, like a handle in the head of a wooden mallet. They were, however, very merry, and seemed quite indifferent to their fate.

We departed from hence at sunrise, and though the robbers had travelled all the previous night, they were not allowed to rest, but were taken away with us. Our course went still to the eastward of south, and the range of hills on our right now took a more easterly turn. In an hour and a half after our setting out, we ascended a pass called Kotel Mader e Doghter, or the Hill of the Mother and Daughter. Its ascent was not exceedingly difficult, though it was necessary to alight in consequence of the stony and broken state of the road. Men were here sent out on each side to reconnoitre ; and this service was again given to those in disgrace, who murmured at it as a hardship. I again proposed to the chief to try the opposite course, by selecting the bravest and best behaved of the troops for the duty. The men were flattered and pleased by the proposal, and the Khan was delighted at the success of the experiment. Our descent over this pass on the other side was exceedingly difficult : at the foot of it we entered a second plain, lying east and west, and equally fertile with the former, but of less extent.

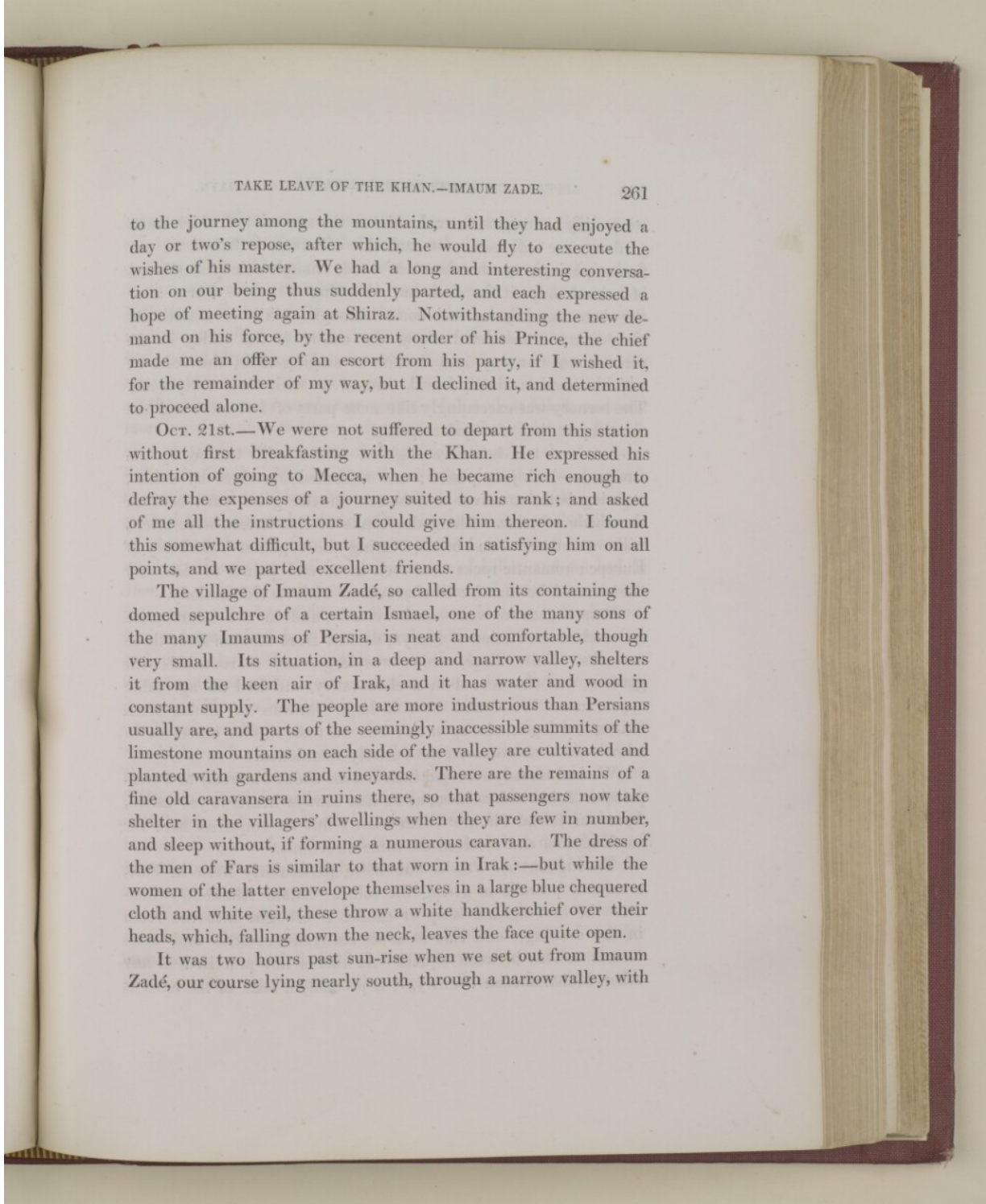


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العرب إلى بومباي. [٢٦٠] (٥٨٢/٢٩١)



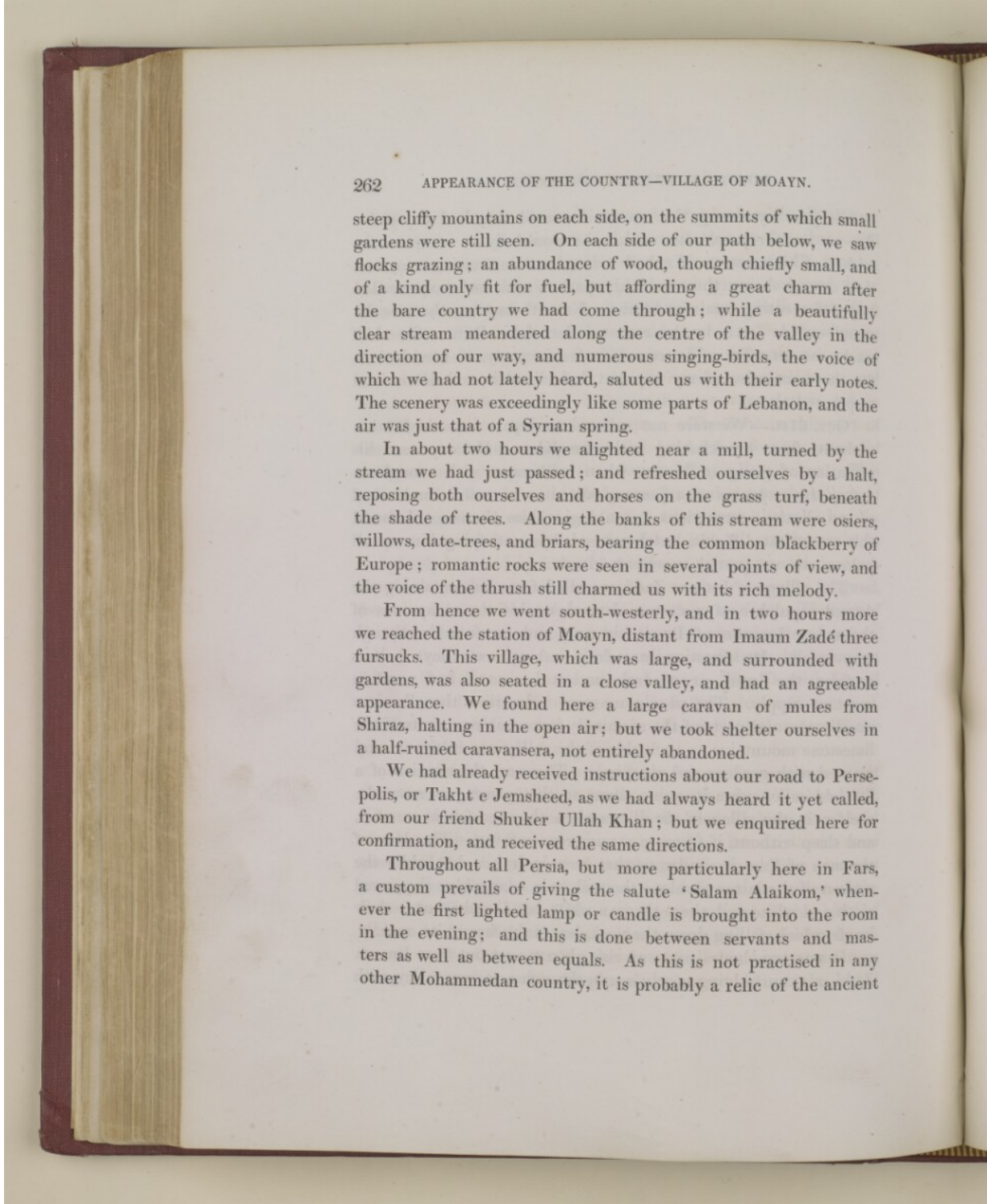


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العرب إلى بومباي. [٢٦١] (٥٨٢/٢٩٢)



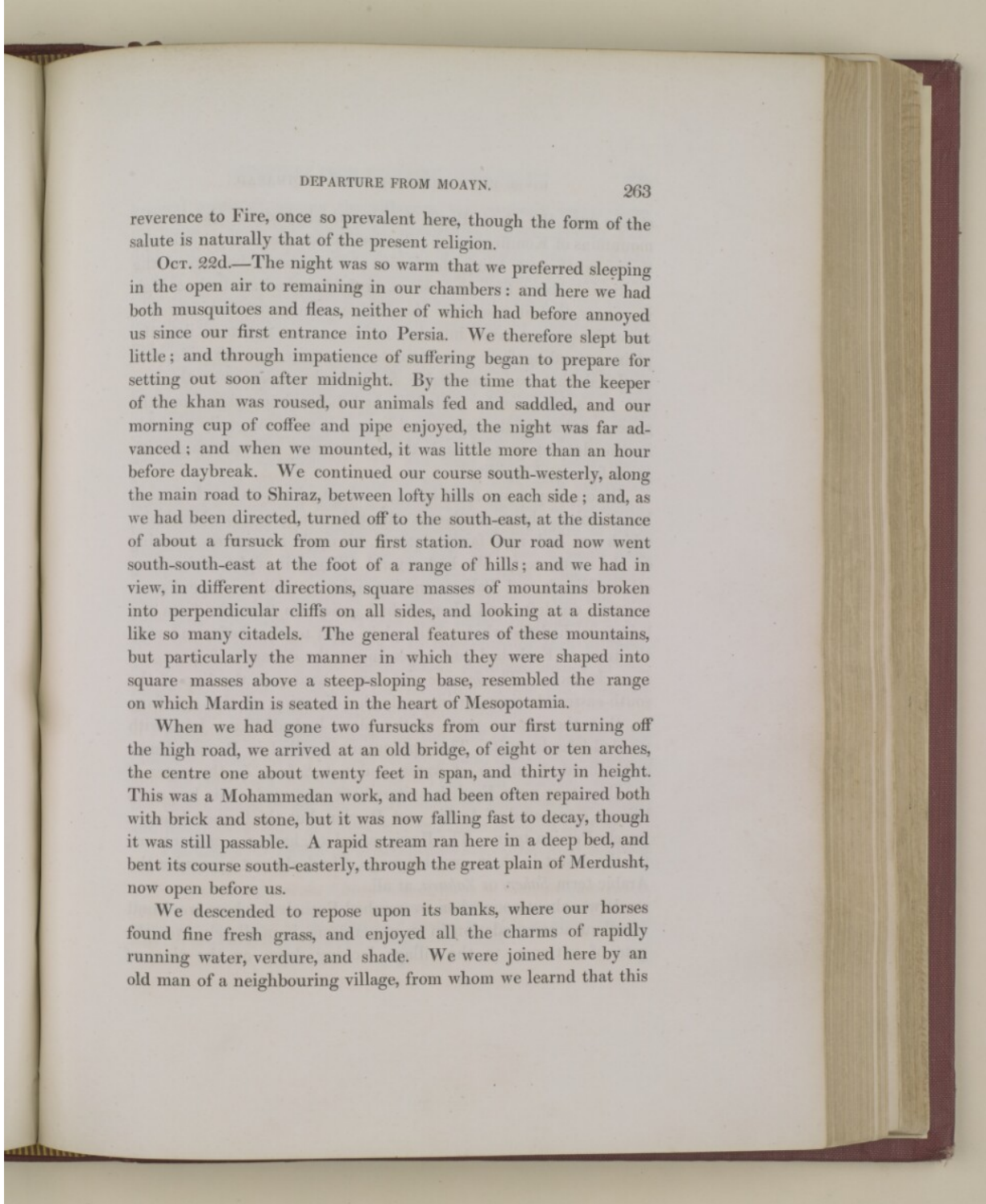


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العرب إلى بومباي. [٢٦٢] (٥٨٢/٢٩٣)



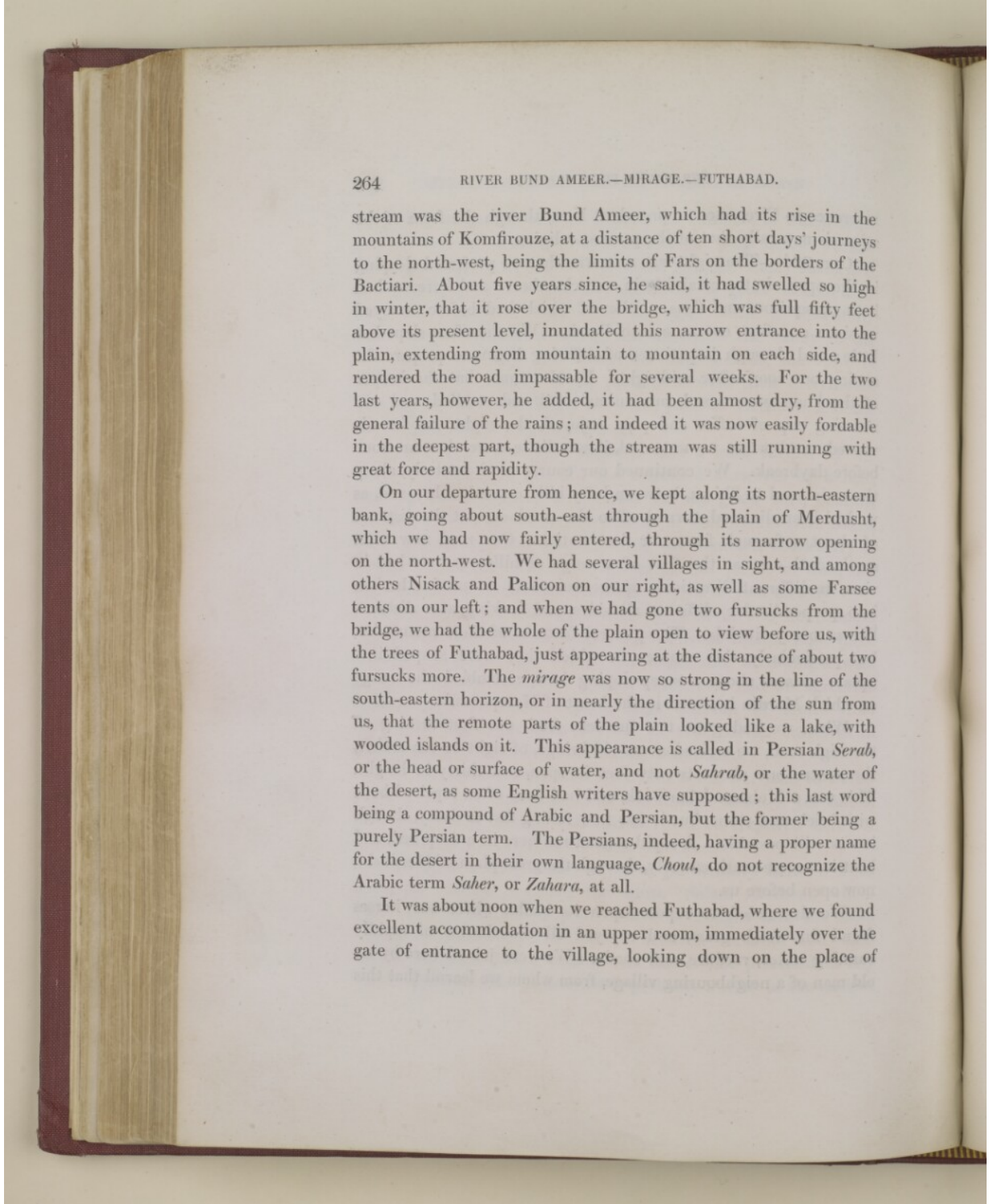


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العرب إلى بومباي. [٢٦٣] (٥٨٢/٢٩٤)





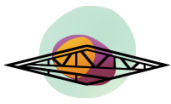
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العرب إلى بومباي. [٢٦٤] (٥٨٢/٢٩٥)



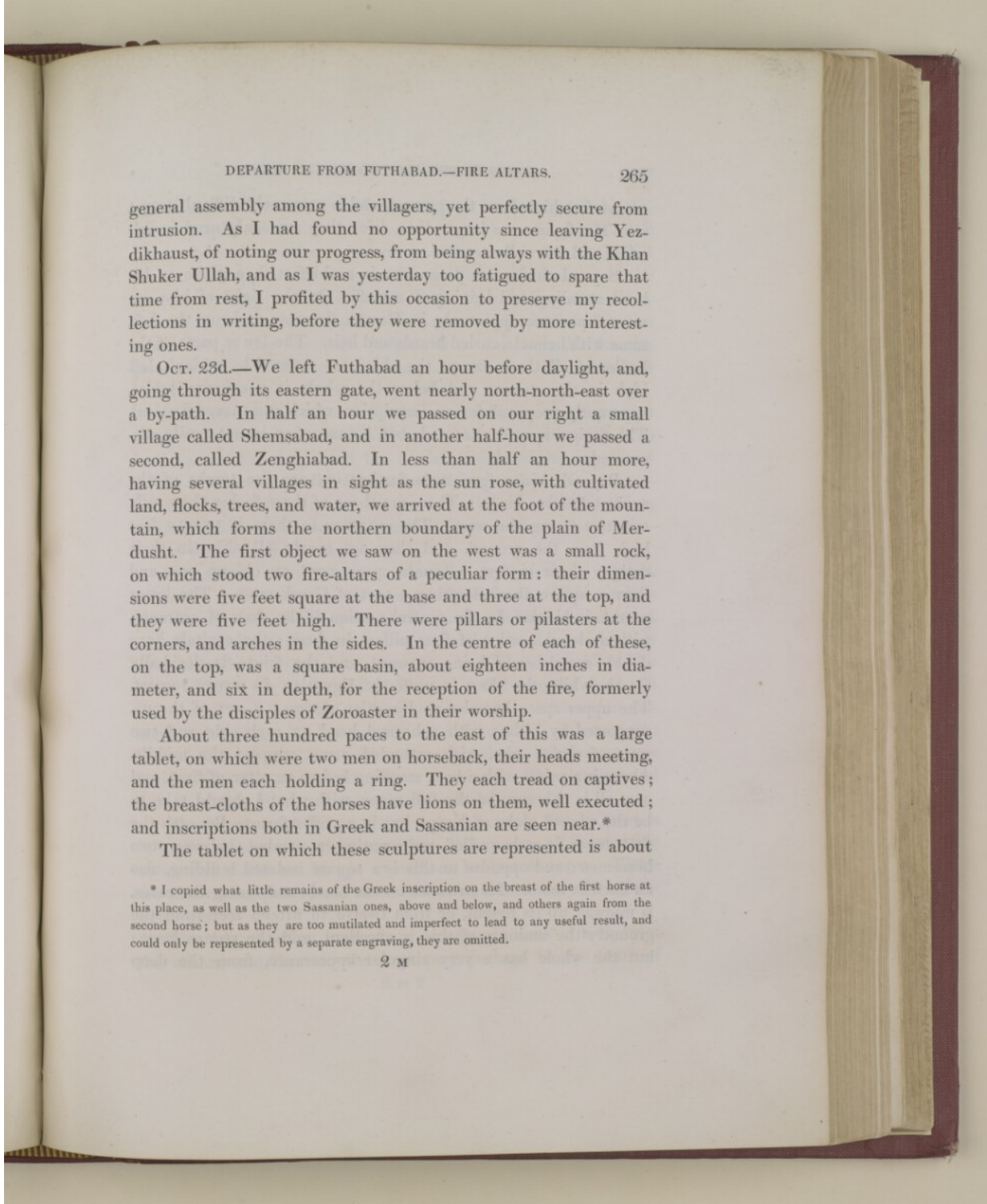
stream was the river Bund Ameer, which had its rise in the mountains of Komfirouze, at a distance of ten short days' journeys to the north-west, being the limits of Fars on the borders of the Bactiari. About five years since, he said, it had swelled so high in winter, that it rose over the bridge, which was full fifty feet above its present level, inundated this narrow entrance into the plain, extending from mountain to mountain on each side, and rendered the road impassable for several weeks. For the two last years, however, he added, it had been almost dry, from the general failure of the rains; and indeed it was now easily fordable in the deepest part, though the stream was still running with great force and rapidity.

On our departure from hence, we kept along its north-eastern bank, going about south-east through the plain of Merdusht, which we had now fairly entered, through its narrow opening on the north-west. We had several villages in sight, and among others Nisack and Palicon on our right, as well as some Farsee tents on our left; and when we had gone two fursucks from the bridge, we had the whole of the plain open to view before us, with the trees of Futhabad, just appearing at the distance of about two fursucks more. The *mirage* was now so strong in the line of the south-eastern horizon, or in nearly the direction of the sun from us, that the remote parts of the plain looked like a lake, with wooded islands on it. This appearance is called in Persian *Serab*, or the head or surface of water, and not *Sahrab*, or the water of the desert, as some English writers have supposed; this last word being a compound of Arabic and Persian, but the former being a purely Persian term. The Persians, indeed, having a proper name for the desert in their own language, *Choul*, do not recognize the Arabic term *Saheer*, or *Zahara*, at all.

It was about noon when we reached Futhabad, where we found excellent accommodation in an upper room, immediately over the gate of entrance to the village, looking down on the place of



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العرب إلى بومباي. [٢٦٥] (٥٨٢/٢٩٦)



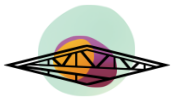
general assembly among the villagers, yet perfectly secure from intrusion. As I had found no opportunity since leaving Yezdikhaust, of noting our progress, from being always with the Khan Shuker Ullah, and as I was yesterday too fatigued to spare that time from rest, I profited by this occasion to preserve my recollections in writing, before they were removed by more interesting ones.

OCT. 23d.—We left Futhabad an hour before daylight, and, going through its eastern gate, went nearly north-north-east over a by-path. In half an hour we passed on our right a small village called Shemsabad, and in another half-hour we passed a second, called Zenghiabad. In less than half an hour more, having several villages in sight as the sun rose, with cultivated land, flocks, trees, and water, we arrived at the foot of the mountain, which forms the northern boundary of the plain of Merdusht. The first object we saw on the west was a small rock, on which stood two fire-altars of a peculiar form: their dimensions were five feet square at the base and three at the top, and they were five feet high. There were pillars or pilasters at the corners, and arches in the sides. In the centre of each of these, on the top, was a square basin, about eighteen inches in diameter, and six in depth, for the reception of the fire, formerly used by the disciples of Zoroaster in their worship.

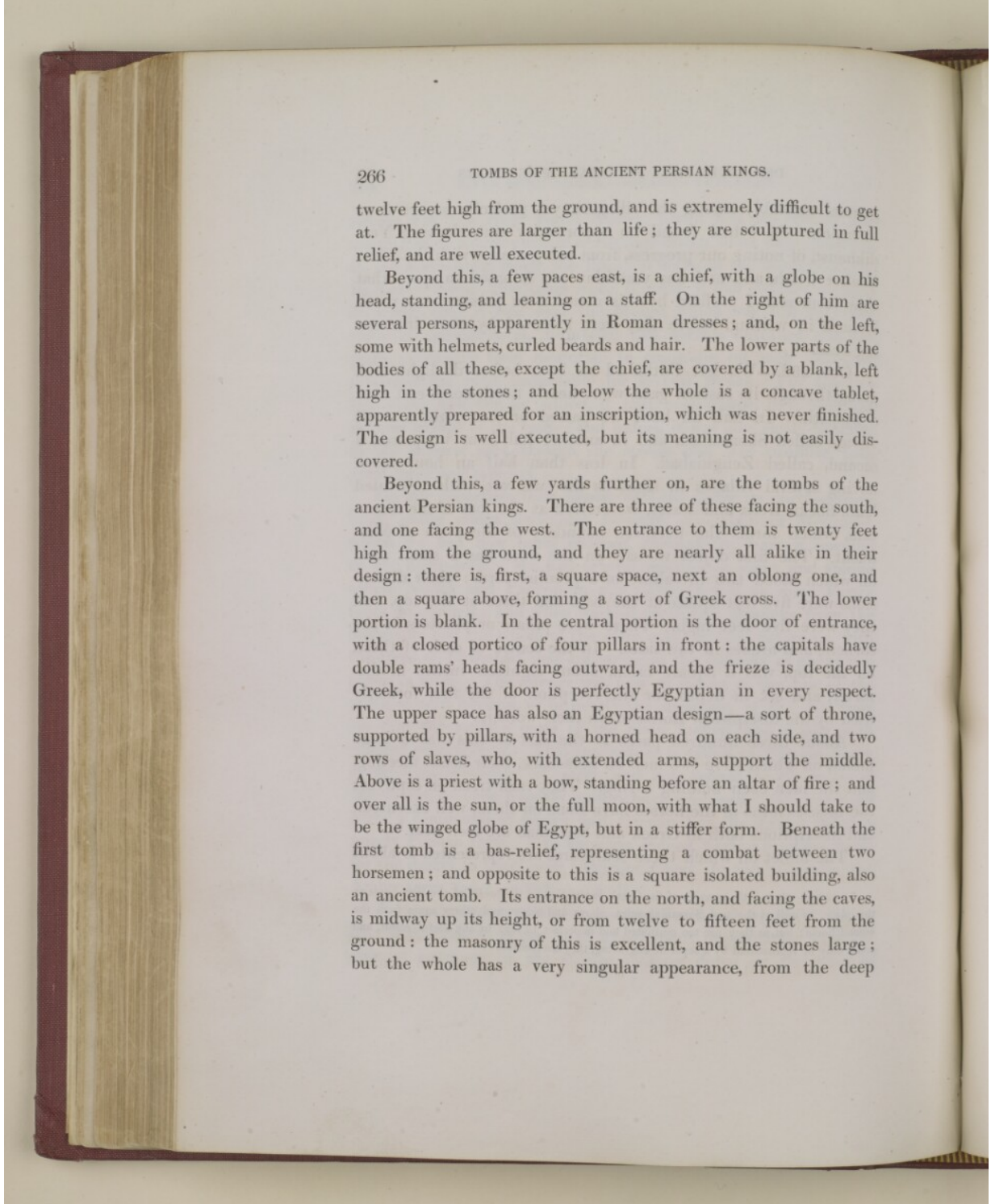
About three hundred paces to the east of this was a large tablet, on which were two men on horseback, their heads meeting, and the men each holding a ring. They each tread on captives; the breast-cloths of the horses have lions on them, well executed; and inscriptions both in Greek and Sassanian are seen near.*

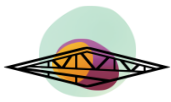
The tablet on which these sculptures are represented is about

* I copied what little remains of the Greek inscription on the breast of the first horse at this place, as well as the two Sassanian ones, above and below, and others again from the second horse; but as they are too mutilated and imperfect to lead to any useful result, and could only be represented by a separate engraving, they are omitted.

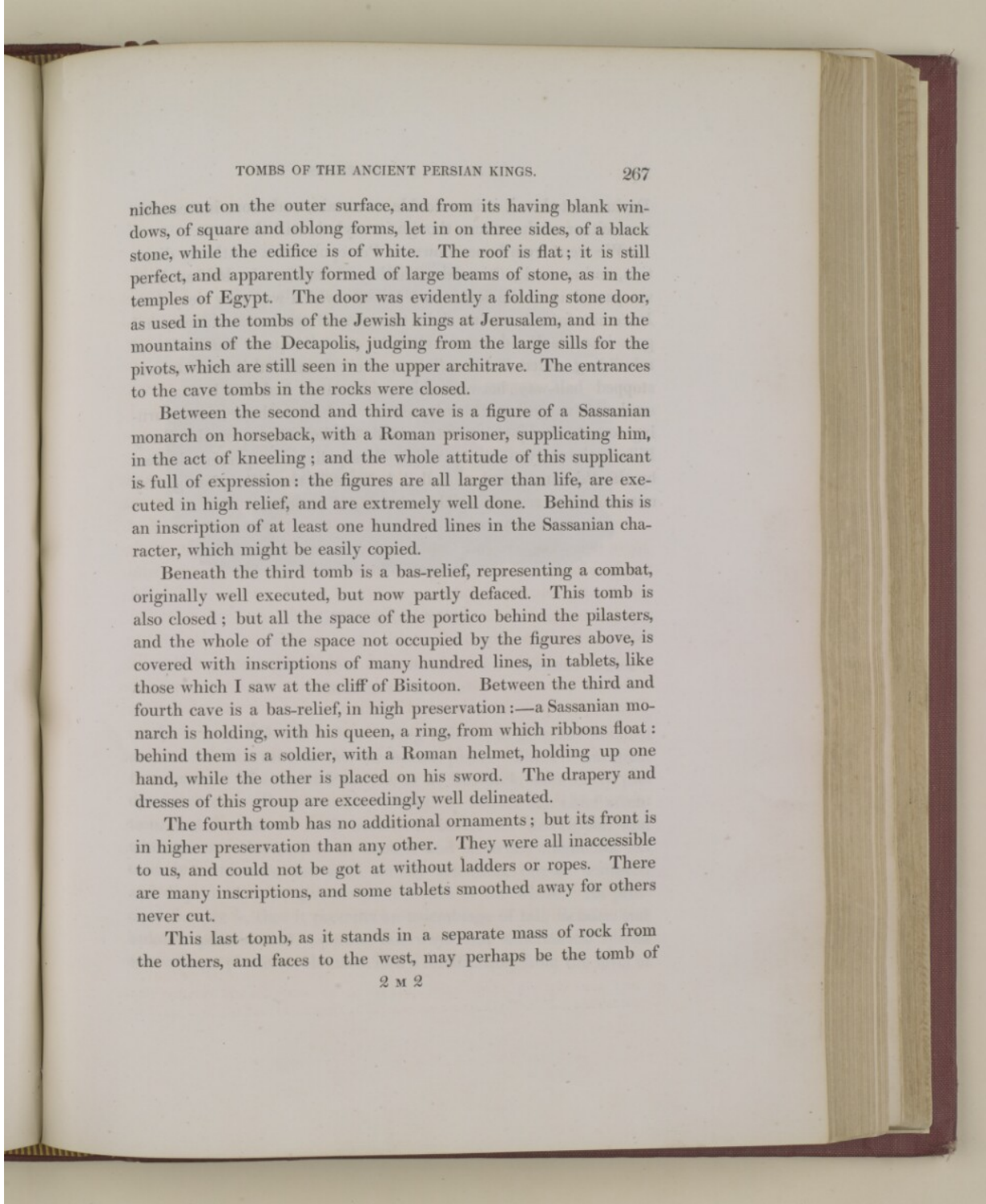


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العرب إلى بومباي. [٢٦٦] (٥٨٢/٢٩٧)



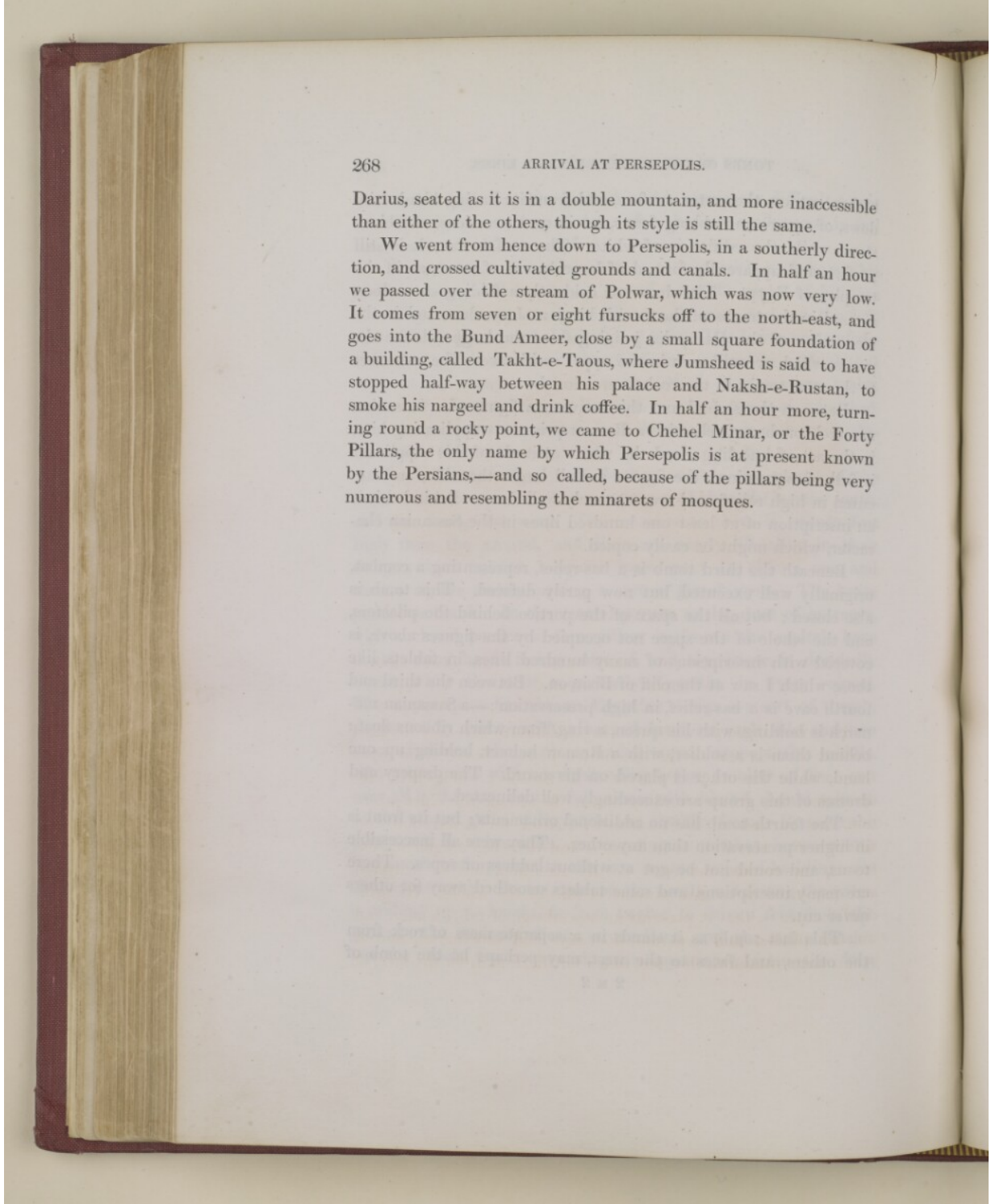


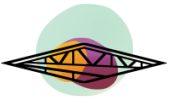
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العرب إلى بومباي. [٢٦٧] (٥٨٢/٢٩٨)



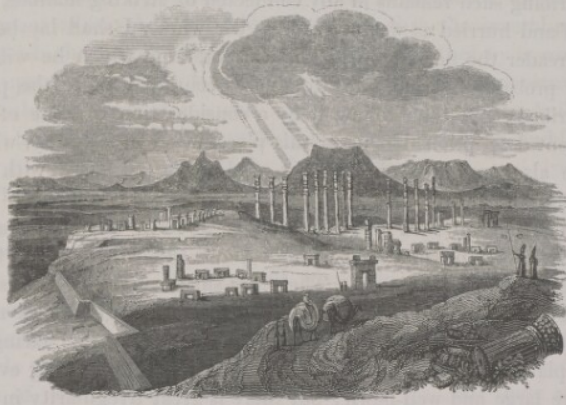


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العرب إلى بومباي. [٢٦٩] (٥٨٢/٣٠٠)



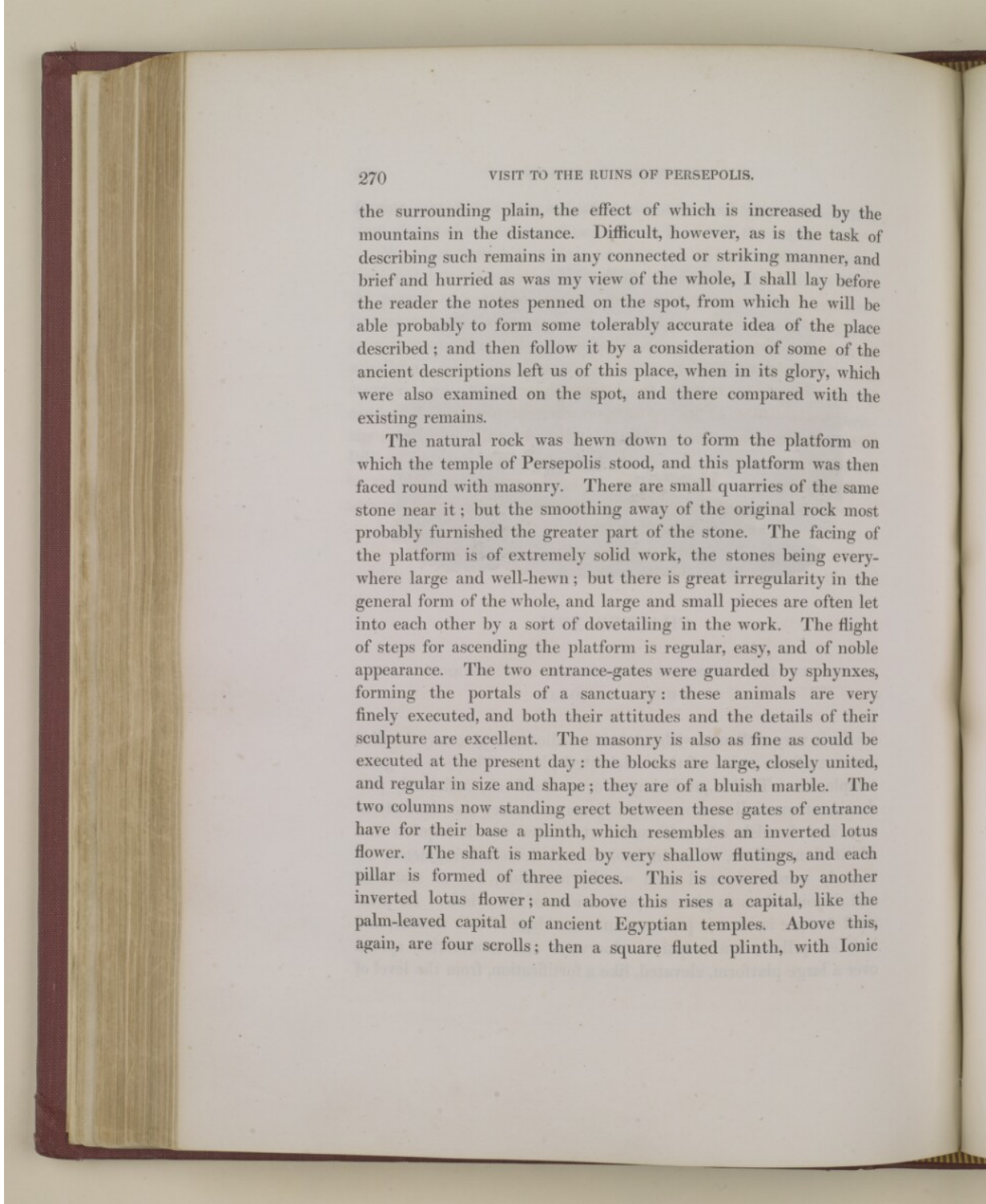
CHAPTER XVII.

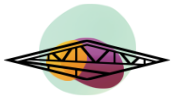
VISIT TO THE RUINS OF PERSEPOLIS, AND JOURNEY FROM
THENCE TO SHIRAZ.

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

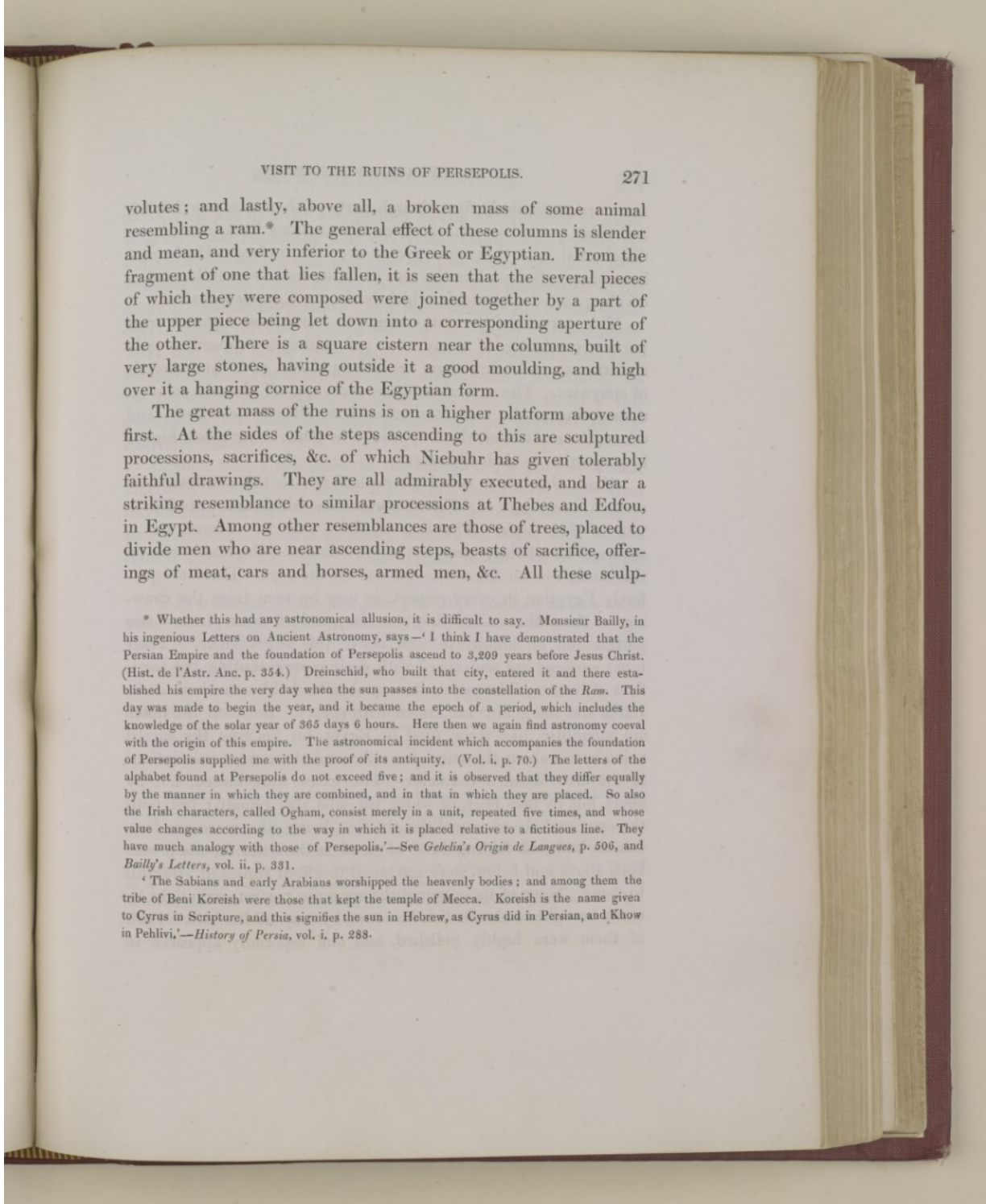


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العرب إلى بومباي. [٢٧٠] (٥٨٢/٣٠١)





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العرب إلى بومباي. [٢٧١] (٥٨٢/٣٠٢)

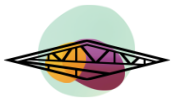


volutas; and lastly, above all, a broken mass of some animal resembling a ram.* The general effect of these columns is slender and mean, and very inferior to the Greek or Egyptian. From the fragment of one that lies fallen, it is seen that the several pieces of which they were composed were joined together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

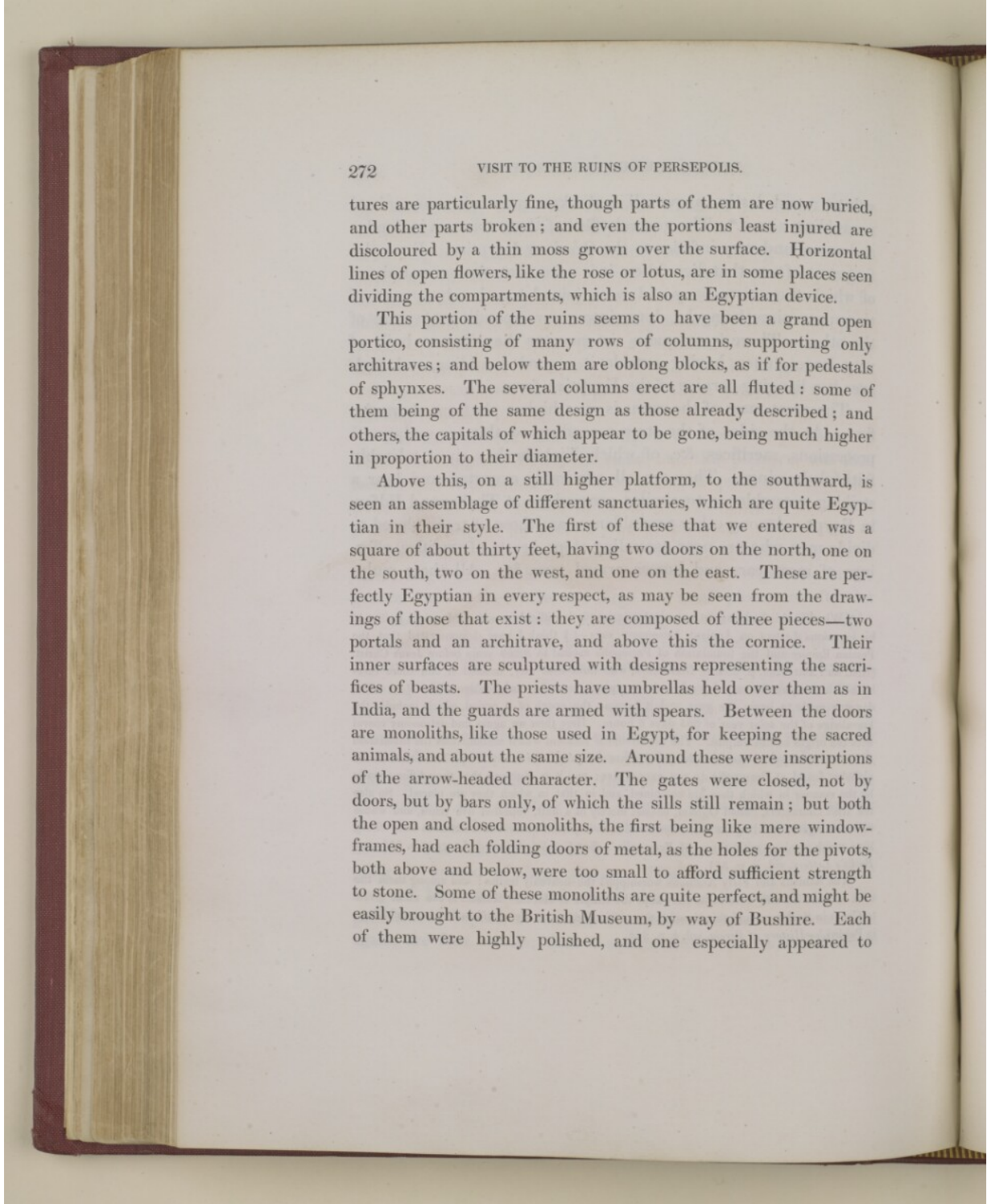
The great mass of the ruins is on a higher platform above the first. At the sides of the steps ascending to this are sculptured processions, sacrifices, &c. of which Niebuhr has given tolerably faithful drawings. They are all admirably executed, and bear a striking resemblance to similar processions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

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

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

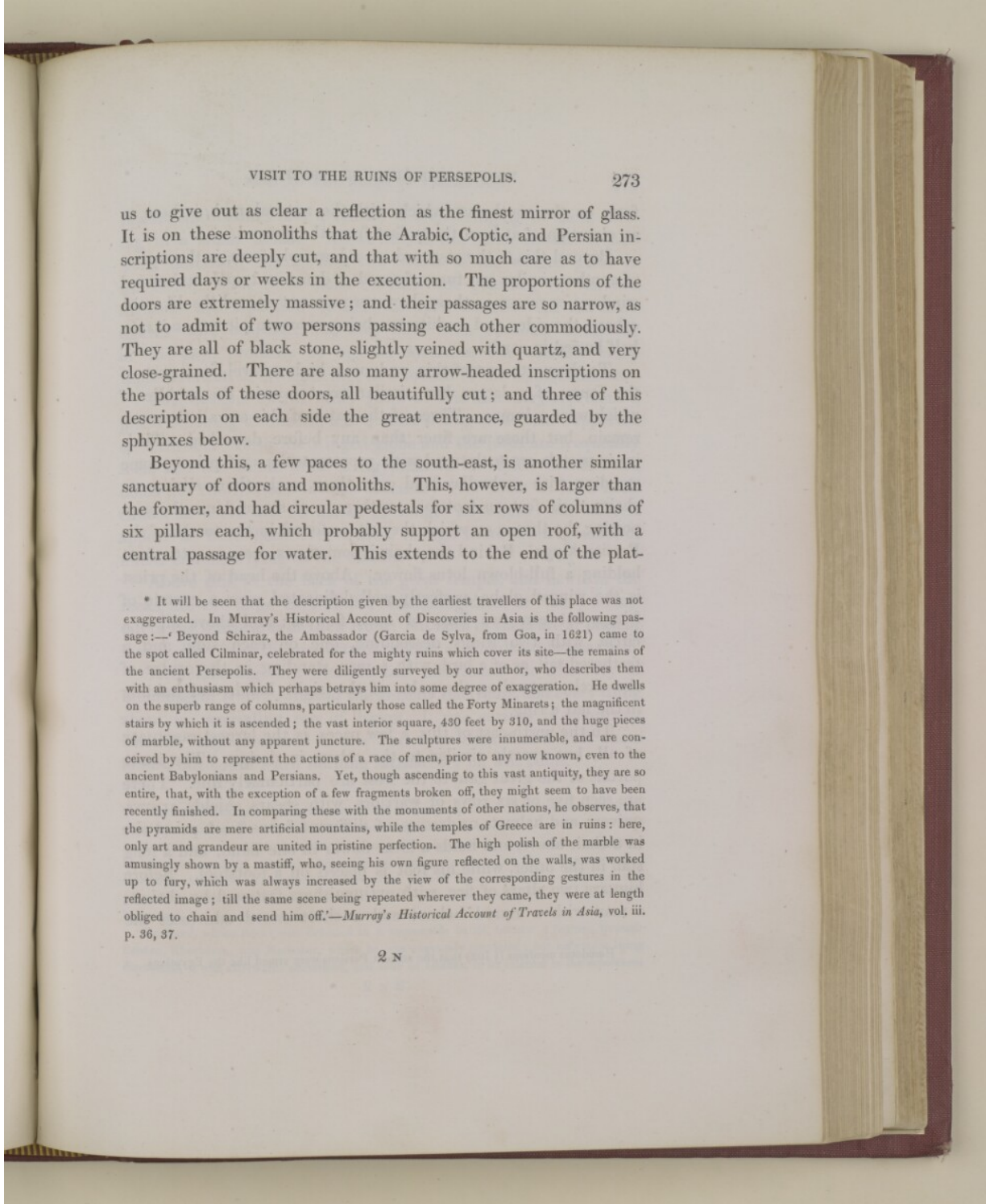


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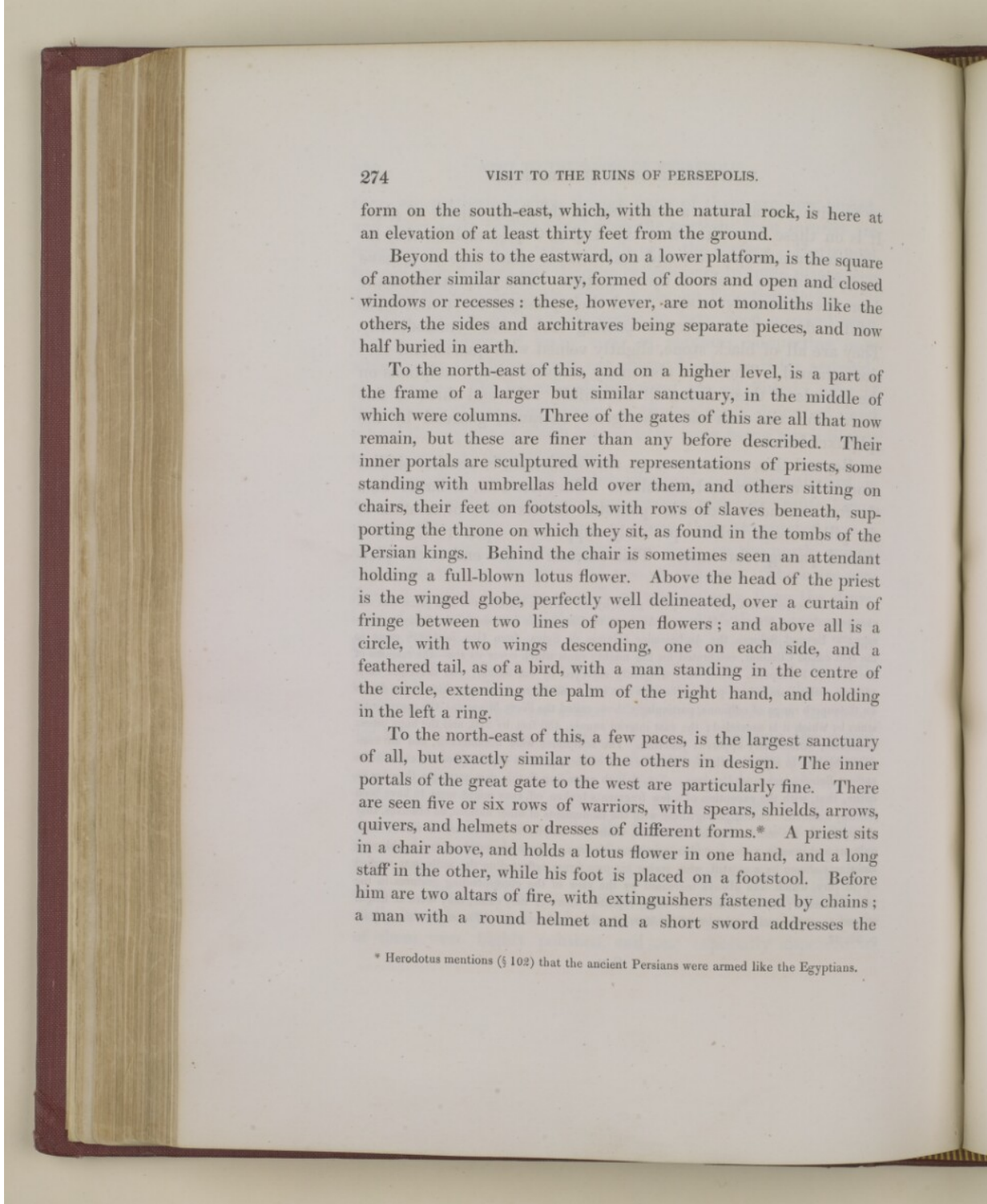
us to give out as clear a reflection as the finest mirror of glass. It is on these monoliths that the Arabic, Coptic, and Persian inscriptions are deeply cut, and that with so much care as to have required days or weeks in the execution. The proportions of the doors are extremely massive; and their passages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

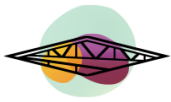
Beyond this, a few paces to the south-east, is another similar sanctuary of doors and monoliths. This, however, is larger than the former, and had circular pedestals for six rows of columns of six pillars each, which probably support an open roof, with a central passage for water. This extends to the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

* It will be seen that the description given by the earliest travellers of this place was not exaggerated. In Murray's Historical Account of Discoveries in Asia is the following passage:—'Beyond Schiraz, the Ambassador (Garcia de Sylva, from Goa, in 1621) came to the spot called Cilminar, celebrated for the mighty ruins which cover its site—the remains of the ancient Persepolis. They were diligently surveyed by our author, who describes them with an enthusiasm which perhaps betrays him into some degree of exaggeration. He dwells on the superb range of columns, particularly those called the Forty Minarets; the magnificent stairs by which it is ascended; the vast interior square, 430 feet by 310, and the huge pieces of marble, without any apparent juncture. The sculptures were innumerable, and are conceived by him to represent the actions of a race of men, prior to any now known, even to the ancient Babylonians and Persians. Yet, though ascending to this vast antiquity, they are so entire, that, with the exception of a few fragments broken off, they might seem to have been recently finished. In comparing these with the monuments of other nations, he observes, that the pyramids are mere artificial mountains, while the temples of Greece are in ruins: here, only art and grandeur are united in pristine perfection. The high polish of the marble was amusingly shown by a mastiff, who, seeing his own figure reflected on the walls, was worked up to fury, which was always increased by the view of the corresponding gestures in the reflected image; till the same scene being repeated wherever they came, they were at length obliged to chain and send him off.'—Murray's Historical Account of Travels in Asia, vol. iii. p. 36, 37.

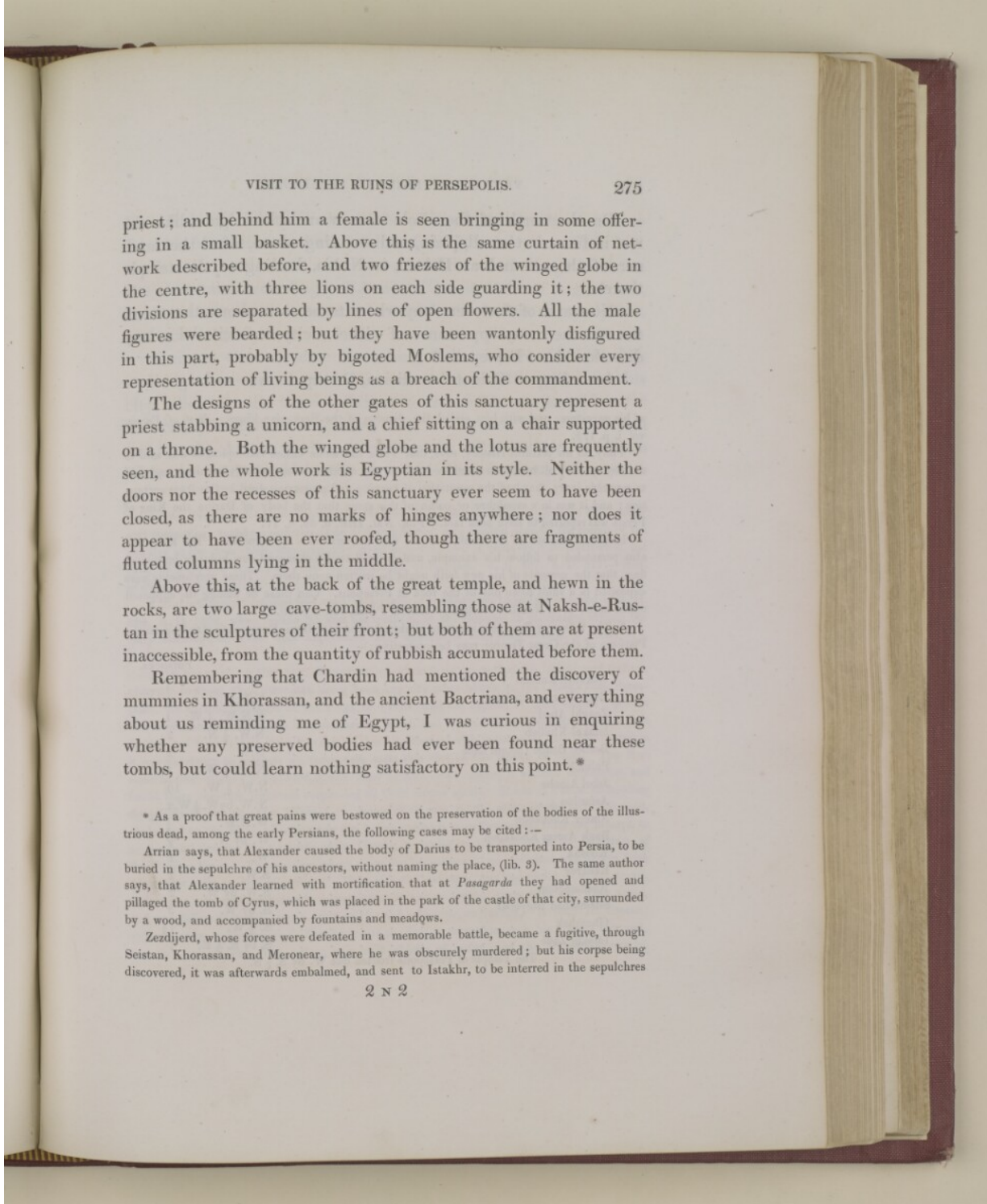


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priest; and behind him a female is seen bringing in some offering in a small basket. Above this is the same curtain of network described before, and two friezes of the winged globe in the centre, with three lions on each side guarding it; the two divisions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

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

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

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

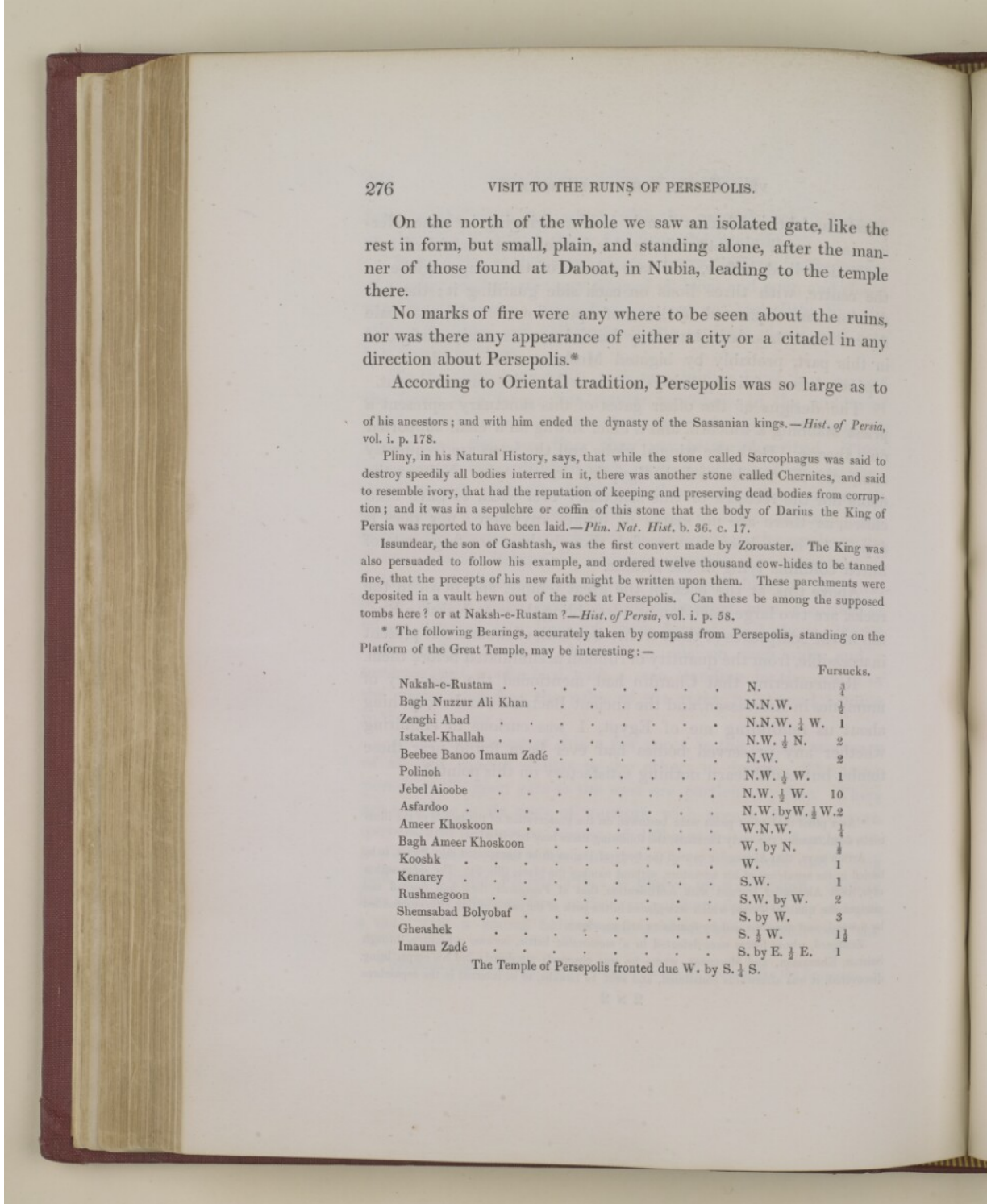
* As a proof that great pains were bestowed on the preservation of the bodies of the illustrious dead, among the early Persians, the following cases may be cited:—

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

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



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

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

According to Oriental tradition, Persepolis was so large as to

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

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

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

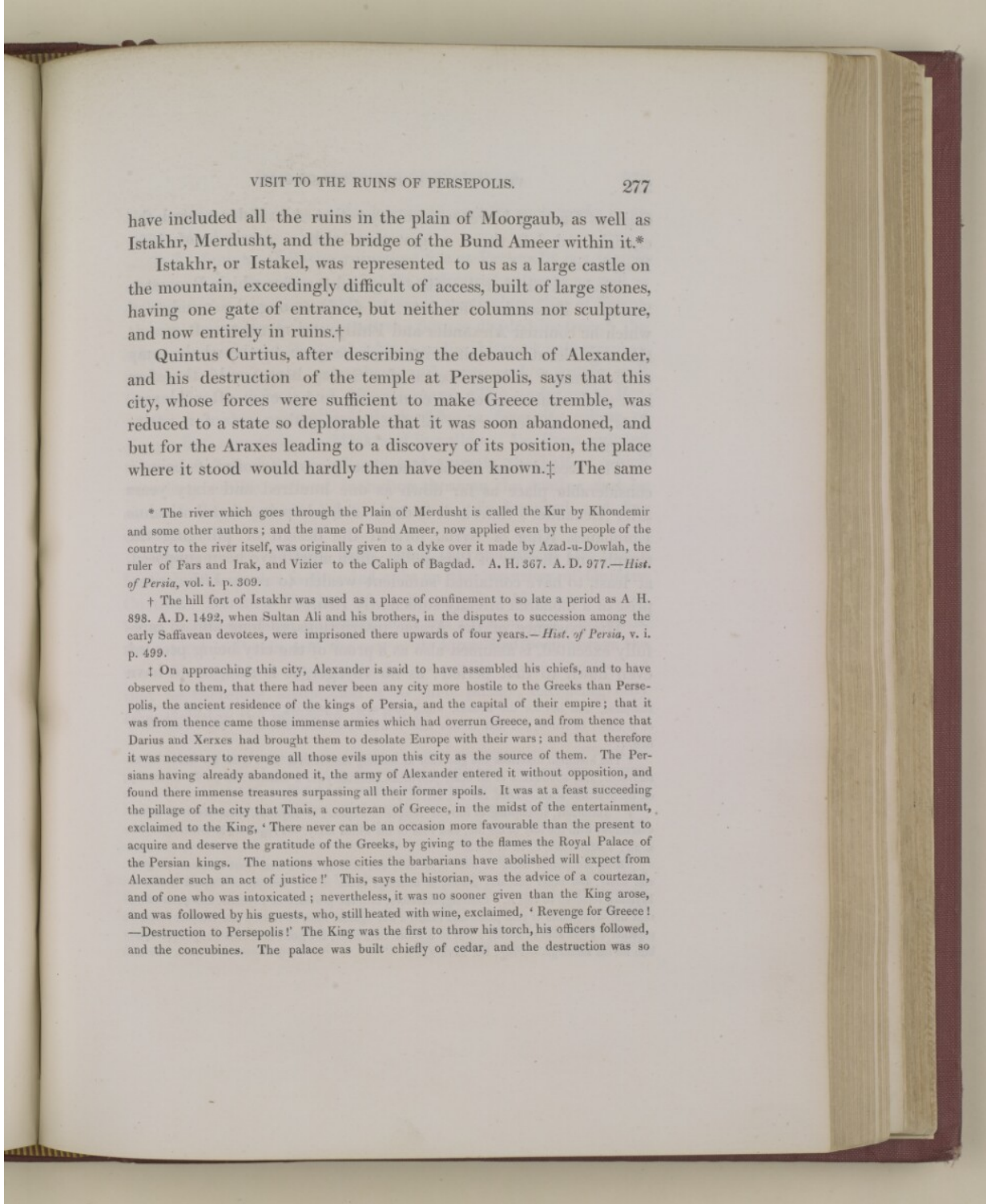
* The following Bearings, accurately taken by compass from Persepolis, standing on the Platform of the Great Temple, may be interesting:—

	Fursucks.
Naksh-e-Rustam	N. $\frac{3}{4}$
Bagh Nuzzur Ali Khan	N.N.W. $\frac{1}{2}$
Zenghi Abad	N.N.W. $\frac{1}{4}$ W. 1
Istakel-Khallah	N.W. $\frac{1}{2}$ N. 2
Beebee Banoo Imaum Zadé	N.W. 2
Polinoh	N.W. $\frac{1}{2}$ W. 1
Jebel Aioobe	N.W. $\frac{1}{2}$ W. 10
Asfardoo	N.W. by W. $\frac{1}{2}$ W. 2
Ameer Khoskoon	W.N.W. $\frac{1}{4}$
Bagh Ameer Khoskoon	W. by N. $\frac{1}{4}$
Kooshk	W. 1
Kenarey	S.W. 1
Rushmegoon	S.W. by W. 2
Shemsabad Bolyobaf	S. by W. 3
Gheashek	S. $\frac{1}{2}$ W. 1 $\frac{1}{2}$
Imaum Zadé	S. by E. $\frac{1}{2}$ E. 1

The Temple of Persepolis fronted due W. by S. $\frac{1}{4}$ S.



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

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

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

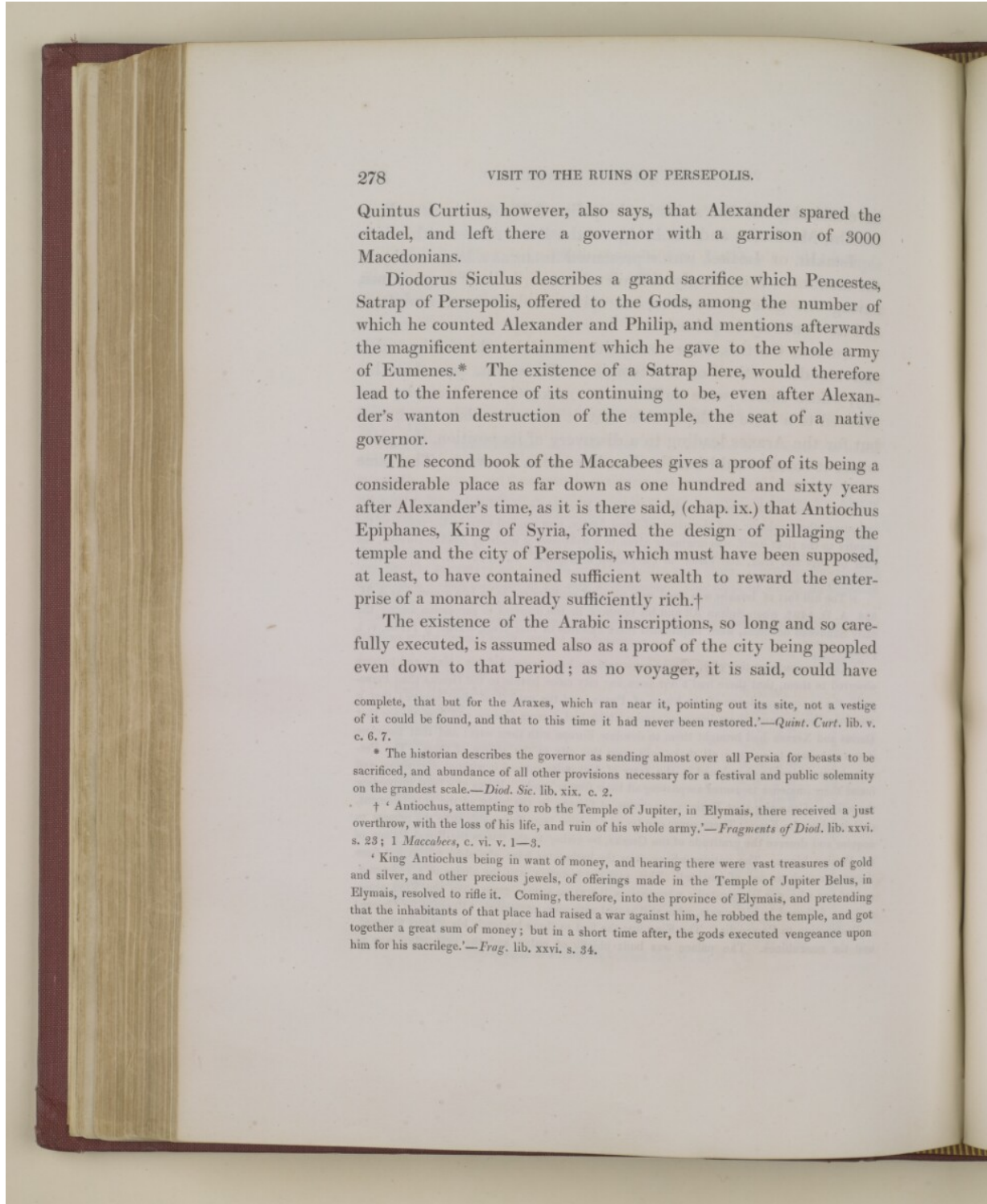
* The river which goes through the Plain of Merdusht is called the Kur by Khondemir and some other authors; and the name of Bund Ameer, now applied even by the people of the country to the river itself, was originally given to a dyke over it made by Azad-u-Dowlah, the ruler of Fars and Irak, and Vizier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

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

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

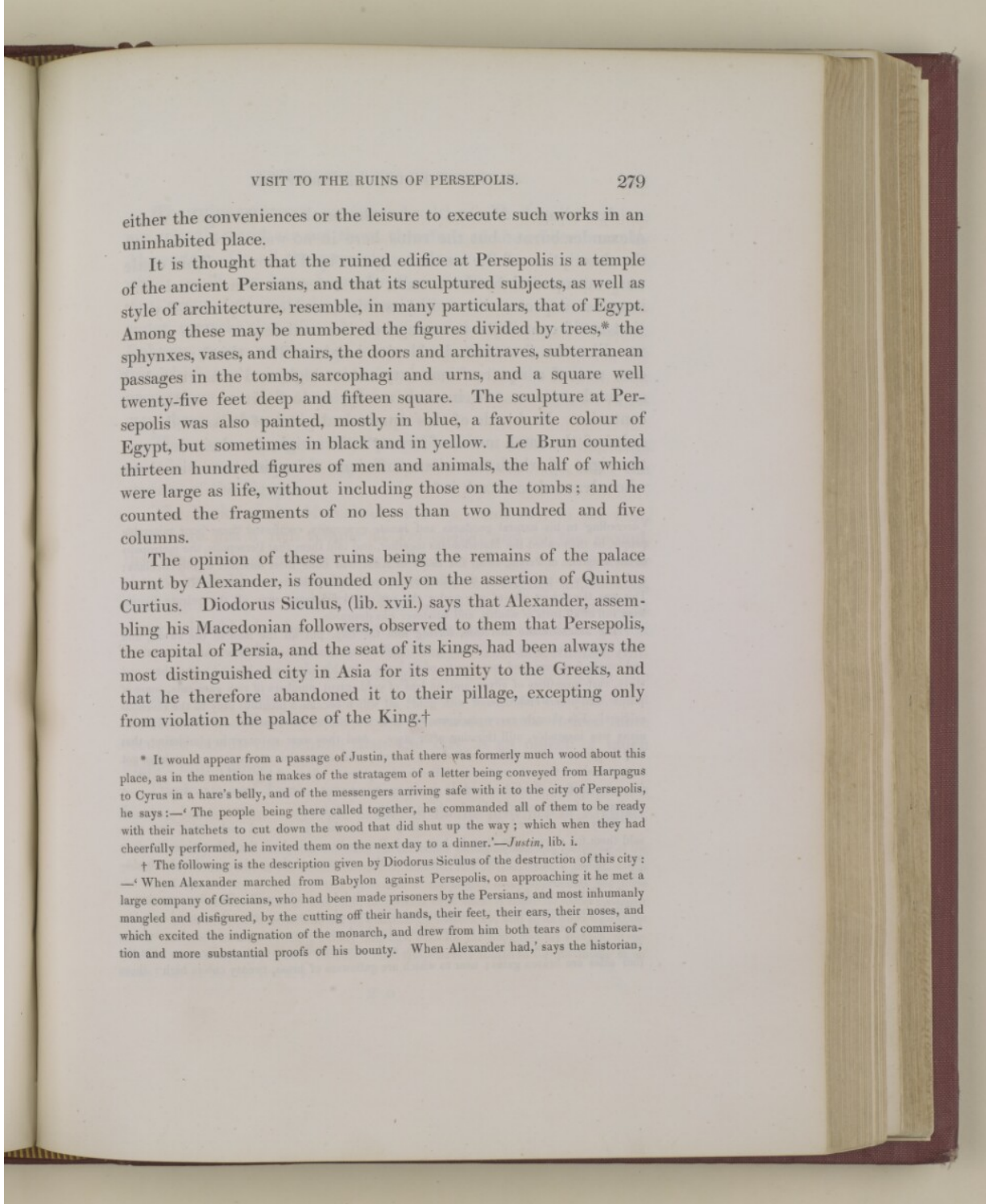


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either the conveniences or the leisure to execute such works in an uninhabited place.

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

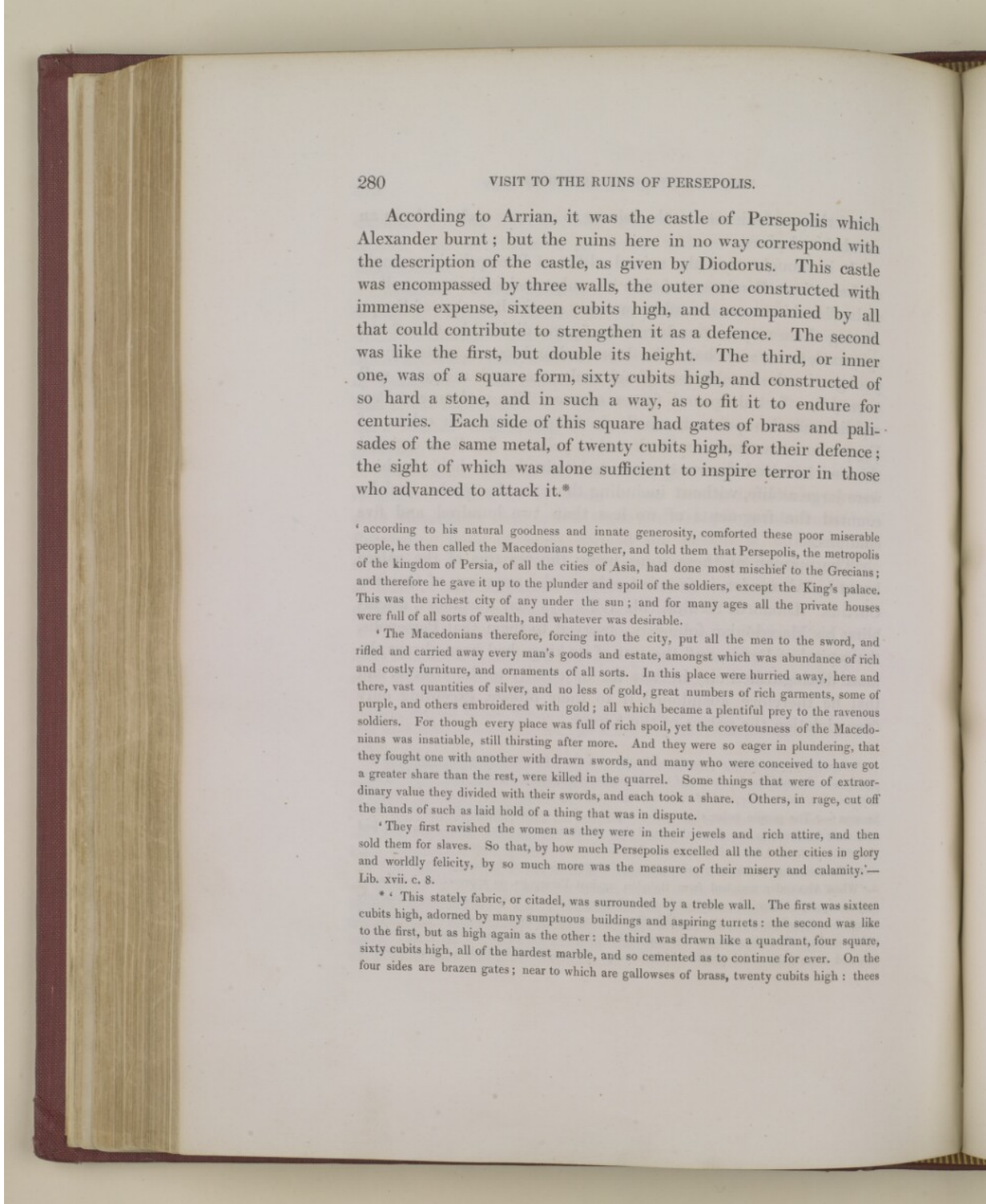
The opinion of these ruins being the remains of the palace burnt by Alexander, is founded only on the assertion of Quintus Curtius. Diodorus Siculus, (lib. xvii.) says that Alexander, assembling his Macedonian followers, observed to them that Persepolis, the capital of Persia, and the seat of its kings,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

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

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



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

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

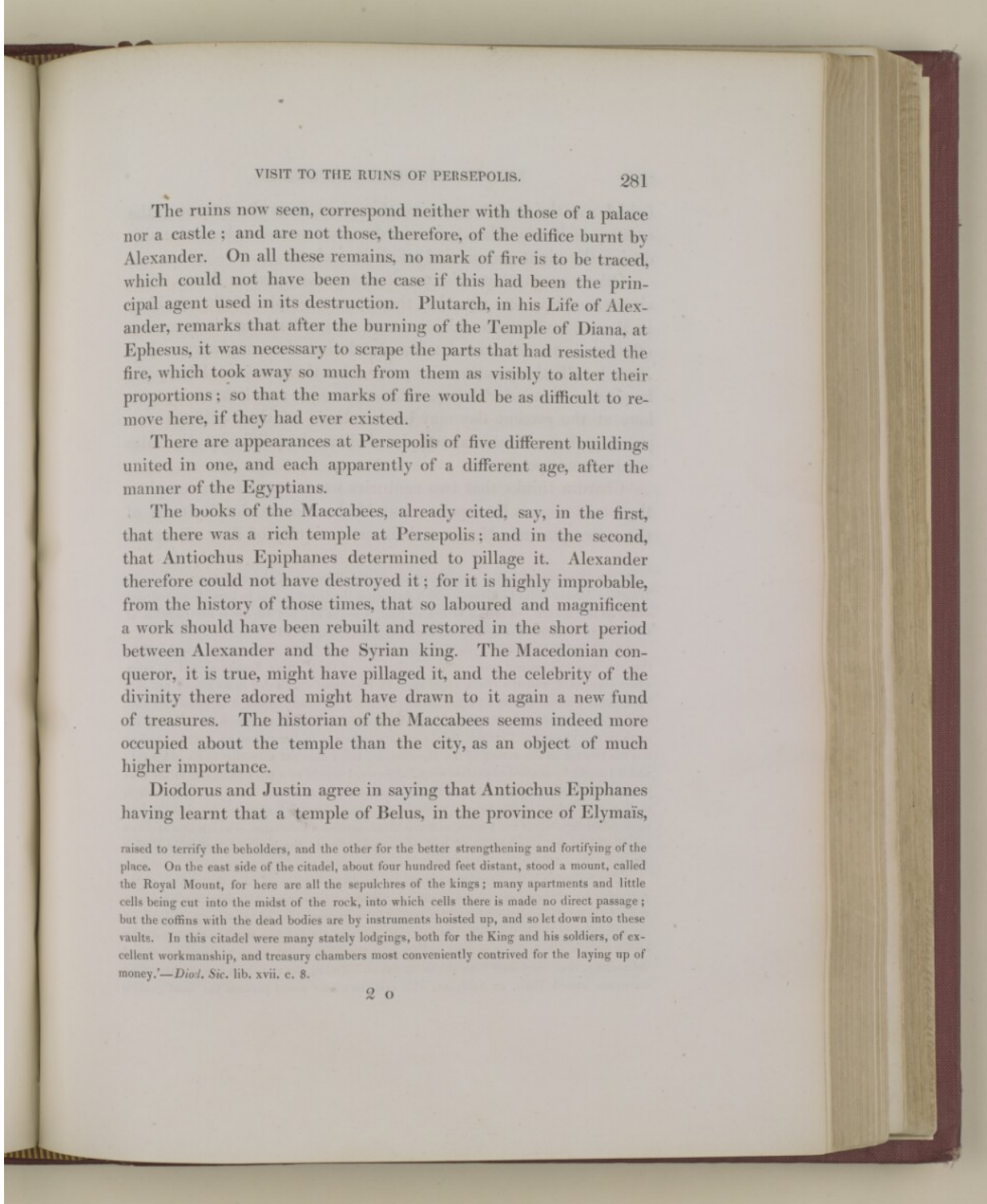
* The Macedonians therefore, forcing into the city, put all the men to the sword, and rifled and carried away every man's goods and estate, amongst which was abundance of rich and costly furniture, and ornaments of all sorts. In this place were hurried away, here and there, vast quantities of silver,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

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

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



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

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

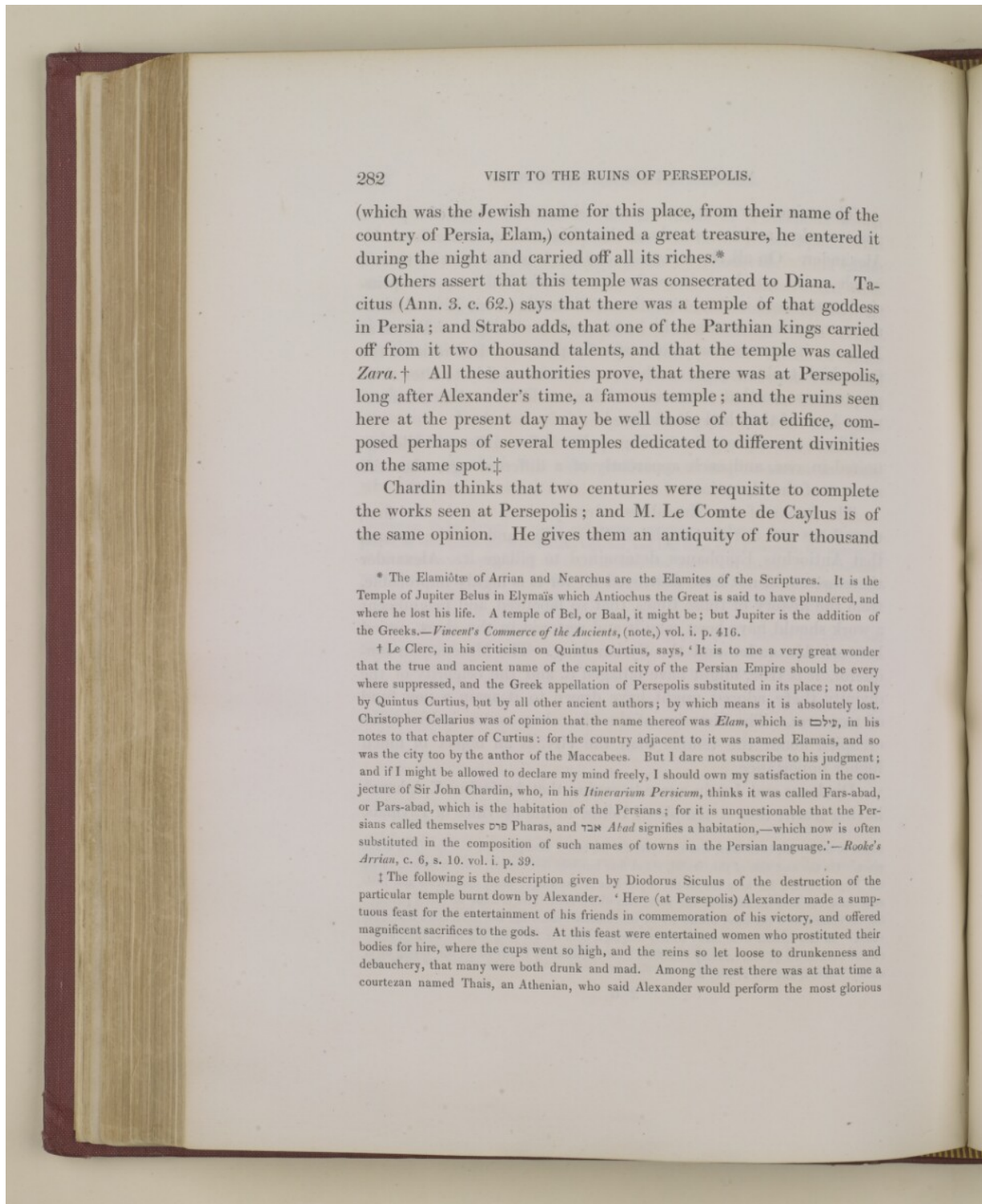
The books of the Maccabees, already cited, say, in the first, that there was a rich temple at Persepolis ; and in the second, that Antiochus Epiphanes determined to pillage it. Alexander therefore could not have destroyed it ; for it is highly improbable, from the history of those times, that so laboured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

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

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



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

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

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

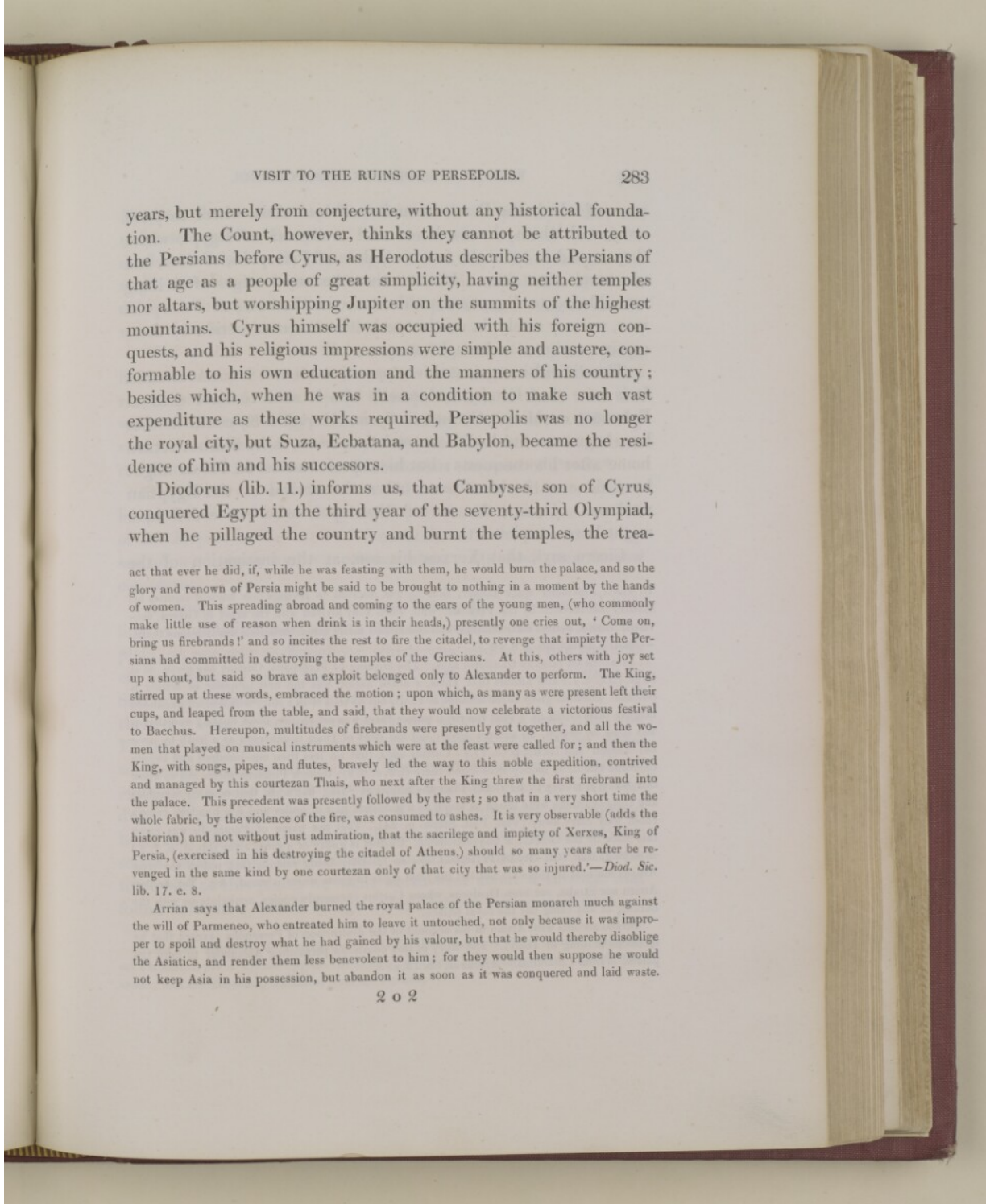
* The Elamiôtæ of Arrian and Nearchus are the Elamites of the Scriptures. It is the Temple of Jupiter Belus in Elymais which Antiochus the Great is said to have plundered, and where he lost his life. A temple of Bel, or Baal, it might be; but Jupiter is the addition of the Greeks.—*Vincen's Commerce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

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

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



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

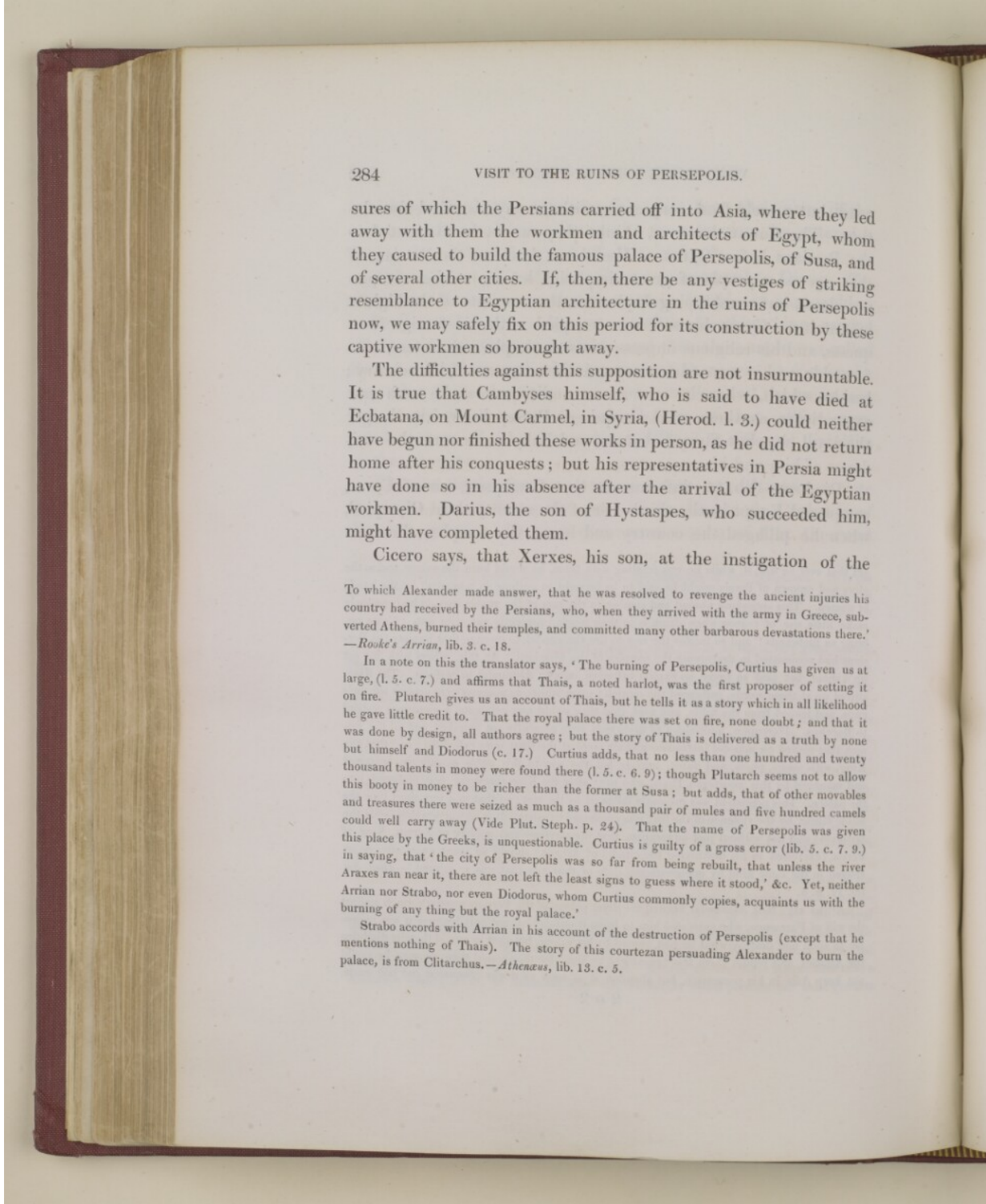
Diodorus (lib. 11.) informs us, that Cambyses, son of Cyrus, conquered Egypt in the third year of the seventy-third Olympiad, when he pillaged the country and burnt the temples, the treat-

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

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



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

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

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

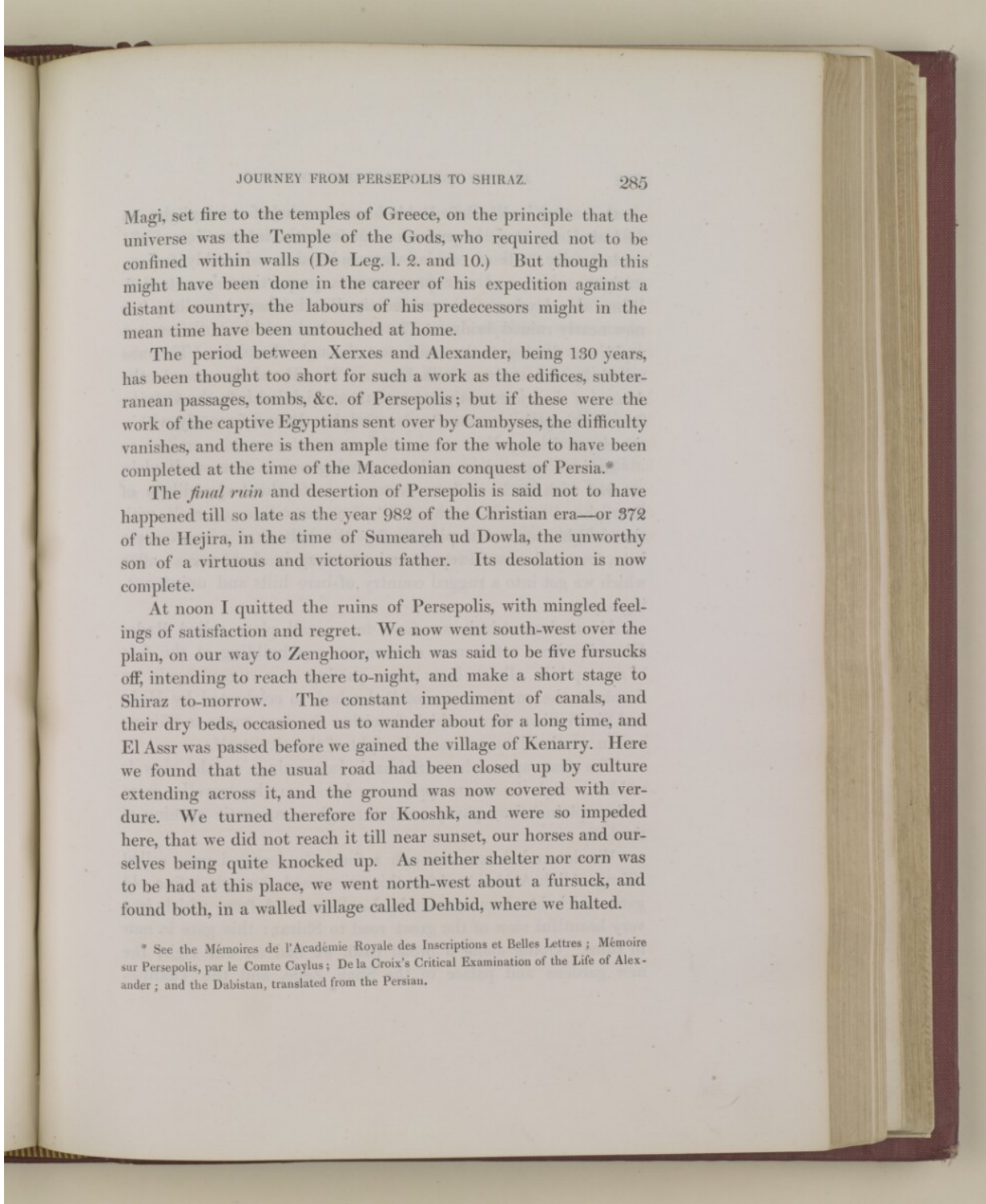
To which Alexander made answer, that he was resolved to revenge the ancient injuries his country had received by the Persians, who, when they arrived with the army in Greece, subverted Athens, burned their temples, and committed many other barbarous devastations there. —*Rooke's Arrian*, lib. 3. c. 18.

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

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



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

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

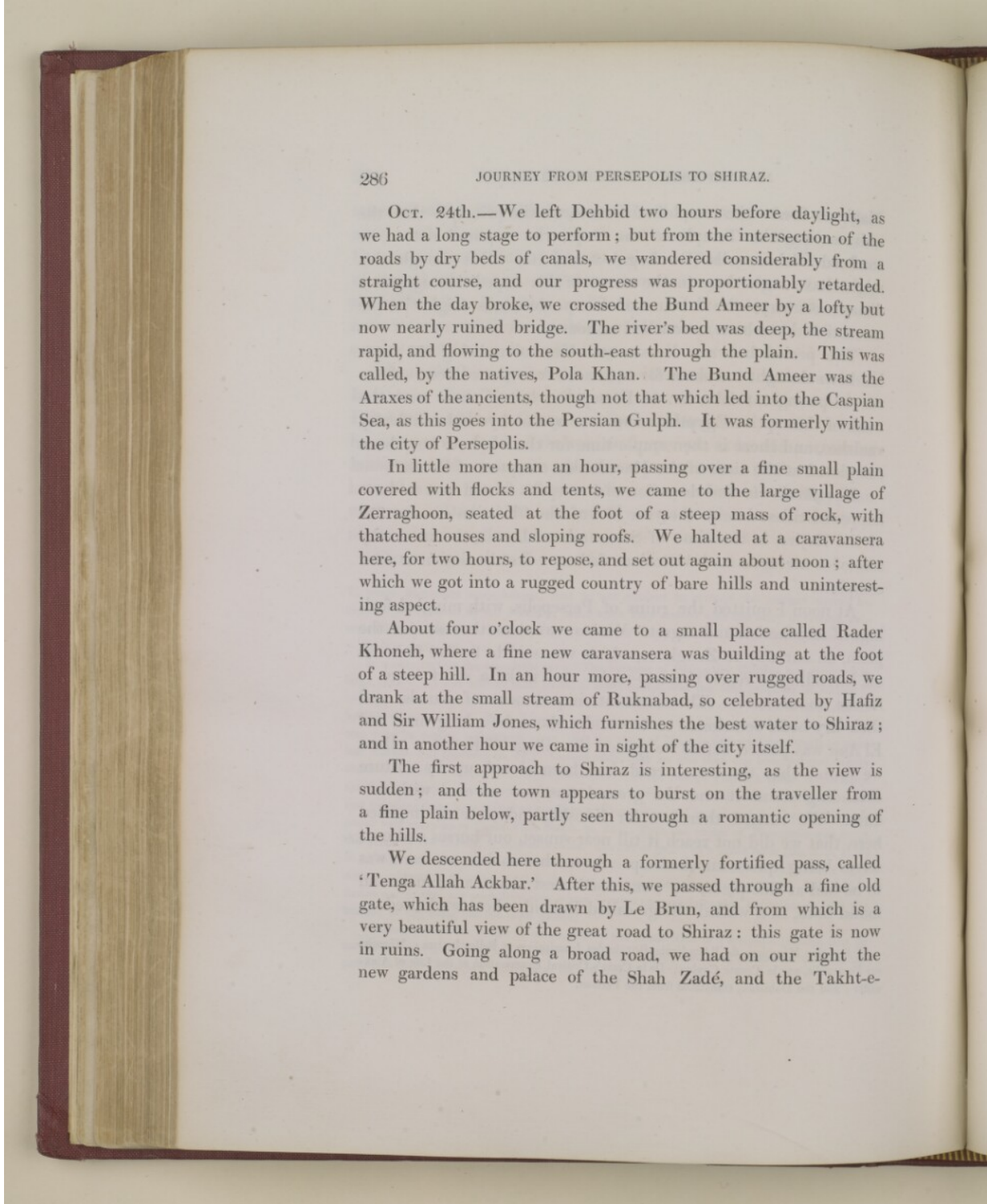
The *final ruin* and desertion of Persepolis is said not to have happened till so late as the year 982 of the Christian era—or 372 of the Hejira, in the time of Sumeareh ud Dowla, the unworthy son of a virtuous and victorious father. Its desolation is now complete.

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

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



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

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

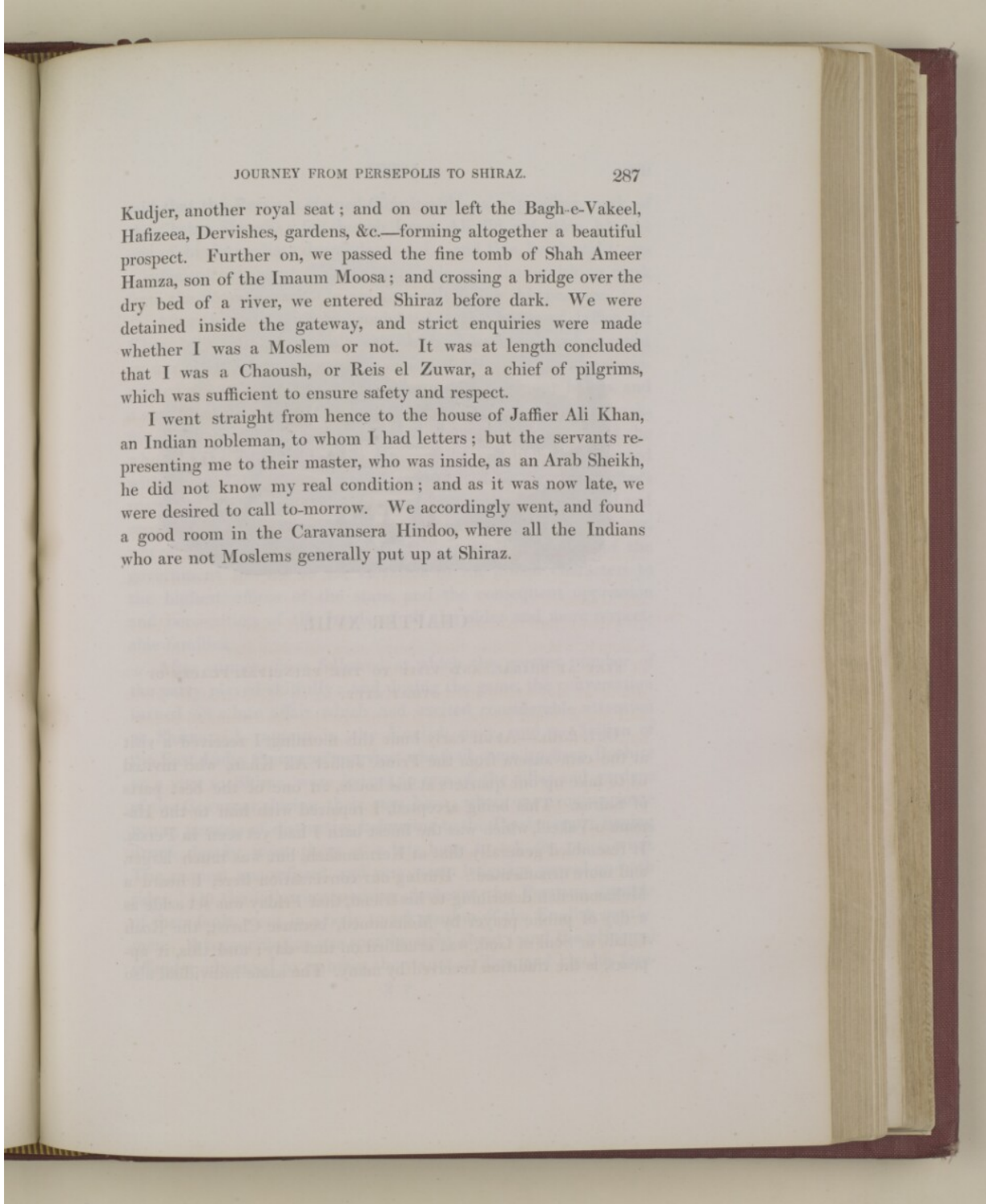
About four o'clock we came to a small place called Rader Khoneh, where a fine new caravansera was building at the foot of a steep hill. In an hour more, passing over rugged roads, we drank at the small stream of Ruknabad, so celebrated by Hafiz and Sir William Jones, which furnishes the best water to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

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

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

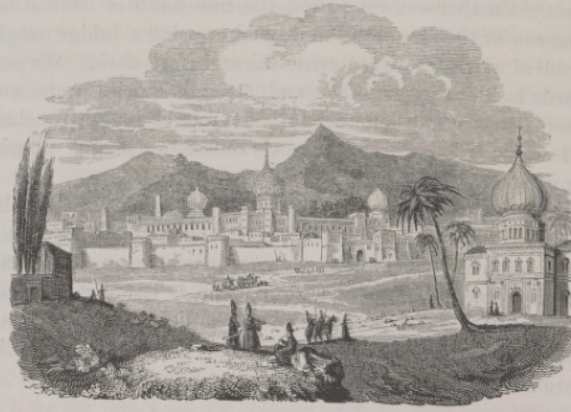


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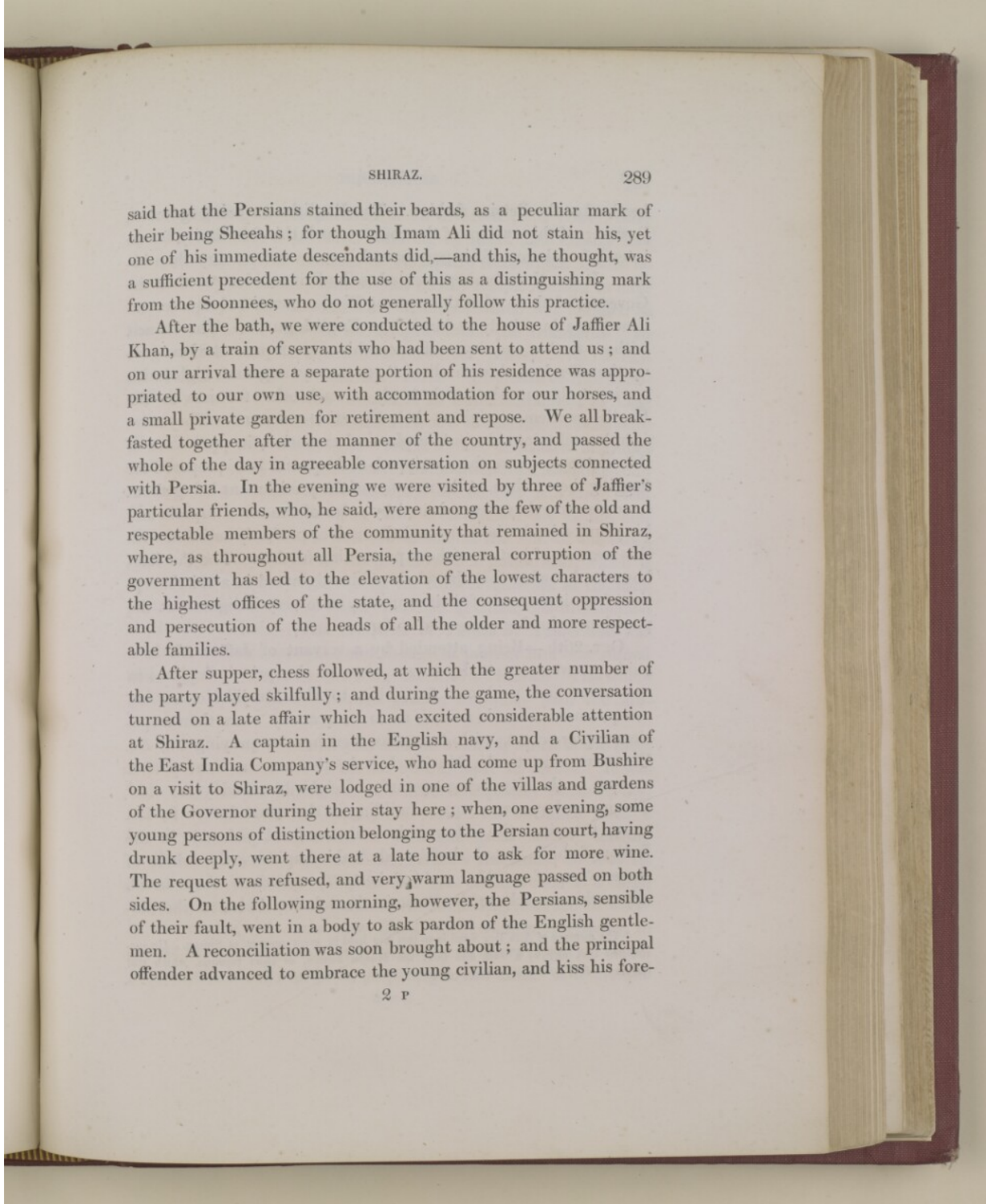
CHAPTER XVIII.

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

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



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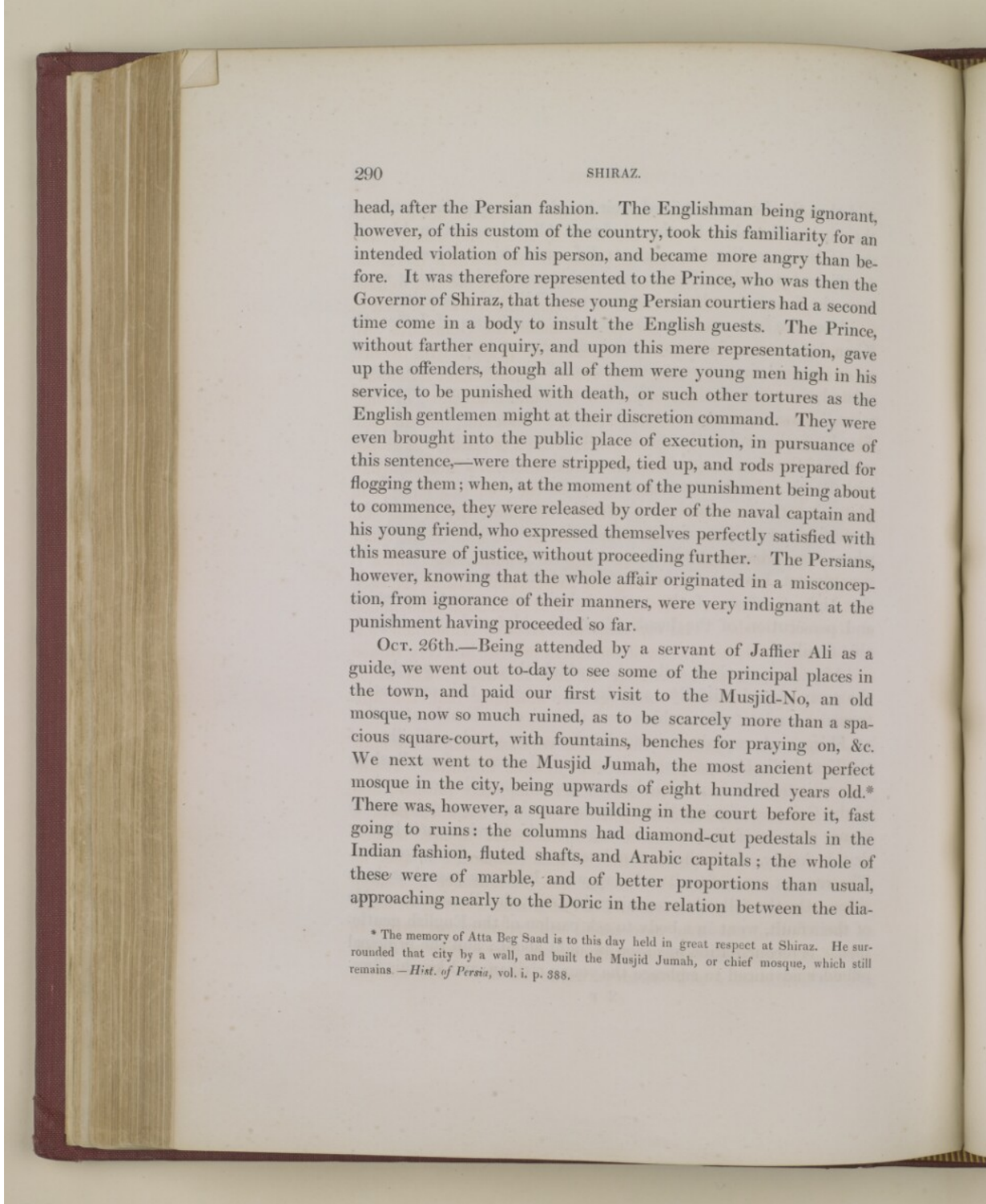
said that the Persians stained their beards, as a peculiar mark of their being Sheehs ; for though Imam Ali did not stain his, yet one of his immediate descendants did,—and this, he thought, was a sufficient precedent for the use of this as a distinguishing mark from the Soonnees, who do not generally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

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

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



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SHIRAZ.

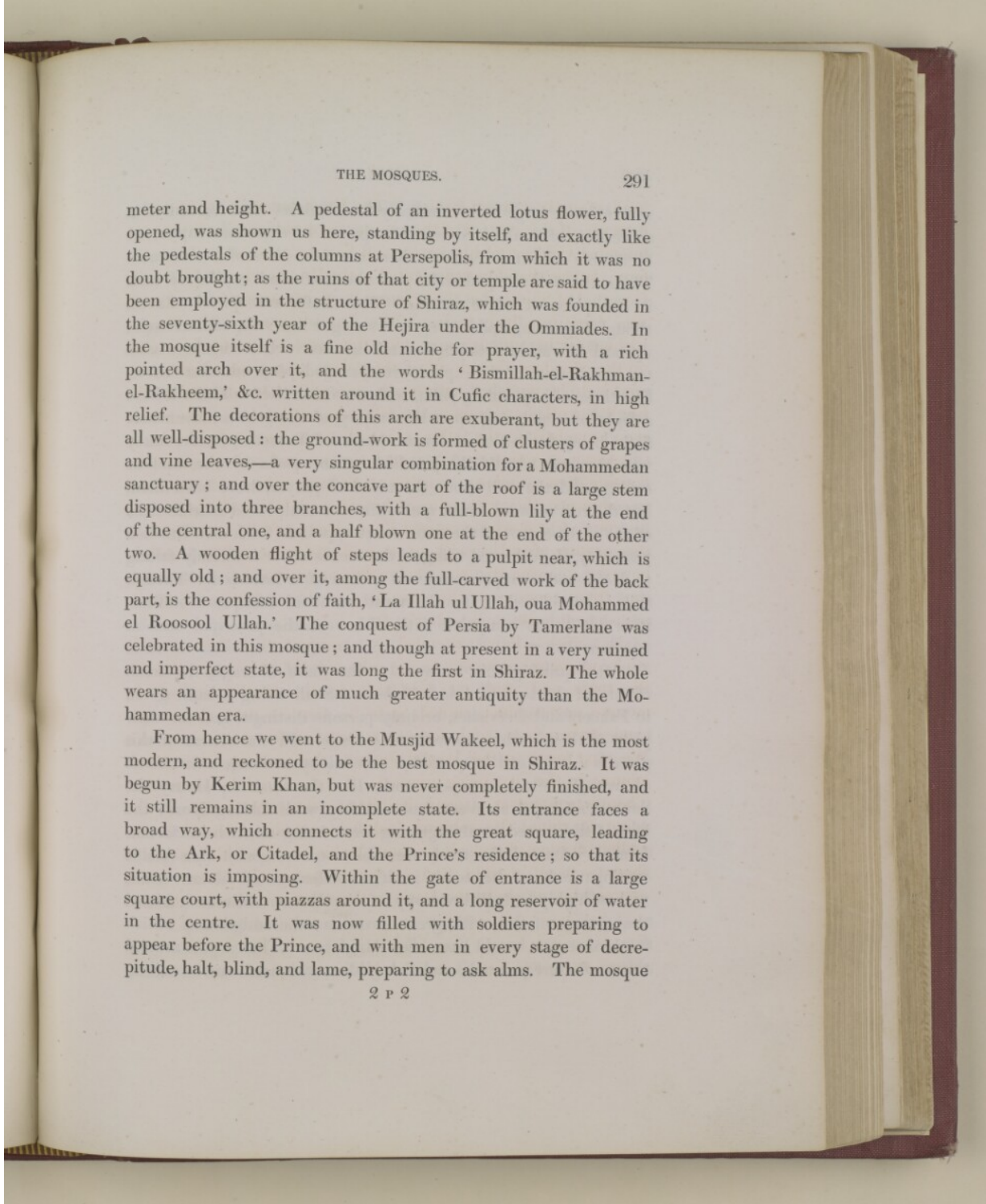
head, after the Persian fashion. The Englishman being ignorant, however, of this custom of the country, took this familiarity for an intended violation of his person, and became more angry than before. It was therefore represented to the Prince, who was then the Governor of Shiraz, that these young Persian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

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

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

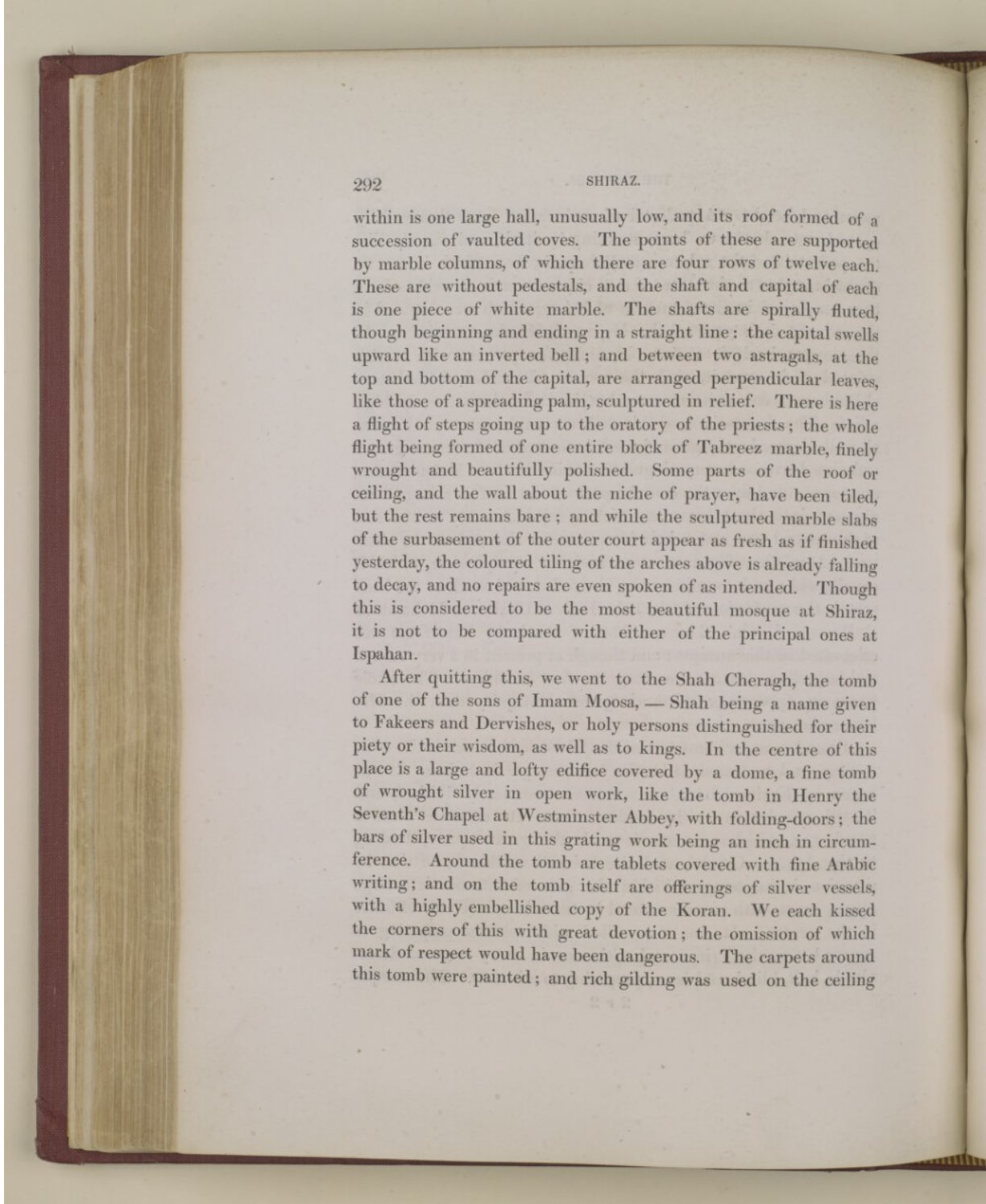


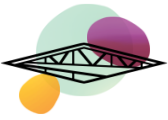
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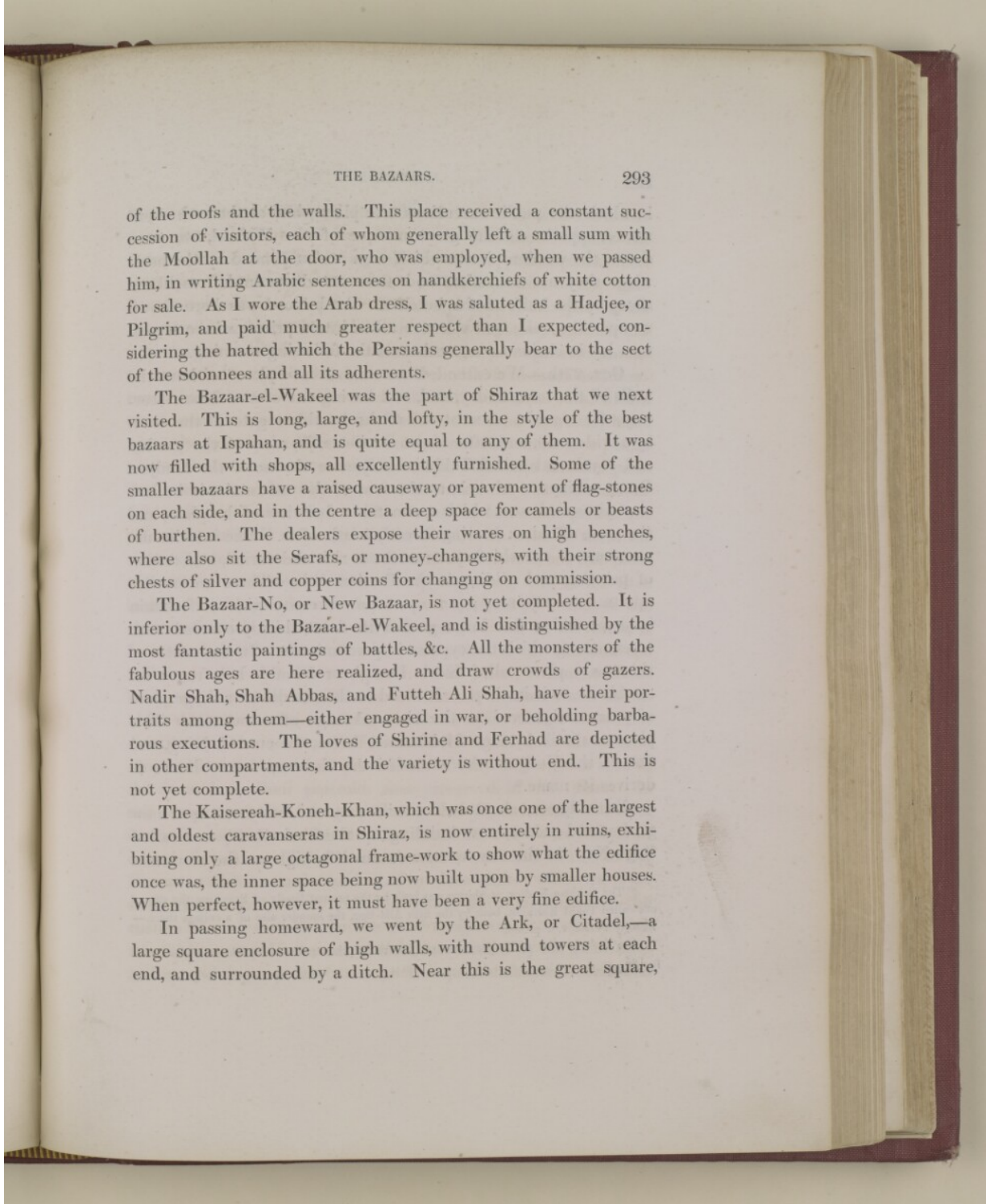


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العرب إلى بومباي. [٢٩٢] (٥٨٢/٣٢٣)



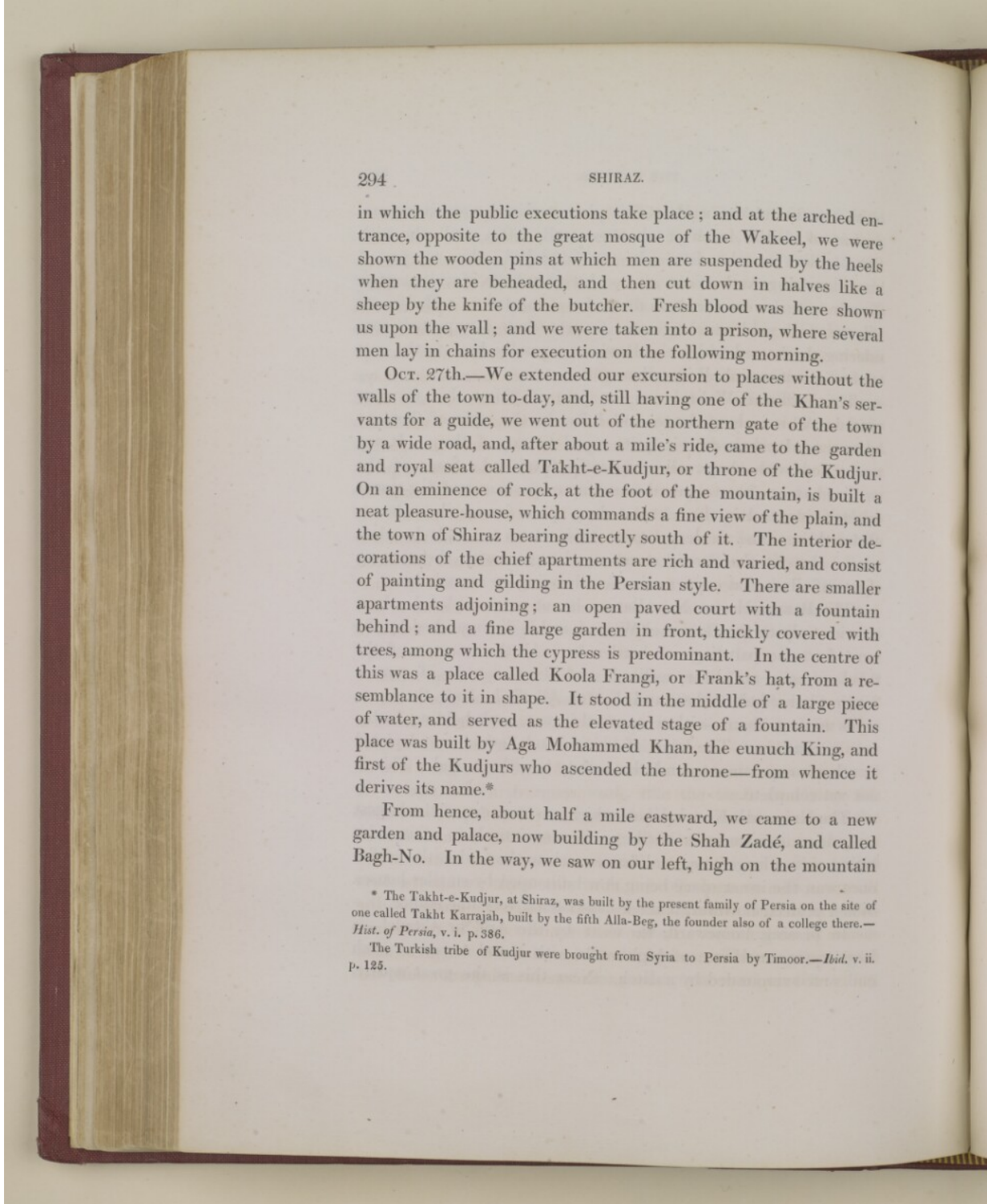


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in which the public executions take place; and at the arched entrance, opposite to the great mosque of the Wakeel, we were shown the wooden pins at which men are suspended by the heels when they are beheaded, and then cut down in halves like a sheep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

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

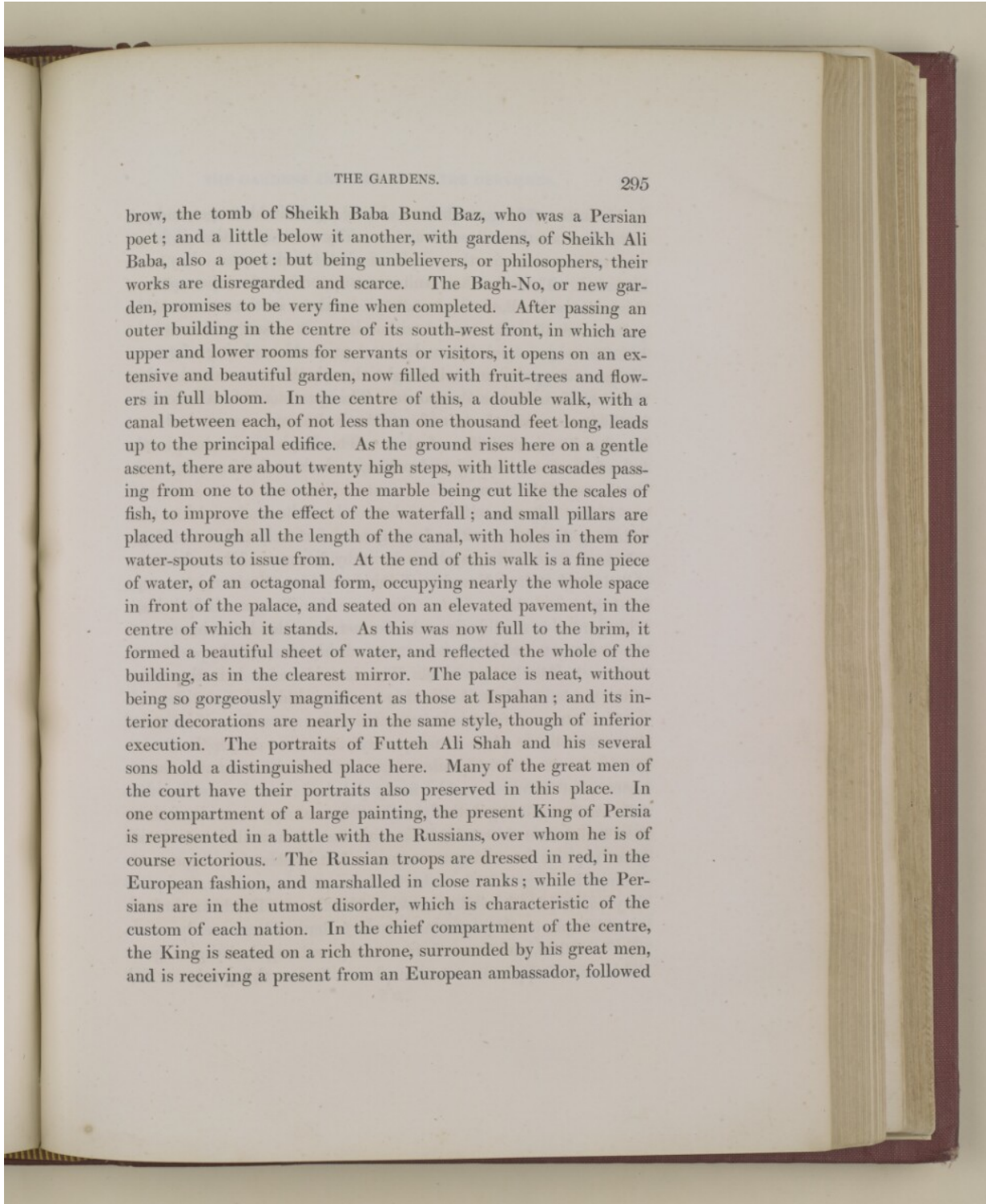
From hence, about half a mile eastward, we came to a new garden and palace, now building by the Shah Zadeh, and called Bagh-No. In the way, we saw on our left, high on the mountain

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

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

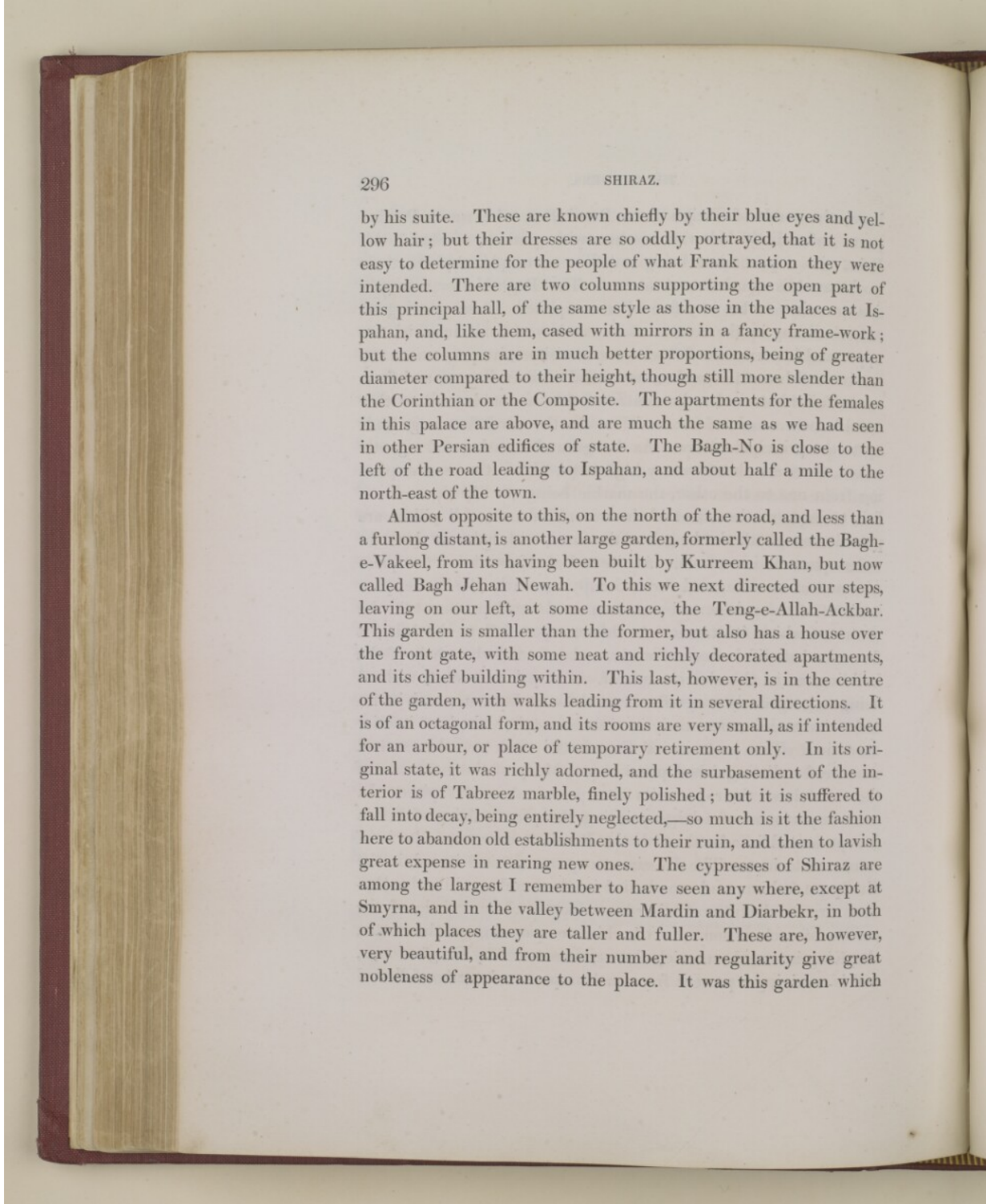


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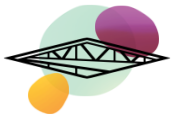


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العرب إلى بومباي. [٢٩٦] (٥٨٢/٣٢٧)

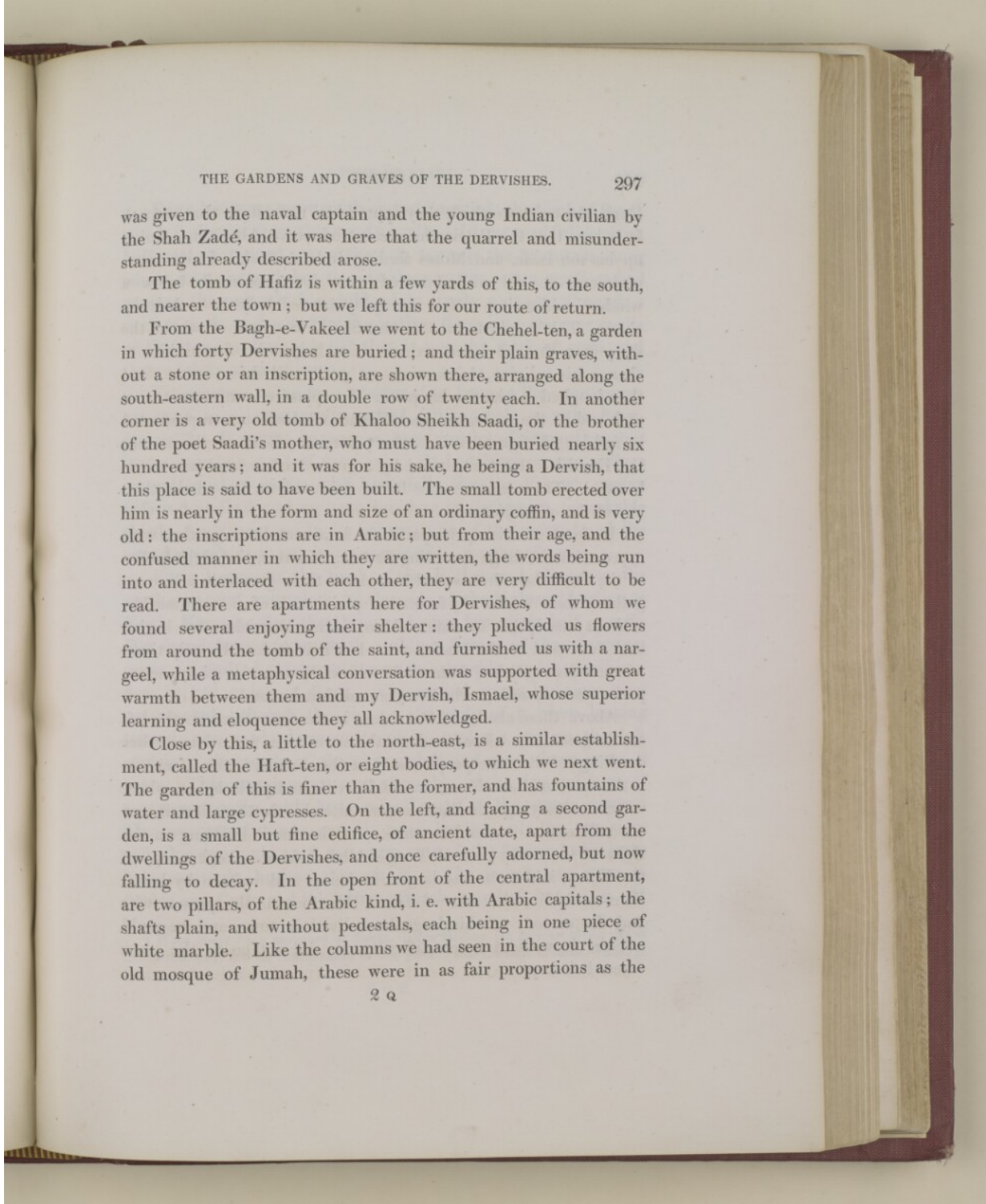


by his suite. These are known chiefly by their blue eyes and yellow hair; but their dresses are so oddly portrayed, that it is not easy to determine for the people of what Frank nation they were intended. There are two columns supporting the open part of this principal hall, of the same style as those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

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



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العرب إلى بومباي. [٢٩٧] (٥٨٢/٣٢٨)

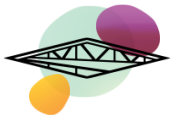


was given to the naval captain and the young Indian civilian by the Shah Zadé, and it was here that the quarrel and misunderstanding already described arose.

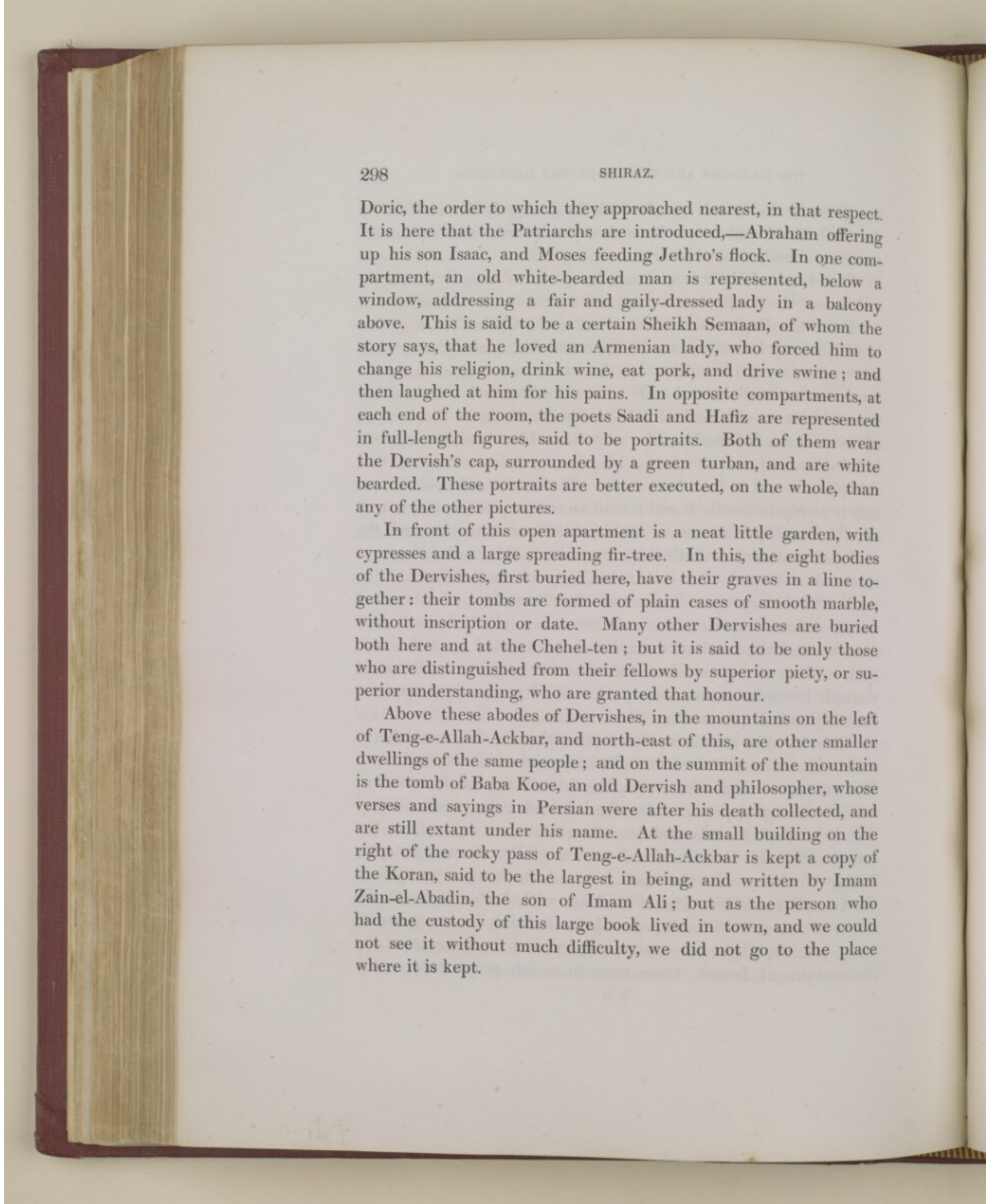
The tomb of Hafiz is within a few yards of this, to the south, and nearer the town; but we left this for our route of return.

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

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

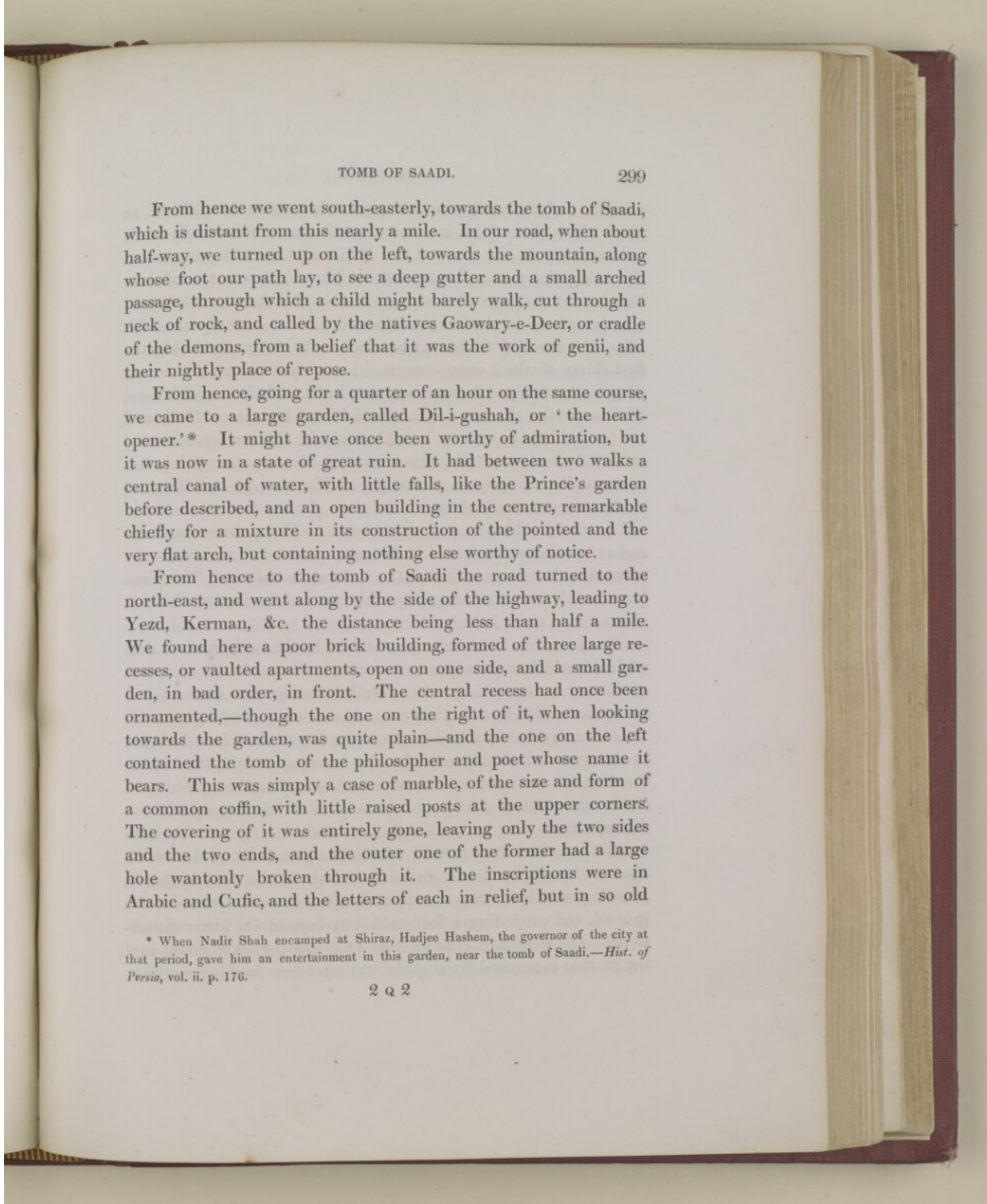


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From hence we went south-easterly, towards the tomb of Saadi, which is distant from this nearly a mile. In our road, when about half-way, we turned up on the left, towards the mountain, along whose foot our path lay, to see a deep gutter and a small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

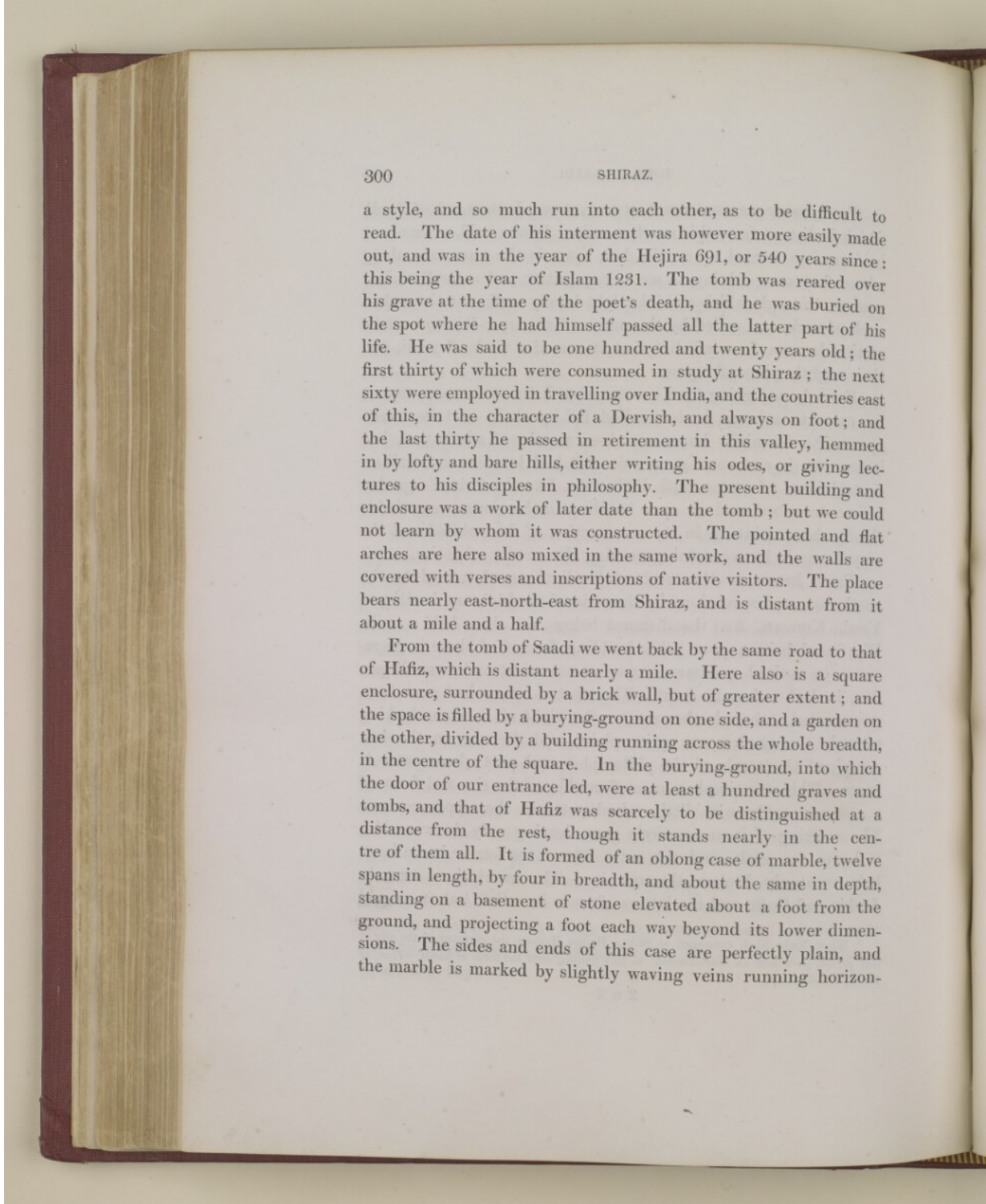
From hence, going for a quarter of an hour on the same course, we came to a large garden, called Dil-i-gushah, or 'the heart-opener.* It might have once been worthy of admiration, but it was now in a state of great ruin. It had between two walks a central canal of water, with little falls, like the Prince's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

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

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

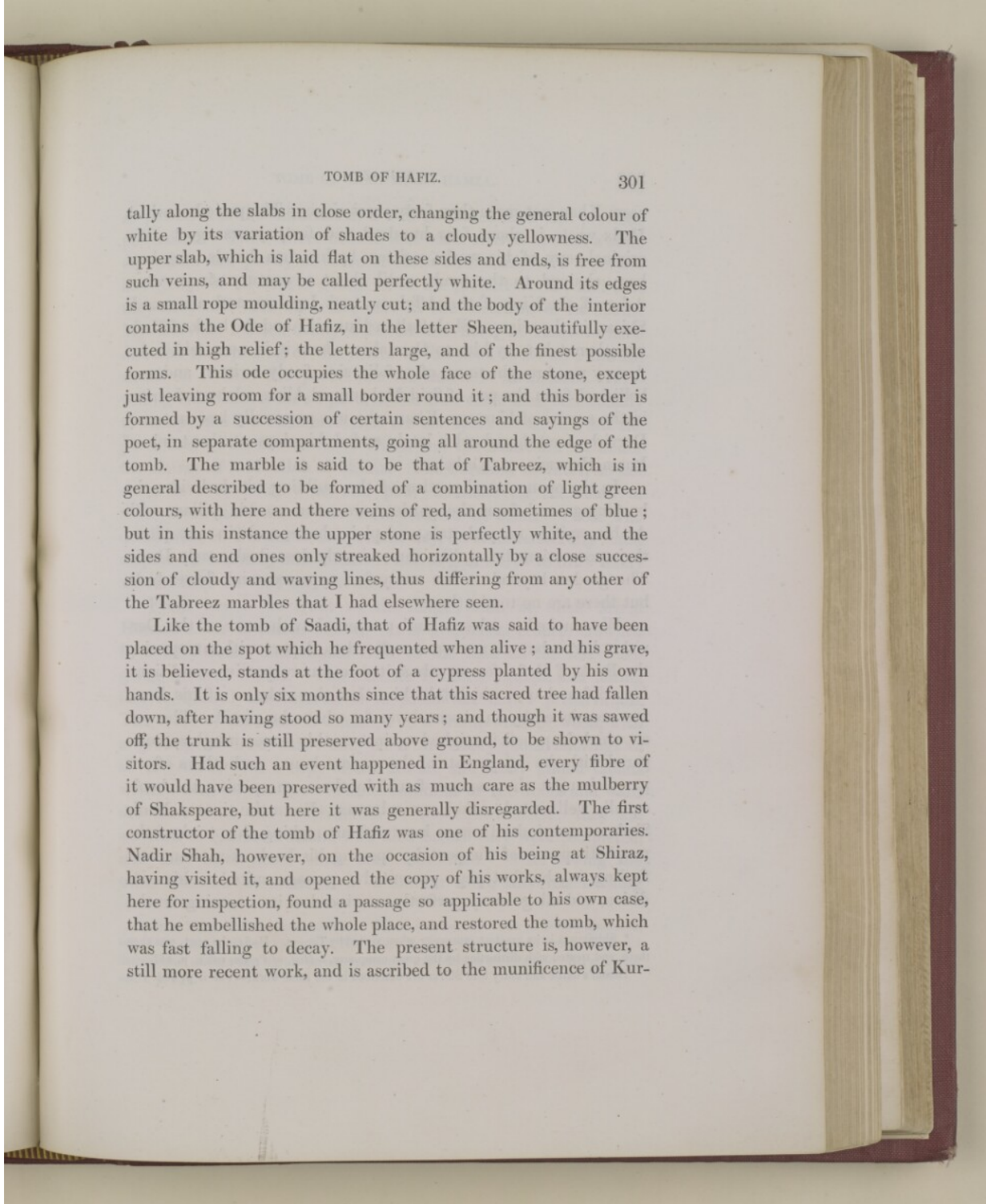


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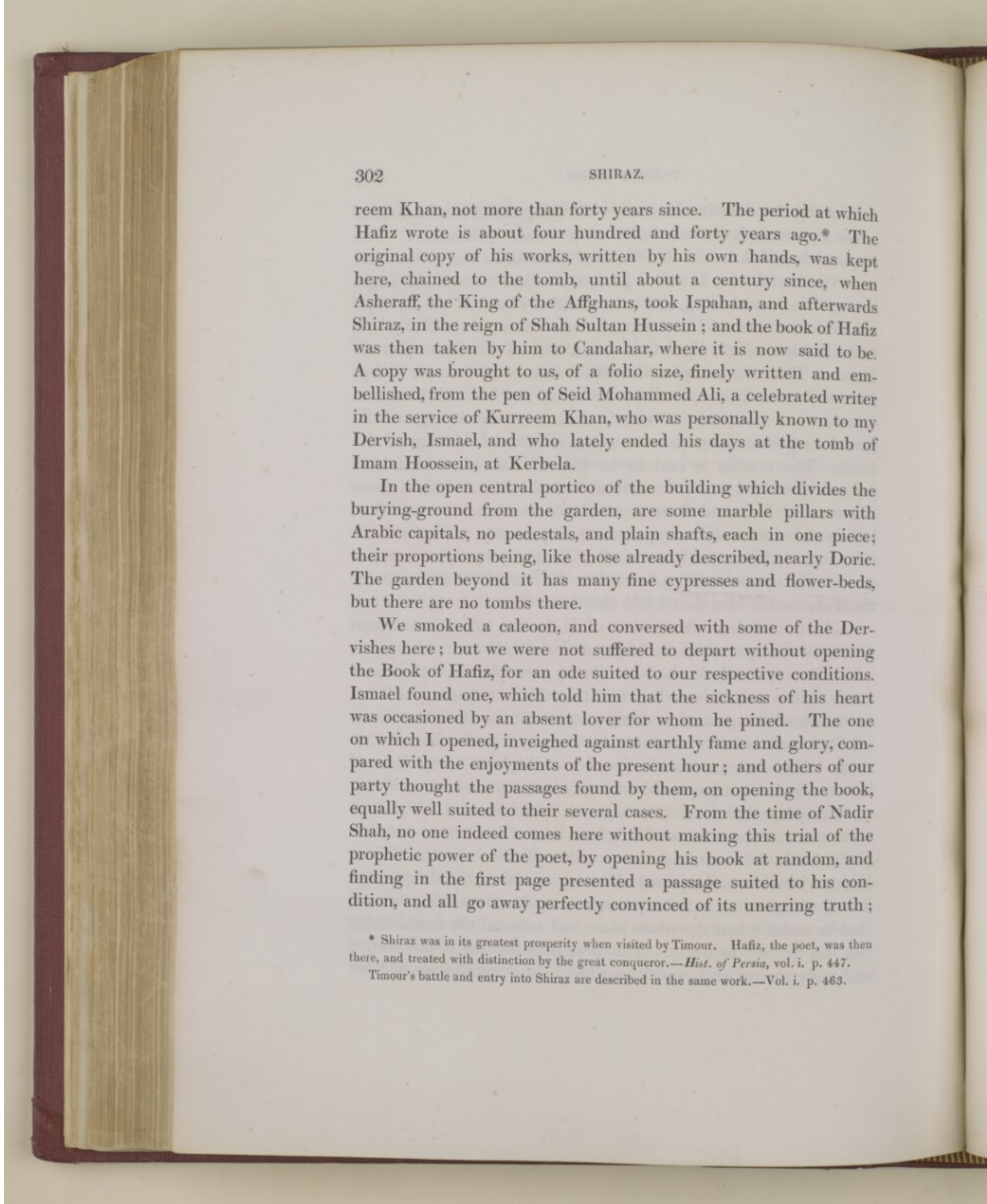


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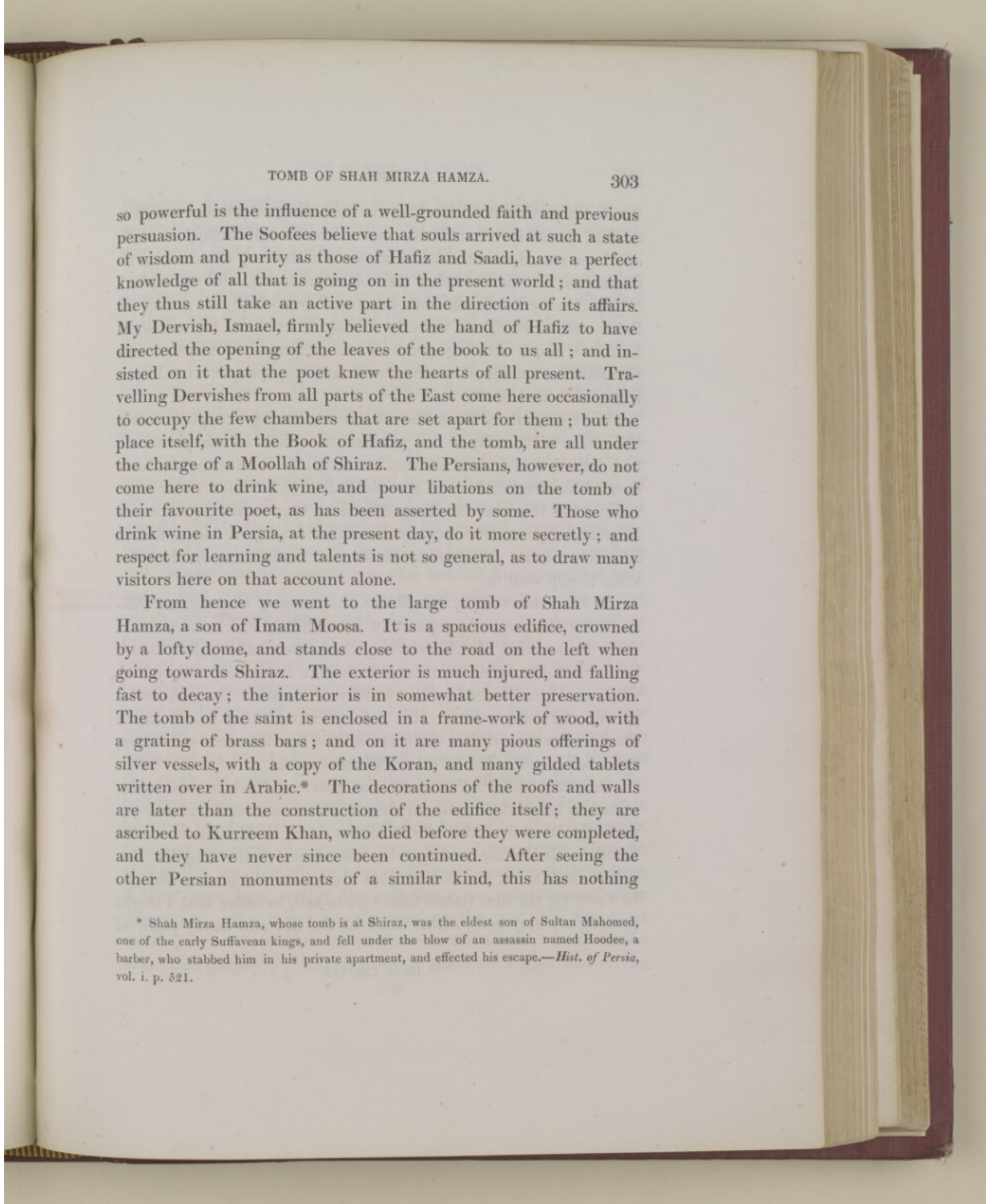
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* Shiraz was in its greatest prosperity when visited by Timour. Hafiz, the poet, was then there, and treated with distinction by the great conqueror.—*Hist. of Persia*, vol. i. p. 447.
Timour's battle and entry into Shiraz are described in the same work.—Vol. i. p. 463.



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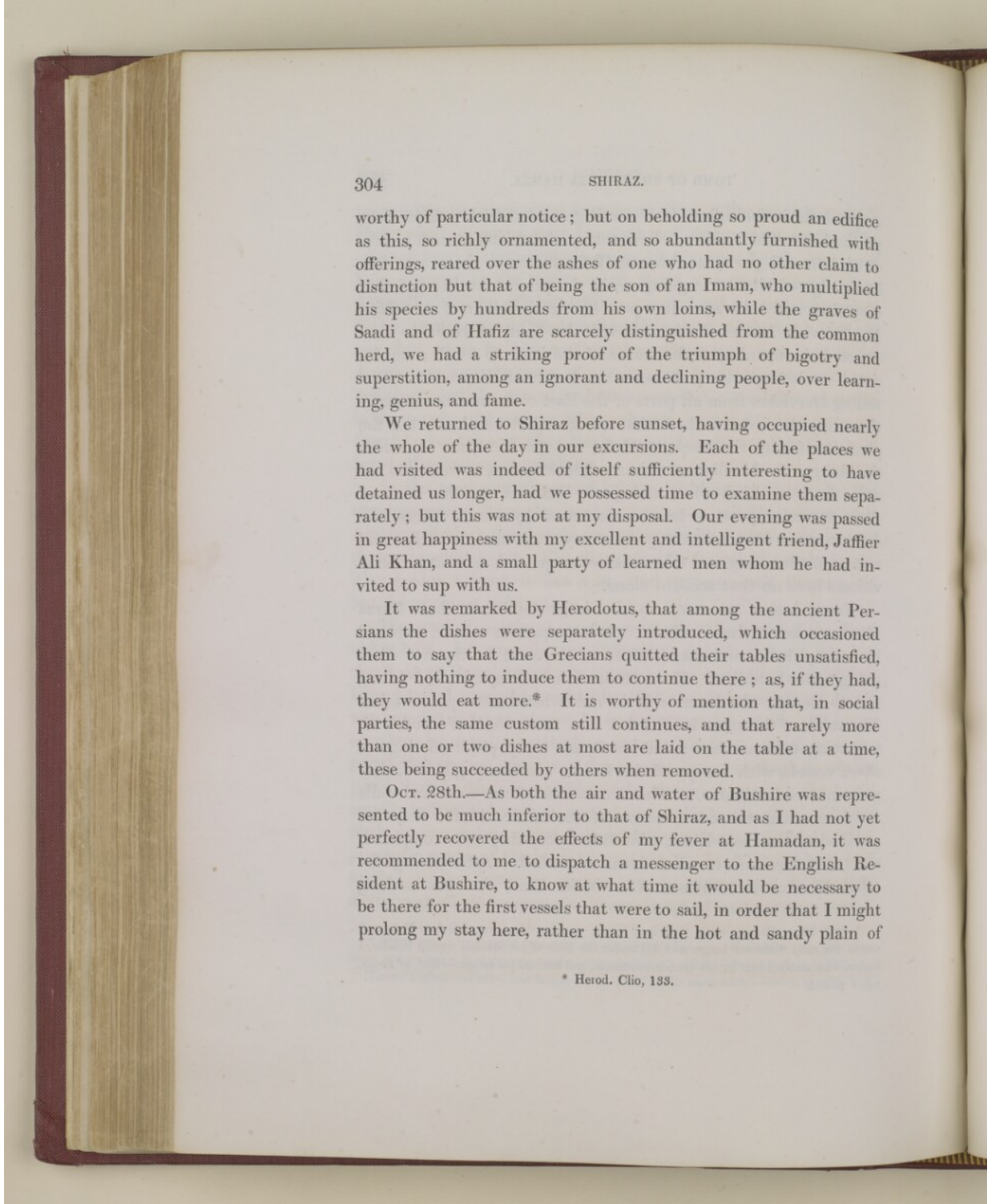
so powerful is the influence of a well-grounded faith and previous persuasion. The Soofees believe that souls arrived at such a state of wisdom and purity as those of Hafiz and Saadi, have a perfect knowledge of all that is going on in the present world; and that they thus still take an active part in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

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

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



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

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

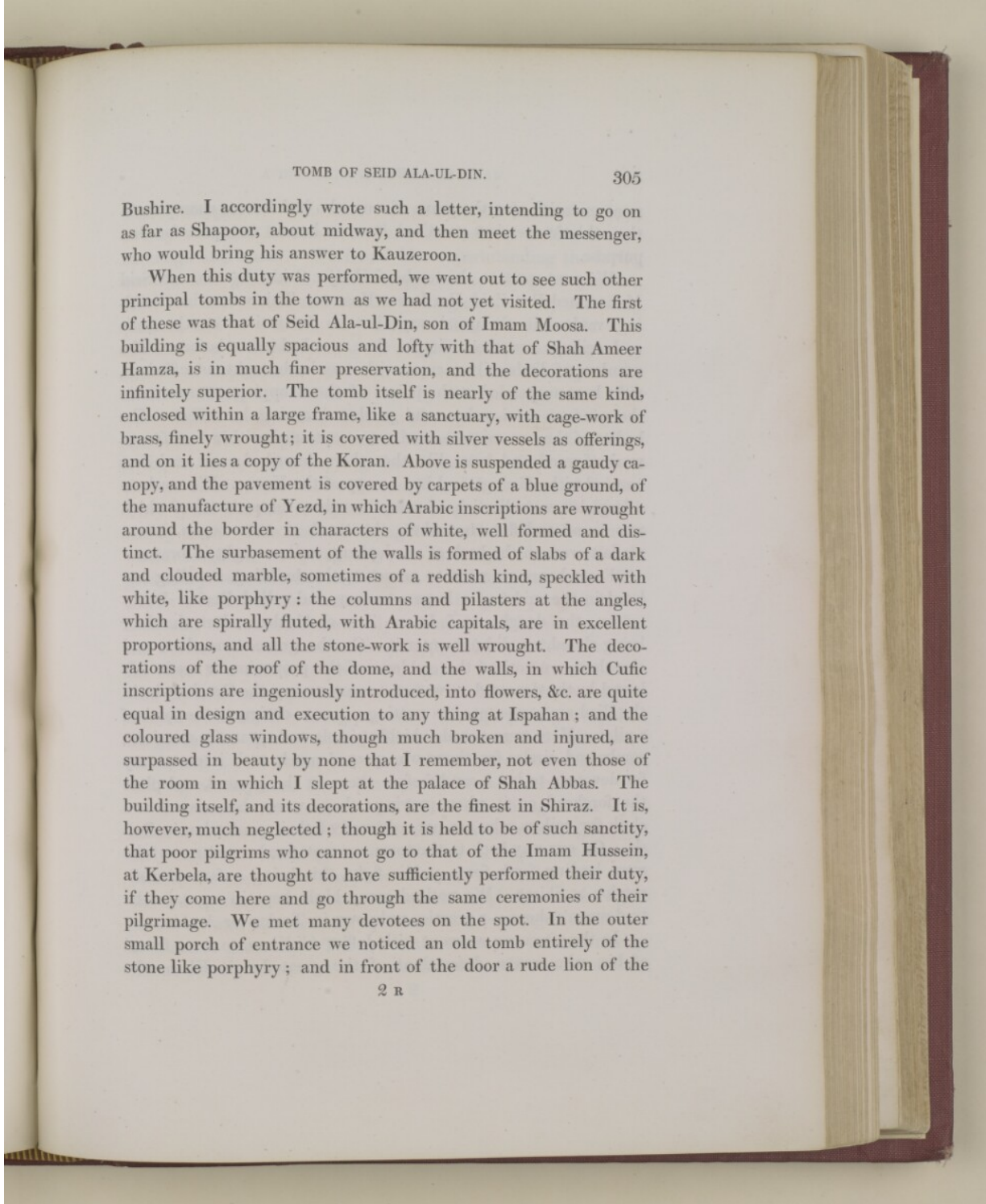
It was remarked by Herodotus, that among the ancient Persians the dishes were separately introduced, which occasioned them to say that the Grecians quitted their tables unsatisfied, having nothing to induce them to continue there ; as, if they had, they would eat more.* It is worthy of mention that,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

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

* Herod. Clio, 133.

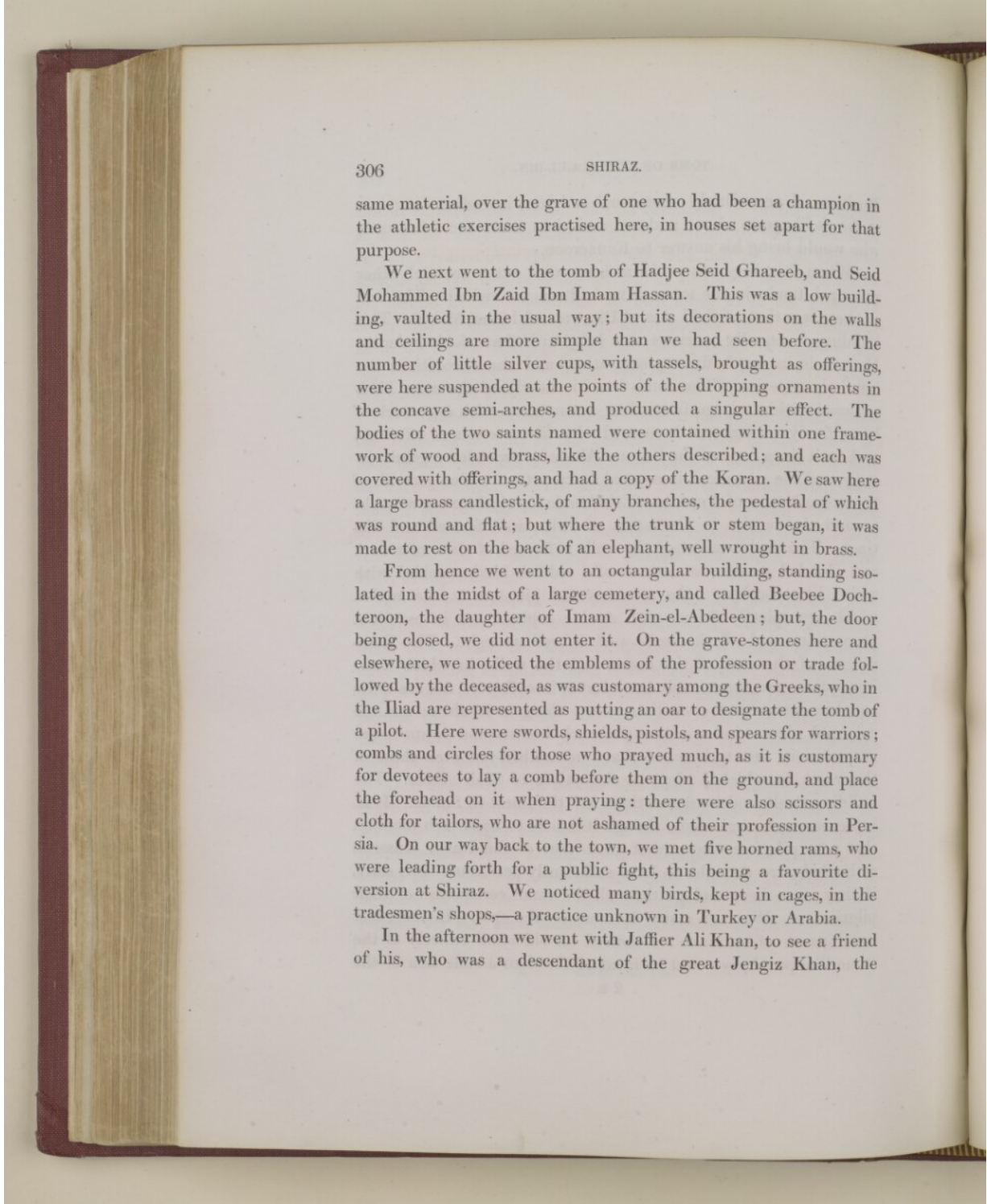


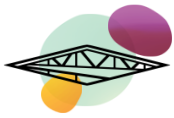
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العرب إلى بومباي. [٣٠٥] (٥٨٢/٣٣٦)



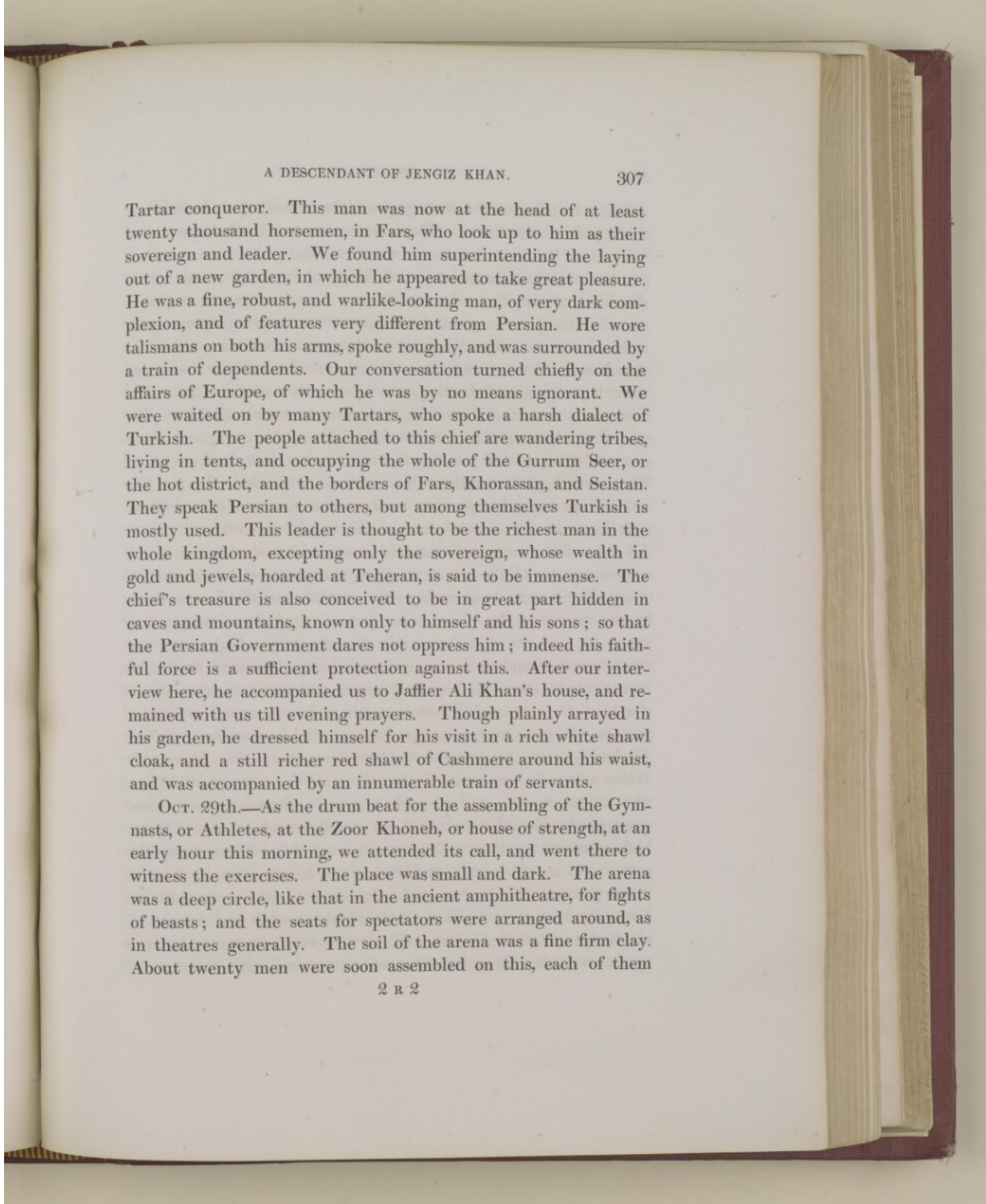


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العرب إلى بومباي. [٣٠٧] (٥٨٢/٣٣٨)

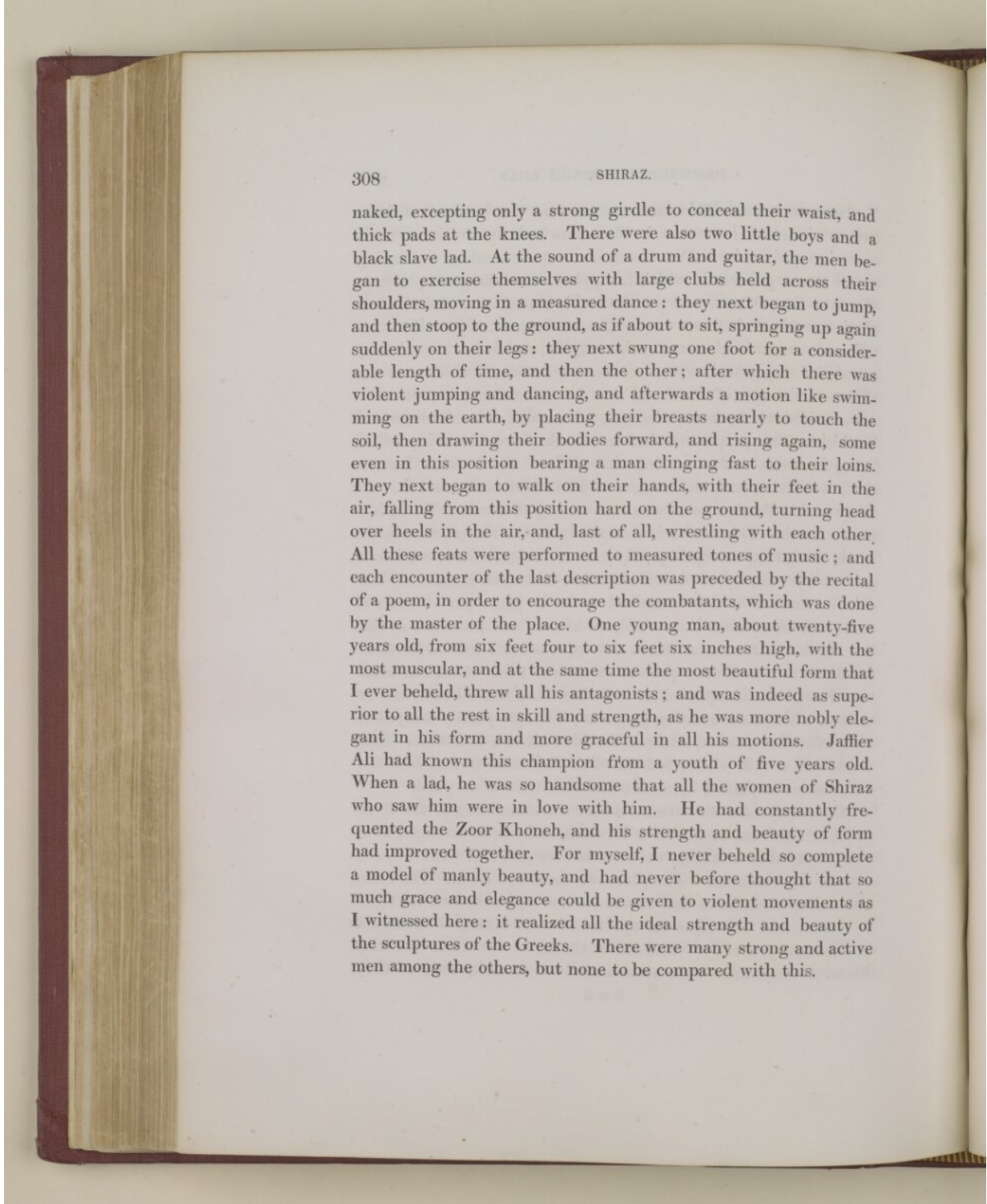


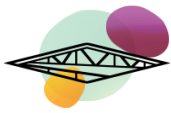
Tartar conqueror. This man was now at the head of at least twenty thousand horsemen, in Fars, who look up to him as their sovereign and leader. We found him superintending the laying out of a new garden, in which he appeared to take great pleasure. He was a fine, robust, and warlike-looking man, of very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

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

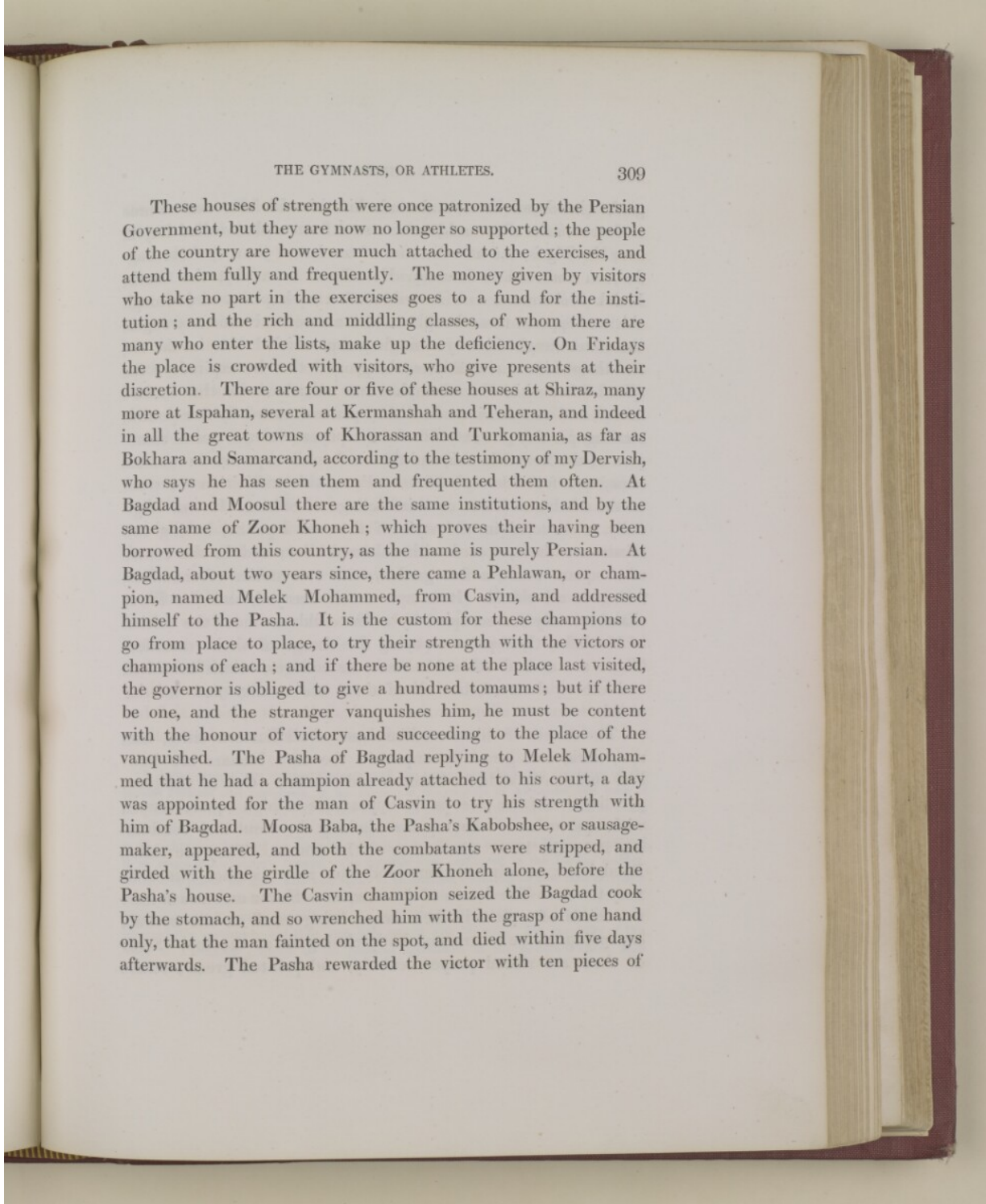


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العرب إلى بومباي. [٣٠٨] (٥٨٢/٣٣٩)



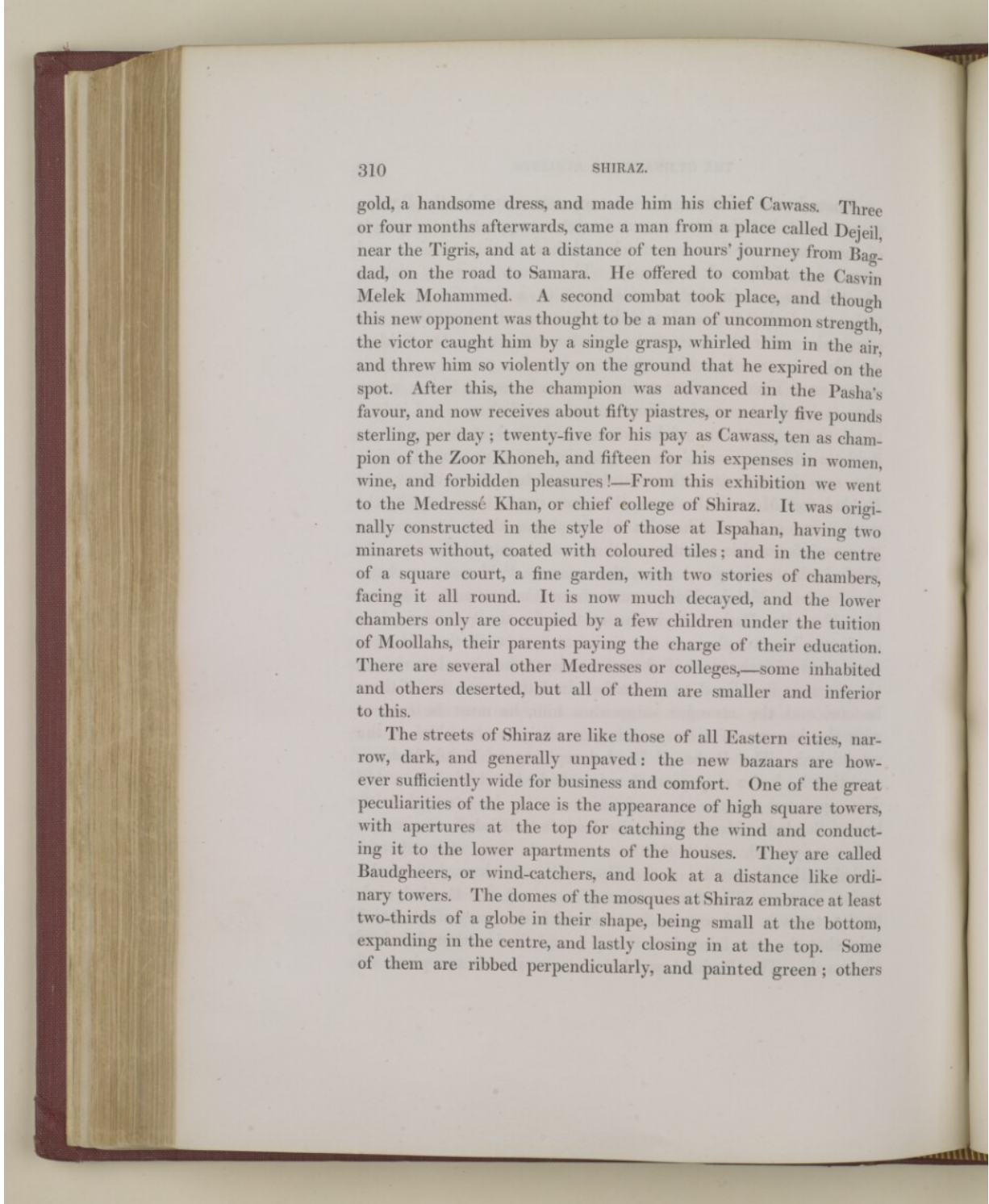


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العرب إلى بومباي. [٣٠٩] (٥٨٢/٣٤٠)



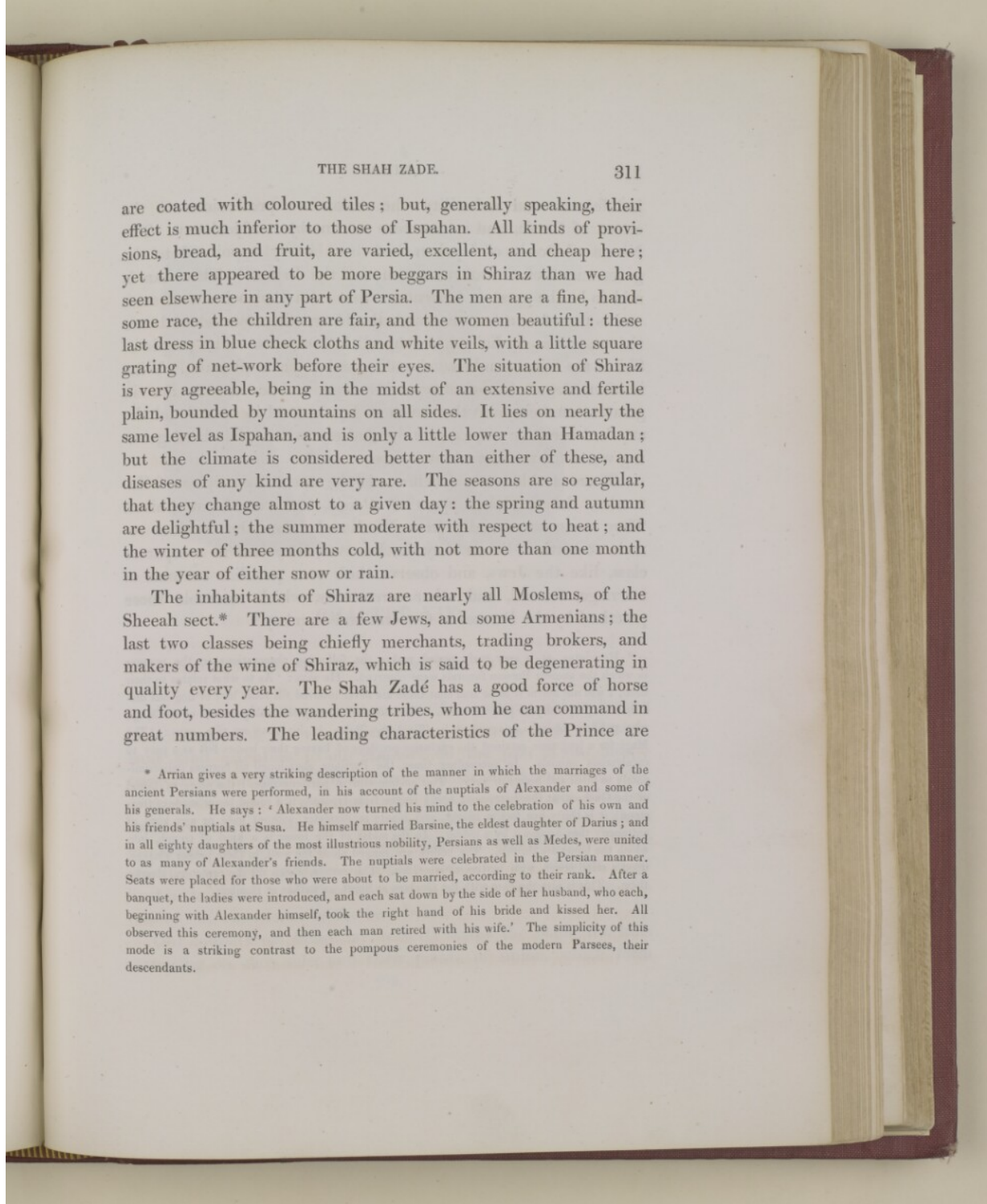


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العرب إلى بومباي. [٣١١] (٥٨٢/٣٤٢)



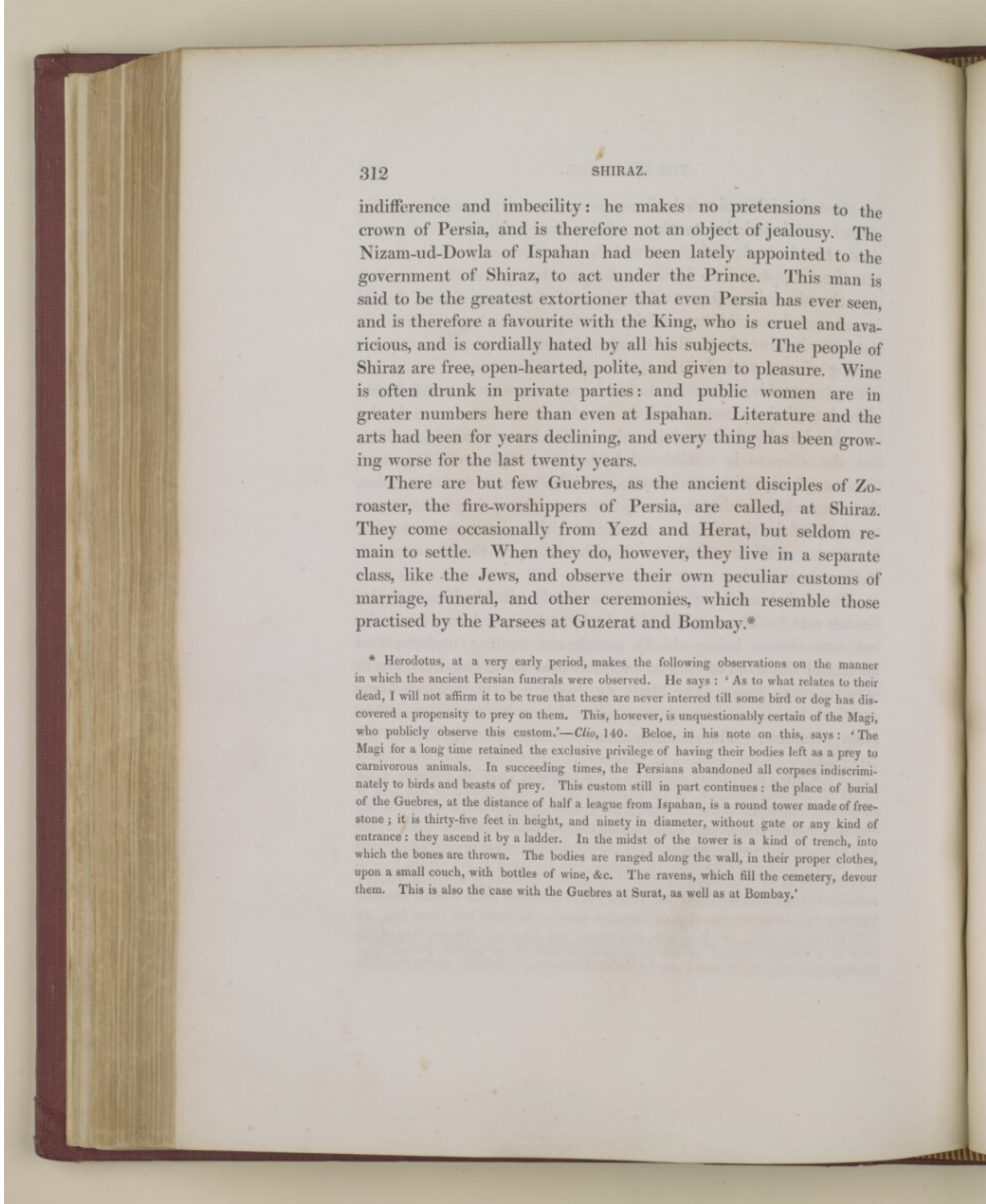
are coated with coloured tiles; but, generally speaking, their effect is much inferior to those of Ispahan. All kinds of provisions, bread, and fruit, are varied, excellent, and cheap here; yet there appeared to be more beggars in Shiraz than we had seen elsewhere in any part of Persia. The men are a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

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

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



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

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

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



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العرب إلى بومباي. [٣١٣] (٥٨٢/٣٤٤)



CHAPTER XIX.

FROM SHIRAZ, BY KOTEL DOKHTER, TO KAUZEROON.

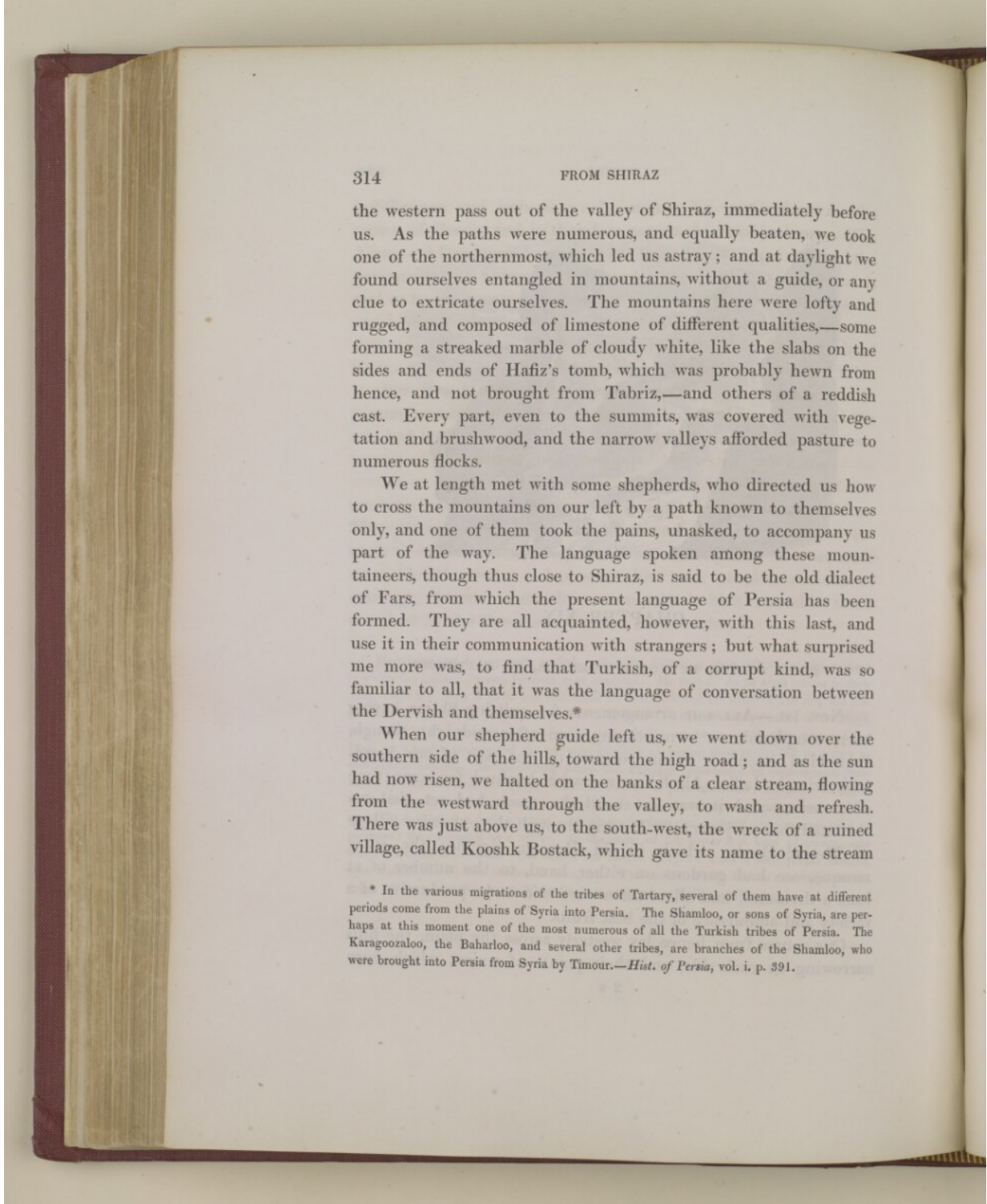
Nov. 1st.—ALL our arrangements for quitting Shiraz having been completed, we were stirring soon after midnight, though, from kind attention to our comfort on the part of our hospitable friend, Jaffier Ali Khan, we were detained for some time afterwards,—and it was not until the moon had set, that we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

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

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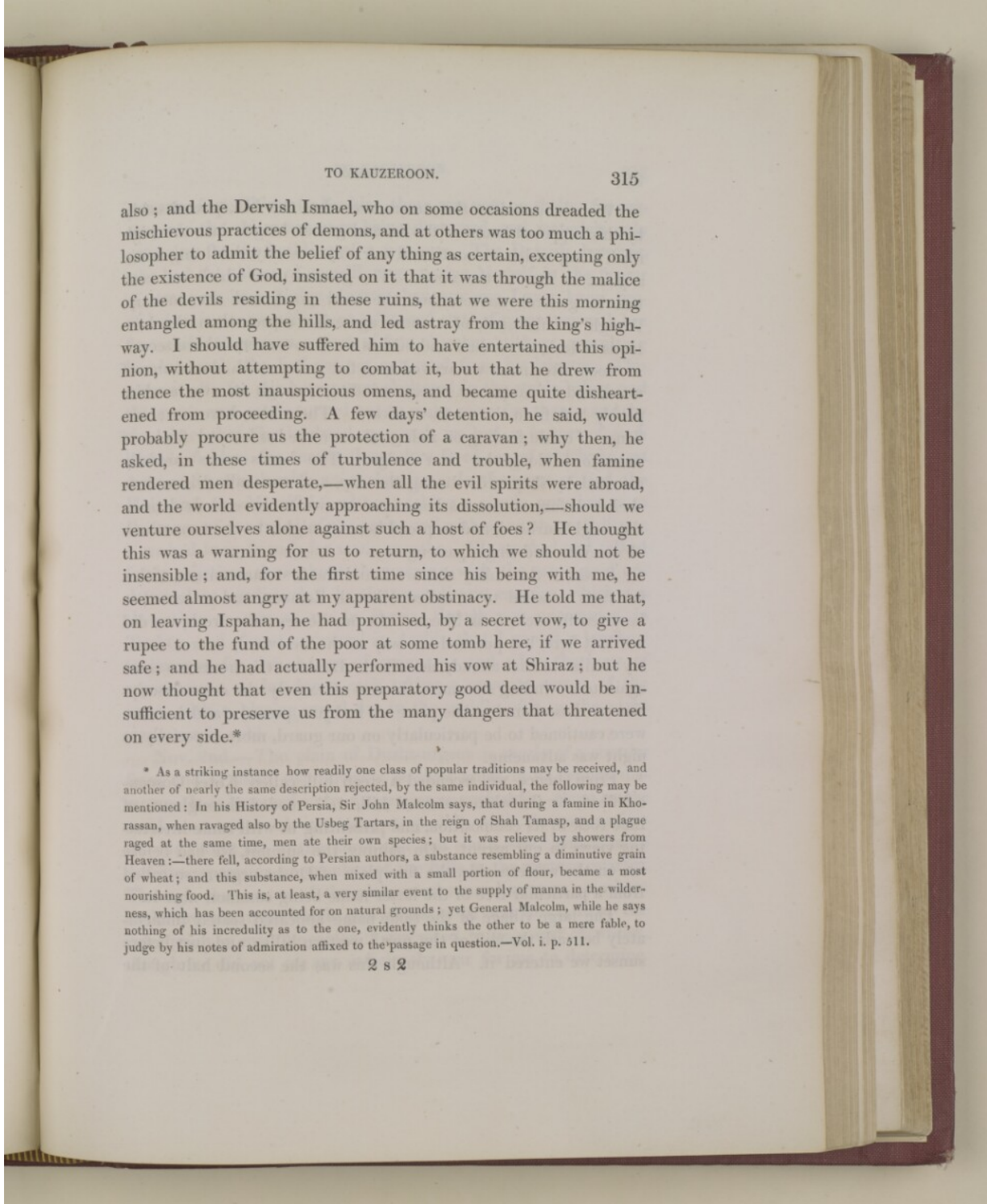


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العرب إلى بومباي. [٣١٤] (٥٨٢/٣٤٥)



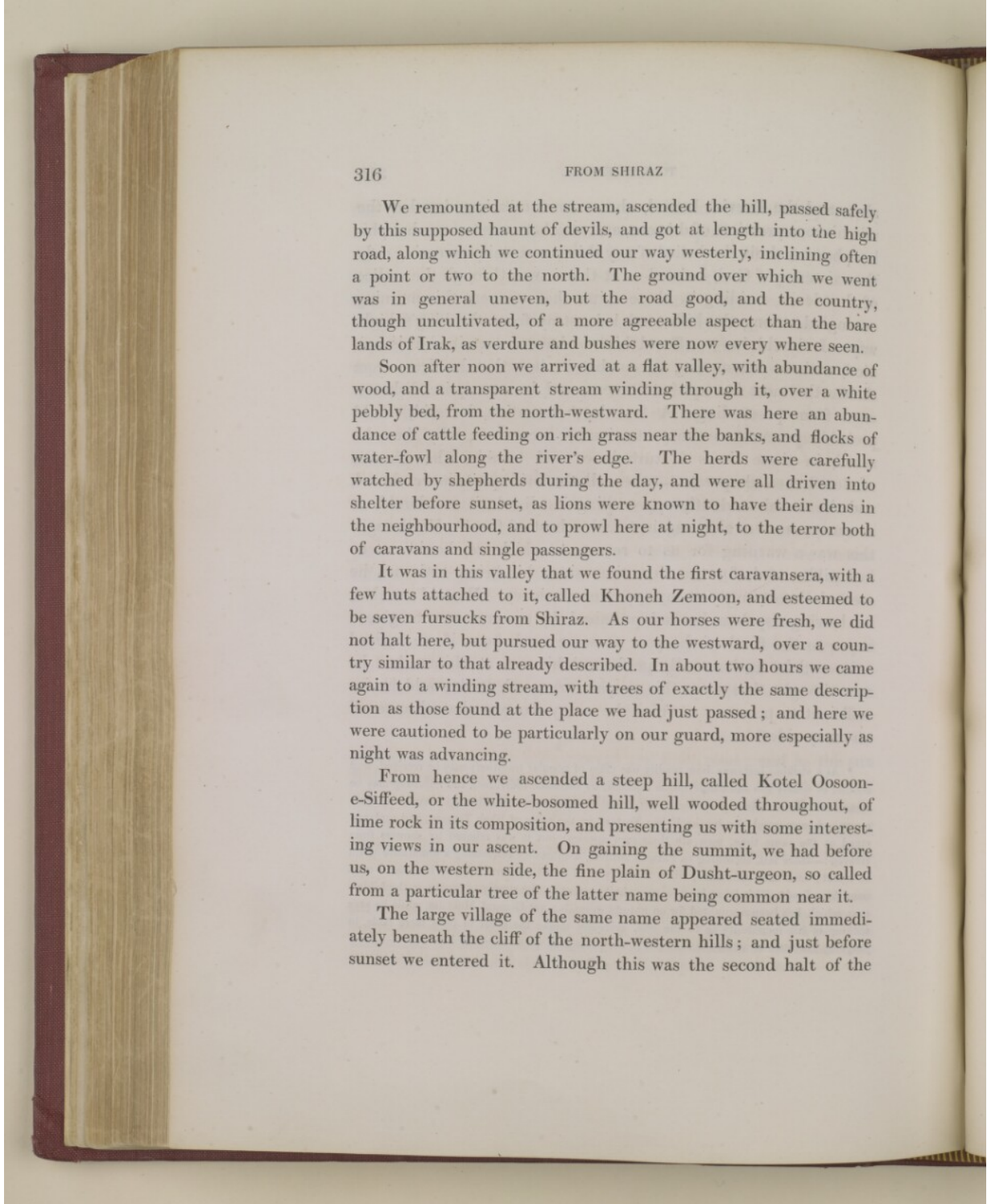


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العرب إلى بومباي. [٣١٦] (٥٨٢/٣٤٧)



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

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

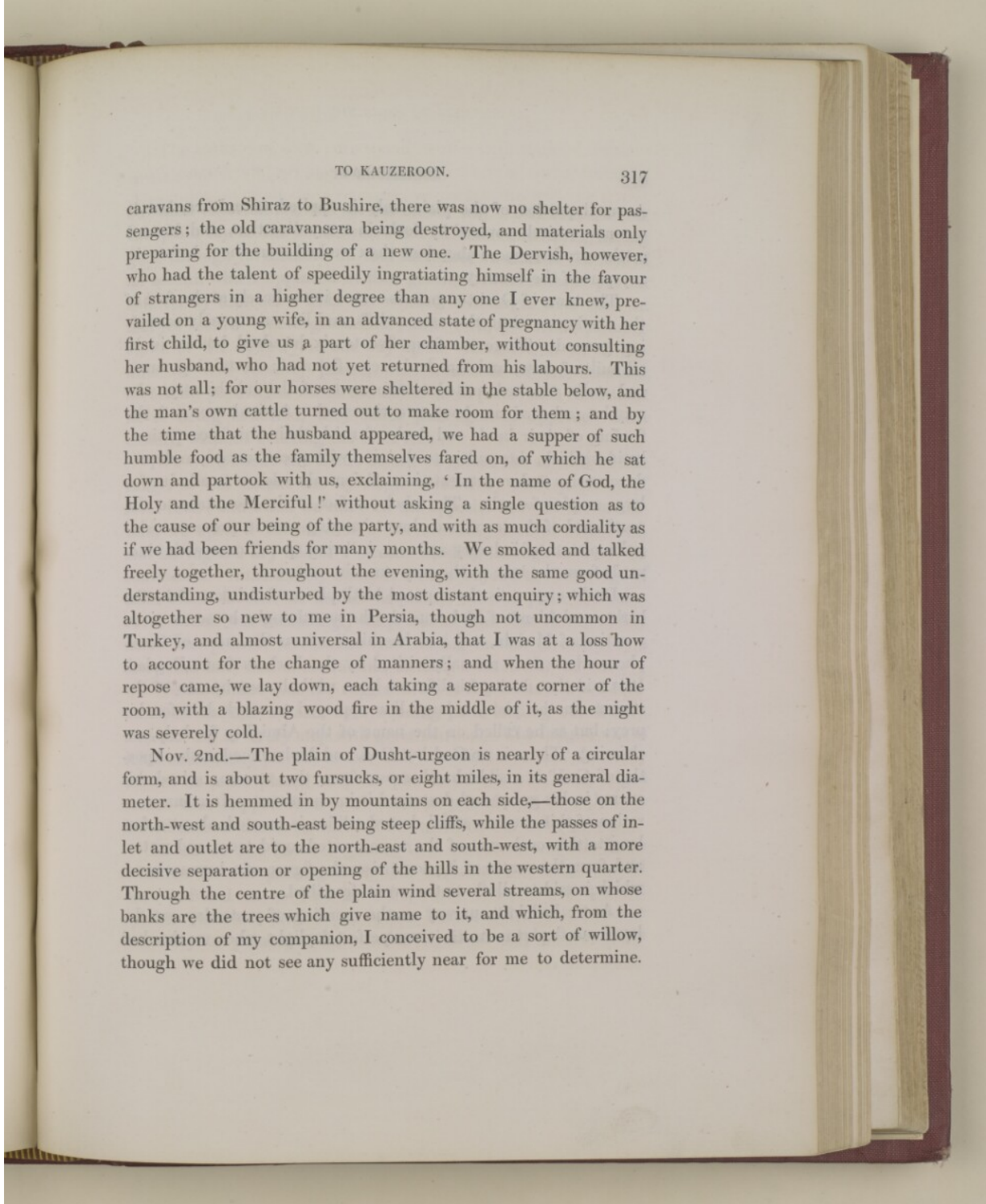
It was in this valley that we found the first caravansera, with a few huts attached to it, called Khoneh Zemoon, and esteemed to be seven fursucks from Shiraz. As our horses were fresh, we did not halt here, but pursued our way to the westward, over a country similar to that already described. In about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

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

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

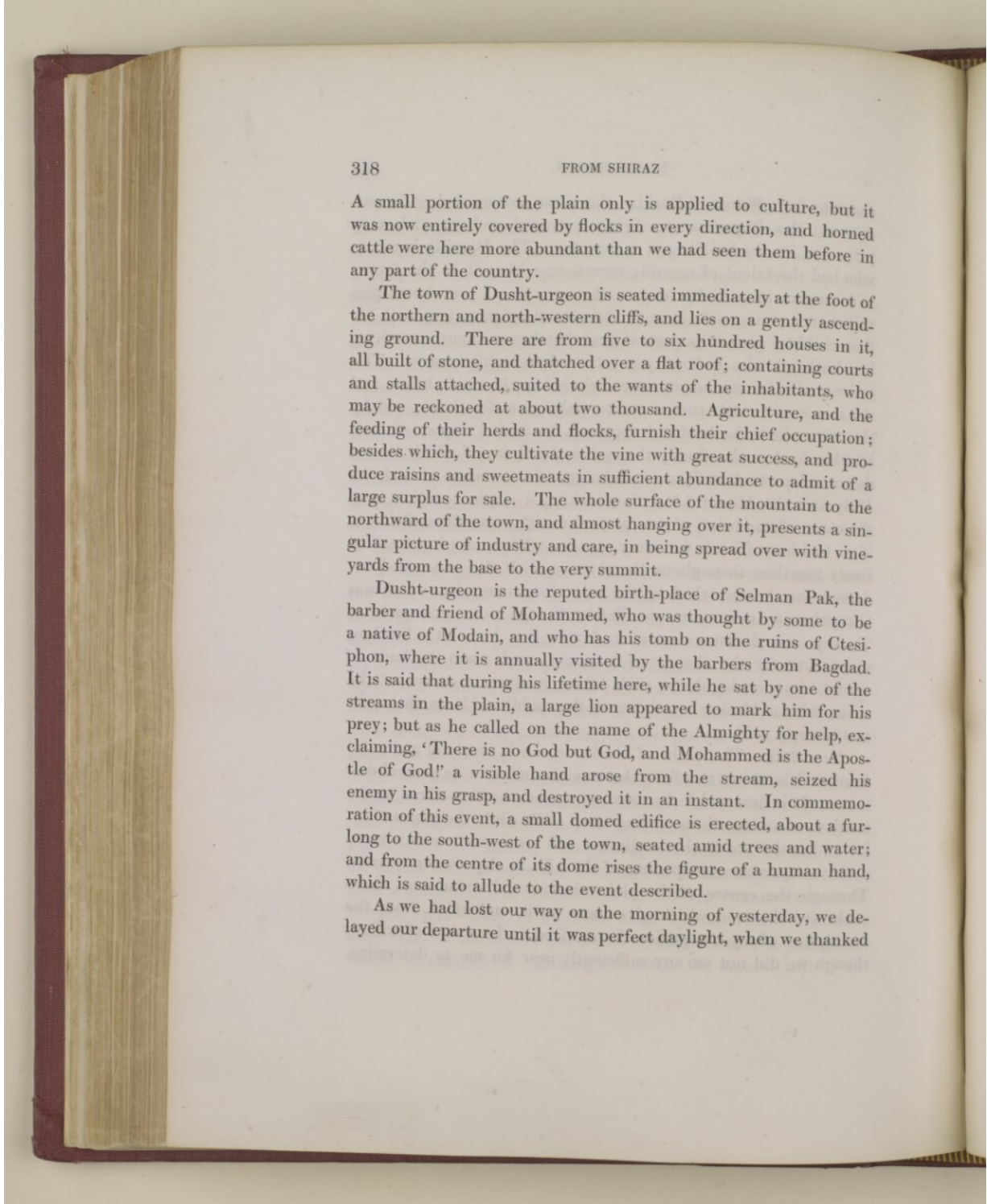


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العرب إلى بومباي. [٣١٧] (٥٨٢/٣٤٨)



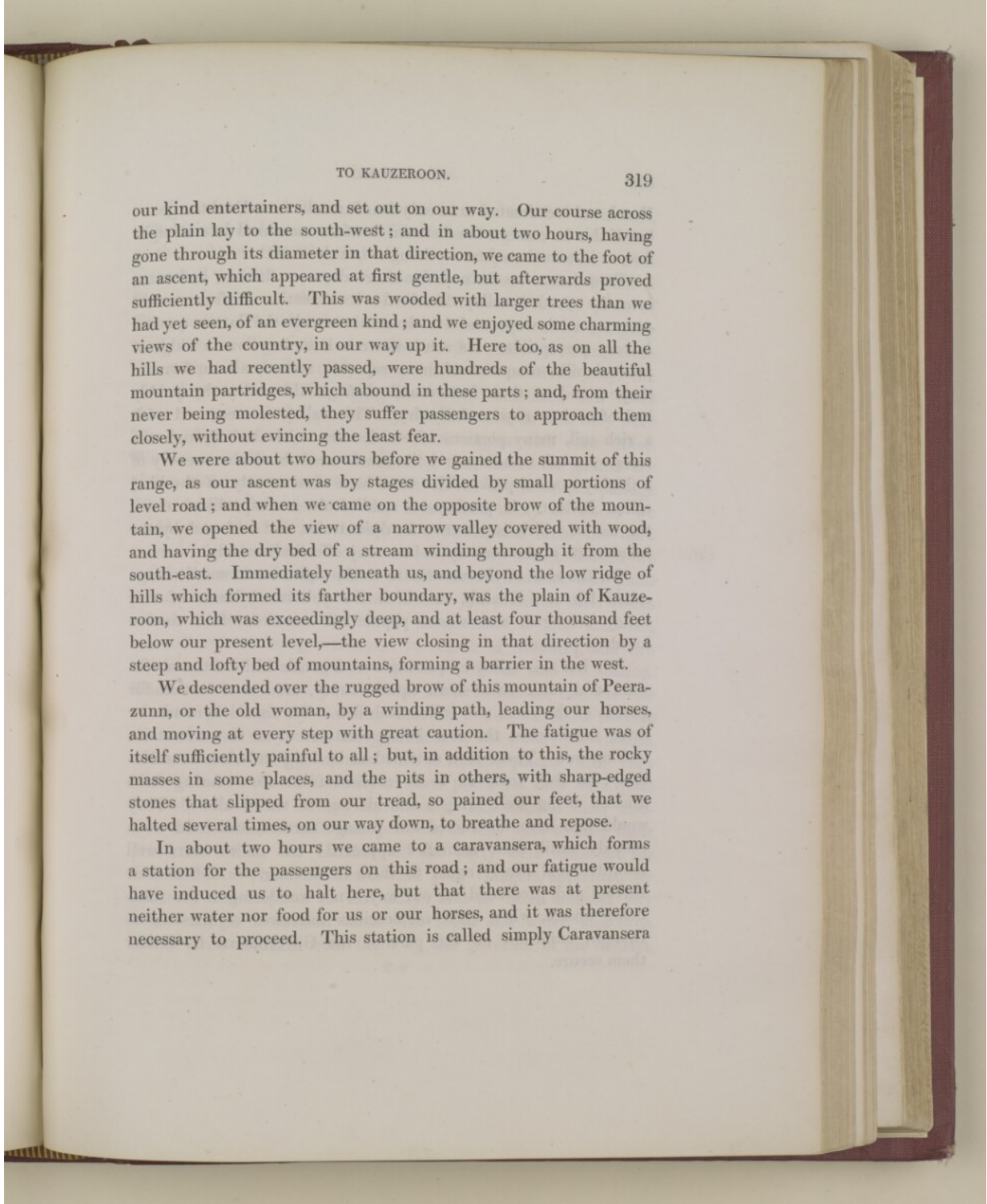


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العرب إلى بومباي. [٣١٨] (٥٨٢/٣٤٩)



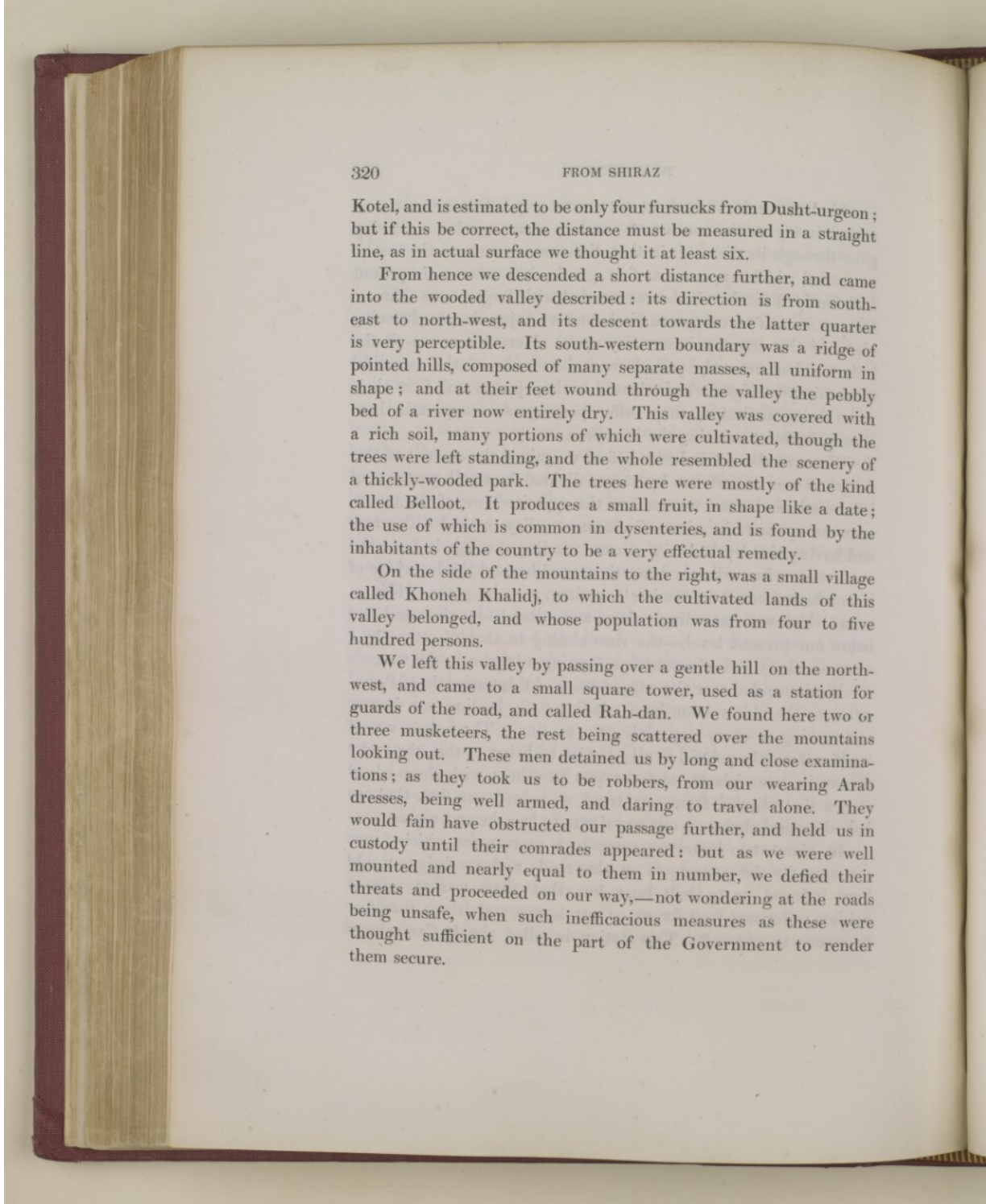


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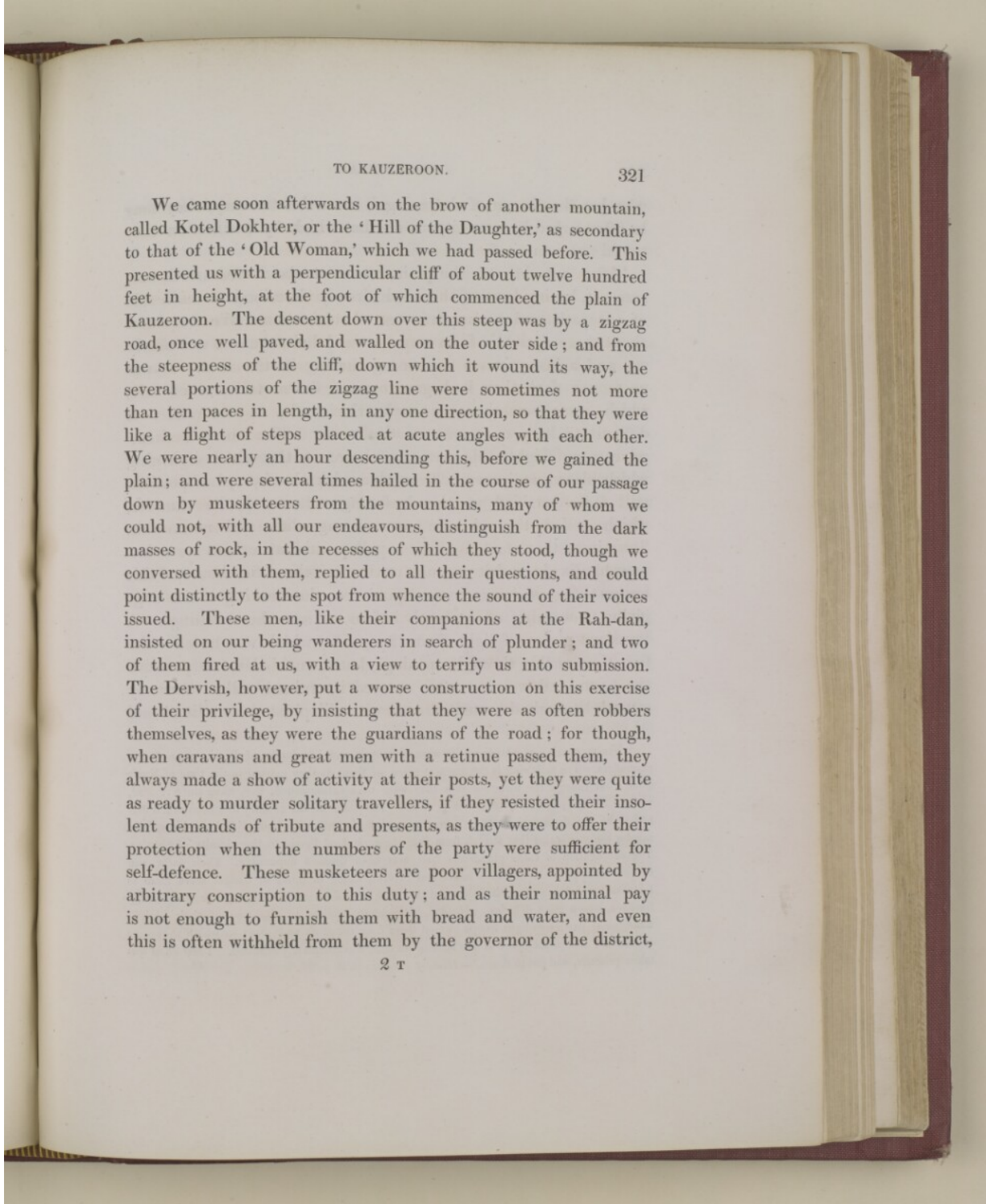


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العرب إلى بومباي. [٣٢٠] (٥٨٢/٣٥١)



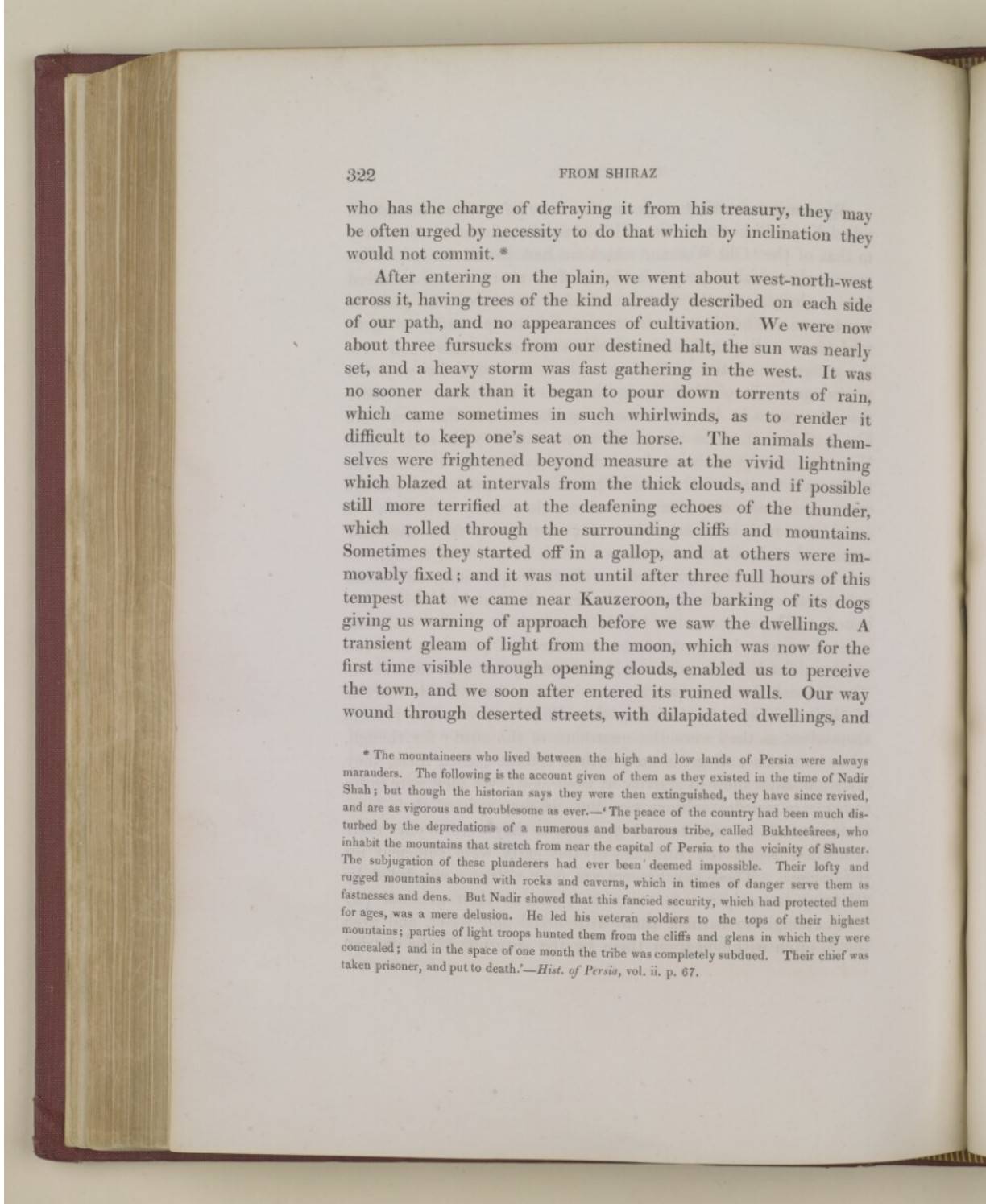


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العرب إلى بومباي. [٣٢١] (٥٨٢/٣٥٢)





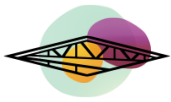
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العرب إلى بومباي. [٣٢٢] (٥٨٢/٣٥٣)



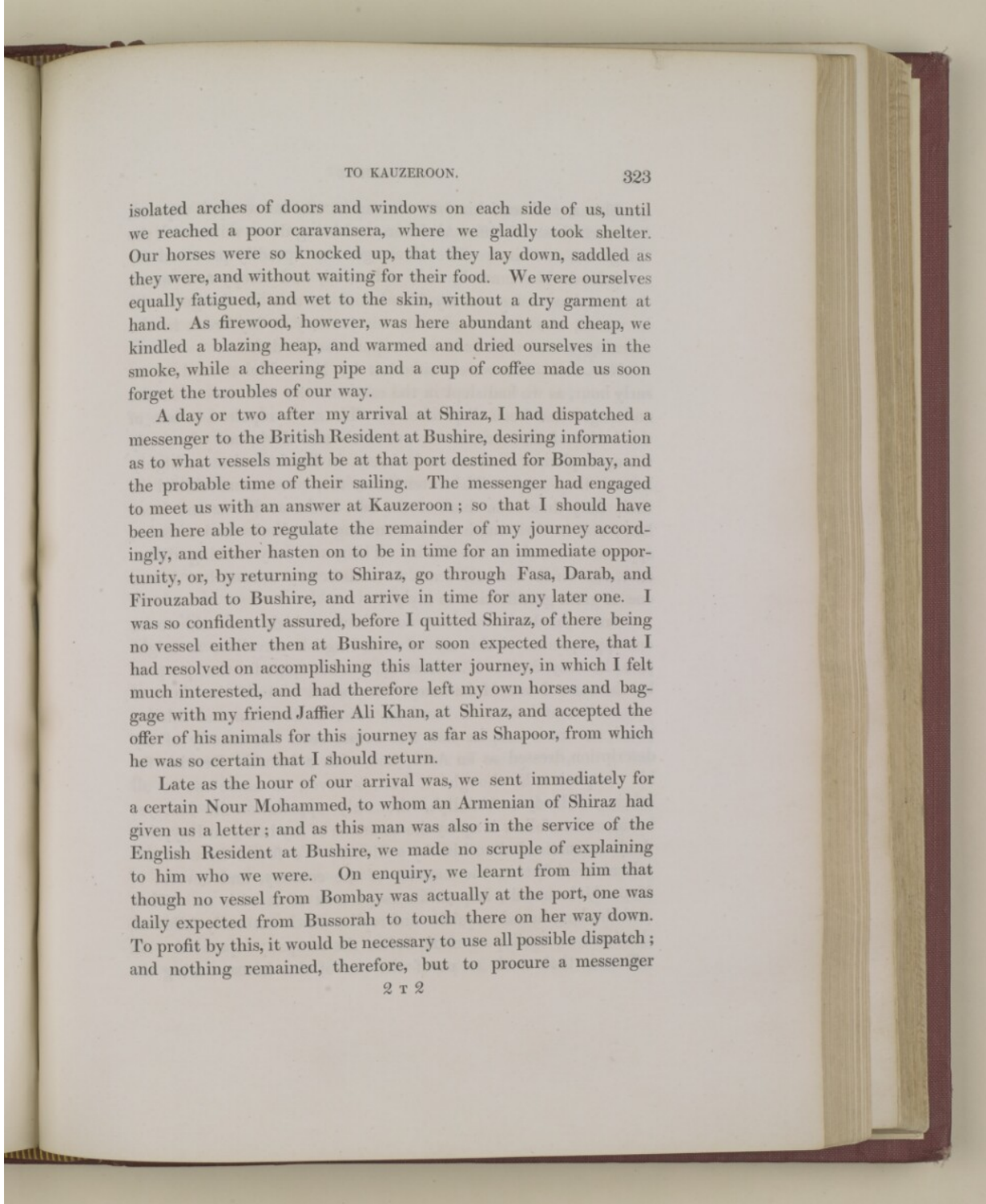
who has the charge of defraying it from his treasury, they may be often urged by necessity to do that which by inclination they would not commit. *

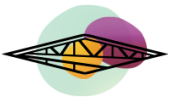
After entering on the plain, we went about west-north-west across it, having trees of the kind already described on each side of our path, and no appearances of cultivation. We were now about three fursucks from our destined halt, the sun was nearly set, and a heavy storm was fast gathering in the west.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

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

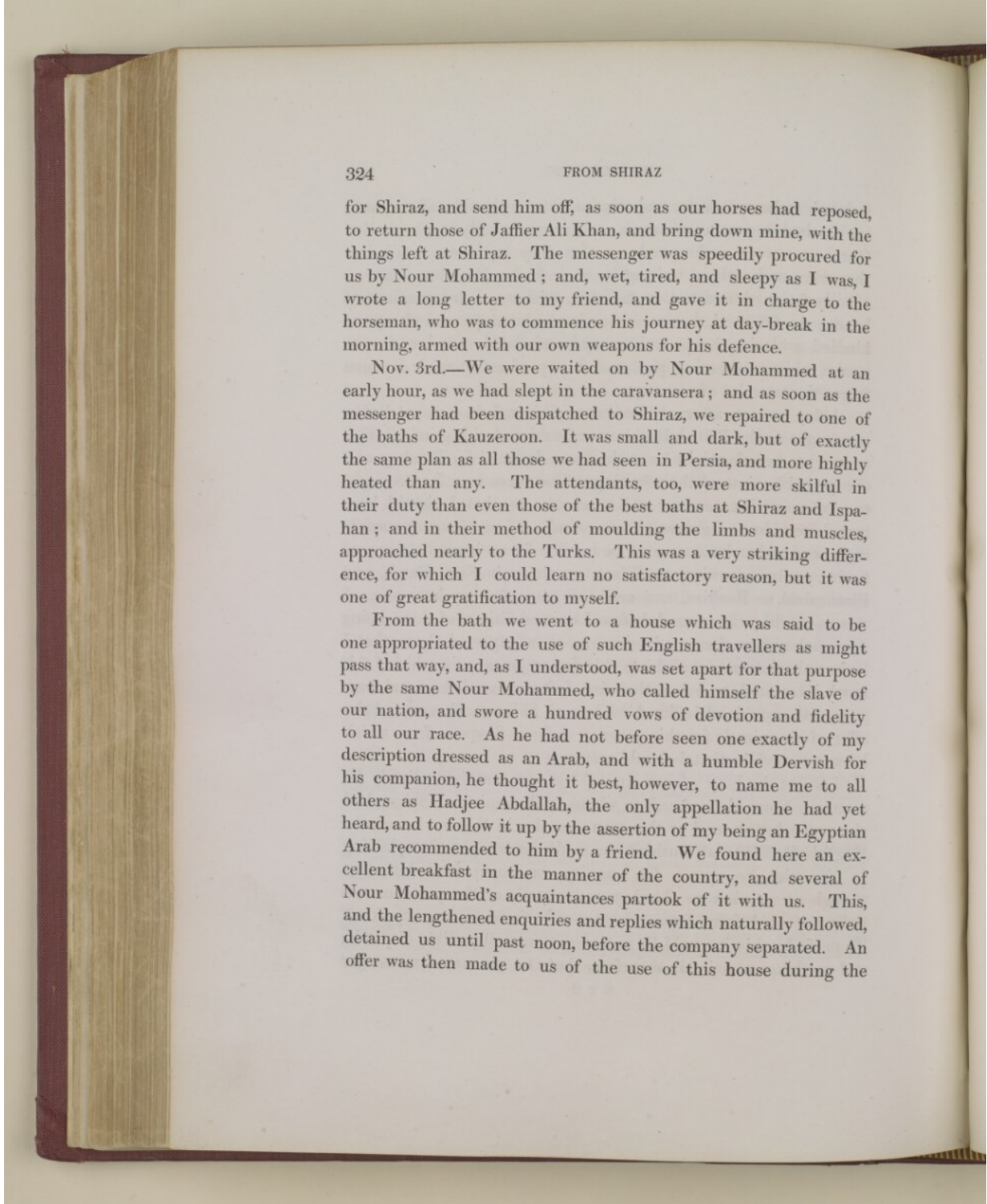


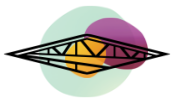
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العرب إلى بومباي. [٣٢٣] (٥٨٢/٣٥٤)



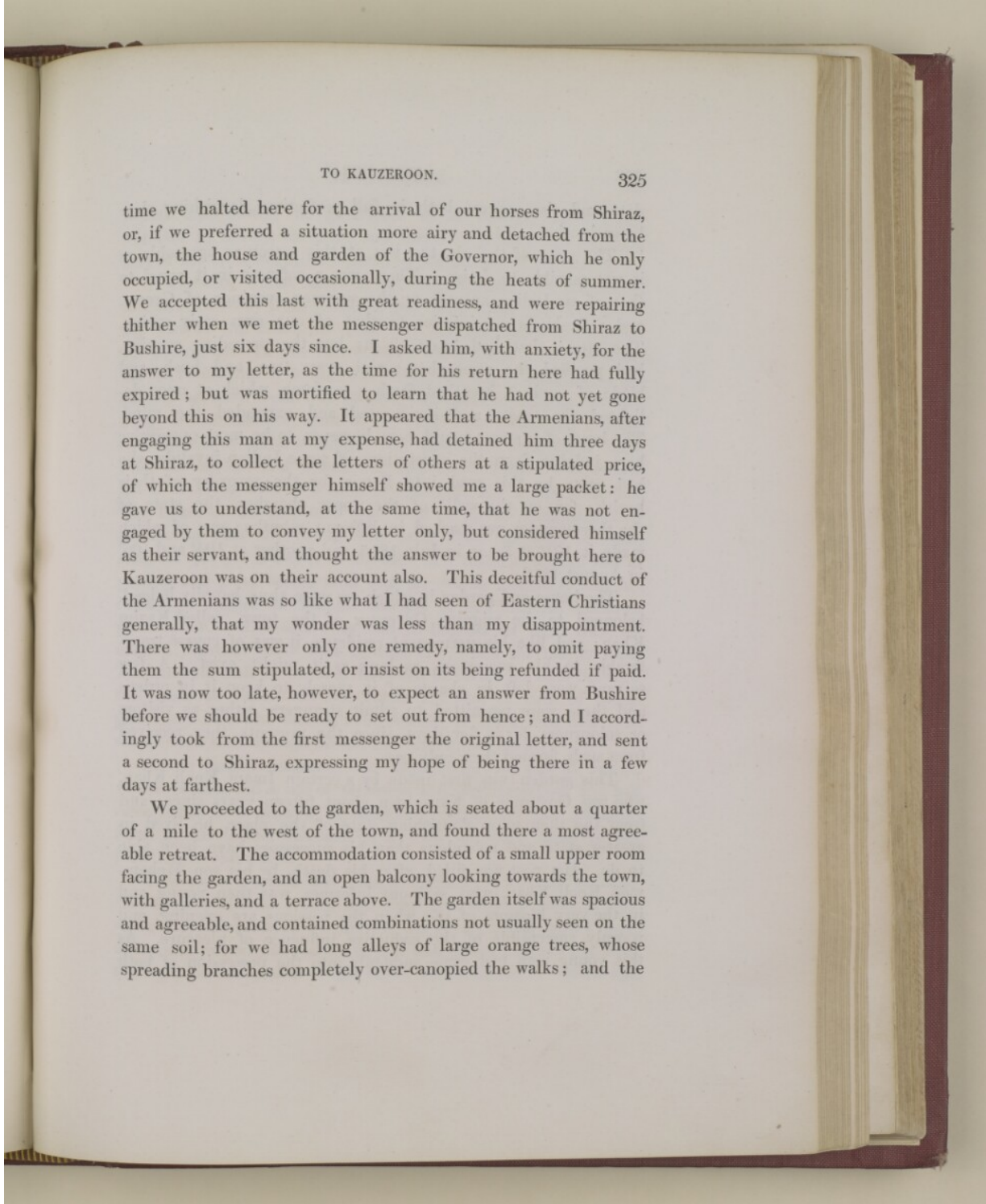


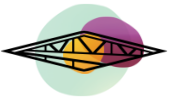
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العرب إلى بومباي. [٣٢٤] (٥٨٢/٣٥٥)



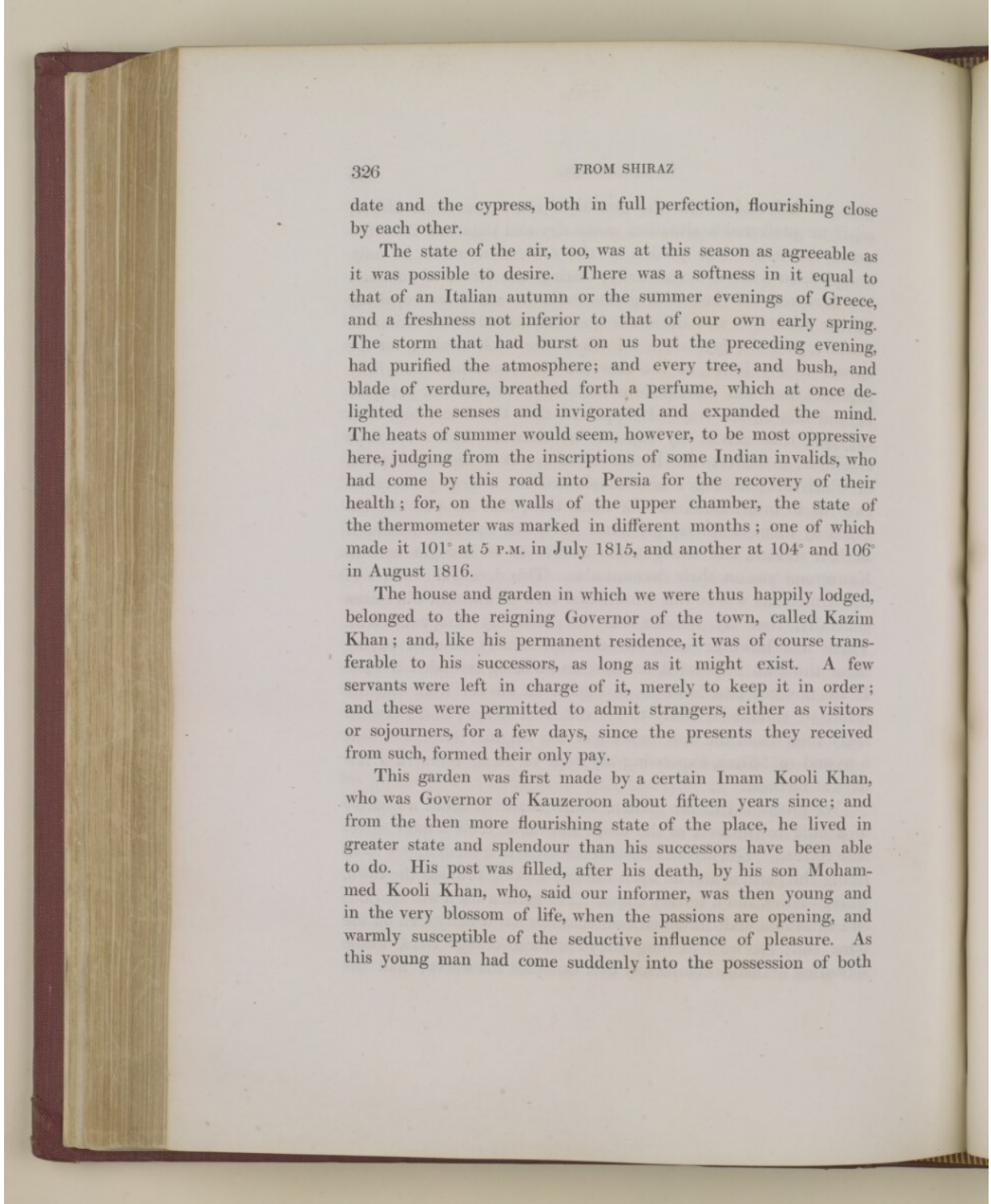


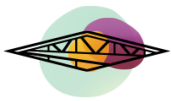
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العرب إلى بومباي. [٣٢٥] (٥٨٢/٣٥٦)



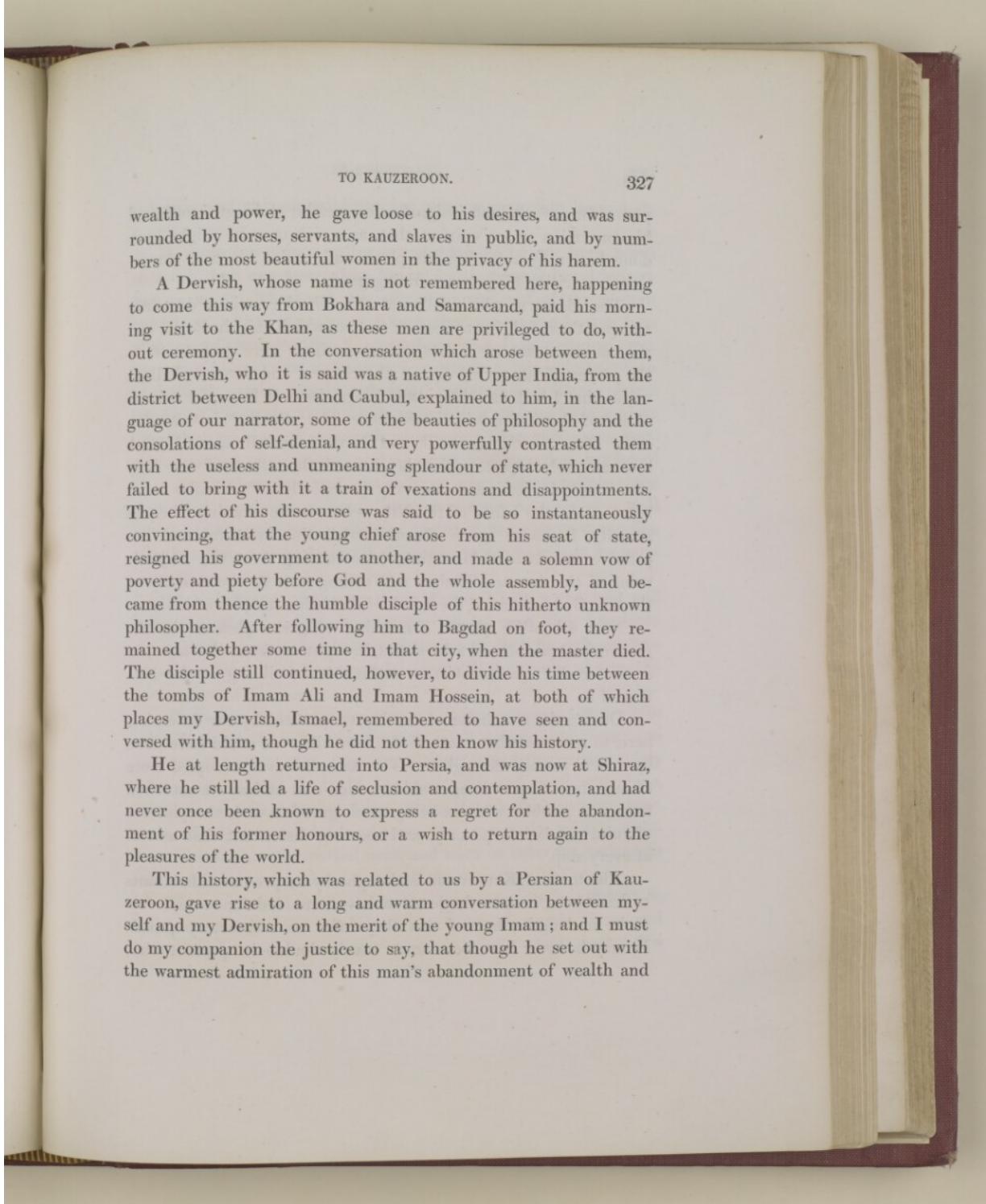


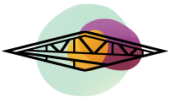
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العرب إلى بومباي. [٣٢٦] (٥٨٢/٣٥٧)



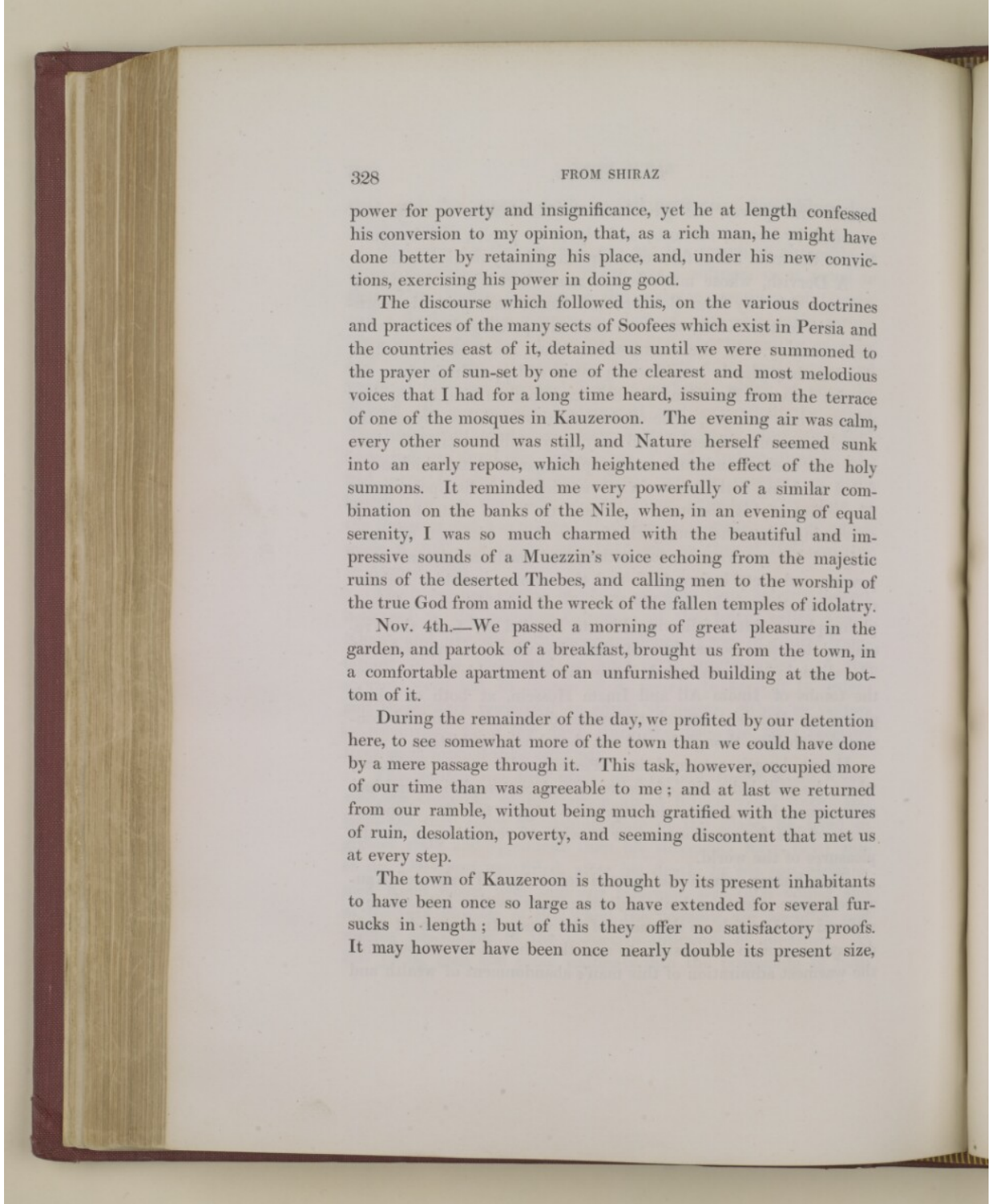


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العرب إلى بومباي. [٣٢٧] (٥٨٢/٣٥٨)





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العرب إلى بومباي. [٣٢٨] (٥٨٢/٣٥٩)



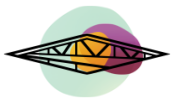
power for poverty and insignificance, yet he at length confessed his conversion to my opinion, that, as a rich man, he might have done better by retaining his place, and, under his new convictions, exercising his power in doing good.

The discourse which followed this, on the various doctrines and practices of the many sects of Soofees which exist in Persia and the countries east of it, detained us until we were summoned to the prayer of sun-set by one of the clearest and most melodious voices that I had for a long time heard, issuing from the terrace of one of the mosques in Kauzeron. The evening air was calm, every other sound was still, and Nature herself seemed sunk into an early repose, which heightened the effect of the holy summons. It reminded me very powerfully of a similar combination on the banks of the Nile, when, in an evening of equal serenity, I was so much charmed with the beautiful and impressive sounds of a Muezzin's voice echoing from the majestic ruins of the deserted Thebes, and calling men to the worship of the true God from amid the wreck of the fallen temples of idolatry.

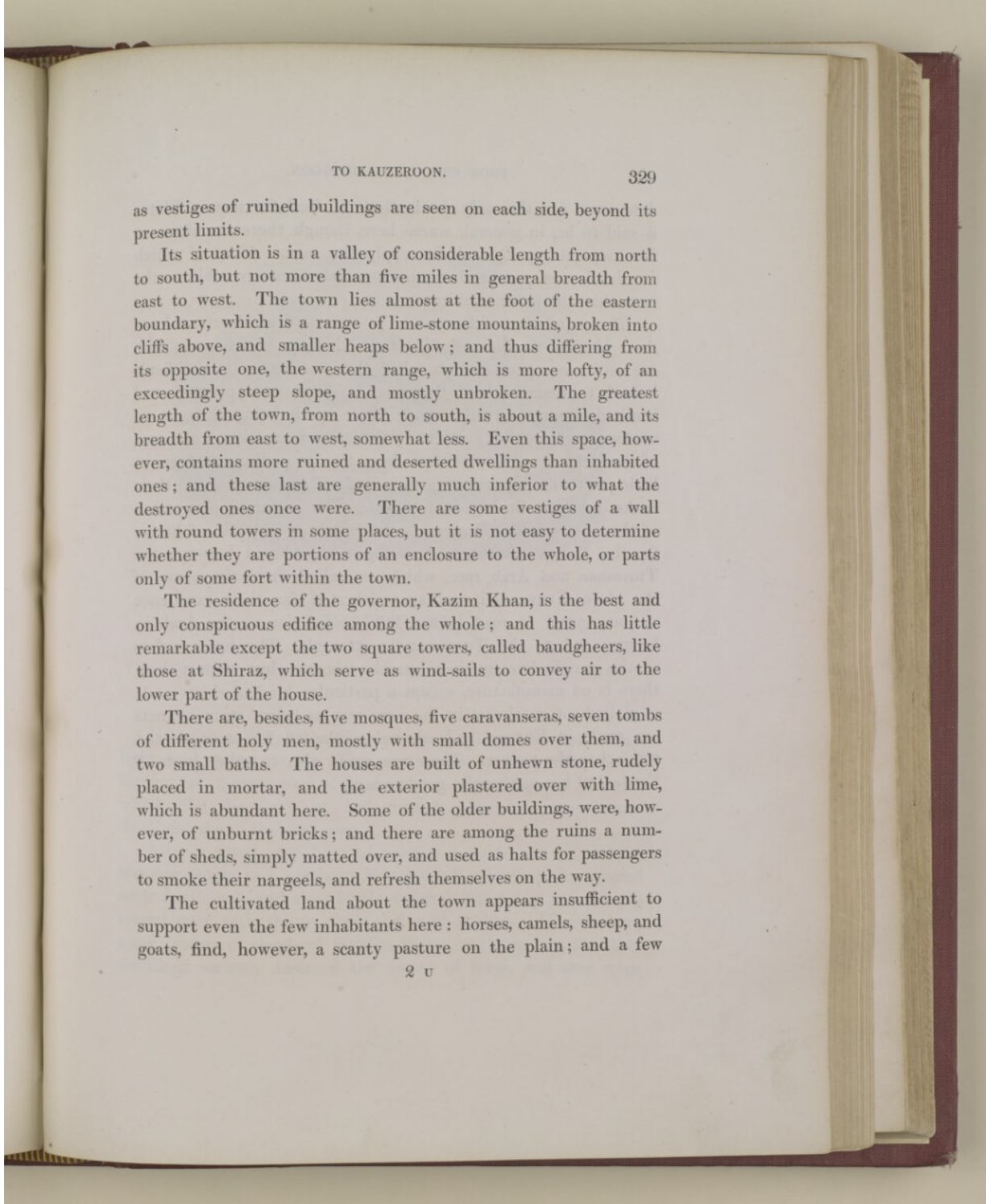
Nov. 4th.—We passed a morning of great pleasure in the garden, and partook of a breakfast, brought us from the town, in a comfortable apartment of an unfurnished building at the bottom of it.

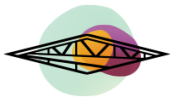
During the remainder of the day, we profited by our detention here, to see somewhat more of the town than we could have done by a mere passage through it. This task, however, occupied more of our time than was agreeable to me; and at last we returned from our ramble, without being much gratified with the pictures of ruin, desolation, poverty, and seeming discontent that met us at every step.

The town of Kauzeron is thought by its present inhabitants to have been once so large as to have extended for several furlongs in length; but of this they offer no satisfactory proofs. It may however have been once nearly double its present size,

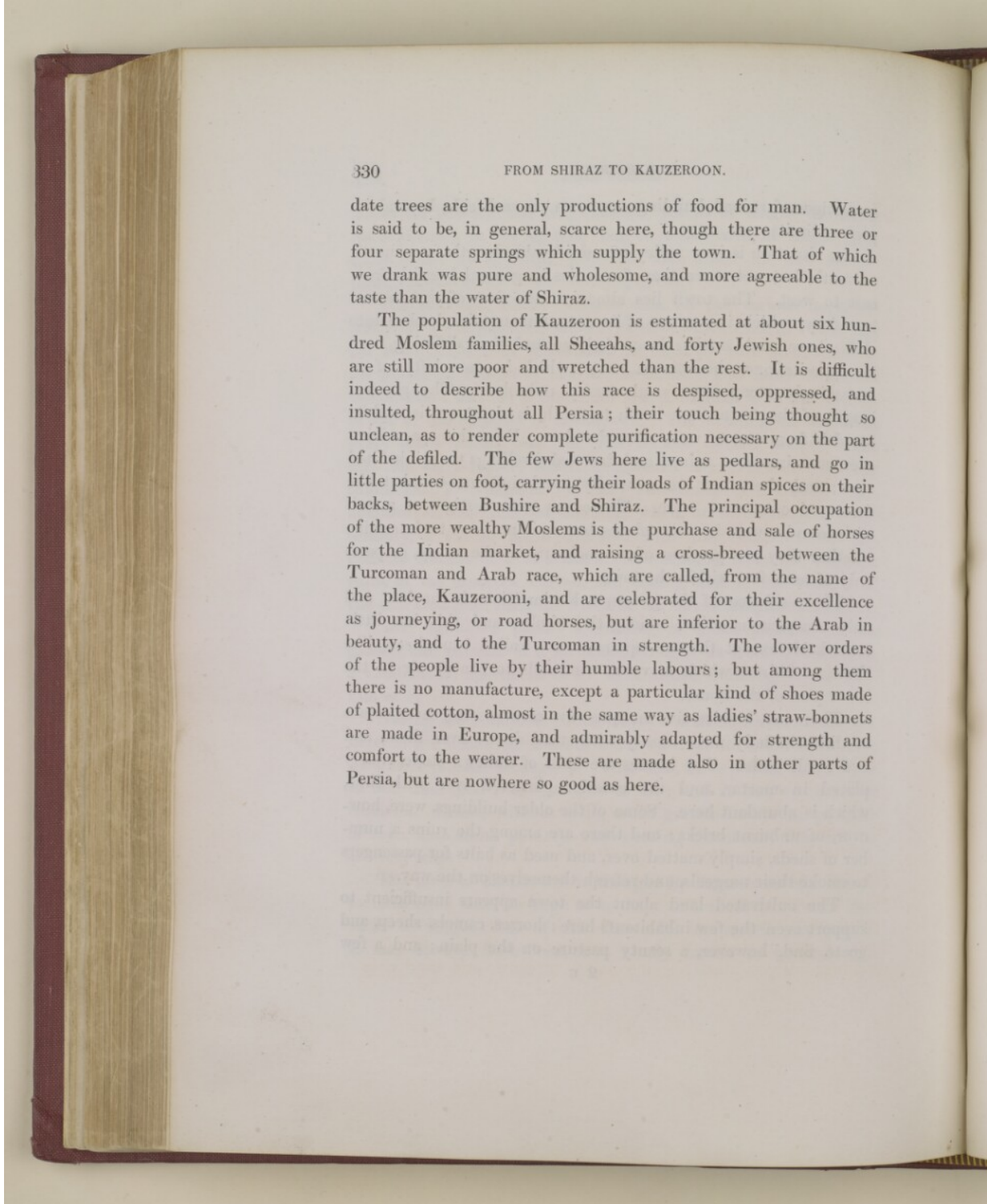


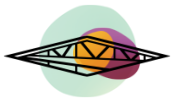
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العرب إلى بومباي. [٣٢٩] (٥٨٢/٣٦٠)



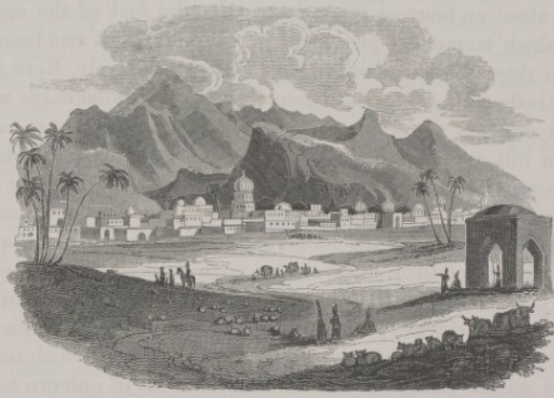


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العرب إلى بومباي. [٣٣٠] (٥٨٢/٣٦١)





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العرب إلى بومباي. [٣٣١] (٥٨٢/٣٦٢)

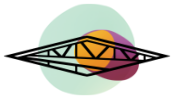


CHAPTER XX.

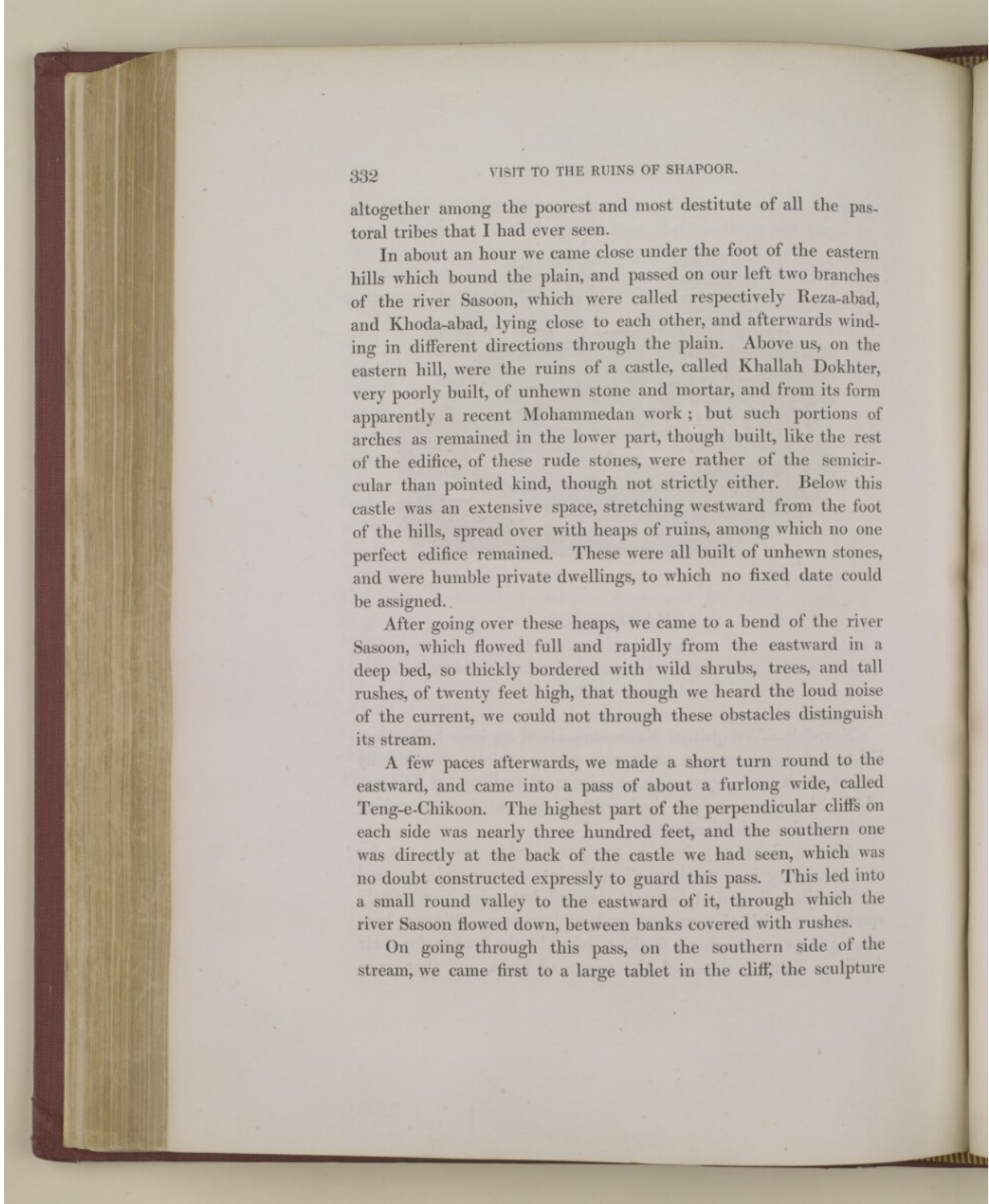
VISIT TO THE RUINS OF SHAPOOR, AND JOURNEY FROM THENCE
TO BUSHIRE.

Nov. 6th.—We quitted Kauzeroon about an hour before day-
light, and going nearly north-west across a plain, with thorny
bushes on it, came soon after sun-rise to the village of Dereez ;
which, like the town we had quitted, presented more ruined
dwellings than inhabited ones.

After a short stay here to procure a guide, we set out for
Shapoor, going in a northern direction into a lower plain, covered
with fertile soil, and abundantly watered, but being now mostly
spread over with thorny trees and wild verdure. We saw here
some groups of shepherd families living in the bushes, for their
dwellings scarcely deserved the names of tents, and they were



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العرب إلى بومباي. [٣٣٢] (٥٨٢/٣٦٣)



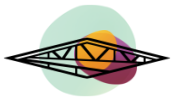
altogether among the poorest and most destitute of all the pastoral tribes that I had ever seen.

In about an hour we came close under the foot of the eastern hills which bound the plain, and passed on our left two branches of the river Sasoon, which were called respectively Reza-abad, and Khoda-abad, lying close to each other, and afterwards winding in different directions through the plain. Above us, on the eastern hill, were the ruins of a castle, called Khallah Dokhter, very poorly built, of unhewn stone and mortar, and from its form apparently a recent Mohammedan work; but such portions of arches as remained in the lower part, though built, like the rest of the edifice, of these rude stones, were rather of the semicircular than pointed kind, though not strictly either. Below this castle was an extensive space, stretching westward from the foot of the hills, spread over with heaps of ruins, among which no one perfect edifice remained. These were all built of unhewn stones, and were humble private dwellings, to which no fixed date could be assigned.

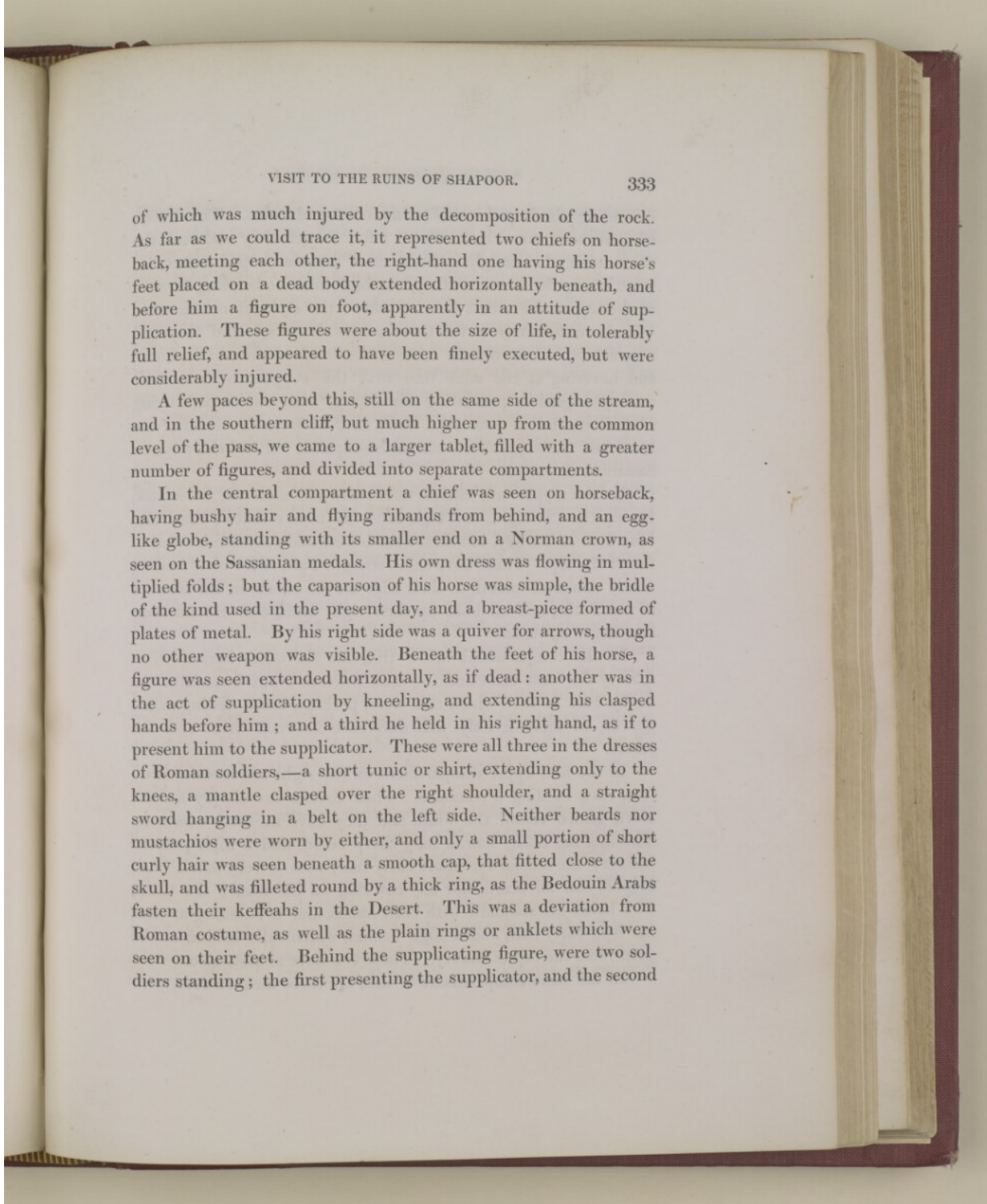
After going over these heaps, we came to a bend of the river Sasoon, which flowed full and rapidly from the eastward in a deep bed, so thickly bordered with wild shrubs, trees, and tall rushes, of twenty feet high, that though we heard the loud noise of the current, we could not through these obstacles distinguish its stream.

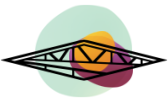
A few paces afterwards, we made a short turn round to the eastward, and came into a pass of about a furlong wide, called Teng-e-Chikoon. The highest part of the perpendicular cliffs on each side was nearly three hundred feet, and the southern one was directly at the back of the castle we had seen, which was no doubt constructed expressly to guard this pass. This led into a small round valley to the eastward of it, through which the river Sasoon flowed down, between banks covered with rushes.

On going through this pass, on the southern side of the stream, we came first to a large tablet in the cliff, the sculpture

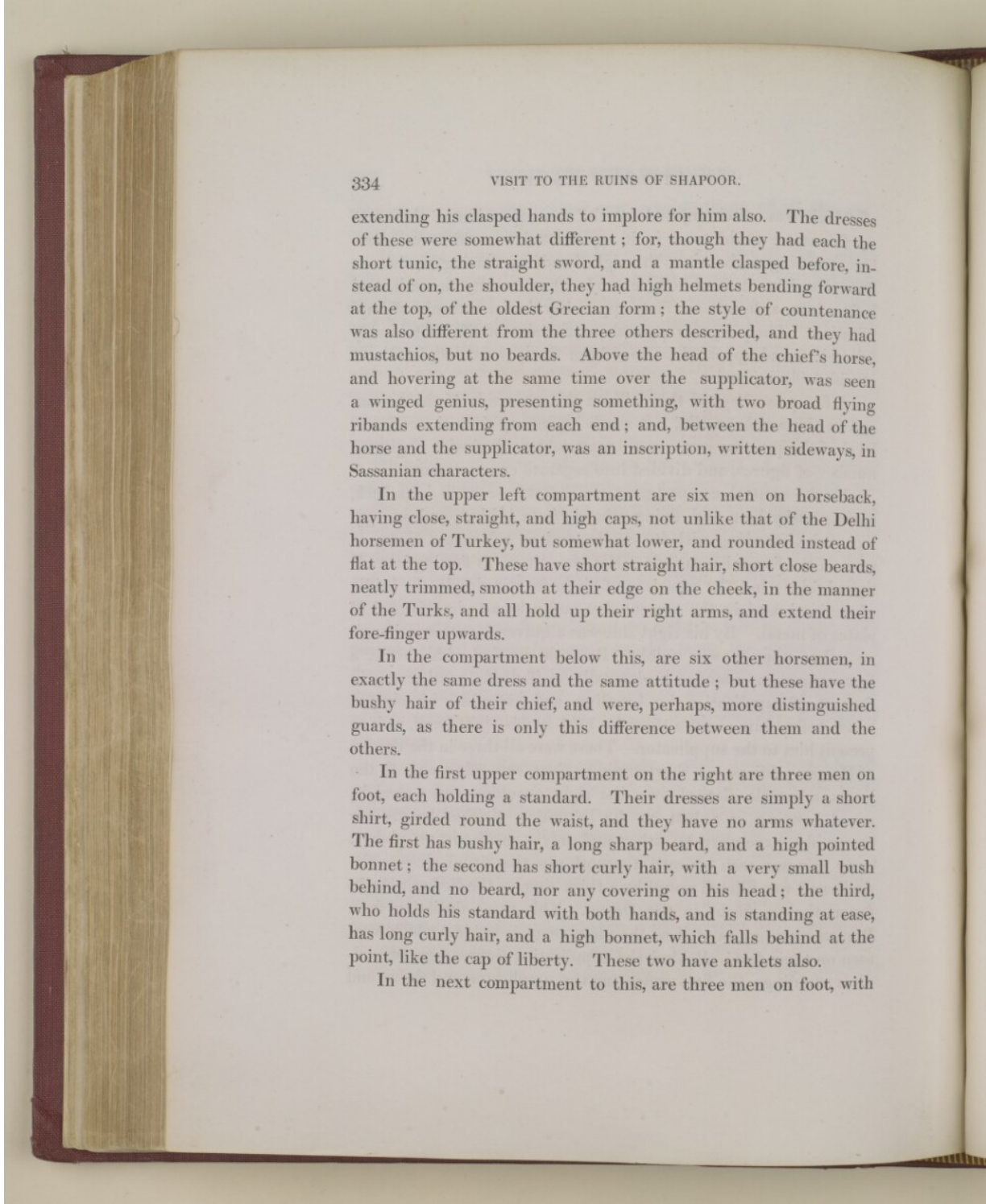


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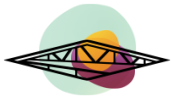
extending his clasped hands to implore for him also. The dresses of these were somewhat different; for, though they had each the short tunic, the straight sword, and a mantle clasped before, instead of on, the shoulder, they had high helmets bending forward at the top, of the oldest Grecian form; the style of countenance was also different from the three others described, and they had mustachios, but no beards. Above the head of the chief's horse, and hovering at the same time over the supplicator, was seen a winged genius, presenting something, with two broad flying ribands extending from each end; and, between the head of the horse and the supplicator, was an inscription, written sideways, in Sassanian characters.

In the upper left compartment are six men on horseback, having close, straight, and high caps, not unlike that of the Delhi horsemen of Turkey, but somewhat lower, and rounded instead of flat at the top. These have short straight hair, short close beards, neatly trimmed, smooth at their edge on the cheek, in the manner of the Turks, and all hold up their right arms, and extend their fore-finger upwards.

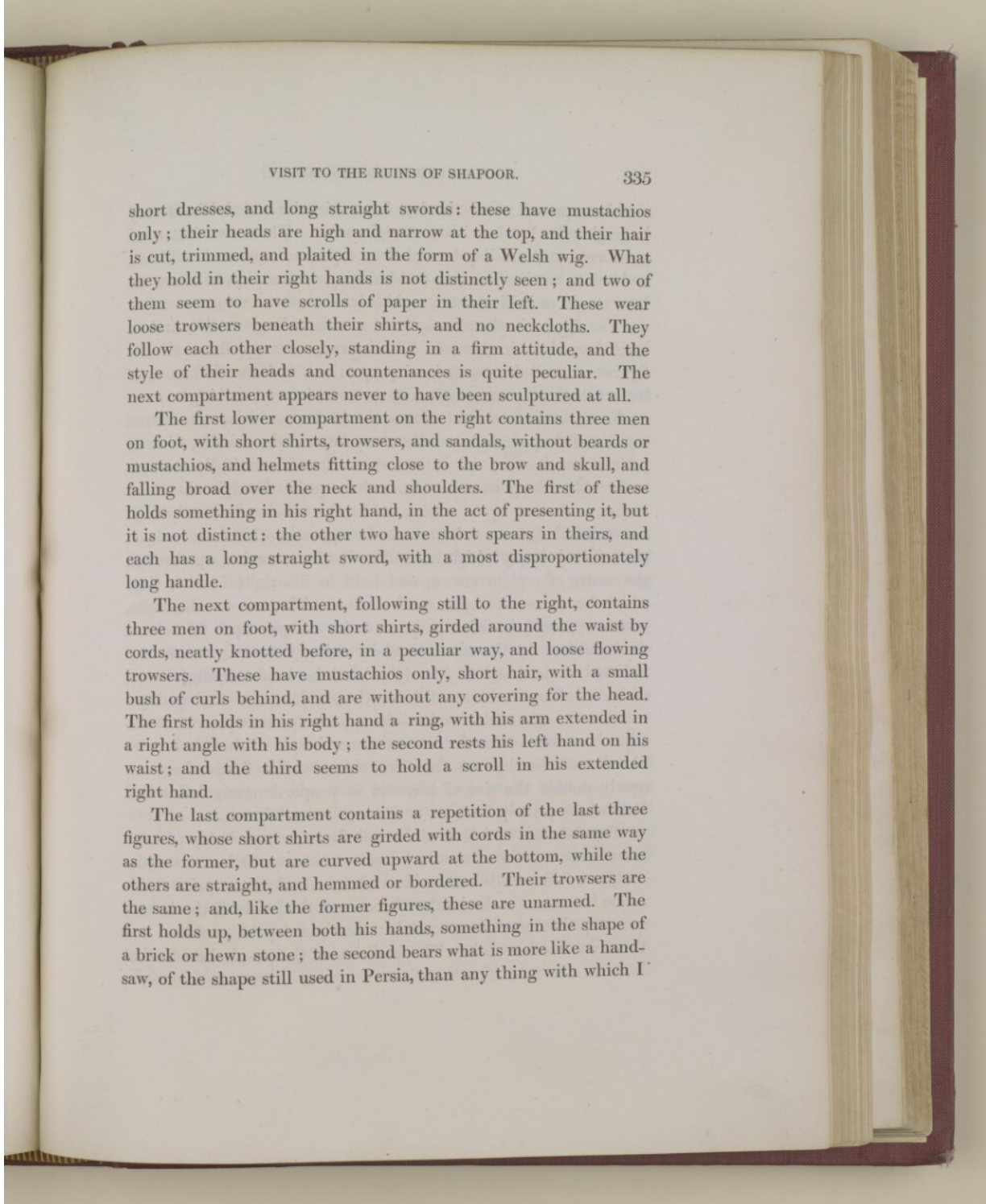
In the compartment below this, are six other horsemen, in exactly the same dress and the same attitude; but these have the bushy hair of their chief, and were, perhaps, more distinguished guards, as there is only this difference between them and the others.

In the first upper compartment on the right are three men on foot, each holding a standard. Their dresses are simply a short shirt, girded round the waist, and they have no arms whatever. The first has bushy hair, a long sharp beard, and a high pointed bonnet; the second has short curly hair, with a very small bush behind, and no beard, nor any covering on his head; the third, who holds his standard with both hands, and is standing at ease, has long curly hair, and a high bonnet, which falls behind at the point, like the cap of liberty. These two have anklets also.

In the next compartment to this, are three men on foot, with

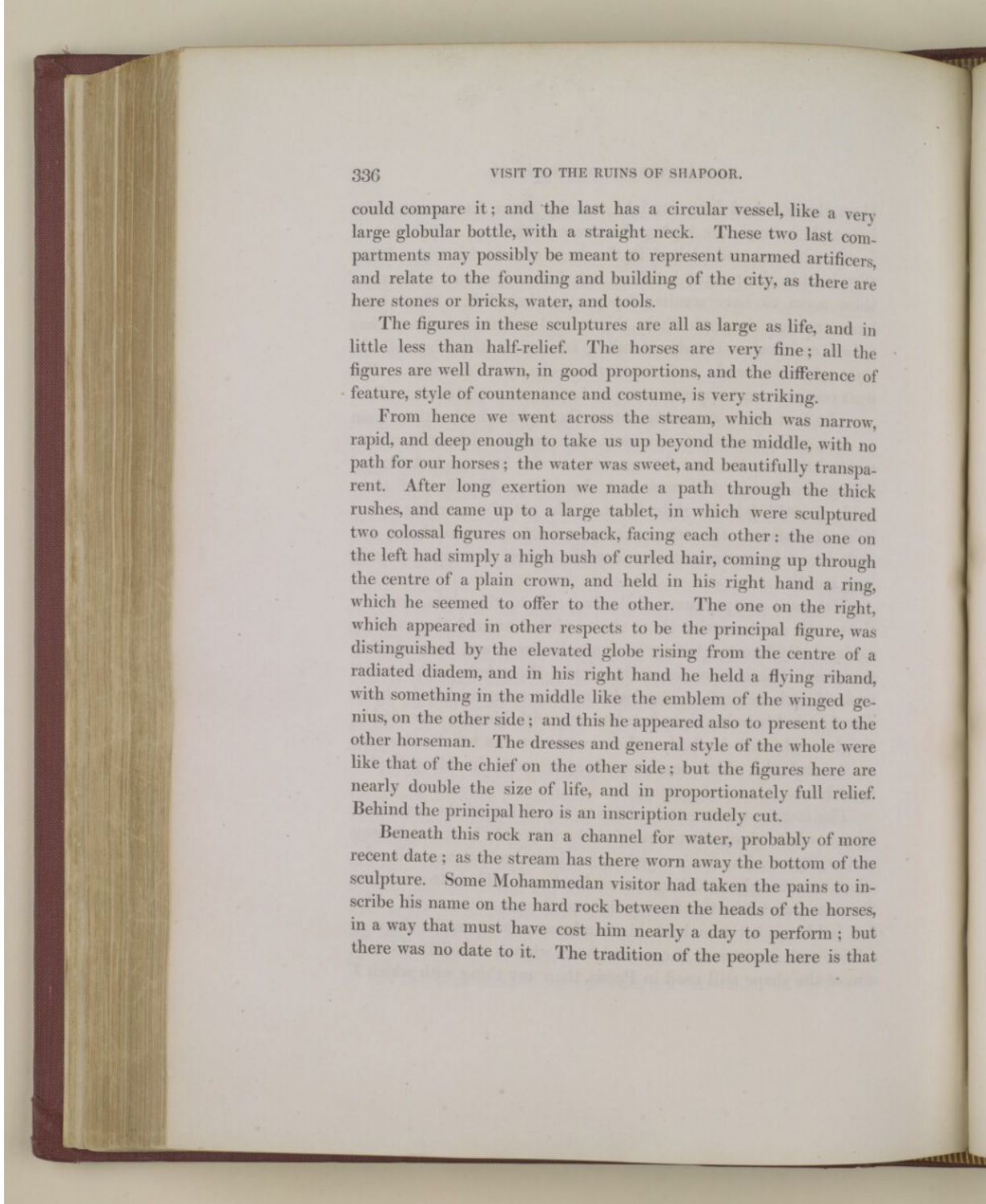


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العرب إلى بومباي. [٣٣٥] (٥٨٢/٣٦٦)



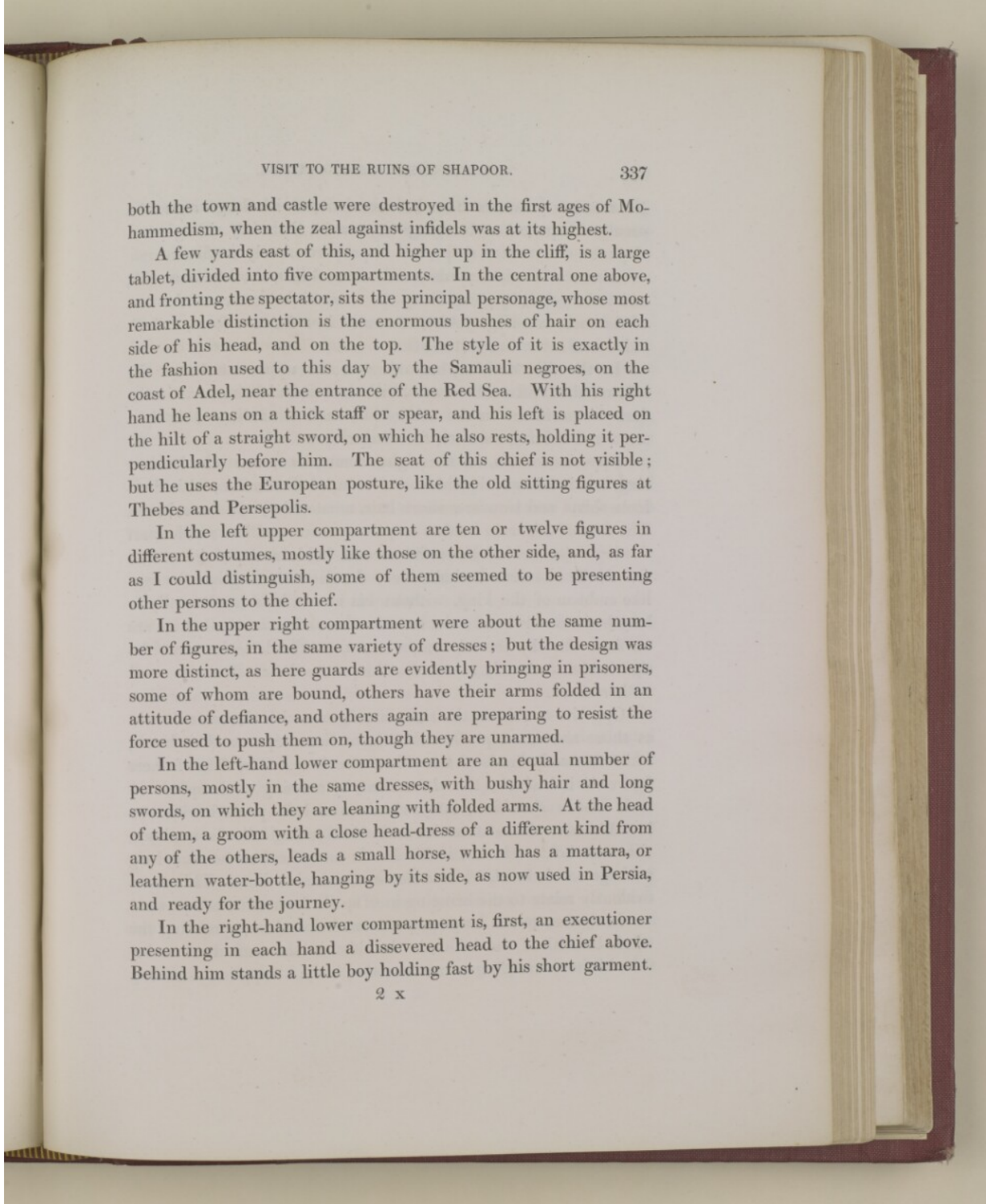


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العرب إلى بومباي. [٣٣٦] (٥٨٢/٣٦٧)





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العرب إلى بومباي. [٣٣٧] (٥٨٢/٣٦٨)



both the town and castle were destroyed in the first ages of Mohammedism, when the zeal against infidels was at its highest.

A few yards east of this, and higher up in the cliff, is a large tablet, divided into five compartments. In the central one above, and fronting the spectator, sits the principal personage, whose most remarkable distinction is the enormous bushes of hair on each side of his head, and on the top. The style of it is exactly in the fashion used to this day by the Samauli negroes, on the coast of Adel, near the entrance of the Red Sea. With his right hand he leans on a thick staff or spear, and his left is placed on the hilt of a straight sword, on which he also rests, holding it perpendicularly before him. The seat of this chief is not visible; but he uses the European posture, like the old sitting figures at Thebes and Persepolis.

In the left upper compartment are ten or twelve figures in different costumes, mostly like those on the other side, and, as far as I could distinguish, some of them seemed to be presenting other persons to the chief.

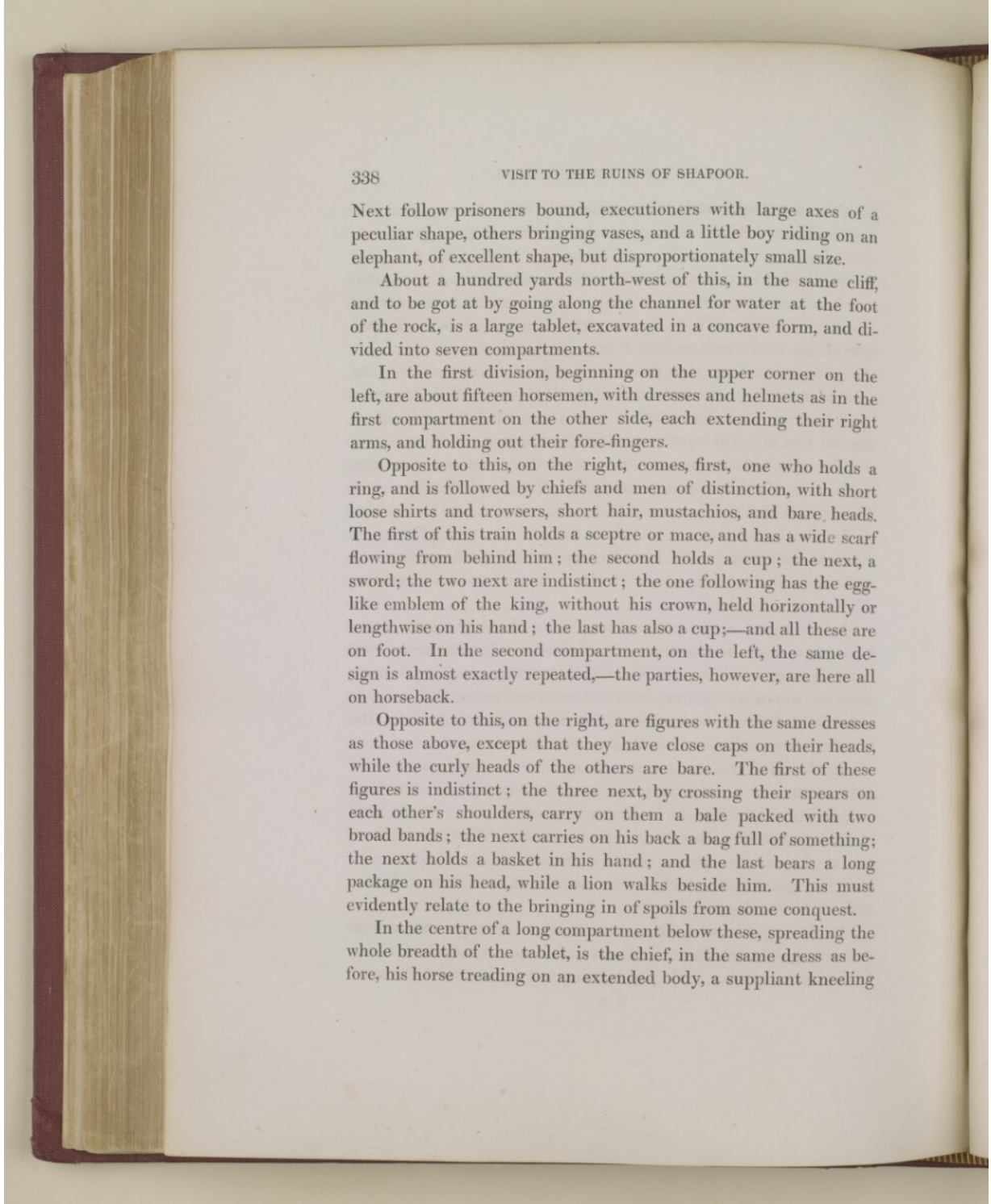
In the upper right compartment were about the same number of figures, in the same variety of dresses; but the design was more distinct, as here guards are evidently bringing in prisoners, some of whom are bound, others have their arms folded in an attitude of defiance, and others again are preparing to resist the force used to push them on, though they are unarmed.

In the left-hand lower compartment are an equal number of persons, mostly in the same dresses, with bushy hair and long swords, on which they are leaning with folded arms. At the head of them, a groom with a close head-dress of a different kind from any of the others, leads a small horse, which has a mattara, or leathern water-bottle, hanging by its side, as now used in Persia, and ready for the journey.

In the right-hand lower compartment is, first, an executioner presenting in each hand a dissevered head to the chief above. Behind him stands a little boy holding fast by his short garment.

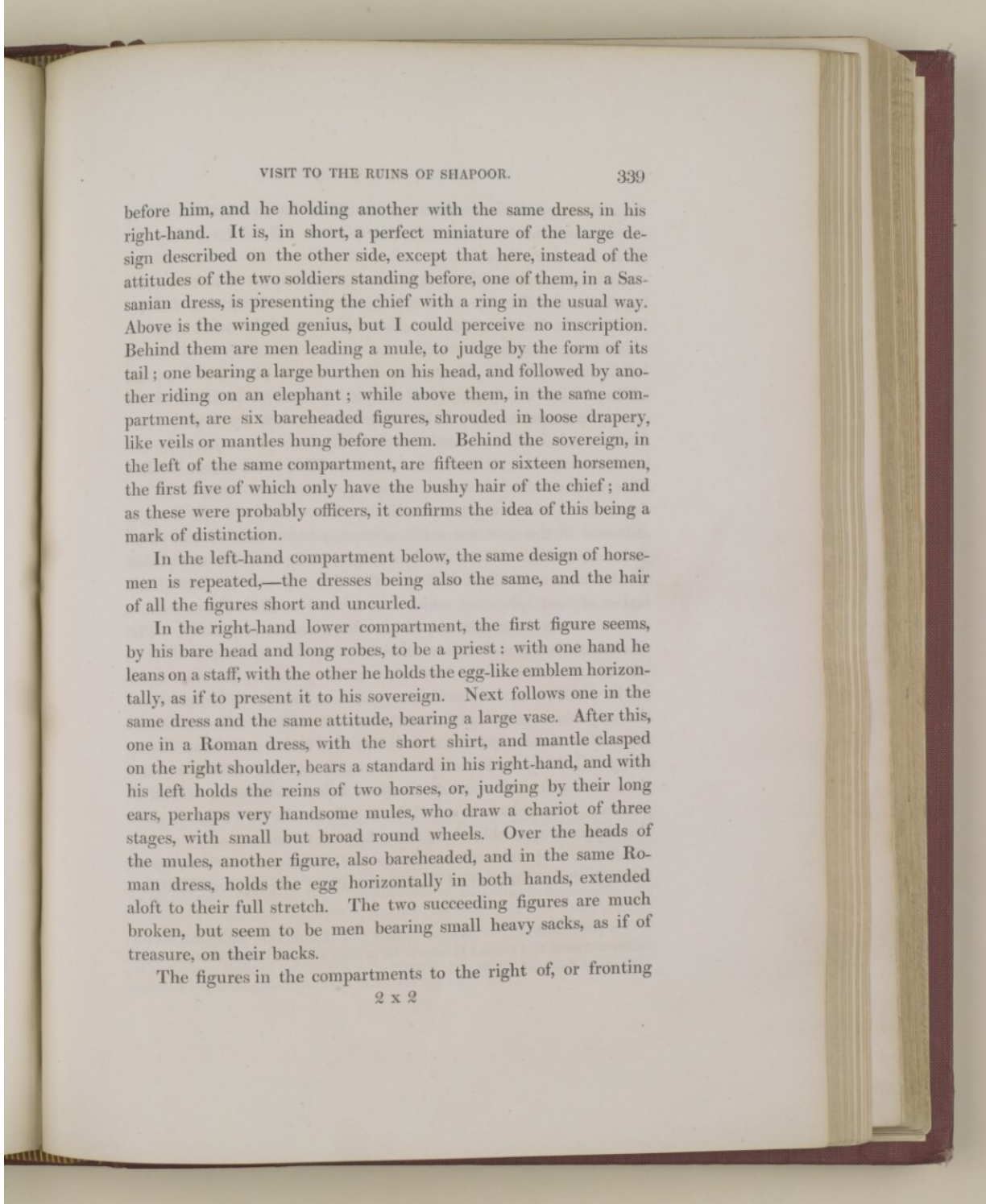


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العرب إلى بومباي. [٣٣٨] (٥٨٢/٣٦٩)



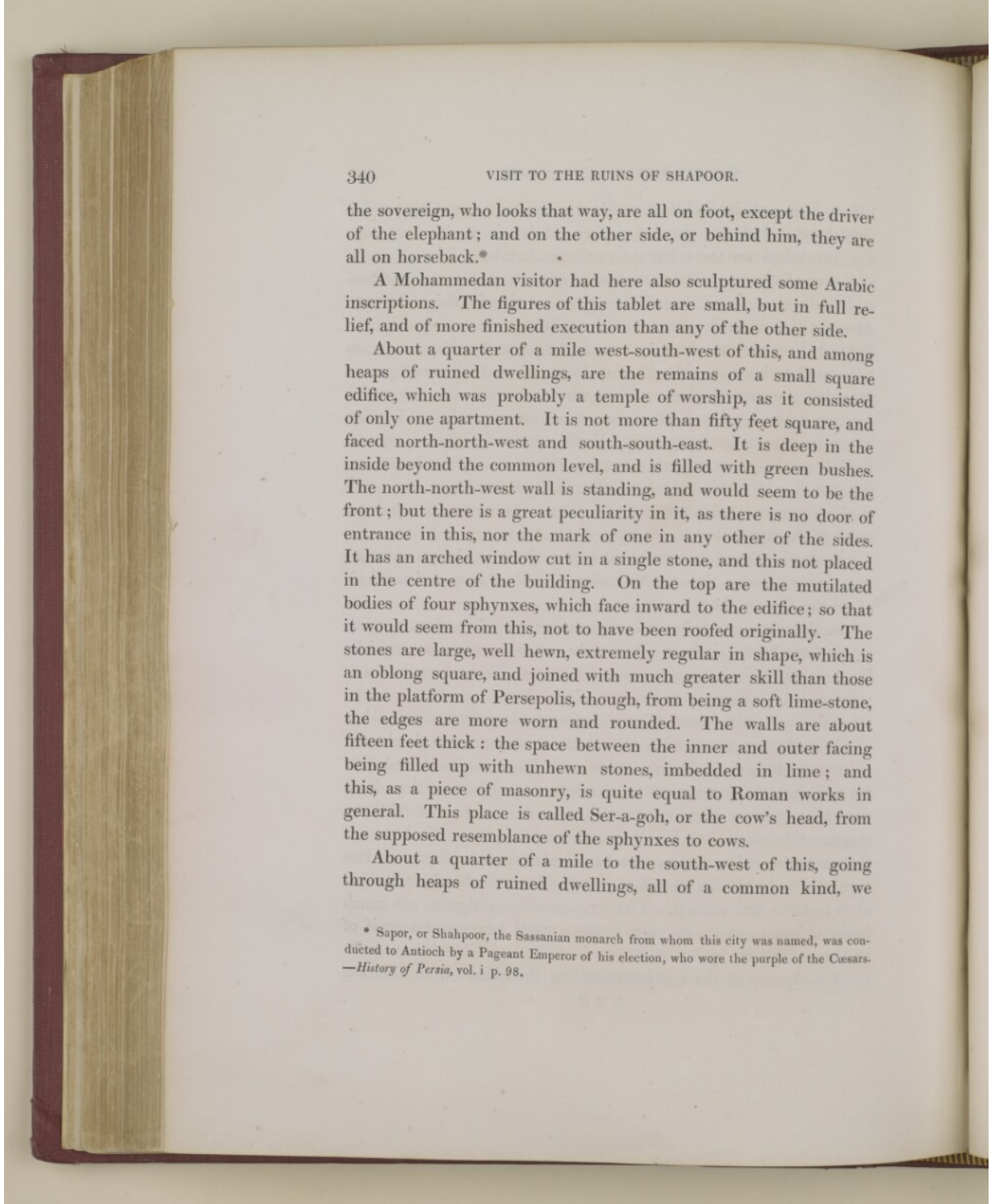


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العرب إلى بومباي. [٣٣٩] (٥٨٢/٣٧٠)





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العرب إلى بومباي. [٣٤٠] (٥٨٢/٣٧١)



340

VISIT TO THE RUINS OF SHAPOOR.

the sovereign, who looks that way, are all on foot, except the driver of the elephant; and on the other side, or behind him, they are all on horseback.*

A Mohammedan visitor had here also sculptured some Arabic inscriptions. The figures of this tablet are small, but in full relief, and of more finished execution than any of the other side.

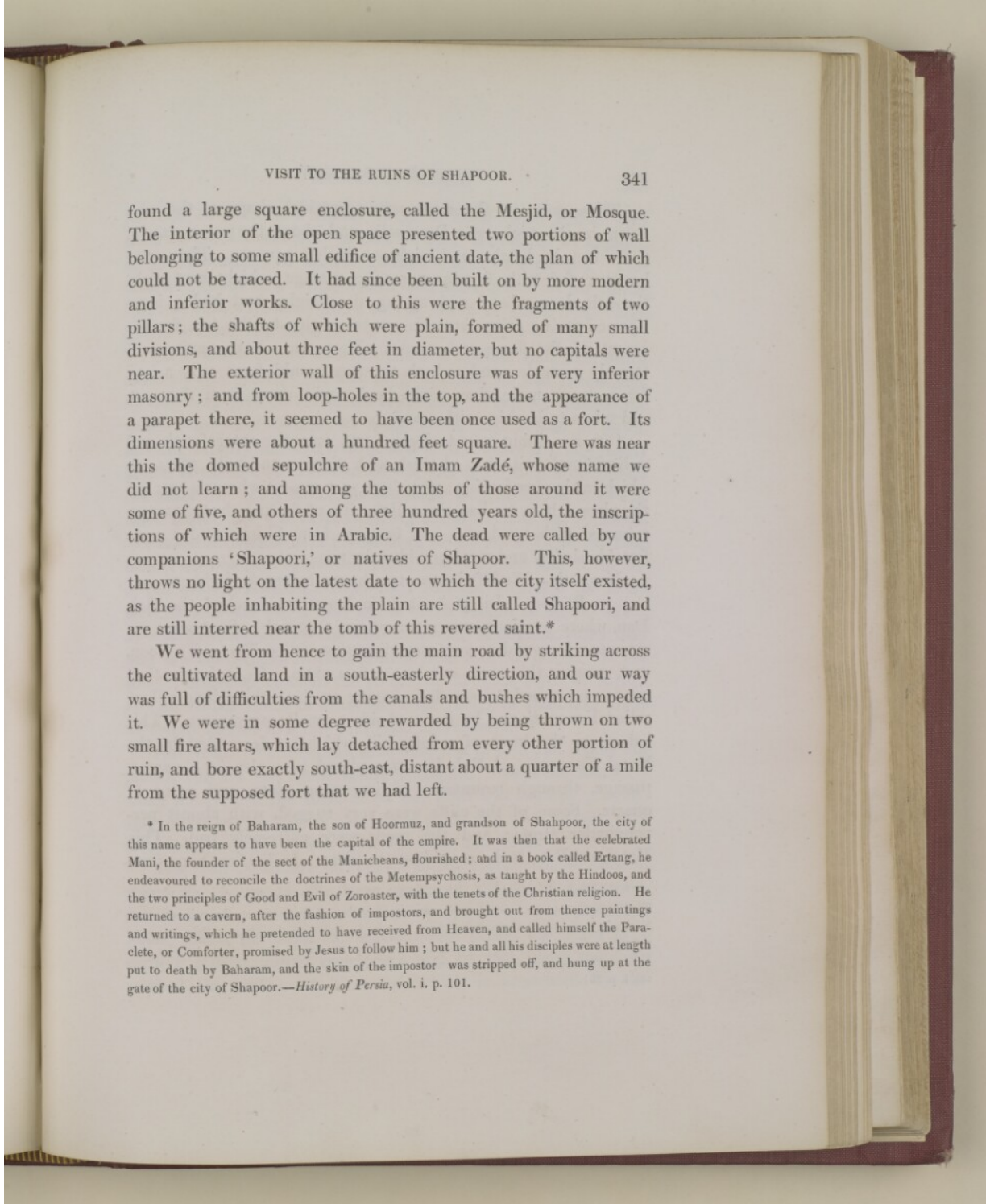
About a quarter of a mile west-south-west of this, and among heaps of ruined dwellings, are the remains of a small square edifice, which was probably a temple of worship, as it consisted of only one apartment. It is not more than fifty feet square, and faced north-north-west and south-south-east. It is deep in the inside beyond the common level, and is filled with green bushes. The north-north-west wall is standing, and would seem to be the front; but there is a great peculiarity in it, as there is no door of entrance in this, nor the mark of one in any other of the sides. It has an arched window cut in a single stone, and this not placed in the centre of the building. On the top are the mutilated bodies of four sphynxes, which face inward to the edifice; so that it would seem from this, not to have been roofed originally. The stones are large, well hewn, extremely regular in shape, which is an oblong square, and joined with much greater skill than those in the platform of Persepolis, though, from being a soft lime-stone, the edges are more worn and rounded. The walls are about fifteen feet thick: the space between the inner and outer facing being filled up with unhewn stones, imbedded in lime; and this, as a piece of masonry, is quite equal to Roman works in general. This place is called Ser-a-goh, or the cow's head, from the supposed resemblance of the sphynxes to cows.

About a quarter of a mile to the south-west of this, going through heaps of ruined dwellings, all of a common kind, we

* Sapor, or Shahpoor, the Sassanian monarch from whom this city was named, was conducted to Antioch by a Pageant Emperor of his election, who wore the purple of the Caesars.—*History of Persia*, vol. i p. 98.



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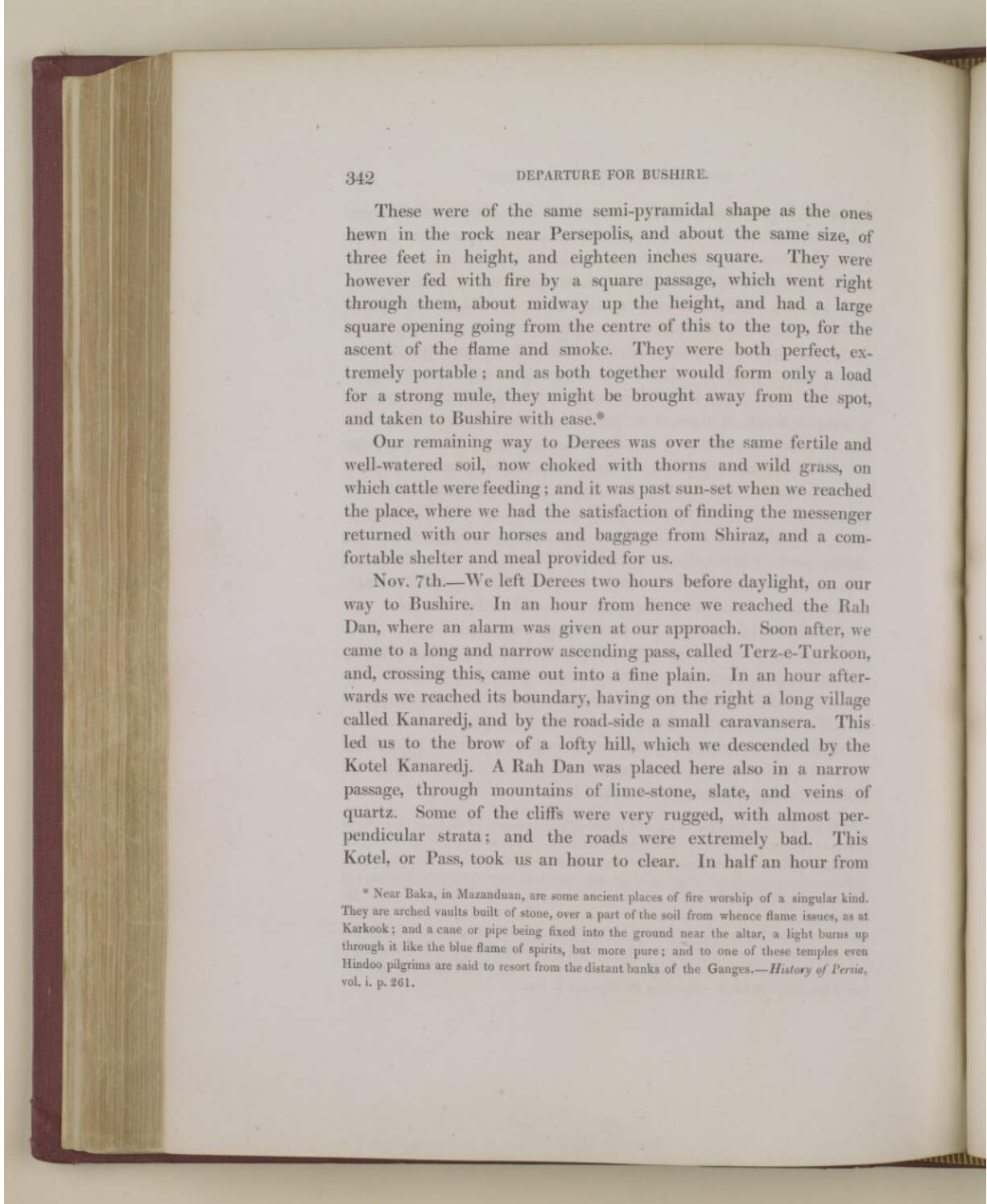
found a large square enclosure, called the Mesjid, or Mosque. The interior of the open space presented two portions of wall belonging to some small edifice of ancient date, the plan of which could not be traced. It had since been built on by more modern and inferior works. Close to this were the fragments of two pillars; the shafts of which were plain, formed of many small divisions, and about three feet in diameter, but no capitals were near. The exterior wall of this enclosure was of very inferior masonry; and from loop-holes in the top, and the appearance of a parapet there, it seemed to have been once used as a fort. Its dimensions were about a hundred feet square. There was near this the domed sepulchre of an Imam Zadé, whose name we did not learn; and among the tombs of those around it were some of five, and others of three hundred years old, the inscriptions of which were in Arabic. The dead were called by our companions 'Shapoori,' or natives of Shapoor. This, however, throws no light on the latest date to which the city itself existed, as the people inhabiting the plain are still called Shapoori, and are still interred near the tomb of this revered saint.*

We went from hence to gain the main road by striking across the cultivated land in a south-easterly direction, and our way was full of difficulties from the canals and bushes which impeded it. We were in some degree rewarded by being thrown on two small fire altars, which lay detached from every other portion of ruin, and bore exactly south-east, distant about a quarter of a mile from the supposed fort that we had left.

* In the reign of Baharam, the son of Hoormuz, and grandson of Shahpoor, the city of this name appears to have been the capital of the empire. It was then that the celebrated Mani, the founder of the sect of the Manicheans, flourished; and in a book called Ertang, he endeavoured to reconcile the doctrines of the Metempsychosis, as taught by the Hindoos, and the two principles of Good and Evil of Zoroaster, with the tenets of the Christian religion. He returned to a cavern, after the fashion of impostors, and brought out from thence paintings and writings, which he pretended to have received from Heaven, and called himself the Paraclete, or Comforter, promised by Jesus to follow him; but he and all his disciples were at length put to death by Baharam, and the skin of the impostor was stripped off, and hung up at the gate of the city of Shapoor.—*History of Persia*, vol. i. p. 101.



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العرب إلى بومباي. [٣٤٢] (٥٨٢/٣٧٣)



These were of the same semi-pyramidal shape as the ones hewn in the rock near Persepolis, and about the same size, of three feet in height, and eighteen inches square. They were however fed with fire by a square passage, which went right through them, about midway up the height, and had a large square opening going from the centre of this to the top, for the ascent of the flame and smoke. They were both perfect, extremely portable; and as both together would form only a load for a strong mule, they might be brought away from the spot, and taken to Bushire with ease.*

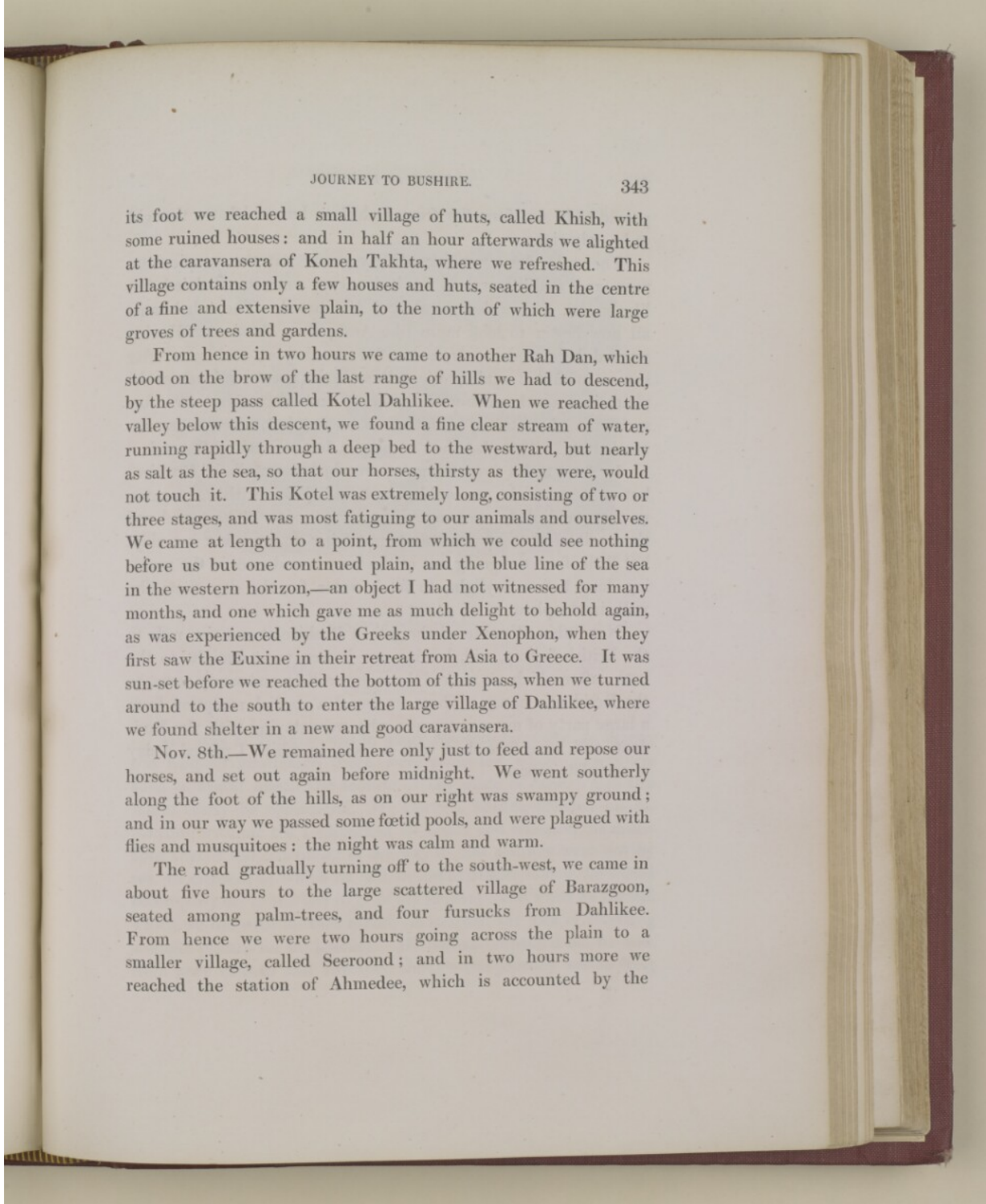
Our remaining way to Derees was over the same fertile and well-watered soil, now choked with thorns and wild grass, on which cattle were feeding; and it was past sun-set when we reached the place, where we had the satisfaction of finding the messenger returned with our horses and baggage from Shiraz, and a comfortable shelter and meal provided for us.

Nov. 7th.—We left Derees two hours before daylight, on our way to Bushire. In an hour from hence we reached the Rah Dan, where an alarm was given at our approach. Soon after, we came to a long and narrow ascending pass, called Terz-e-Turkoon, and, crossing this, came out into a fine plain. In an hour afterwards we reached its boundary, having on the right a long village called Kanaredj, and by the road-side a small caravansera. This led us to the brow of a lofty hill, which we descended by the Kotel Kanaredj. A Rah Dan was placed here also in a narrow passage, through mountains of lime-stone, slate, and veins of quartz. Some of the cliffs were very rugged, with almost perpendicular strata; and the roads were extremely bad. This Kotel, or Pass, took us an hour to clear. In half an hour from

* Near Baka, in Mazanduan, are some ancient places of fire worship of a singular kind. They are arched vaults built of stone, over a part of the soil from whence flame issues, as at Karkook; and a cane or pipe being fixed into the ground near the altar, a light burns up through it like the blue flame of spirits, but more pure; and to one of these temples even Hindoo pilgrims are said to resort from the distant banks of the Ganges.—*History of Persia*, vol. i. p. 261.

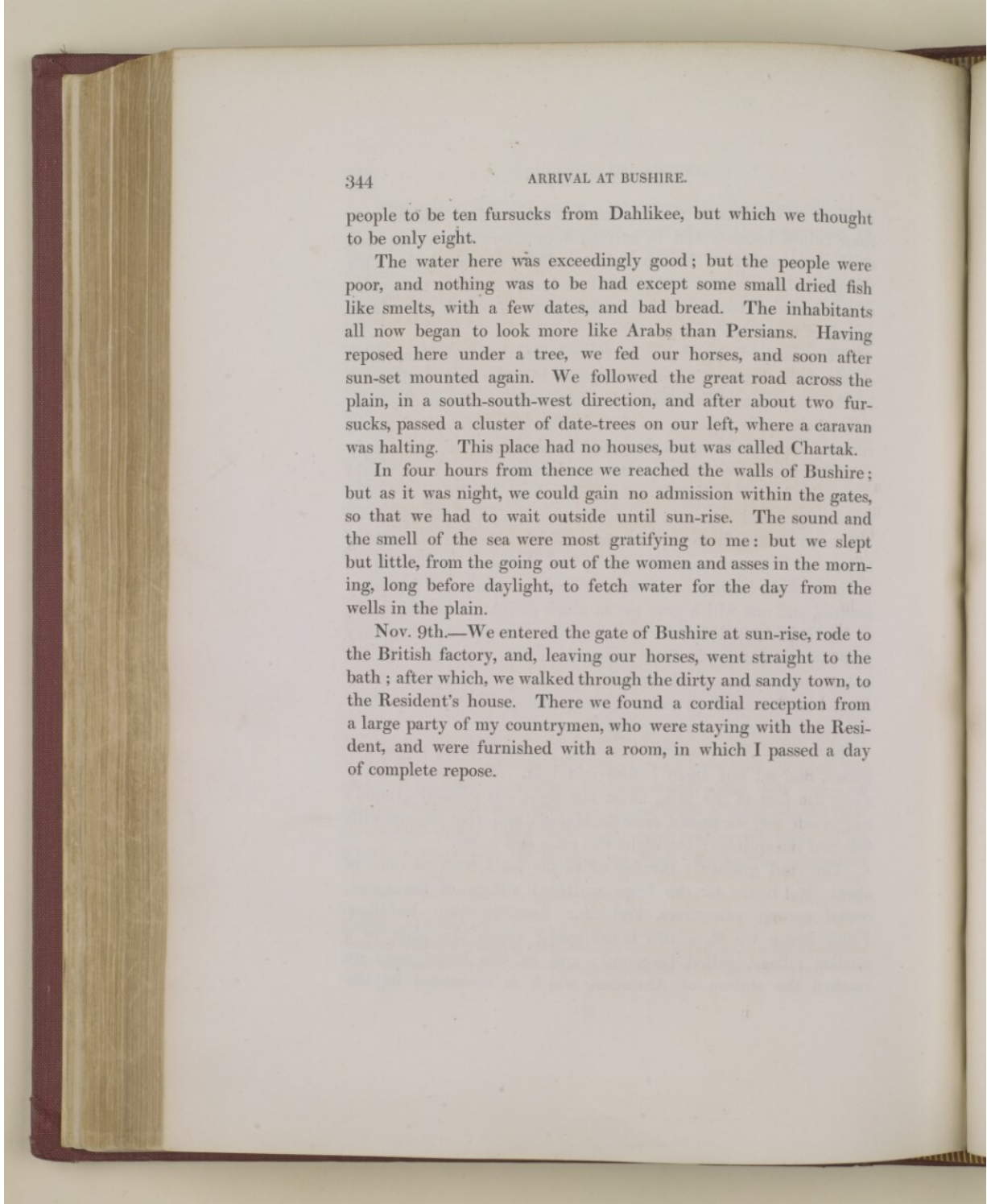


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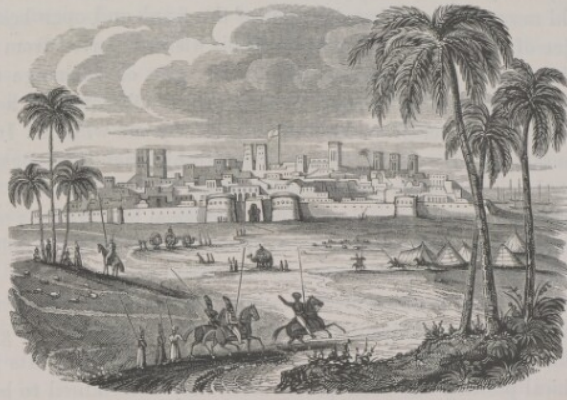


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العرب إلى بومباي. [٣٤٤] (٥٨٢/٣٧٥)





"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
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العرب إلى بومباي. [٣٤٥] (٥٨٢/٣٧٦)



CHAPTER XXI.

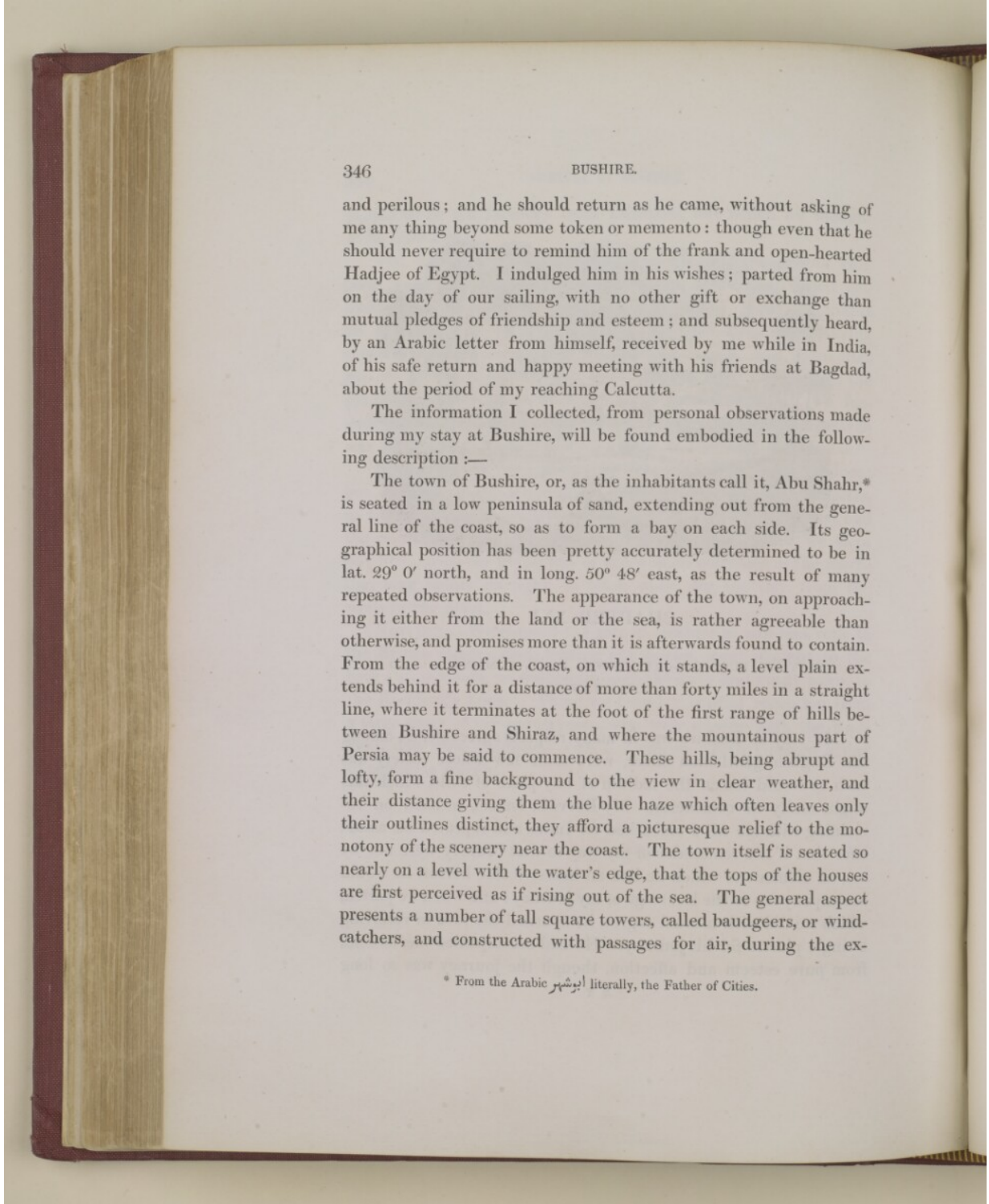
STAY AT BUSHIRE—ITS TOWN, PORT, COMMERCE, AND
INHABITANTS.

My stay at Bushire was in many respects agreeable, as, among the English gentlemen there, were some few whose society was such as would lessen the tedium of any place of exile, which this might really be considered. My Dervish, Ismael, insisted on remaining with me till I embarked for India, and repeated his assurance that if the remainder of my way to that country were not by sea, an element of which he had an indescribable horror, he would accompany me to the last stage of my journey: and when we parted, which we did with mutual regret, he spurned the idea of receiving a single piastre for his journey. He had accompanied me, he said, from pure esteem and affection, though the journey was so long

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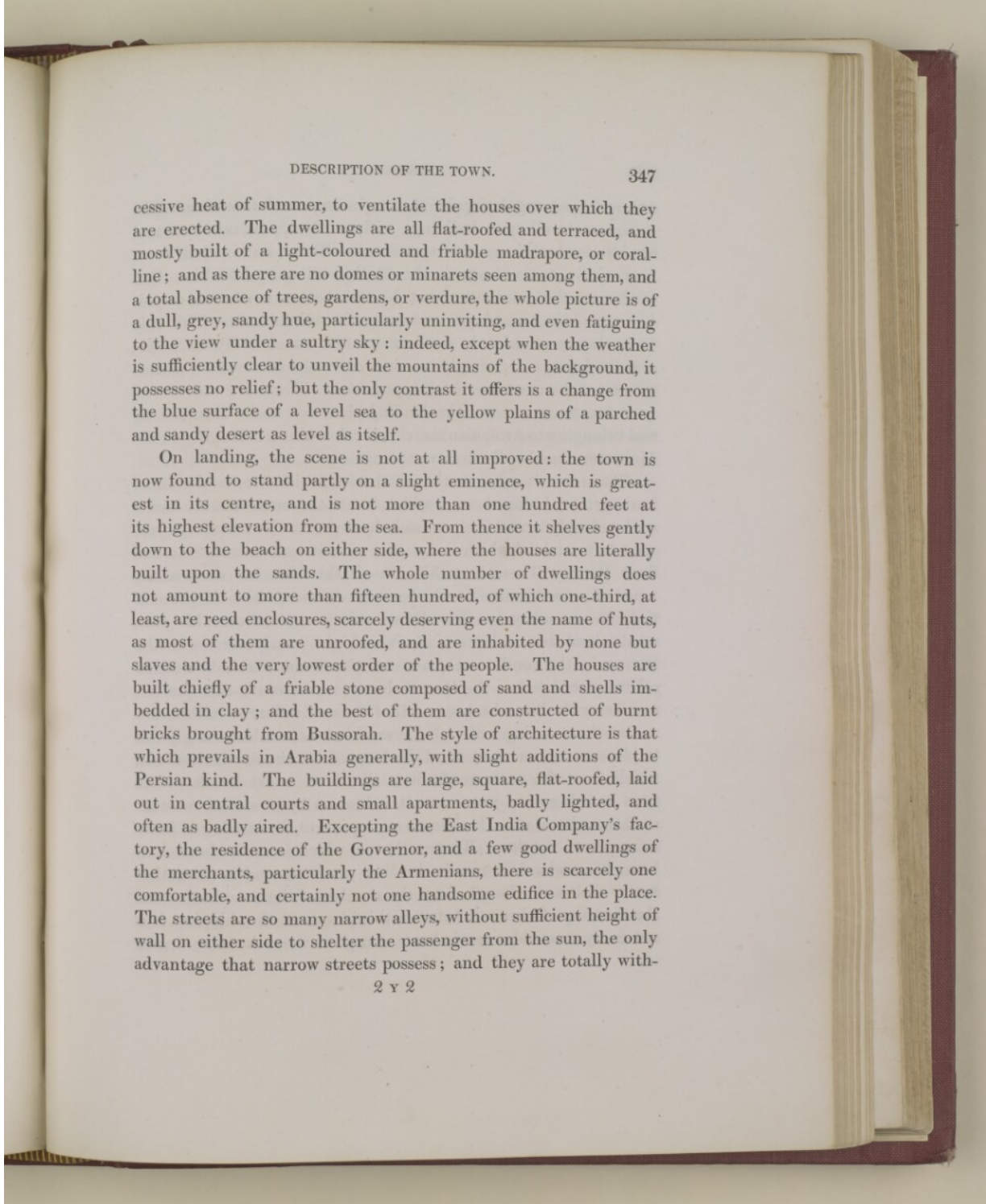


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العرب إلى بومباي. [٣٤٦] (٥٨٢/٣٧٧)



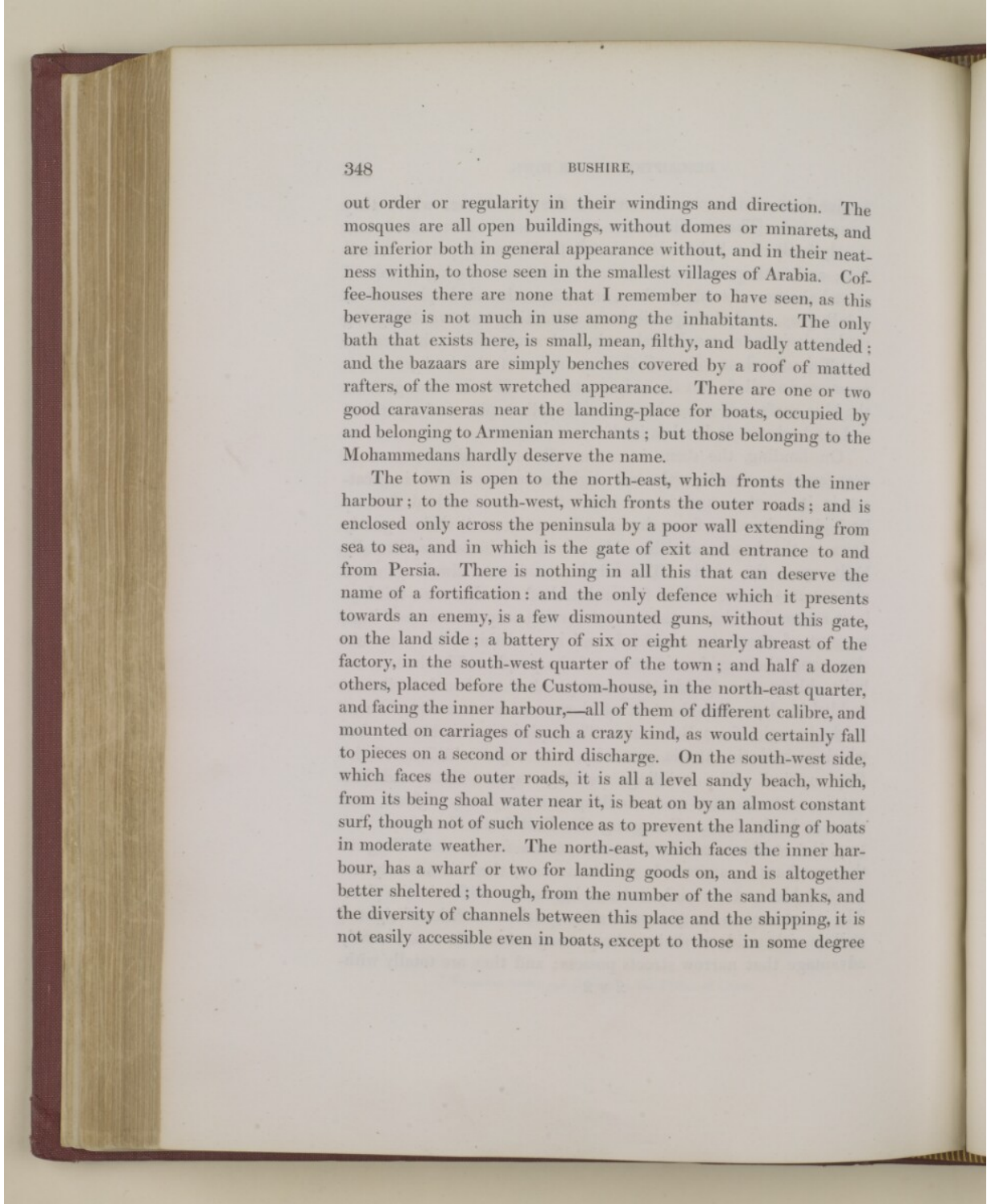


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العرب إلى بومباي. [٣٤٧] (٥٨٢/٣٧٨)





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العرب إلى بومباي. [٣٤٨] (٥٨٢/٣٧٩)

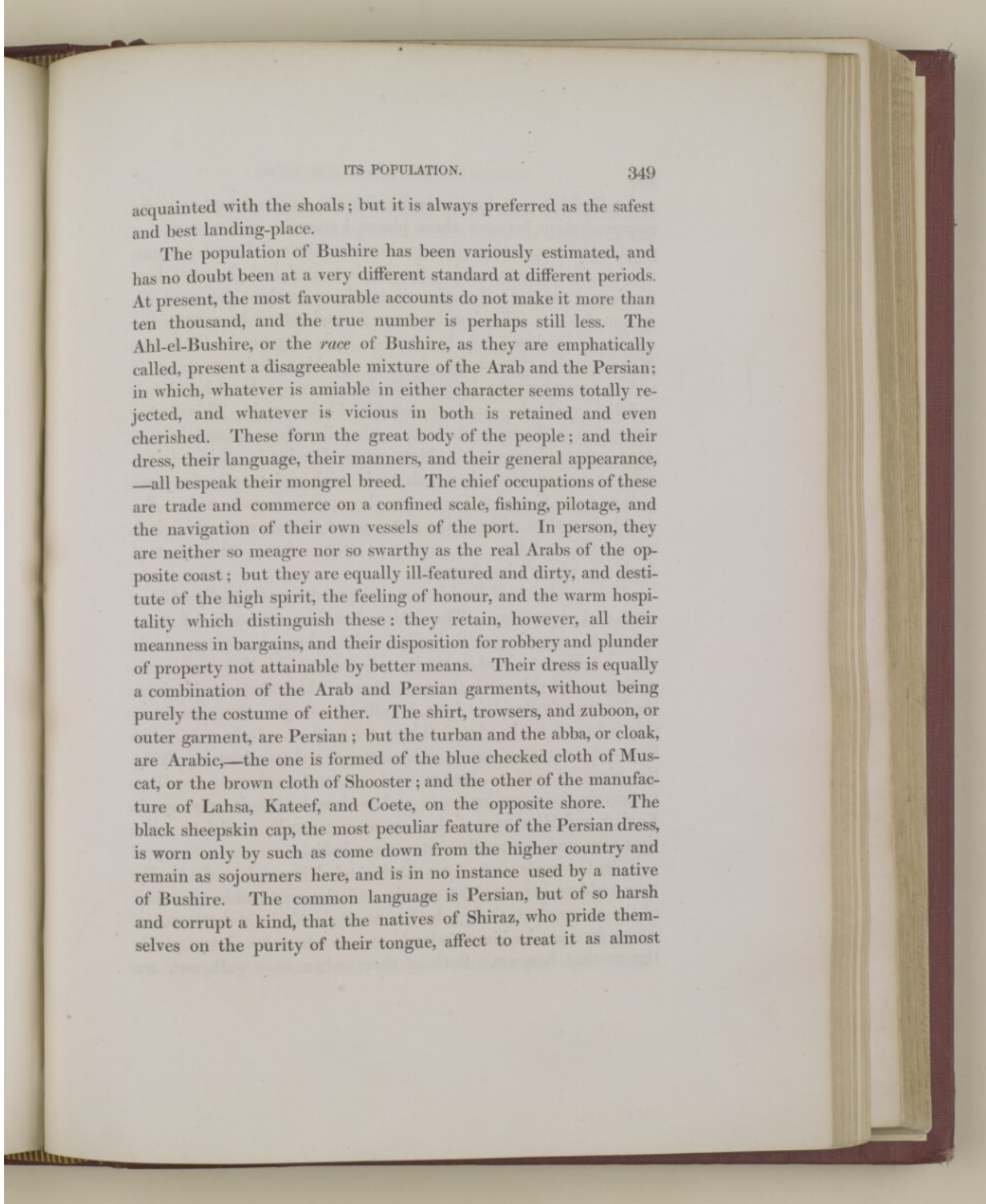


out order or regularity in their windings and direction. The mosques are all open buildings, without domes or minarets, and are inferior both in general appearance without, and in their neatness within, to those seen in the smallest villages of Arabia. Coffee-houses there are none that I remember to have seen, as this beverage is not much in use among the inhabitants. The only bath that exists here, is small, mean, filthy, and badly attended; and the bazaars are simply benches covered by a roof of matted rafters, of the most wretched appearance. There are one or two good caravanseras near the landing-place for boats, occupied by and belonging to Armenian merchants; but those belonging to the Mohammedans hardly deserve the name.

The town is open to the north-east, which fronts the inner harbour; to the south-west, which fronts the outer roads; and is enclosed only across the peninsula by a poor wall extending from sea to sea, and in which is the gate of exit and entrance to and from Persia. There is nothing in all this that can deserve the name of a fortification: and the only defence which it presents towards an enemy, is a few dismounted guns, without this gate, on the land side; a battery of six or eight nearly abreast of the factory, in the south-west quarter of the town; and half a dozen others, placed before the Custom-house, in the north-east quarter, and facing the inner harbour,—all of them of different calibre, and mounted on carriages of such a crazy kind, as would certainly fall to pieces on a second or third discharge. On the south-west side, which faces the outer roads, it is all a level sandy beach, which, from its being shoal water near it, is beat on by an almost constant surf, though not of such violence as to prevent the landing of boats in moderate weather. The north-east, which faces the inner harbour, has a wharf or two for landing goods on, and is altogether better sheltered; though, from the number of the sand banks, and the diversity of channels between this place and the shipping, it is not easily accessible even in boats, except to those in some degree

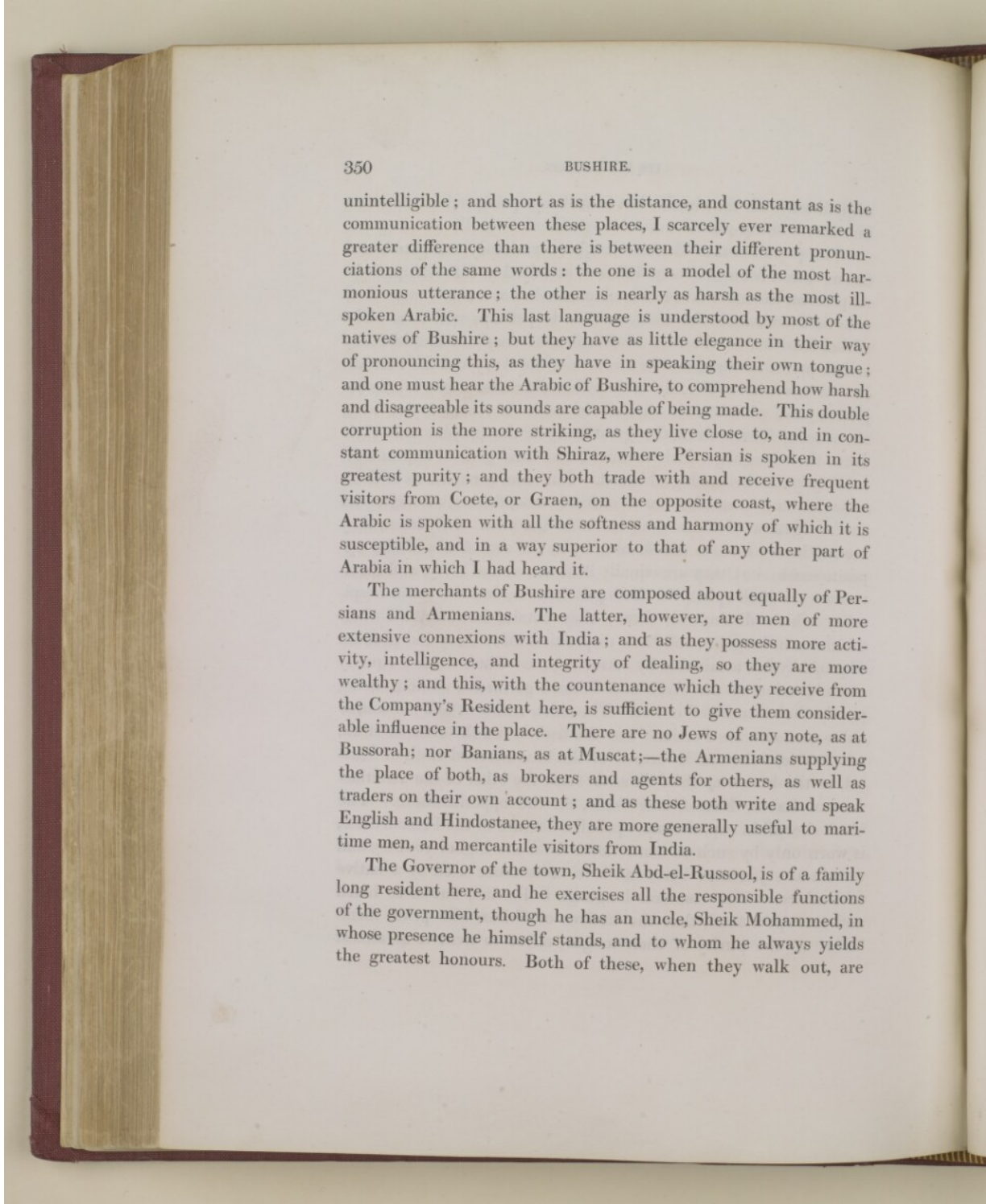


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العرب إلى بومباي. [٣٤٩] (٥٨٢/٣٨٠)





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العرب إلى بومباي. [٣٥٠] (٥٨٢/٣٨١)



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BUSHIRE.

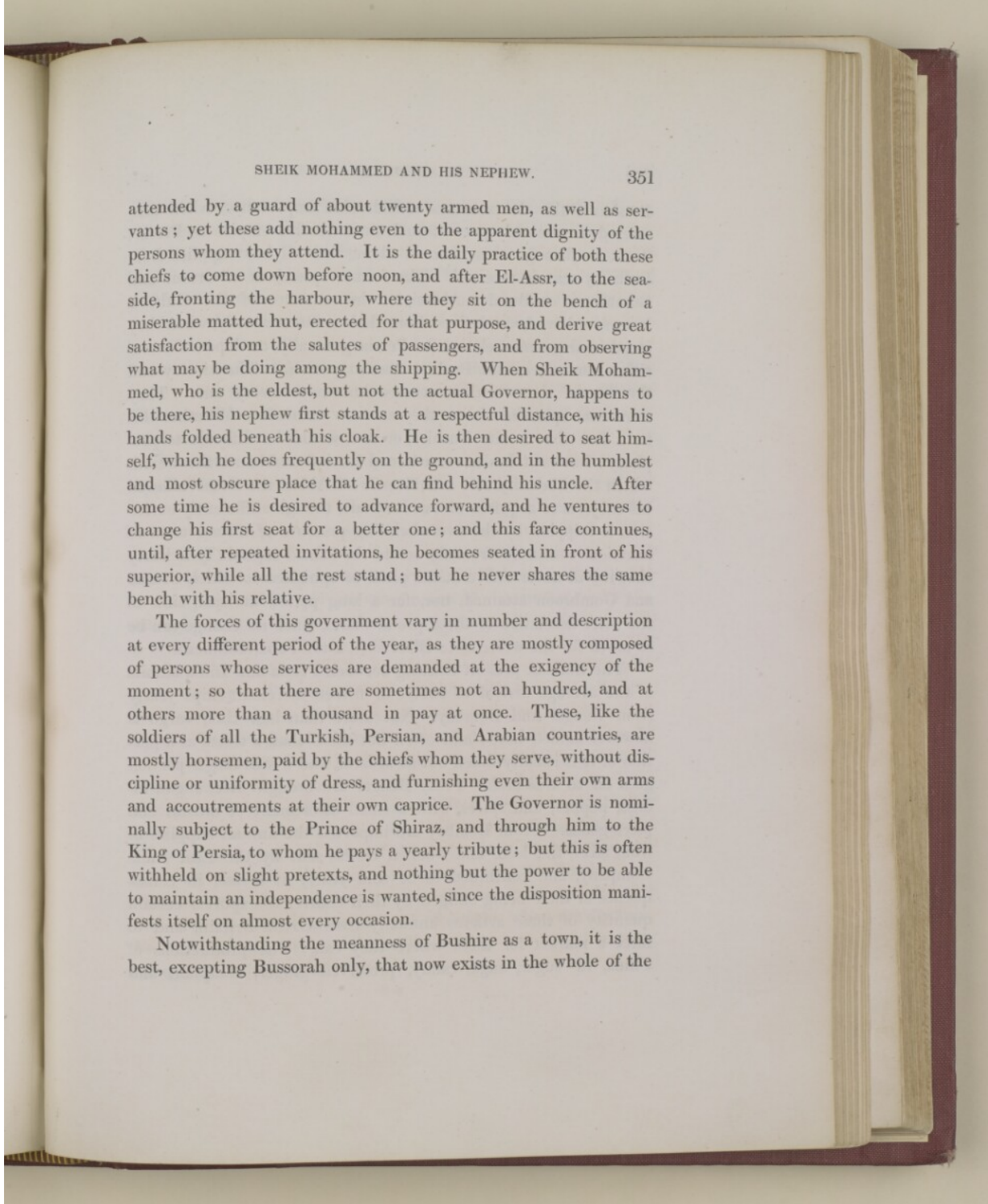
unintelligible ; and short as is the distance, and constant as is the communication between these places, I scarcely ever remarked a greater difference than there is between their different pronunciations of the same words : the one is a model of the most harmonious utterance ; the other is nearly as harsh as the most ill-spoken Arabic. This last language is understood by most of the natives of Bushire ; but they have as little elegance in their way of pronouncing this, as they have in speaking their own tongue ; and one must hear the Arabic of Bushire, to comprehend how harsh and disagreeable its sounds are capable of being made. This double corruption is the more striking, as they live close to, and in constant communication with Shiraz, where Persian is spoken in its greatest purity ; and they both trade with and receive frequent visitors from Coete, or Graen, on the opposite coast, where the Arabic is spoken with all the softness and harmony of which it is susceptible, and in a way superior to that of any other part of Arabia in which I had heard it.

The merchants of Bushire are composed about equally of Persians and Armenians. The latter, however, are men of more extensive connexions with India ; and as they possess more activity, intelligence, and integrity of dealing, so they are more wealthy ; and this, with the countenance which they receive from the Company's Resident here, is sufficient to give them considerable influence in the place. There are no Jews of any note, as at Bussorah ; nor Banians, as at Muscat ;—the Armenians supplying the place of both, as brokers and agents for others, as well as traders on their own account ; and as these both write and speak English and Hindostanee, they are more generally useful to maritime men, and mercantile visitors from India.

The Governor of the town, Sheik Abd-el-Russool, is of a family long resident here, and he exercises all the responsible functions of the government, though he has an uncle, Sheik Mohammed, in whose presence he himself stands, and to whom he always yields the greatest honours. Both of these, when they walk out, are



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العرب إلى بومباي. [٣٥١] (٥٨٢/٣٨٢)



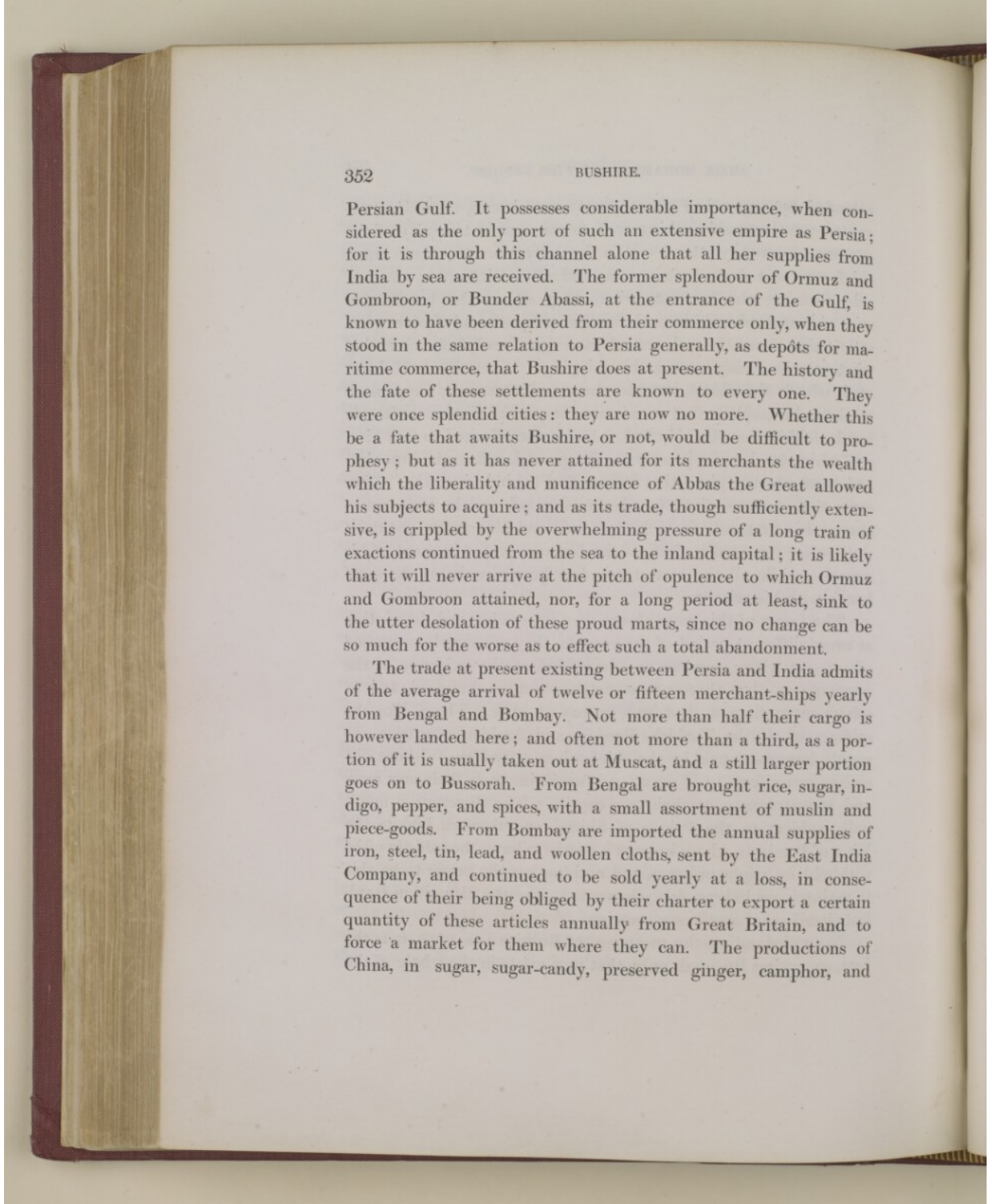
attended by a guard of about twenty armed men, as well as servants; yet these add nothing even to the apparent dignity of the persons whom they attend. It is the daily practice of both these chiefs to come down before noon, and after El-Assr, to the sea-side, fronting the harbour, where they sit on the bench of a miserable matted hut, erected for that purpose, and derive great satisfaction from the salutes of passengers, and from observing what may be doing among the shipping. When Sheik Mohammed, who is the eldest, but not the actual Governor, happens to be there, his nephew first stands at a respectful distance, with his hands folded beneath his cloak. He is then desired to seat himself, which he does frequently on the ground, and in the humblest and most obscure place that he can find behind his uncle. After some time he is desired to advance forward, and he ventures to change his first seat for a better one; and this farce continues, until, after repeated invitations, he becomes seated in front of his superior, while all the rest stand; but he never shares the same bench with his relative.

The forces of this government vary in number and description at every different period of the year, as they are mostly composed of persons whose services are demanded at the exigency of the moment; so that there are sometimes not an hundred, and at others more than a thousand in pay at once. These, like the soldiers of all the Turkish, Persian, and Arabian countries, are mostly horsemen, paid by the chiefs whom they serve, without discipline or uniformity of dress, and furnishing even their own arms and accoutrements at their own caprice. The Governor is nominally subject to the Prince of Shiraz, and through him to the King of Persia, to whom he pays a yearly tribute; but this is often withheld on slight pretexts, and nothing but the power to be able to maintain an independence is wanted, since the disposition manifests itself on almost every occasion.

Notwithstanding the meanness of Bushire as a town, it is the best, excepting Bussorah only, that now exists in the whole of the



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العرب إلى بومباي. [٣٥٢] (٥٨٢/٣٨٣)



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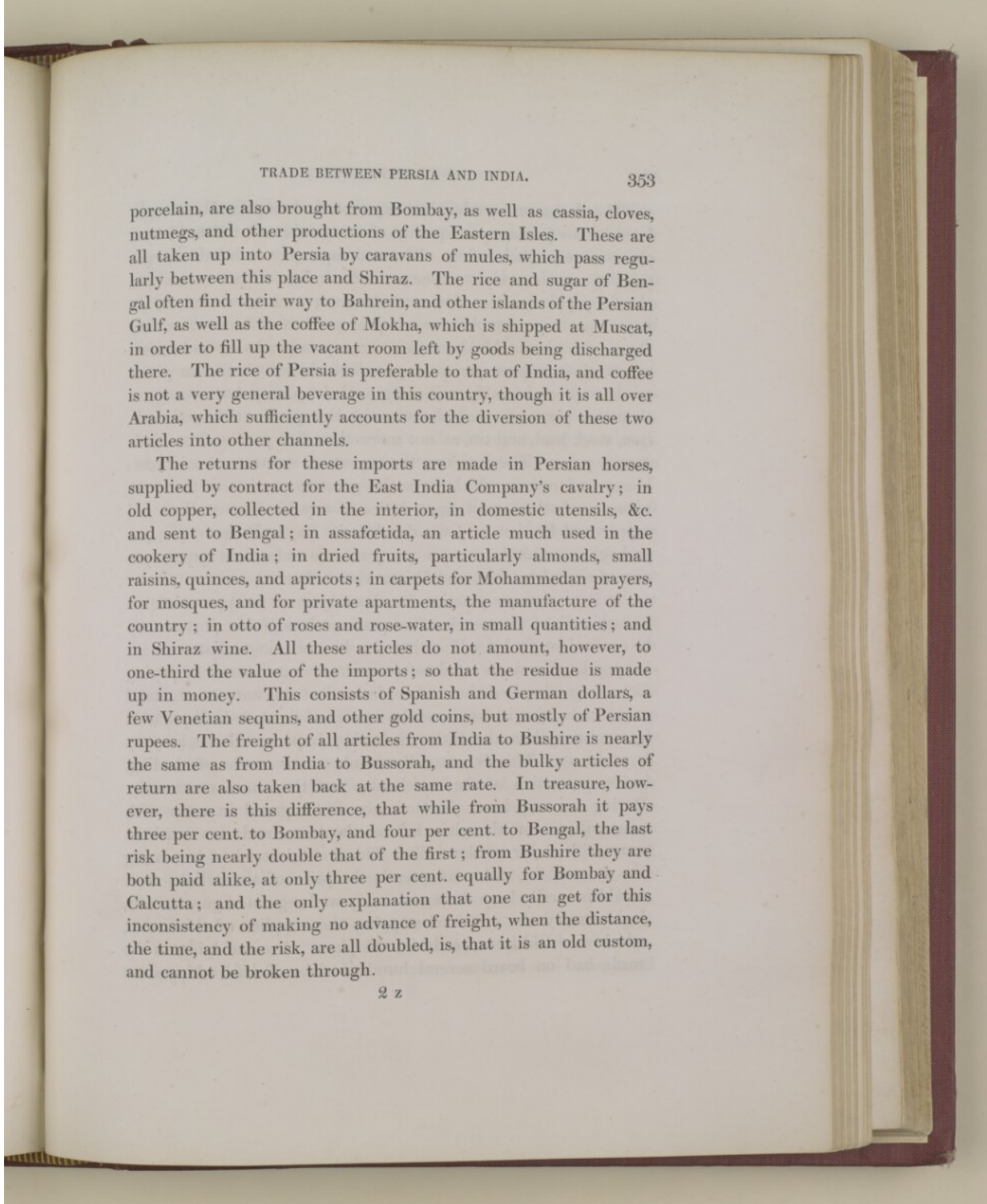
BUSHIRE.

Persian Gulf. It possesses considerable importance, when considered as the only port of such an extensive empire as Persia; for it is through this channel alone that all her supplies from India by sea are received. The former splendour of Ormuz and Gombroon, or Bunder Abassi, at the entrance of the Gulf, is known to have been derived from their commerce only, when they stood in the same relation to Persia generally, as depôts for maritime commerce, that Bushire does at present. The history and the fate of these settlements are known to every one. They were once splendid cities: they are now no more. Whether this be a fate that awaits Bushire, or not, would be difficult to prophesy; but as it has never attained for its merchants the wealth which the liberality and munificence of Abbas the Great allowed his subjects to acquire; and as its trade, though sufficiently extensive, is crippled by the overwhelming pressure of a long train of exactions continued from the sea to the inland capital; it is likely that it will never arrive at the pitch of opulence to which Ormuz and Gombroon attained, nor, for a long period at least, sink to the utter desolation of these proud marts, since no change can be so much for the worse as to effect such a total abandonment.

The trade at present existing between Persia and India admits of the average arrival of twelve or fifteen merchant-ships yearly from Bengal and Bombay. Not more than half their cargo is however landed here; and often not more than a third, as a portion of it is usually taken out at Muscat, and a still larger portion goes on to Bussorah. From Bengal are brought rice, sugar, indigo, pepper, and spices, with a small assortment of muslin and piece-goods. From Bombay are imported the annual supplies of iron, steel, tin, lead, and woollen cloths, sent by the East India Company, and continued to be sold yearly at a loss, in consequence of their being obliged by their charter to export a certain quantity of these articles annually from Great Britain, and to force a market for them where they can. The productions of China, in sugar, sugar-candy, preserved ginger, camphor, and

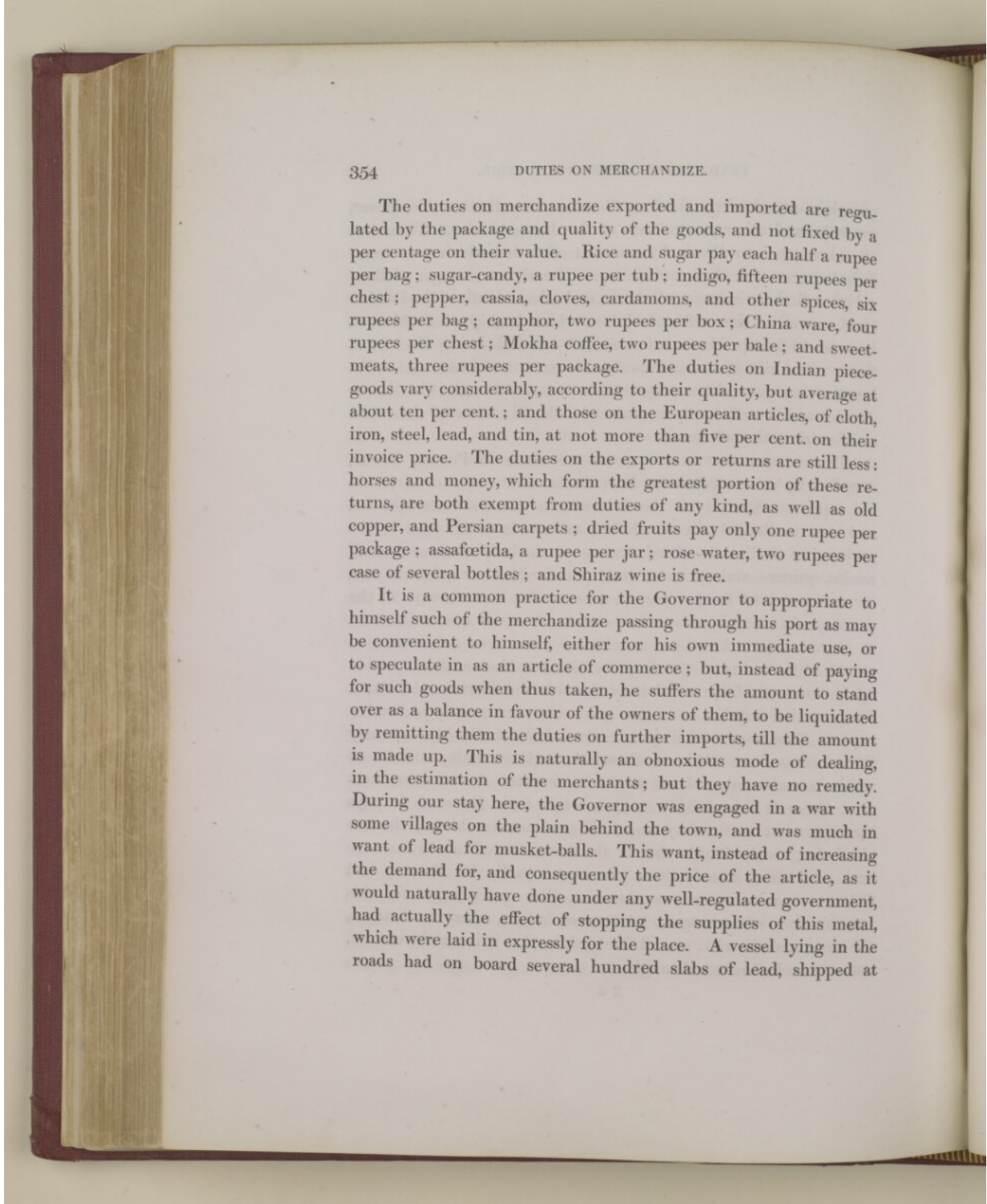


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العرب إلى بومباي. [٣٥٣] (٥٨٢/٣٨٤)



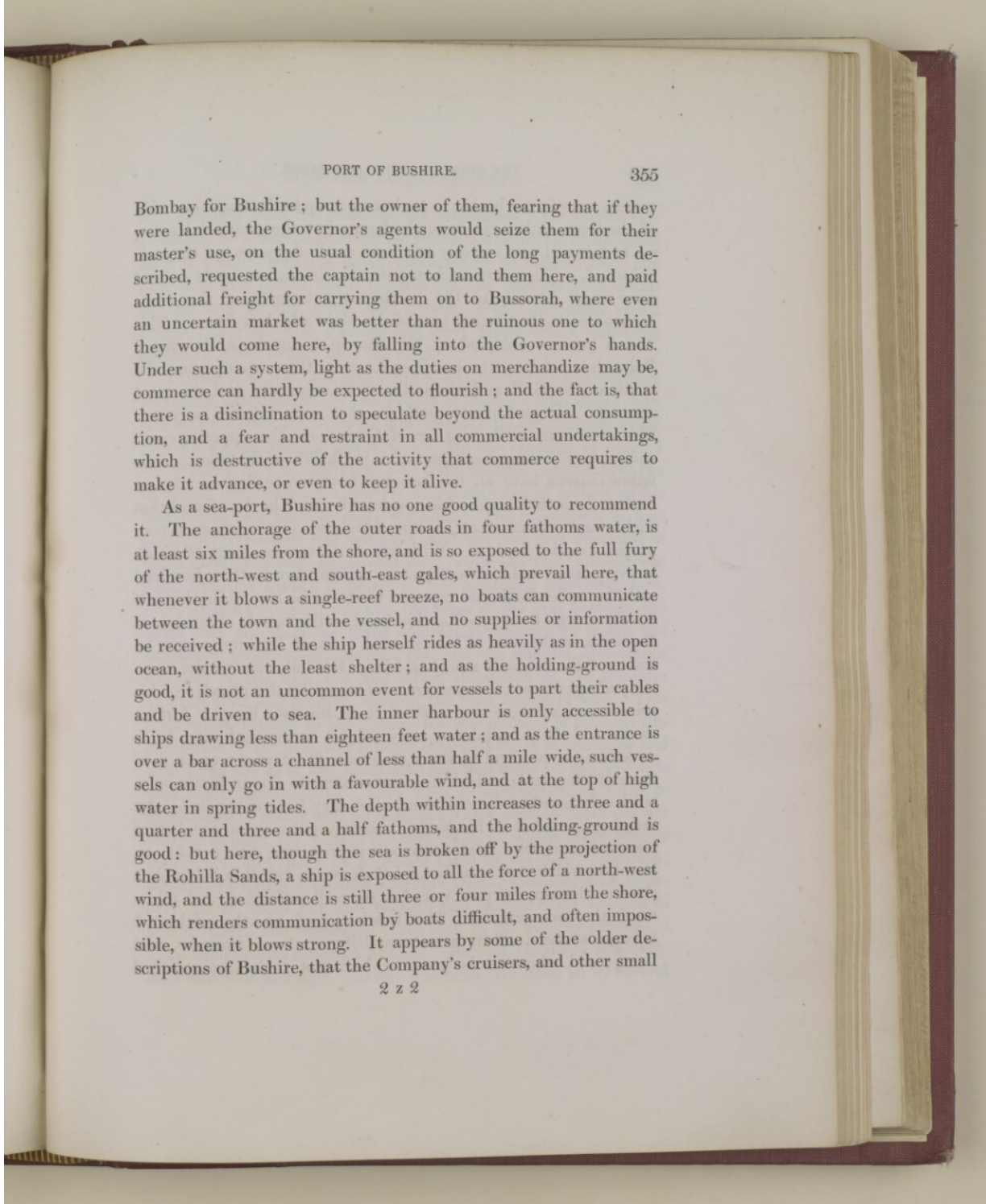


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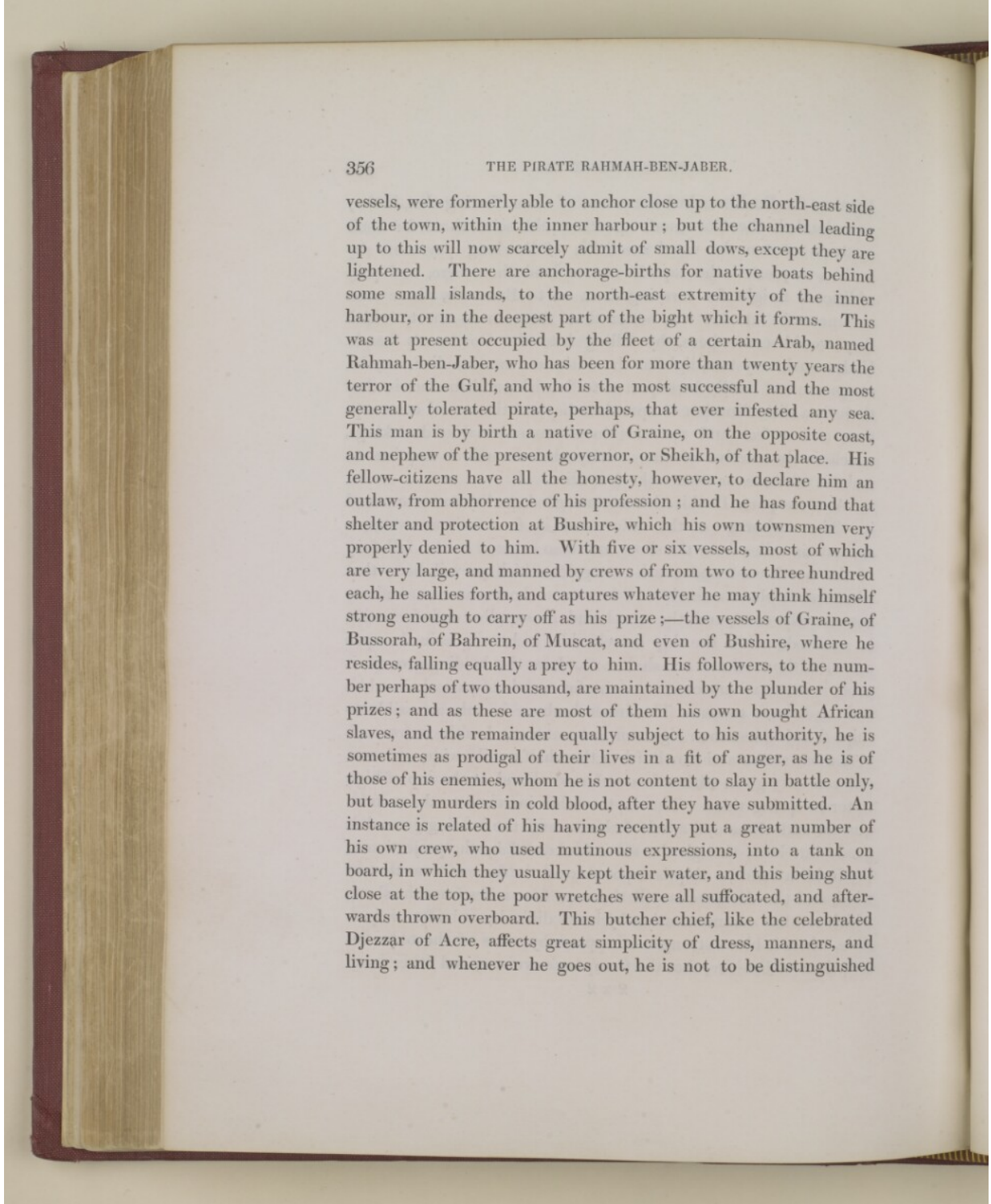


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العرب إلى بومباي. [٣٥٥] (٥٨٢/٣٨٦)



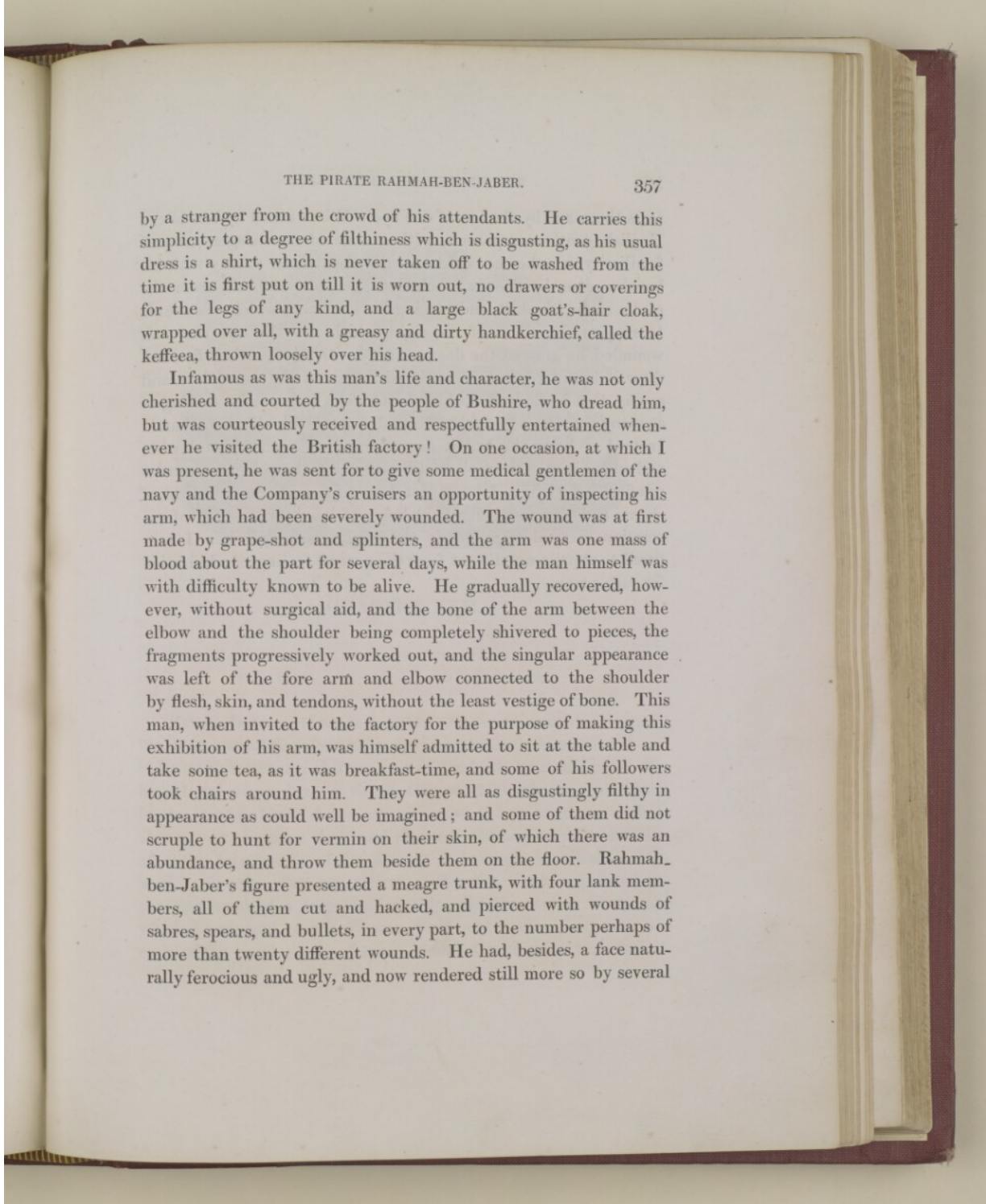


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العرب إلى بومباي. [٣٥٧] (٥٨٢/٣٨٨)

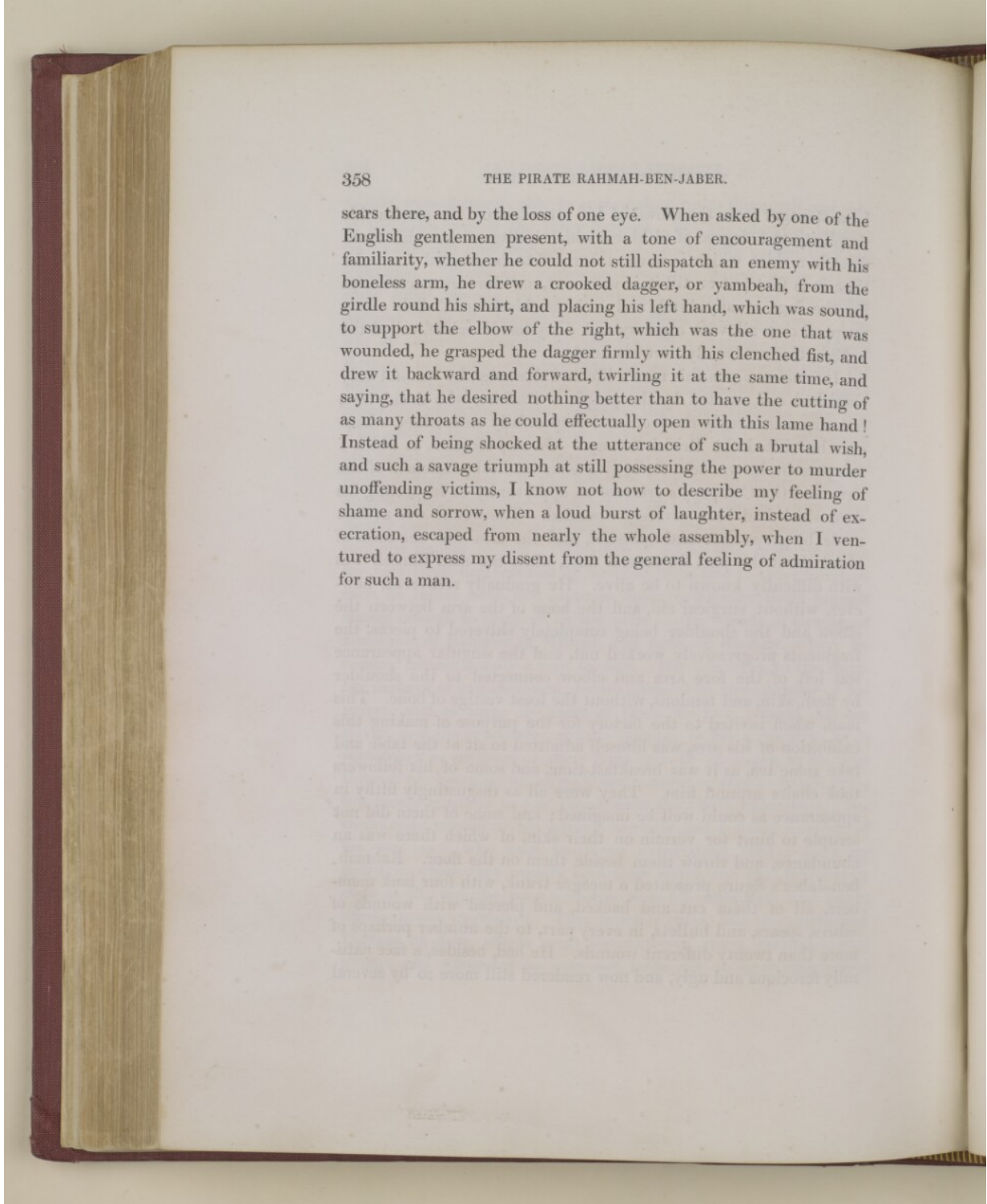


by a stranger from the crowd of his attendants. He carries this simplicity to a degree of filthiness which is disgusting, as his usual dress is a shirt, which is never taken off to be washed from the time it is first put on till it is worn out, no drawers or coverings for the legs of any kind, and a large black goat's-hair cloak, wrapped over all, with a greasy and dirty handkerchief, called the keffea, thrown loosely over his head.

Infamous as was this man's life and character, he was not only cherished and courted by the people of Bushire, who dread him, but was courteously received and respectfully entertained whenever he visited the British factory! On one occasion, at which I was present, he was sent for to give some medical gentlemen of the navy and the Company's cruisers an opportunity of inspecting his arm, which had been severely wounded. The wound was at first made by grape-shot and splinters, and the arm was one mass of blood about the part for several days, while the man himself was with difficulty known to be alive. He gradually recovered, however, without surgical aid, and the bone of the arm between the elbow and the shoulder being completely shivered to pieces, the fragments progressively worked out, and the singular appearance was left of the fore arm and elbow connected to the shoulder by flesh, skin, and tendons, without the least vestige of bone. This man, when invited to the factory for the purpose of making this exhibition of his arm, was himself admitted to sit at the table and take some tea, as it was breakfast-time, and some of his followers took chairs around him. They were all as disgustingly filthy in appearance as could well be imagined; and some of them did not scruple to hunt for vermin on their skin, of which there was an abundance, and throw them beside them on the floor. Rahmah-ben-Jaber's figure presented a meagre trunk, with four lank members, all of them cut and hacked, and pierced with wounds of sabres, spears, and bullets, in every part, to the number perhaps of more than twenty different wounds. He had, besides, a face naturally ferocious and ugly, and now rendered still more so by several



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العرب إلى بومباي. [٣٥٨] (٥٨٢/٣٨٩)





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العرب إلى بومباي. [٣٥٩] (٥٨٢/٣٩٠)



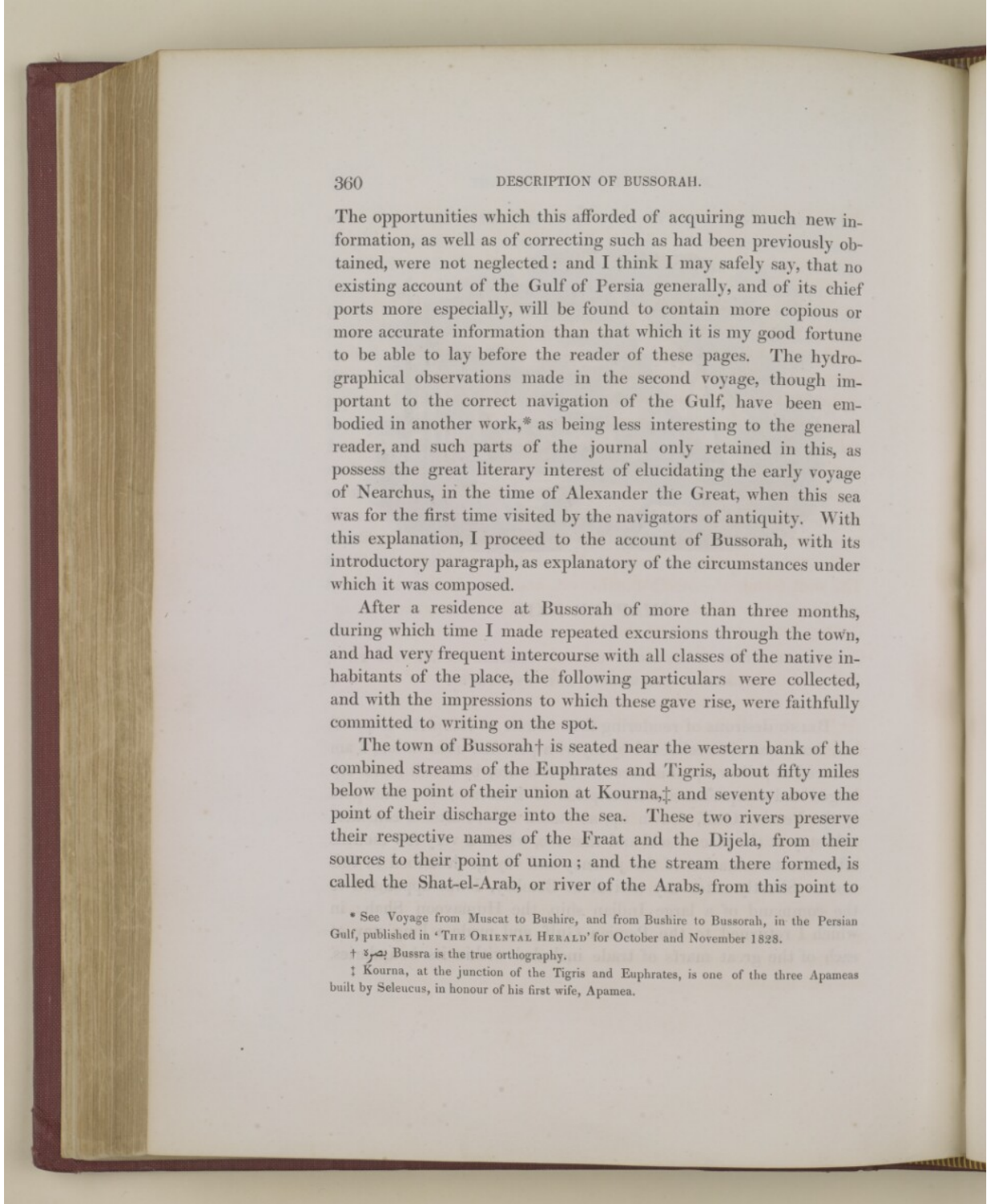
CHAPTER XXII.

BUSSORAH—THE CHIEF PORT OF THE PERSIAN GULF.—ITS POPULATION, COMMERCE, AND RESOURCES.

BEING desirous of rendering this volume as complete as possible, from materials collected by my own personal observation, I am induced to follow up this account of Bushire, by a still more enlarged and comprehensive description of Bussorah, the chief port in the Persian Gulf, drawn up, as stated below, after a considerable stay at the place itself, and that too, within a very few months after the termination of the journey and voyage described in this work. Shortly after my arrival at Bombay, I was appointed to the command of a large Indian ship, the Humayoon Shah; in which I returned to the Persian Gulf, and made a long stay at each of the great marts of trade included within its boundaries.



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العرب إلى بومباي. [٣٦٠] (٥٨٢/٣٩١)



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DESCRIPTION OF BUSSORAH.

The opportunities which this afforded of acquiring much new information, as well as of correcting such as had been previously obtained, were not neglected: and I think I may safely say, that no existing account of the Gulf of Persia generally, and of its chief ports more especially, will be found to contain more copious or more accurate information than that which it is my good fortune to be able to lay before the reader of these pages. The hydrographical observations made in the second voyage, though important to the correct navigation of the Gulf, have been embodied in another work,* as being less interesting to the general reader, and such parts of the journal only retained in this, as possess the great literary interest of elucidating the early voyage of Nearchus, in the time of Alexander the Great, when this sea was for the first time visited by the navigators of antiquity. With this explanation, I proceed to the account of Bussorah, with its introductory paragraph, as explanatory of the circumstances under which it was composed.

After a residence at Bussorah of more than three months, during which time I made repeated excursions through the town, and had very frequent intercourse with all classes of the native inhabitants of the place, the following particulars were collected, and with the impressions to which these gave rise, were faithfully committed to writing on the spot.

The town of Bussorah† is seated near the western bank of the combined streams of the Euphrates and Tigris, about fifty miles below the point of their union at Kourna,‡ and seventy above the point of their discharge into the sea. These two rivers preserve their respective names of the Fraat and the Dijela, from their sources to their point of union; and the stream there formed, is called the Shat-el-Arab, or river of the Arabs, from this point to

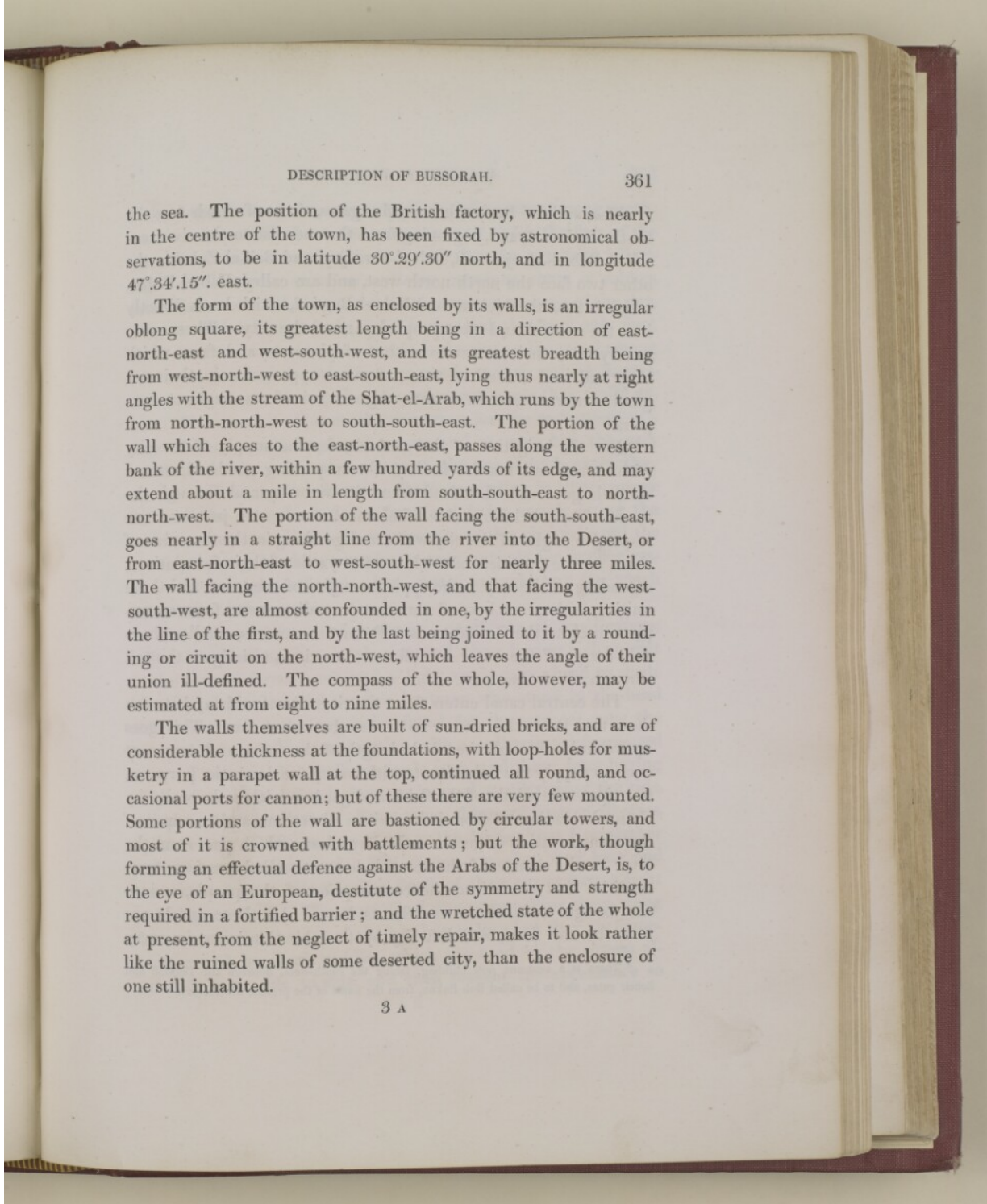
* See Voyage from Muscat to Bushire, and from Bushire to Bussorah, in the Persian Gulf, published in 'THE ORIENTAL HERALD' for October and November 1828.

† Bussra is the true orthography.

‡ Kourna, at the junction of the Tigris and Euphrates, is one of the three Apameas built by Seleucus, in honour of his first wife, Apamea.

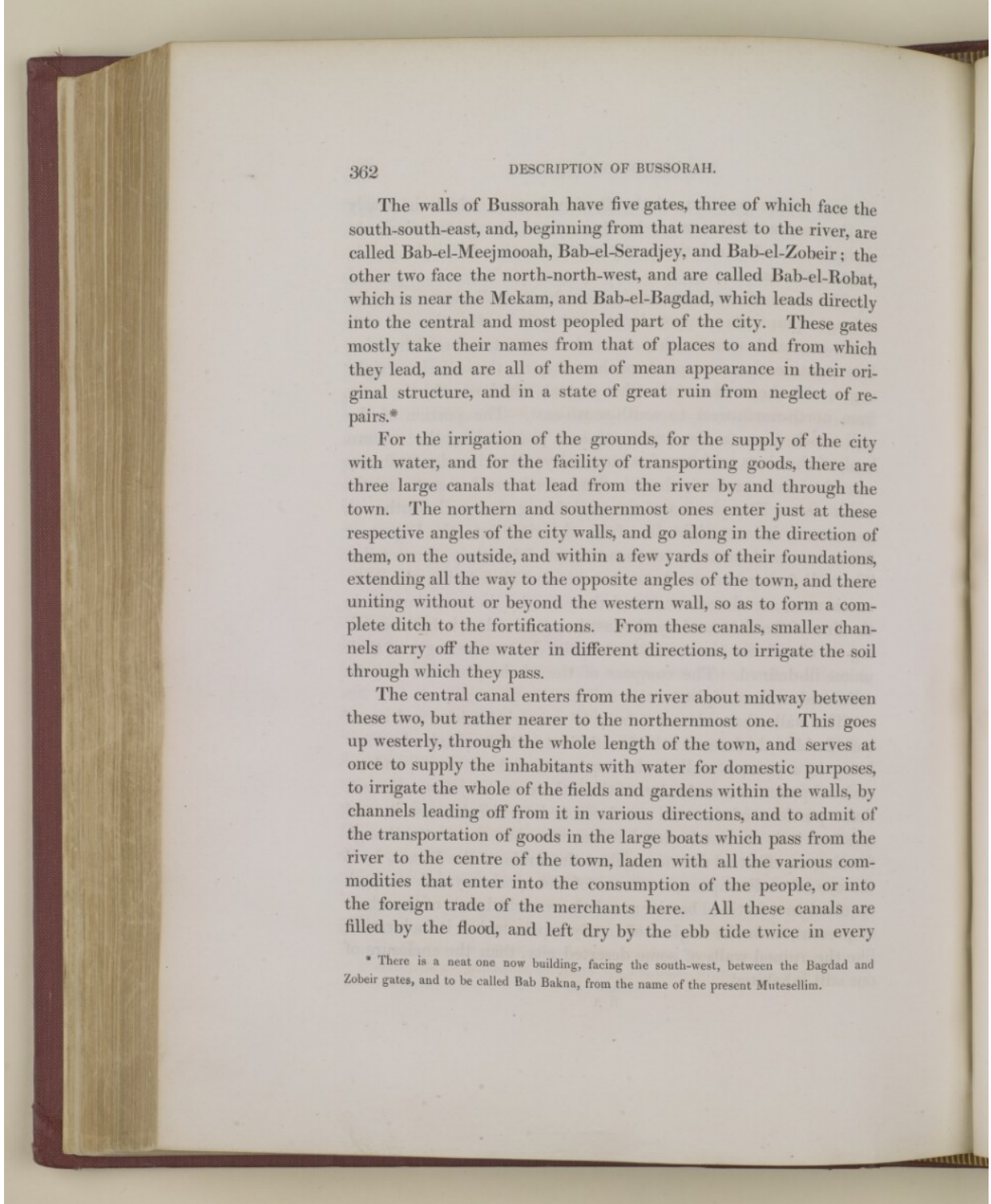


"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
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The walls of Bussorah have five gates, three of which face the south-south-east, and, beginning from that nearest to the river, are called Bab-el-Meejmooah, Bab-el-Seradjey, and Bab-el-Zobeir; the other two face the north-north-west, and are called Bab-el-Robat, which is near the Mekam, and Bab-el-Bagdad, which leads directly into the central and most peopled part of the city. These gates mostly take their names from that of places to and from which they lead, and are all of them of mean appearance in their original structure, and in a state of great ruin from neglect of repairs.*

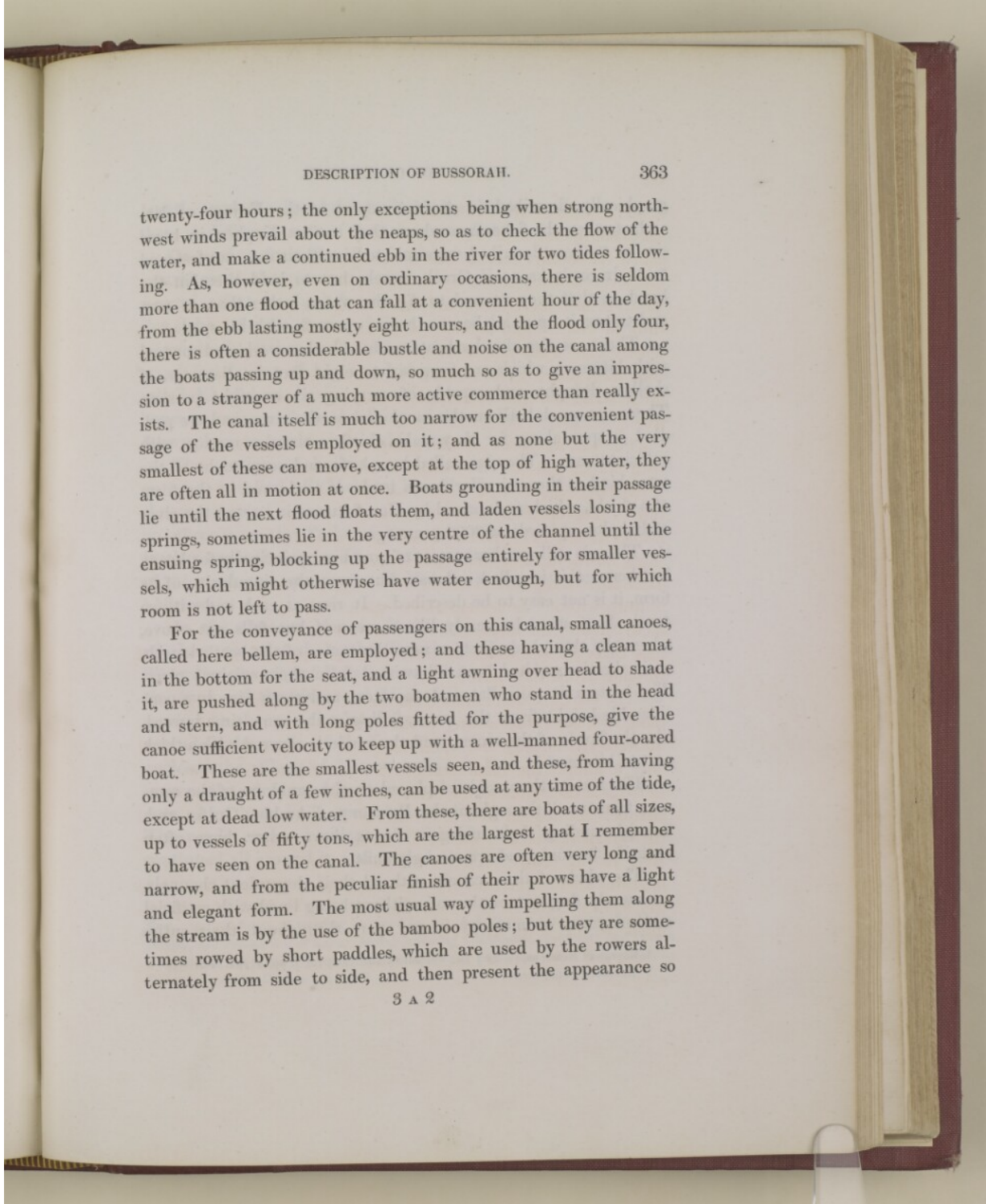
For the irrigation of the grounds, for the supply of the city with water, and for the facility of transporting goods, there are three large canals that lead from the river by and through the town. The northern and southernmost ones enter just at these respective angles of the city walls, and go along in the direction of them, on the outside, and within a few yards of their foundations, extending all the way to the opposite angles of the town, and there uniting without or beyond the western wall, so as to form a complete ditch to the fortifications. From these canals, smaller channels carry off the water in different directions, to irrigate the soil through which they pass.

The central canal enters from the river about midway between these two, but rather nearer to the northernmost one. This goes up westerly, through the whole length of the town, and serves at once to supply the inhabitants with water for domestic purposes, to irrigate the whole of the fields and gardens within the walls, by channels leading off from it in various directions, and to admit of the transportation of goods in the large boats which pass from the river to the centre of the town, laden with all the various commodities that enter into the consumption of the people, or into the foreign trade of the merchants here. All these canals are filled by the flood, and left dry by the ebb tide twice in every

* There is a neat one now building, facing the south-west, between the Bagdad and Zobeir gates, and to be called Bab Bakna, from the name of the present Mutesellim.



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العرب إلى بومباي. [٣٦٣] (٥٨٢/٣٩٤)

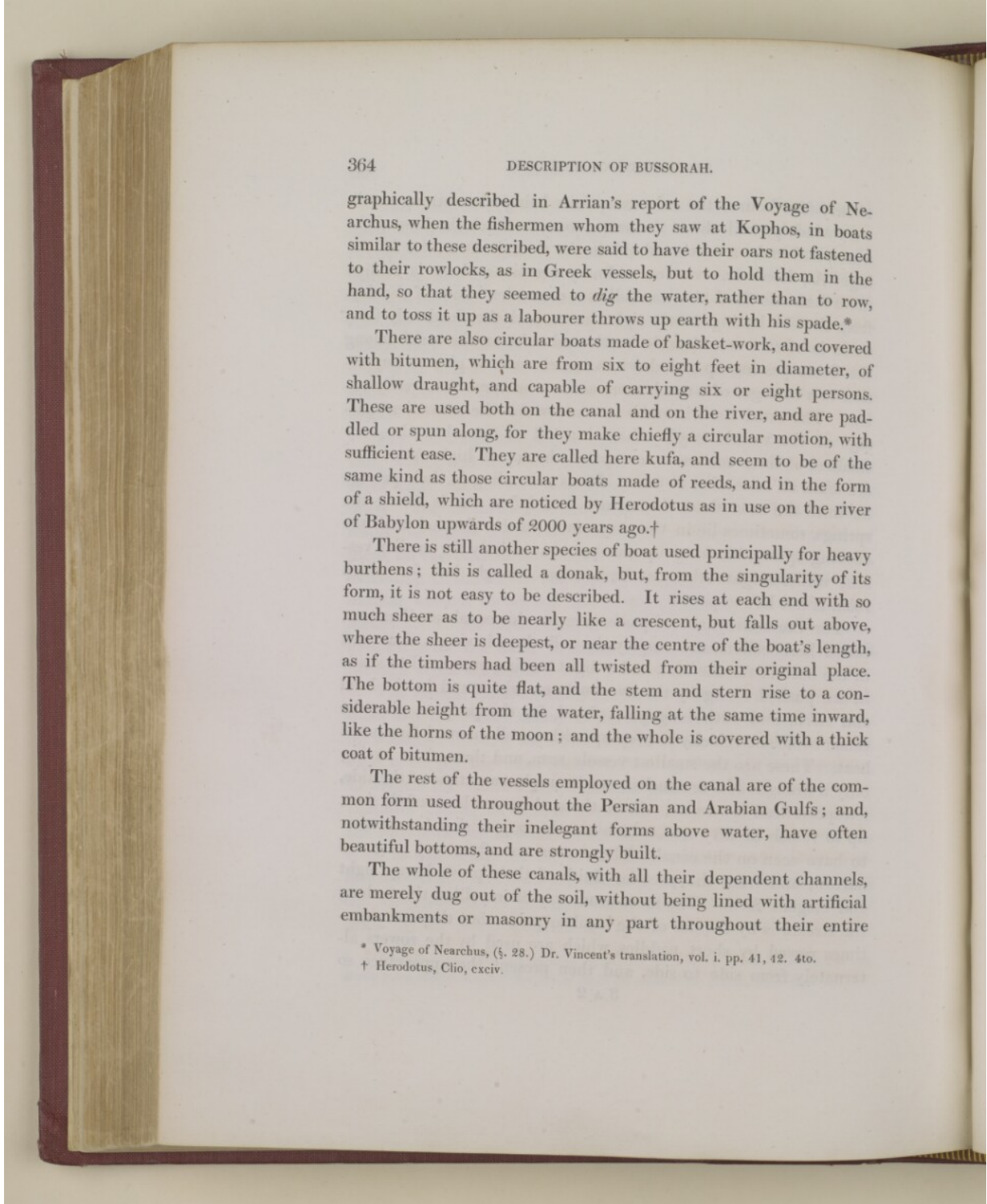


twenty-four hours; the only exceptions being when strong north-west winds prevail about the neaps, so as to check the flow of the water, and make a continued ebb in the river for two tides following. As, however, even on ordinary occasions, there is seldom more than one flood that can fall at a convenient hour of the day, from the ebb lasting mostly eight hours, and the flood only four, there is often a considerable bustle and noise on the canal among the boats passing up and down, so much so as to give an impression to a stranger of a much more active commerce than really exists. The canal itself is much too narrow for the convenient passage of the vessels employed on it; and as none but the very smallest of these can move, except at the top of high water, they are often all in motion at once. Boats grounding in their passage lie until the next flood floats them, and laden vessels losing the springs, sometimes lie in the very centre of the channel until the ensuing spring, blocking up the passage entirely for smaller vessels, which might otherwise have water enough, but for which room is not left to pass.

For the conveyance of passengers on this canal, small canoes, called here bellem, are employed; and these having a clean mat in the bottom for the seat, and a light awning over head to shade it, are pushed along by the two boatmen who stand in the head and stern, and with long poles fitted for the purpose, give the canoe sufficient velocity to keep up with a well-manned four-oared boat. These are the smallest vessels seen, and these, from having only a draught of a few inches, can be used at any time of the tide, except at dead low water. From these, there are boats of all sizes, up to vessels of fifty tons, which are the largest that I remember to have seen on the canal. The canoes are often very long and narrow, and from the peculiar finish of their prows have a light and elegant form. The most usual way of impelling them along the stream is by the use of the bamboo poles; but they are sometimes rowed by short paddles, which are used by the rowers alternately from side to side, and then present the appearance so

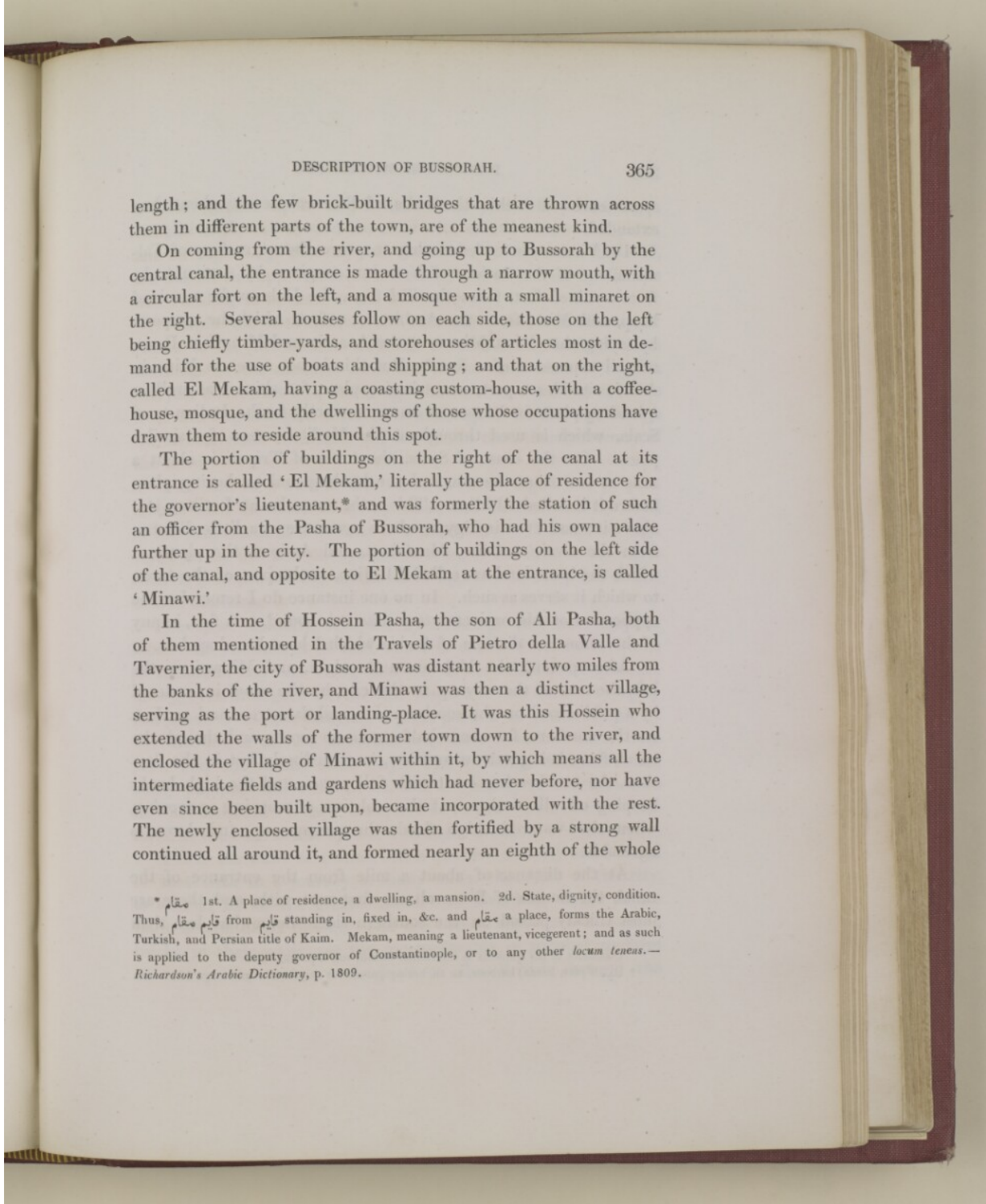


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العرب إلى بومباي. [٣٦٤] (٥٨٢/٣٩٥)





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length; and the few brick-built bridges that are thrown across them in different parts of the town, are of the meanest kind.

On coming from the river, and going up to Bussorah by the central canal, the entrance is made through a narrow mouth, with a circular fort on the left, and a mosque with a small minaret on the right. Several houses follow on each side, those on the left being chiefly timber-yards, and storehouses of articles most in demand for the use of boats and shipping; and that on the right, called El Mekam, having a coasting custom-house, with a coffee-house, mosque, and the dwellings of those whose occupations have drawn them to reside around this spot.

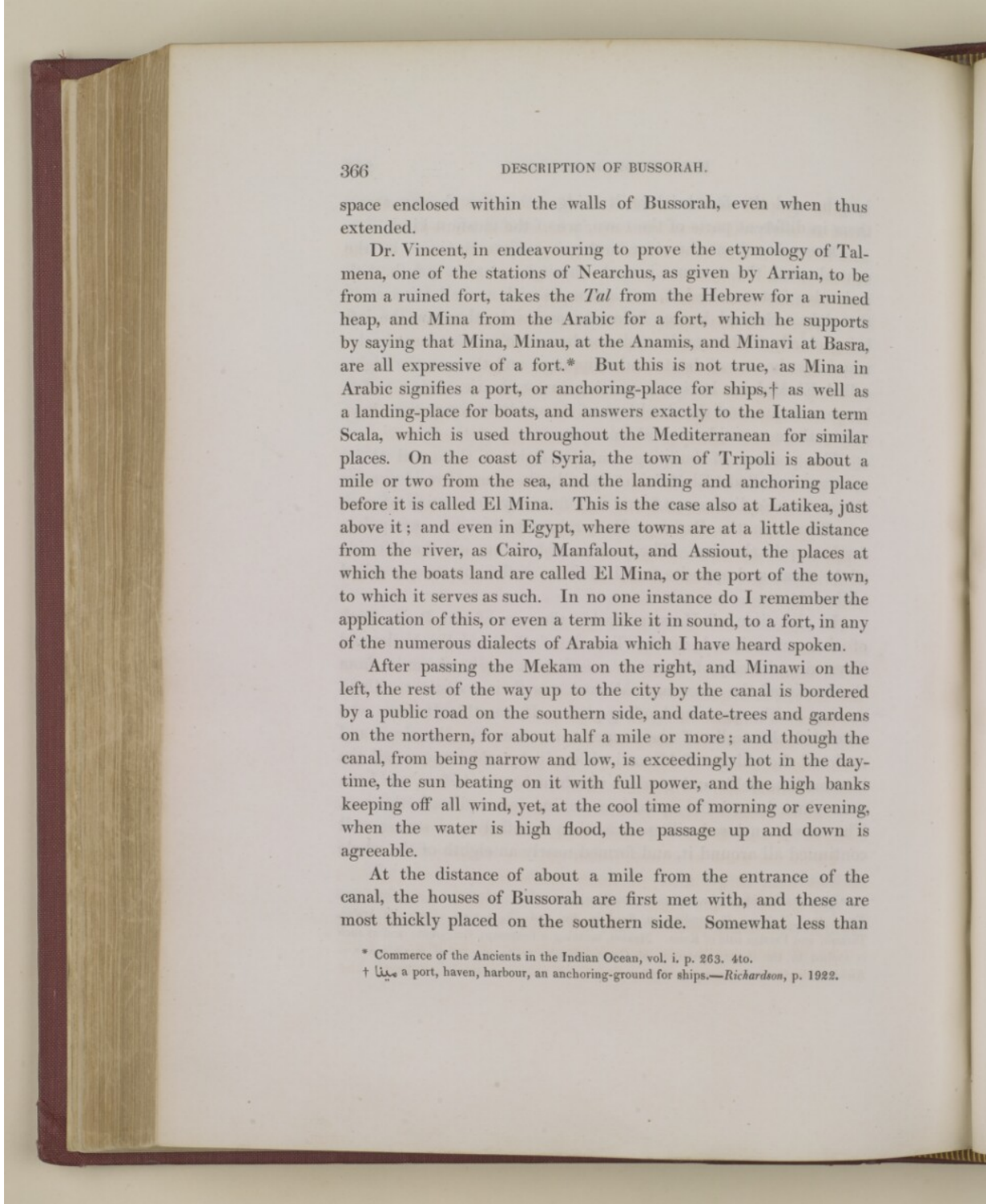
The portion of buildings on the right of the canal at its entrance is called 'El Mekam,' literally the place of residence for the governor's lieutenant,* and was formerly the station of such an officer from the Pasha of Bussorah, who had his own palace further up in the city. The portion of buildings on the left side of the canal, and opposite to El Mekam at the entrance, is called 'Minawi.'

In the time of Hossein Pasha, the son of Ali Pasha, both of them mentioned in the Travels of Pietro della Valle and Tavernier, the city of Bussorah was distant nearly two miles from the banks of the river, and Minawi was then a distinct village, serving as the port or landing-place. It was this Hossein who extended the walls of the former town down to the river, and enclosed the village of Minawi within it, by which means all the intermediate fields and gardens which had never before, nor have even since been built upon, became incorporated with the rest. The newly enclosed village was then fortified by a strong wall continued all around it, and formed nearly an eighth of the whole

* مقام 1st. A place of residence, a dwelling, a mansion. 2d. State, dignity, condition. Thus, مقام قائم from قائم standing in, fixed in, &c. and مقام a place, forms the Arabic, Turkish, and Persian title of Kaim. Mekam, meaning a lieutenant, vicegerent; and as such is applied to the deputy governor of Constantinople, or to any other *locum tenens*.—Richardson's Arabic Dictionary, p. 1809.



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space enclosed within the walls of Bussorah, even when thus extended.

Dr. Vincent, in endeavouring to prove the etymology of Talmena, one of the stations of Nearchus, as given by Arrian, to be from a ruined fort, takes the *Tal* from the Hebrew for a ruined heap, and *Mina* from the Arabic for a fort, which he supports by saying that *Mina*, *Minau*, at the Anamis, and *Minavi* at Basra, are all expressive of a fort.* But this is not true, as *Mina* in Arabic signifies a port, or anchoring-place for ships,† as well as a landing-place for boats, and answers exactly to the Italian term *Scala*, which is used throughout the Mediterranean for similar places. On the coast of Syria, the town of Tripoli is about a mile or two from the sea, and the landing and anchoring place before it is called *El Mina*. This is the case also at *Latikea*, just above it; and even in Egypt, where towns are at a little distance from the river, as *Cairo*, *Manfalout*, and *Assiout*, the places at which the boats land are called *El Mina*, or the port of the town, to which it serves as such. In no one instance do I remember the application of this, or even a term like it in sound, to a fort, in any of the numerous dialects of Arabia which I have heard spoken.

After passing the *Mekam* on the right, and *Minawi* on the left, the rest of the way up to the city by the canal is bordered by a public road on the southern side, and date-trees and gardens on the northern, for about half a mile or more; and though the canal, from being narrow and low, is exceedingly hot in the day-time, the sun beating on it with full power, and the high banks keeping off all wind, yet, at the cool time of morning or evening, when the water is high flood, the passage up and down is agreeable.

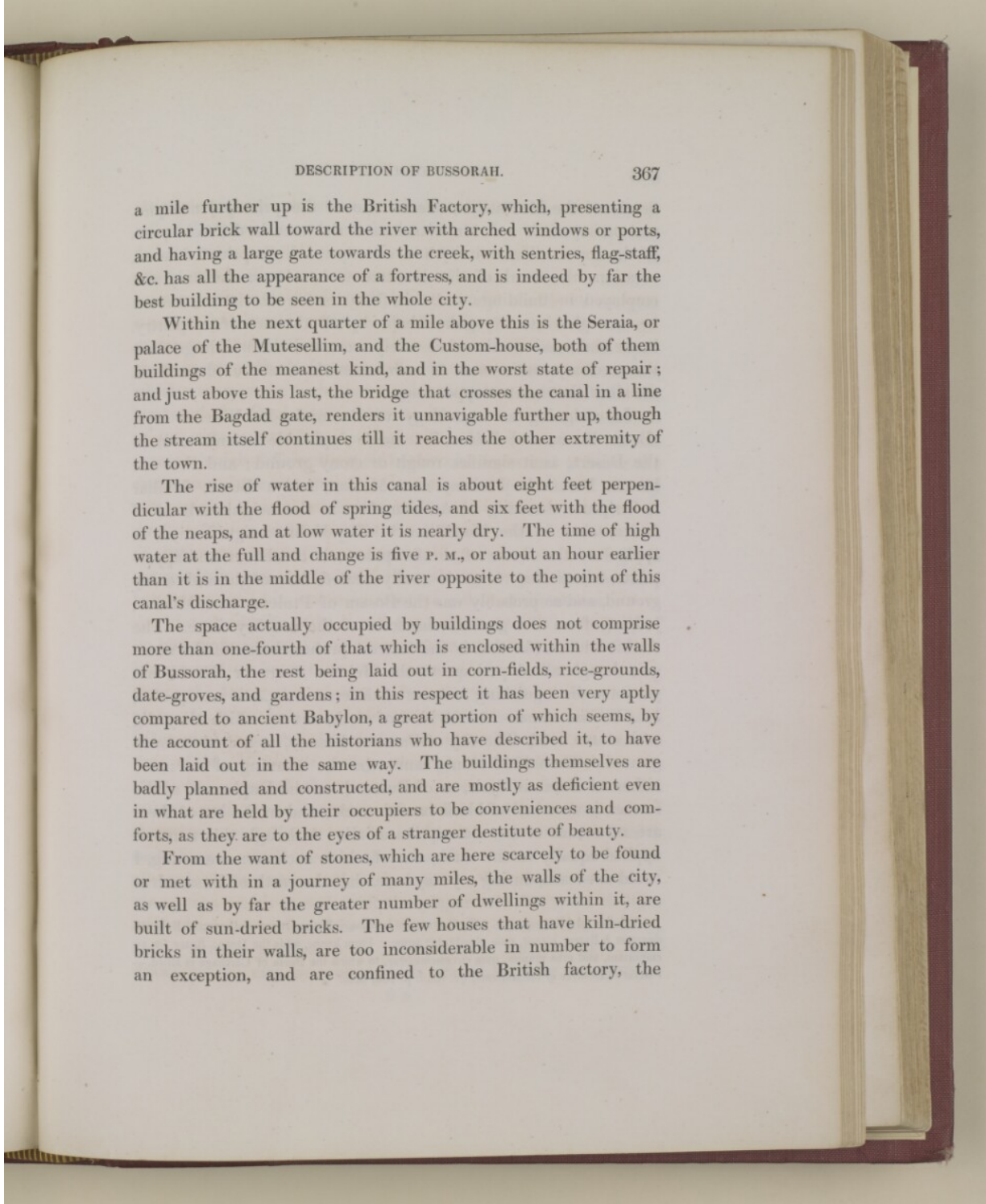
At the distance of about a mile from the entrance of the canal, the houses of Bussorah are first met with, and these are most thickly placed on the southern side. Somewhat less than

* Commerce of the Ancients in the Indian Ocean, vol. i. p. 263. 4to.

† *ميناً* a port, haven, harbour, an anchoring-ground for ships.—Richardson, p. 1922.

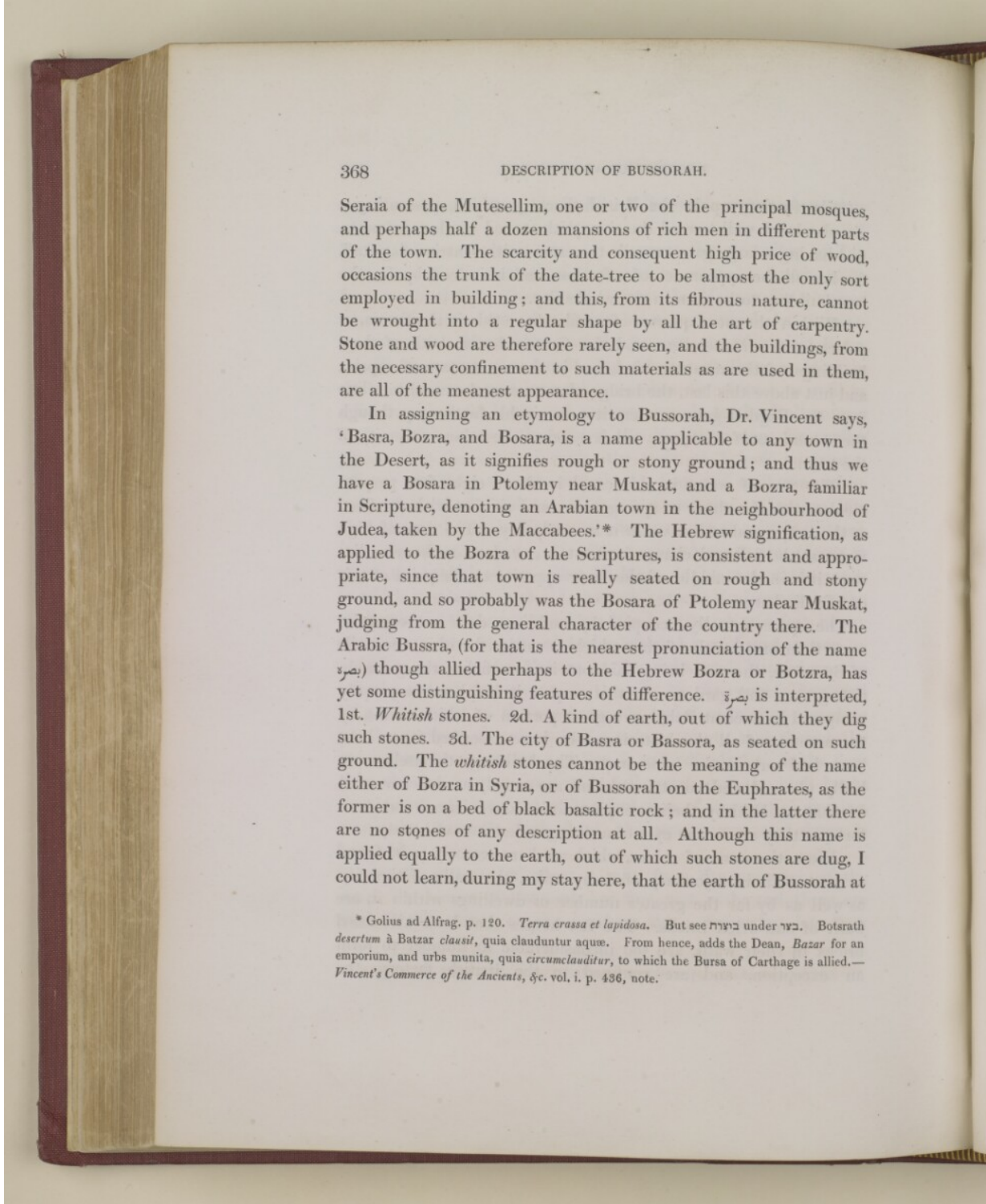


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DESCRIPTION OF BUSSORAH.

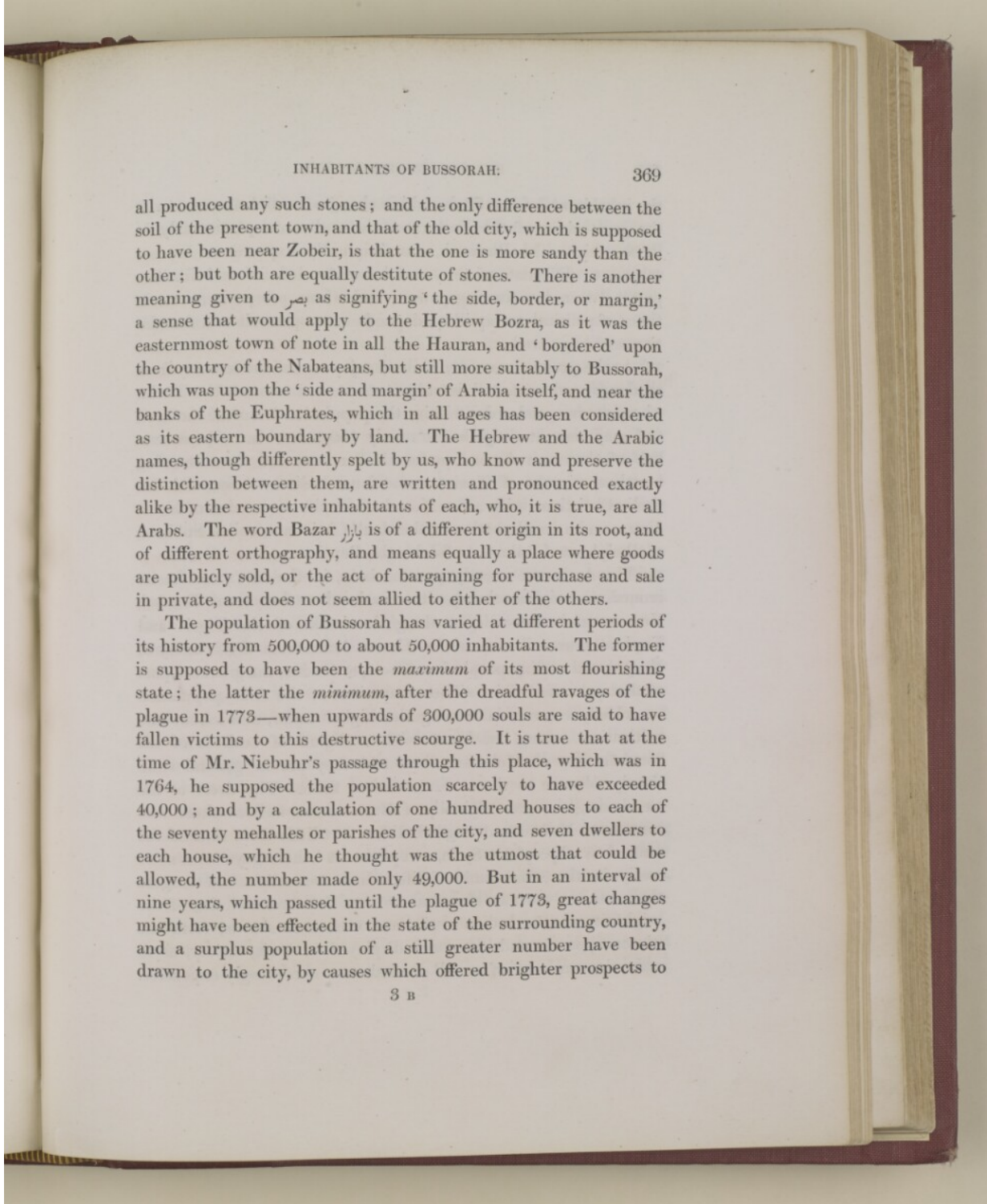
Seraia of the Mutesellim, one or two of the principal mosques, and perhaps half a dozen mansions of rich men in different parts of the town. The scarcity and consequent high price of wood, occasions the trunk of the date-tree to be almost the only sort employed in building; and this, from its fibrous nature, cannot be wrought into a regular shape by all the art of carpentry. Stone and wood are therefore rarely seen, and the buildings, from the necessary confinement to such materials as are used in them, are all of the meanest appearance.

In assigning an etymology to Bussorah, Dr. Vincent says, 'Basra, Bozra, and Bosara, is a name applicable to any town in the Desert, as it signifies rough or stony ground; and thus we have a Bosara in Ptolemy near Muskat, and a Bozra, familiar in Scripture, denoting an Arabian town in the neighbourhood of Judea, taken by the Maccabees.* The Hebrew signification, as applied to the Bozra of the Scriptures, is consistent and appropriate, since that town is really seated on rough and stony ground, and so probably was the Bosara of Ptolemy near Muskat, judging from the general character of the country there. The Arabic Bussra, (for that is the nearest pronunciation of the name بصره) though allied perhaps to the Hebrew Bozra or Botzra, has yet some distinguishing features of difference. بصره is interpreted, 1st. *Whitish* stones. 2d. A kind of earth, out of which they dig such stones. 3d. The city of Basra or Bassora, as seated on such ground. The *whitish* stones cannot be the meaning of the name either of Bozra in Syria, or of Bussorah on the Euphrates, as the former is on a bed of black basaltic rock; and in the latter there are no stones of any description at all. Although this name is applied equally to the earth, out of which such stones are dug, I could not learn, during my stay here, that the earth of Bussorah at

* Golius ad Alfrag. p. 120. *Terra crassa et lapidosa.* But see בוצרת under בוצר. Botsrath desertum à Batzar clausit, quia clauduntur aquæ. From hence, adds the Dean, *Bazar* for an emporium, and *urbs munita, quia circumclauditur*, to which the Bursa of Carthage is allied.—*Vincent's Commerce of the Ancients*, &c. vol. i. p. 436, note.

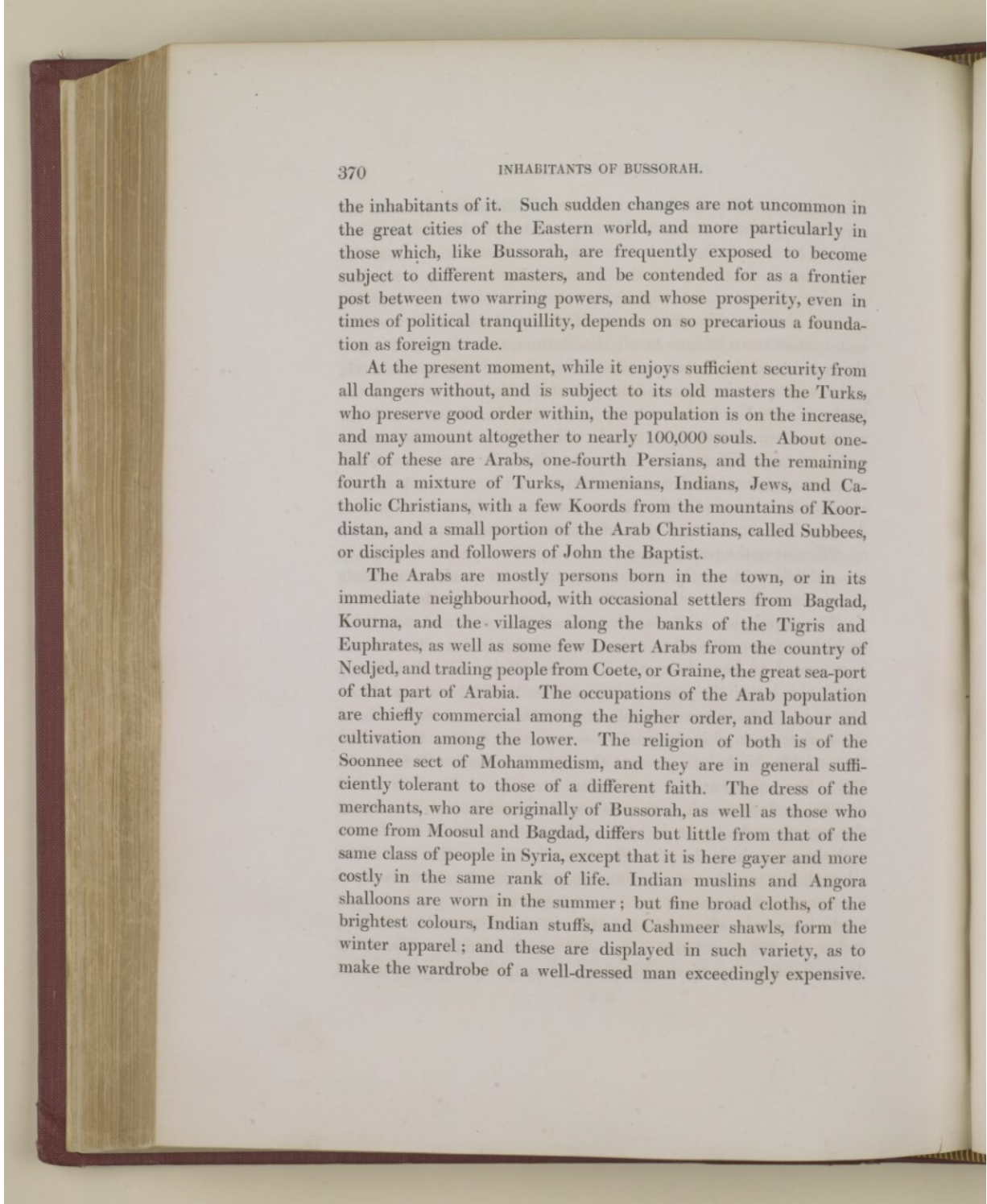


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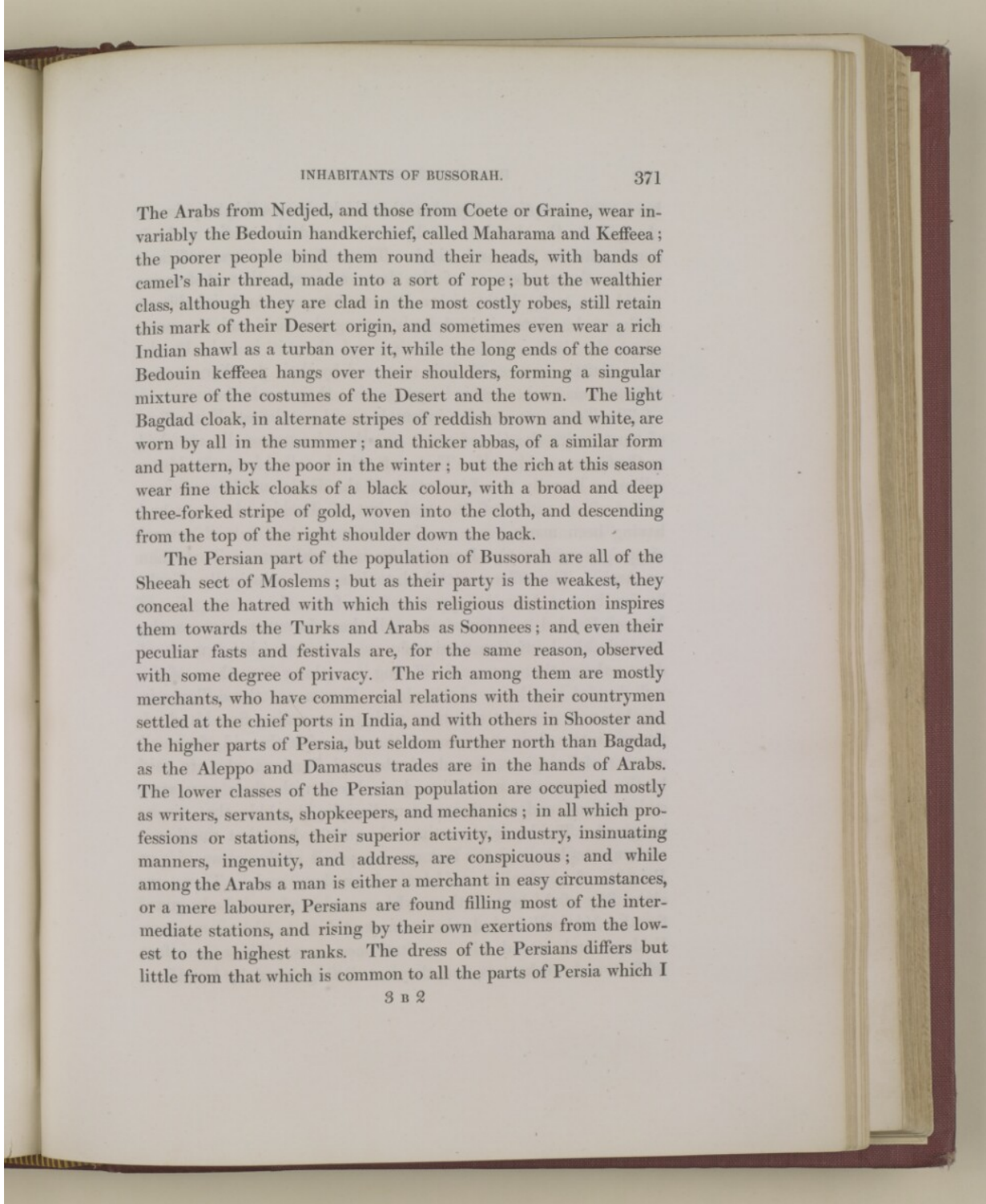


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العرب إلى بومباي. [٣٧٠] (٥٨٢/٤٠١)



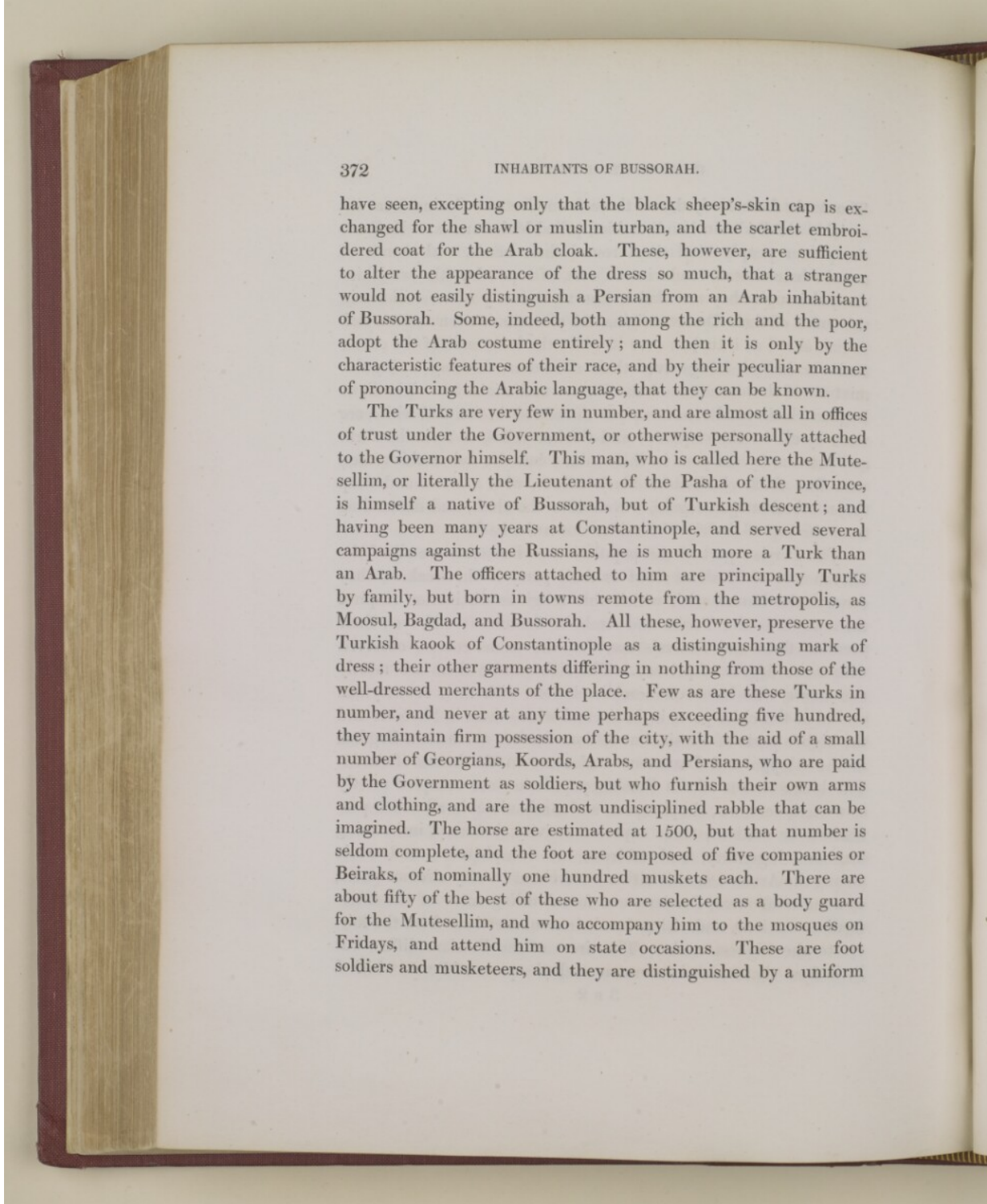


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العرب إلى بومباي. [٣٧١] (٥٨٢/٤٠٢)



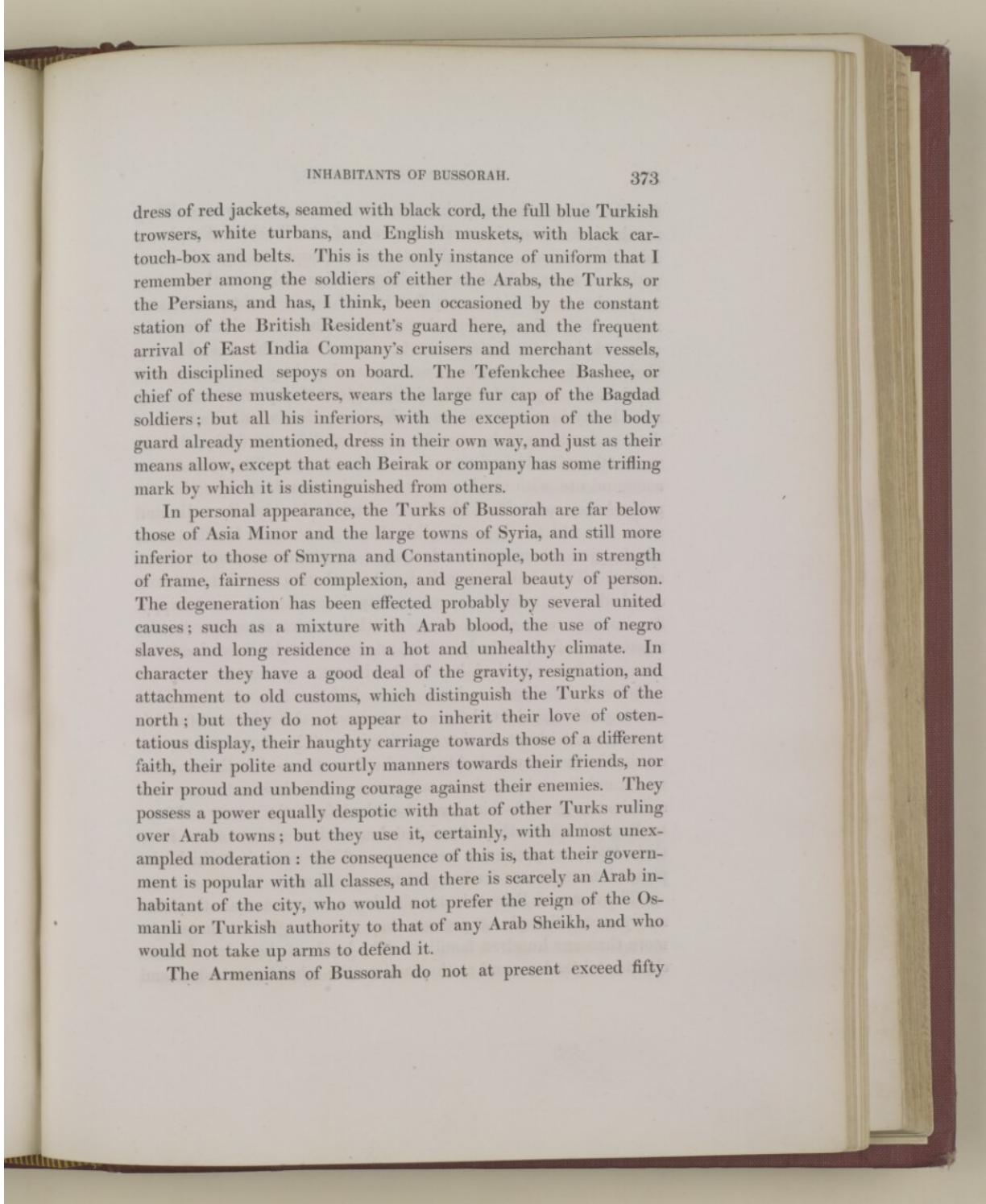


"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
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العرب إلى بومباي. [٣٧٢] (٥٨٢/٤٠٣)



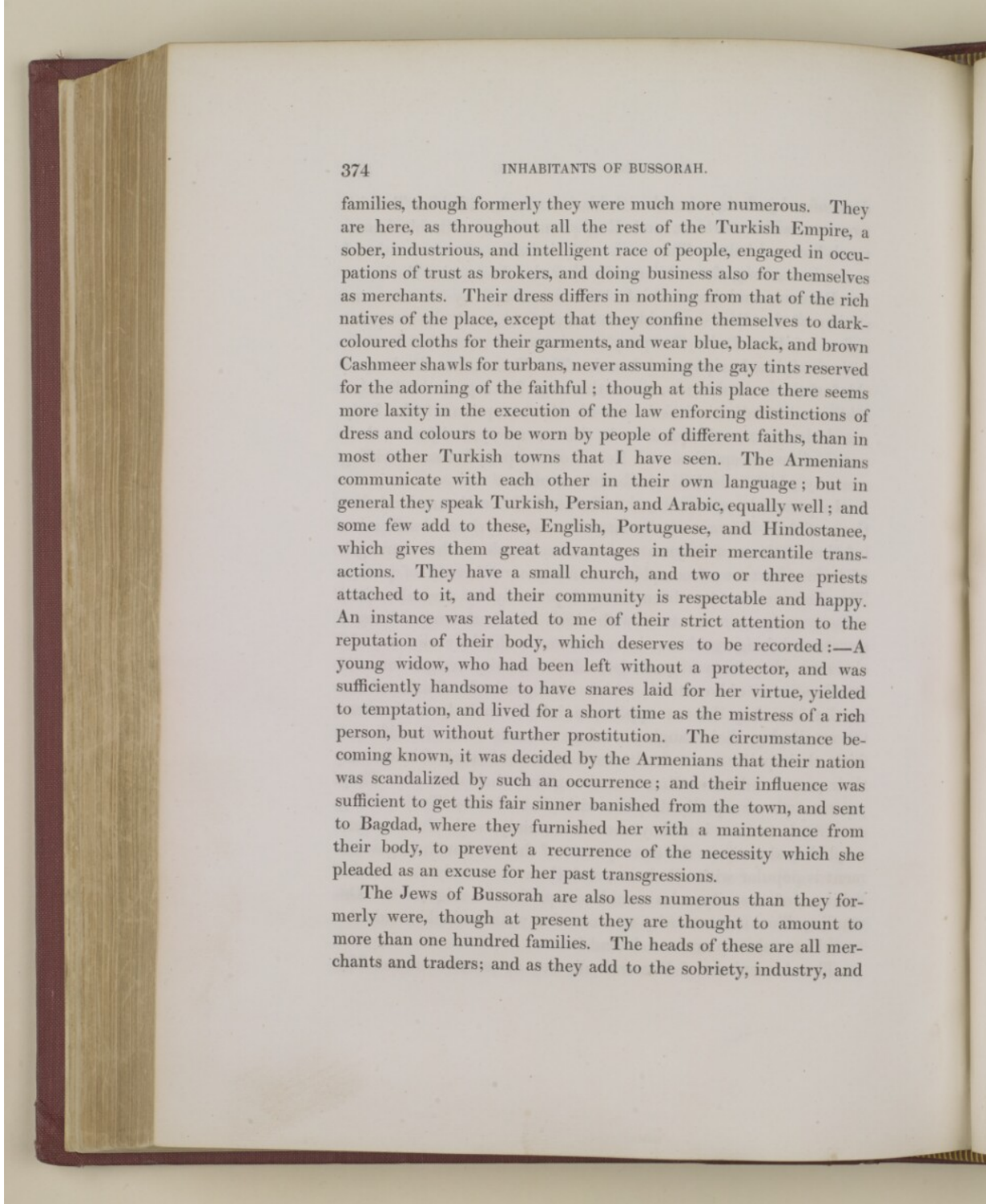


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العرب إلى بومباي. [٣٧٤] (٥٨٢/٤٠٥)

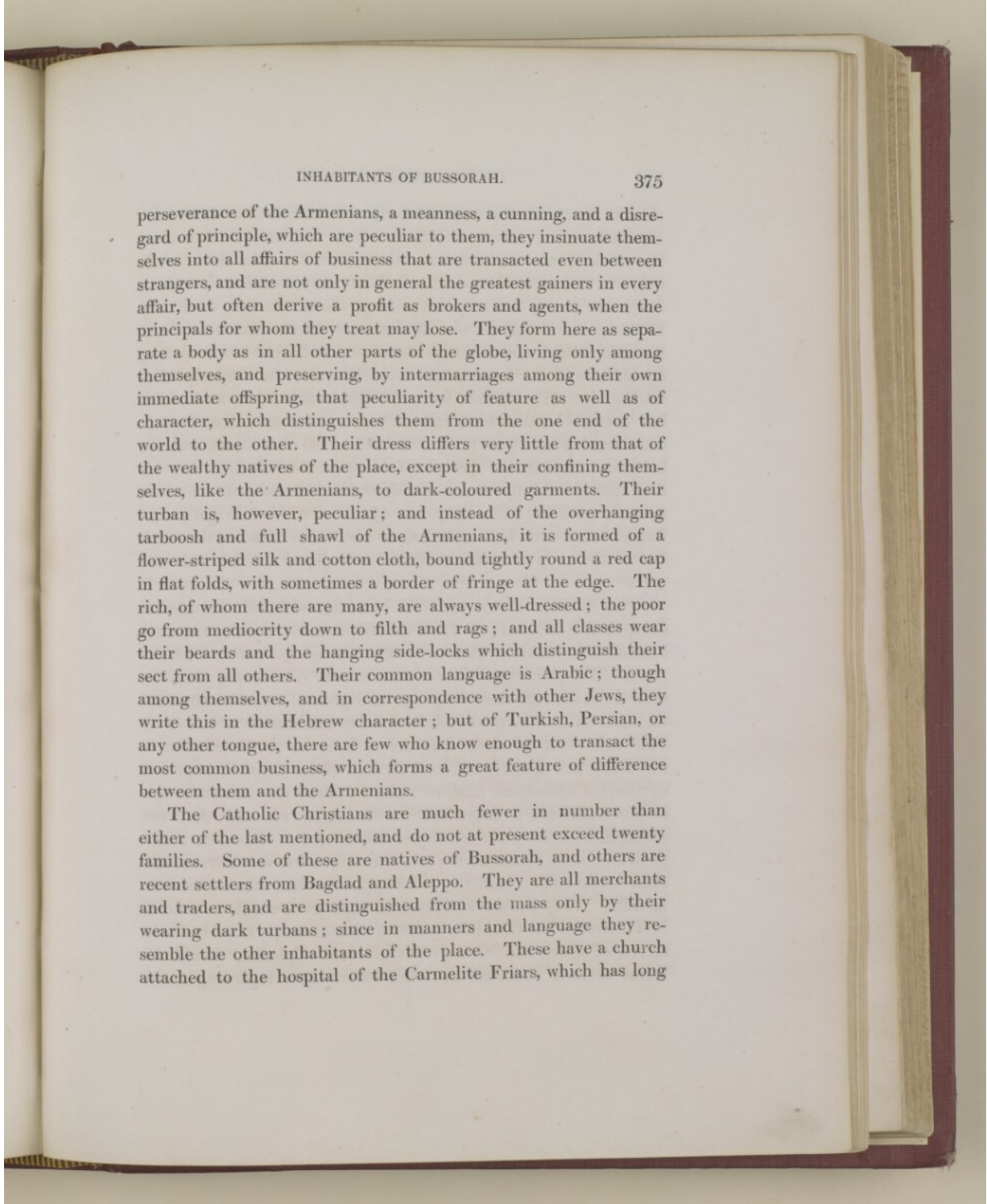


families, though formerly they were much more numerous. They are here, as throughout all the rest of the Turkish Empire, a sober, industrious, and intelligent race of people, engaged in occupations of trust as brokers, and doing business also for themselves as merchants. Their dress differs in nothing from that of the rich natives of the place, except that they confine themselves to dark-coloured cloths for their garments, and wear blue, black, and brown Cashmeer shawls for turbans, never assuming the gay tints reserved for the adorning of the faithful; though at this place there seems more laxity in the execution of the law enforcing distinctions of dress and colours to be worn by people of different faiths, than in most other Turkish towns that I have seen. The Armenians communicate with each other in their own language; but in general they speak Turkish, Persian, and Arabic, equally well; and some few add to these, English, Portuguese, and Hindostanee, which gives them great advantages in their mercantile transactions. They have a small church, and two or three priests attached to it, and their community is respectable and happy. An instance was related to me of their strict attention to the reputation of their body, which deserves to be recorded:—A young widow, who had been left without a protector, and was sufficiently handsome to have snares laid for her virtue, yielded to temptation, and lived for a short time as the mistress of a rich person, but without further prostitution. The circumstance becoming known, it was decided by the Armenians that their nation was scandalized by such an occurrence; and their influence was sufficient to get this fair sinner banished from the town, and sent to Bagdad, where they furnished her with a maintenance from their body, to prevent a recurrence of the necessity which she pleaded as an excuse for her past transgressions.

The Jews of Bussorah are also less numerous than they formerly were, though at present they are thought to amount to more than one hundred families. The heads of these are all merchants and traders; and as they add to the sobriety, industry, and

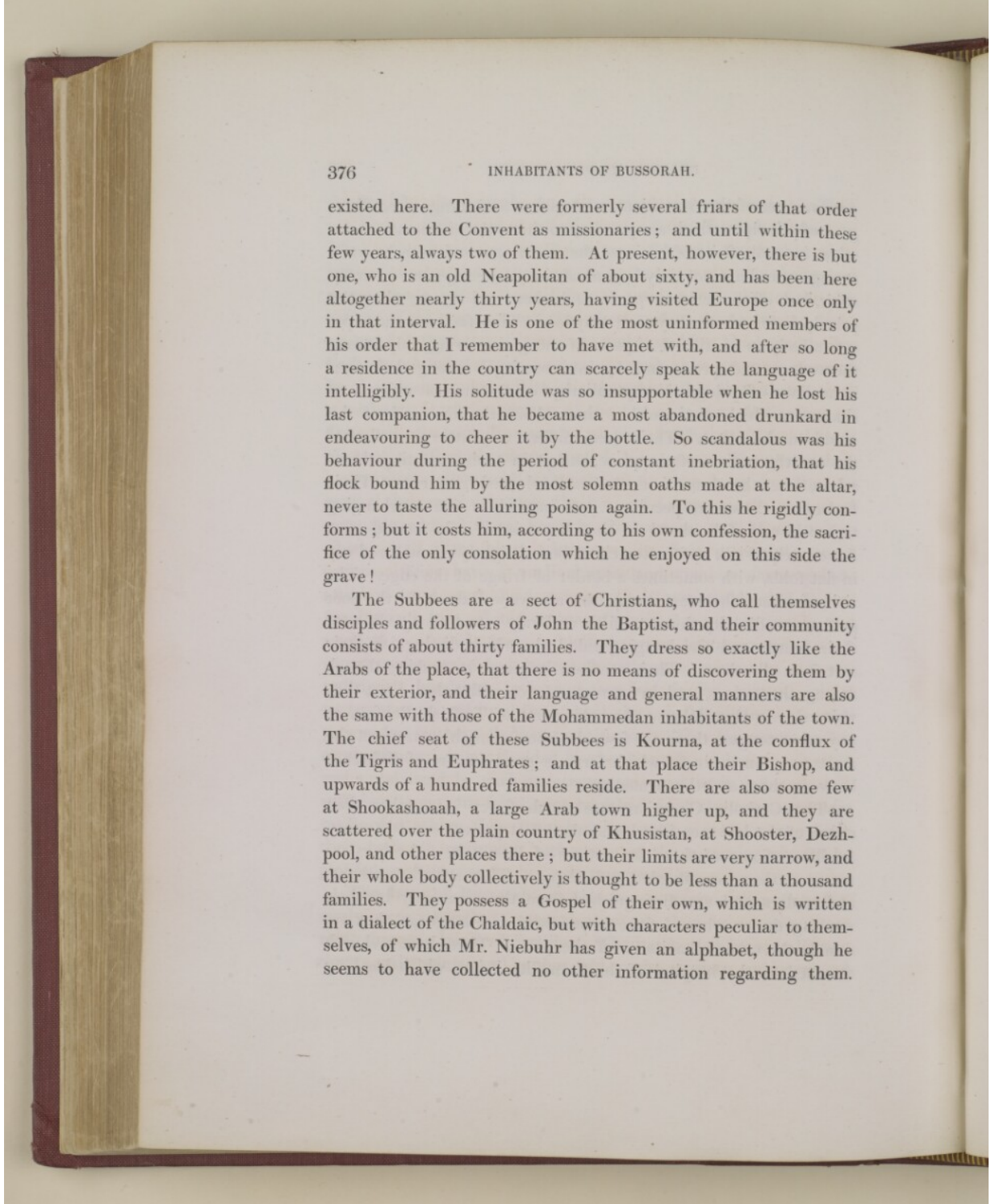


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العرب إلى بومباي. [٣٧٥] (٥٨٢/٤٠٦)



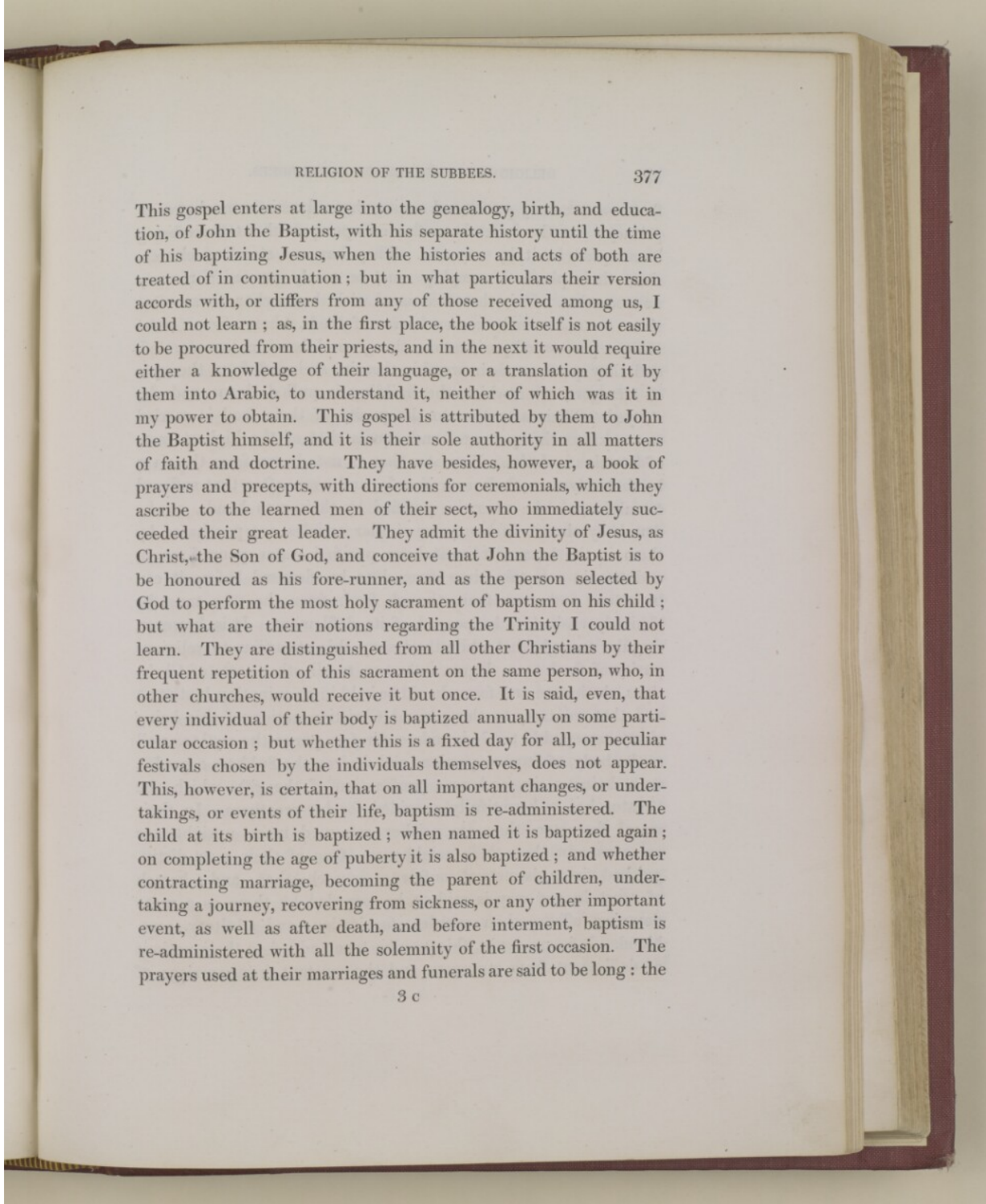


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العرب إلى بومباي. [٣٧٦] (٥٨٢/٤٠٧)



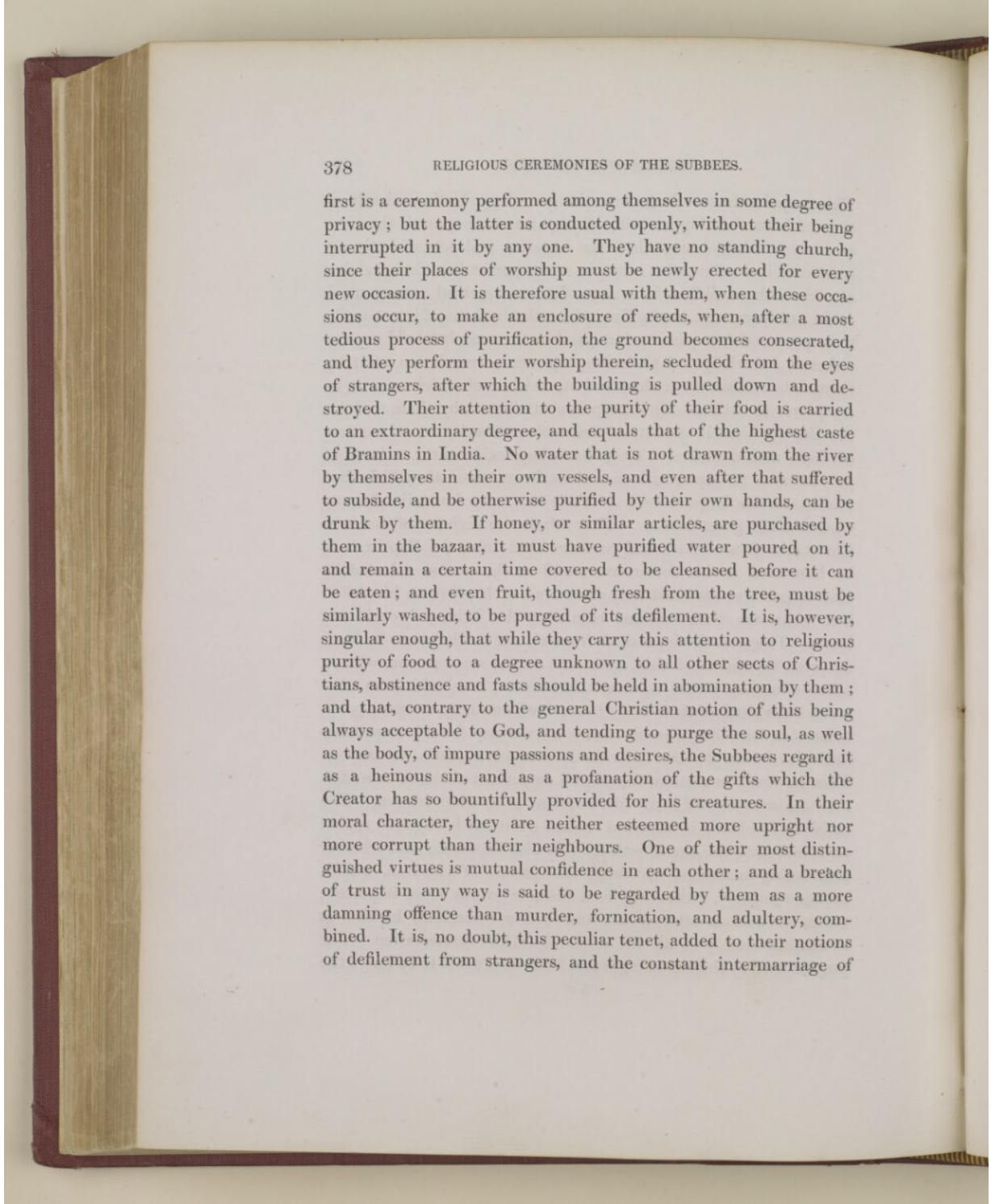


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العرب إلى بومباي. [٣٧٧] (٥٨٢/٤٠٨)



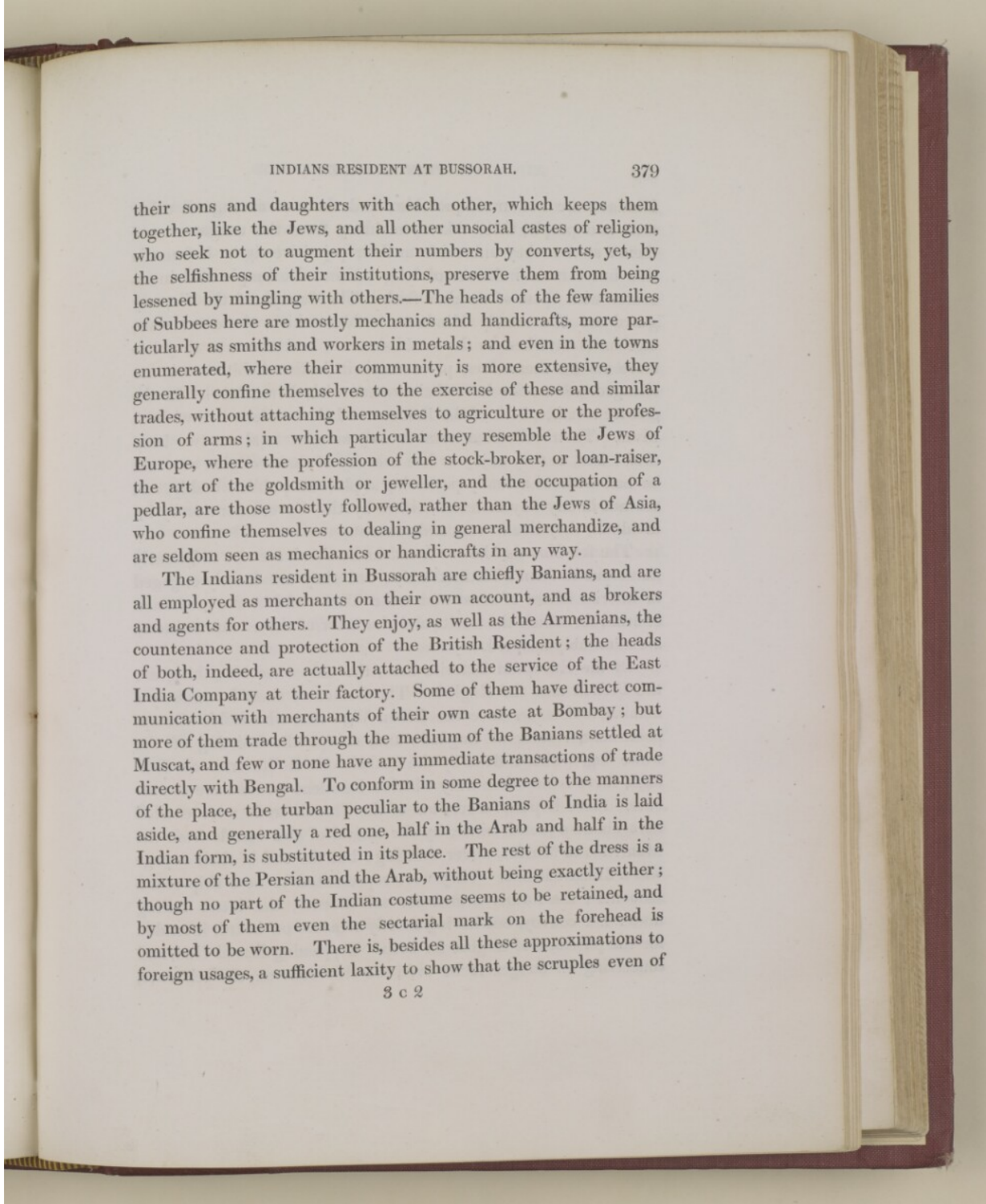


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العرب إلى بومباي. [٣٧٨] (٥٨٢/٤٠٩)



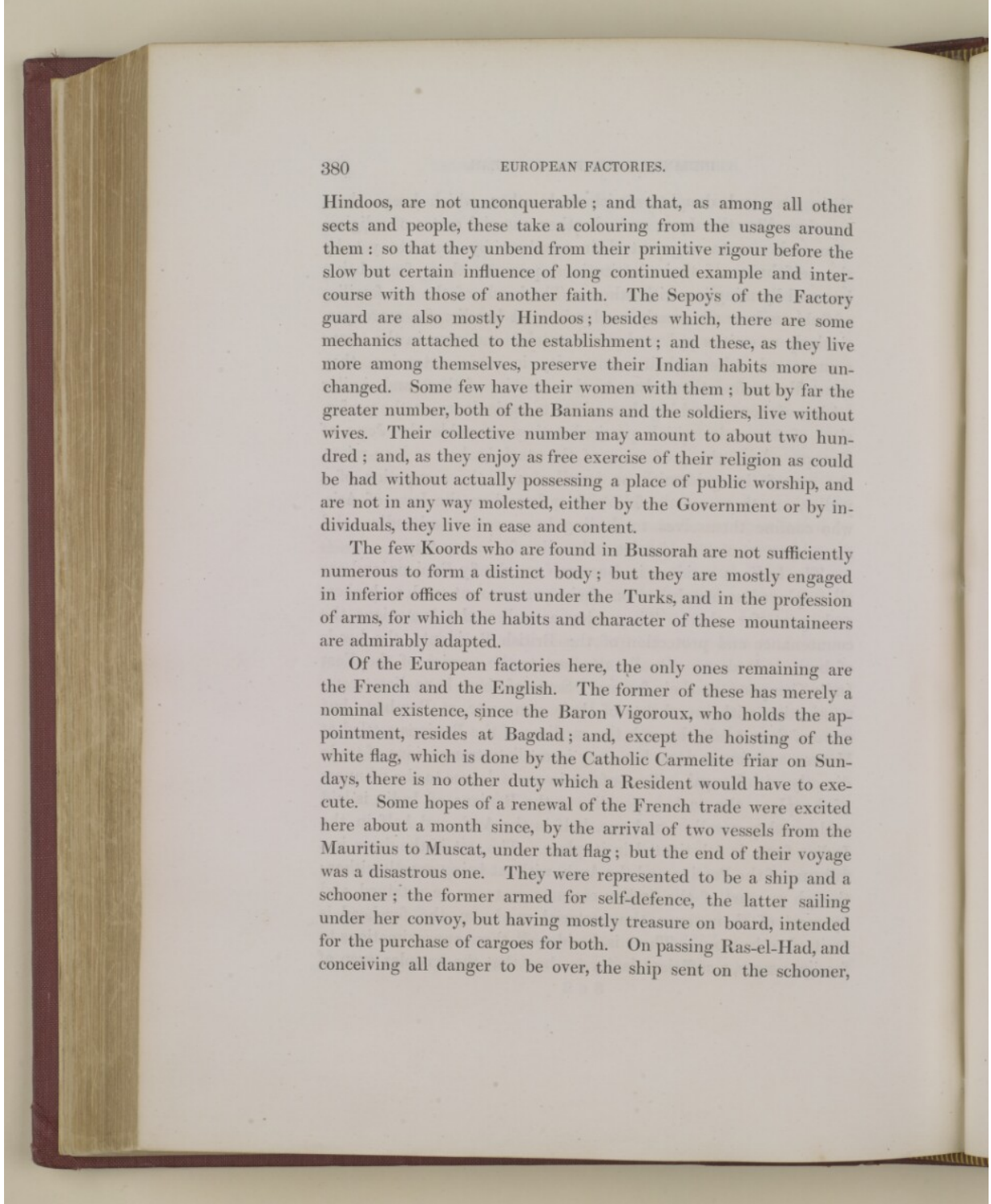


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العرب إلى بومباي. [٣٧٩] (٥٨٢/٤١٠)





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العرب إلى بومباي. [٣٨٠] (٥٨٢/٤١١)



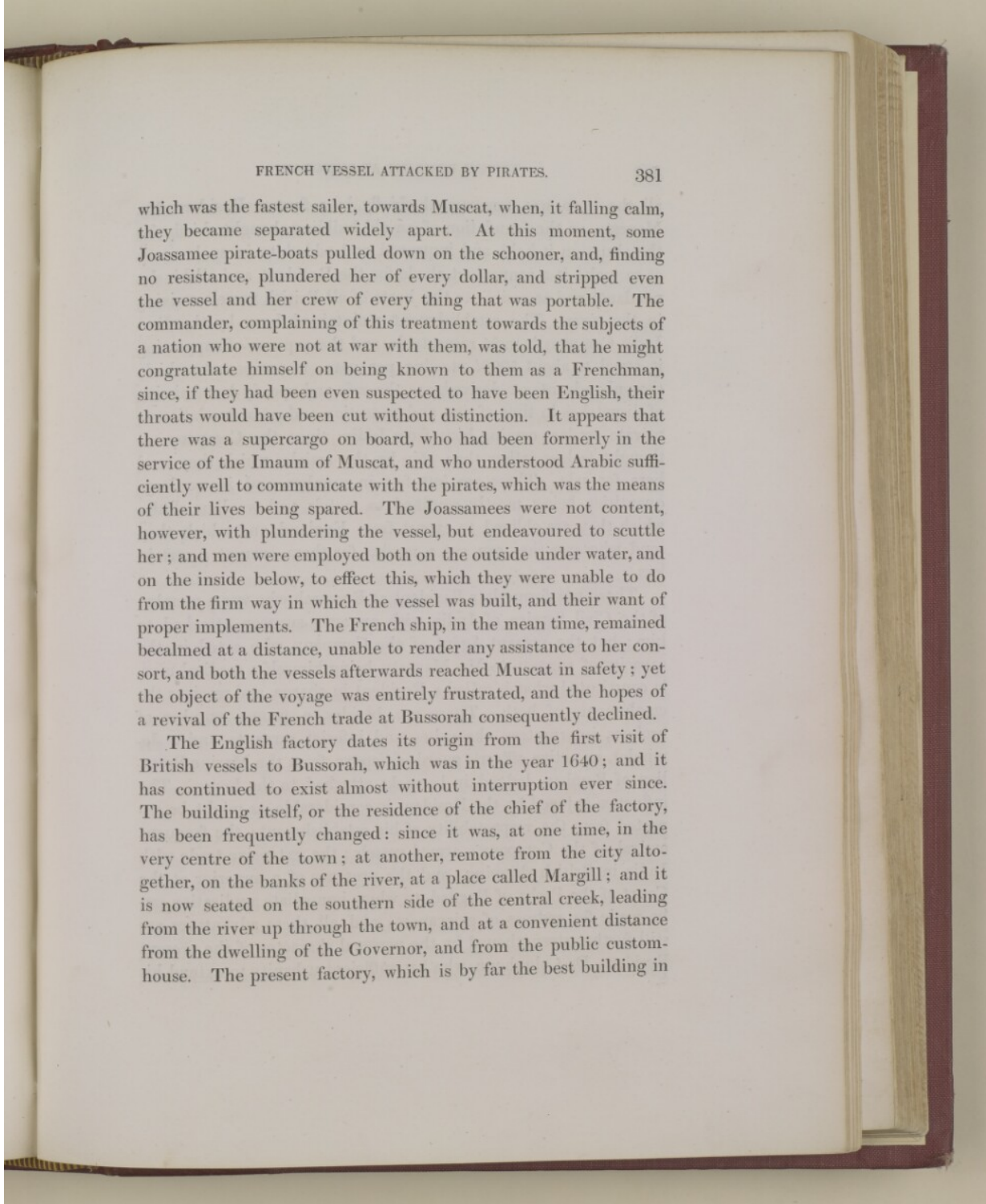
Hindoos, are not unconquerable ; and that, as among all other sects and people, these take a colouring from the usages around them : so that they unbend from their primitive rigour before the slow but certain influence of long continued example and intercourse with those of another faith. The Sepoys of the Factory guard are also mostly Hindoos ; besides which, there are some mechanics attached to the establishment ; and these, as they live more among themselves, preserve their Indian habits more unchanged. Some few have their women with them ; but by far the greater number, both of the Banians and the soldiers, live without wives. Their collective number may amount to about two hundred ; and, as they enjoy as free exercise of their religion as could be had without actually possessing a place of public worship, and are not in any way molested, either by the Government or by individuals, they live in ease and content.

The few Koords who are found in Bussorah are not sufficiently numerous to form a distinct body ; but they are mostly engaged in inferior offices of trust under the Turks, and in the profession of arms, for which the habits and character of these mountaineers are admirably adapted.

Of the European factories here, the only ones remaining are the French and the English. The former of these has merely a nominal existence, since the Baron Vigoroux, who holds the appointment, resides at Bagdad ; and, except the hoisting of the white flag, which is done by the Catholic Carmelite friar on Sundays, there is no other duty which a Resident would have to execute. Some hopes of a renewal of the French trade were excited here about a month since, by the arrival of two vessels from the Mauritius to Muscat, under that flag ; but the end of their voyage was a disastrous one. They were represented to be a ship and a schooner ; the former armed for self-defence, the latter sailing under her convoy, but having mostly treasure on board, intended for the purchase of cargoes for both. On passing Ras-el-Had, and conceiving all danger to be over, the ship sent on the schooner,

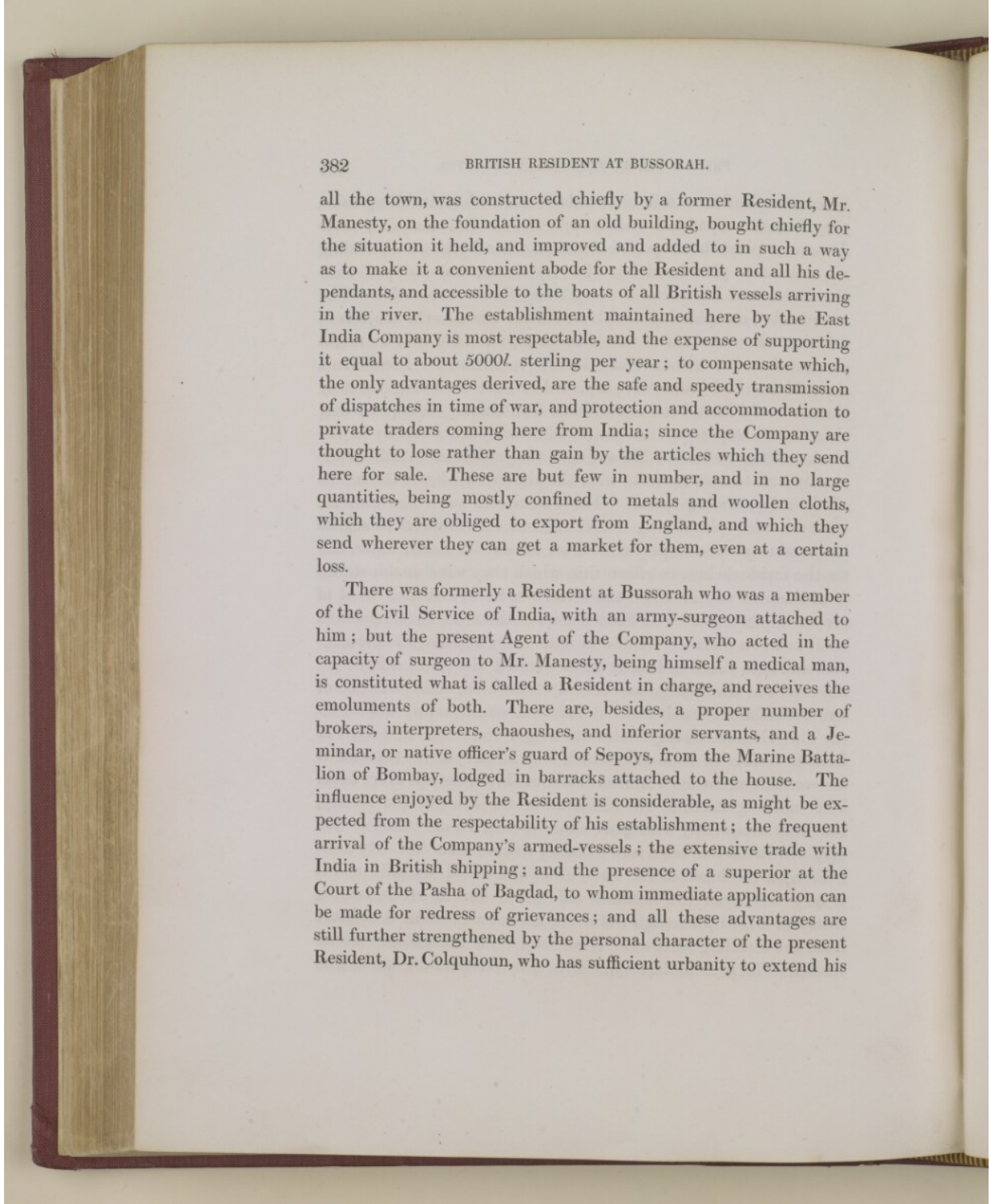


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العرب إلى بومباي. [٣٨١] (٥٨٢/٤١٢)



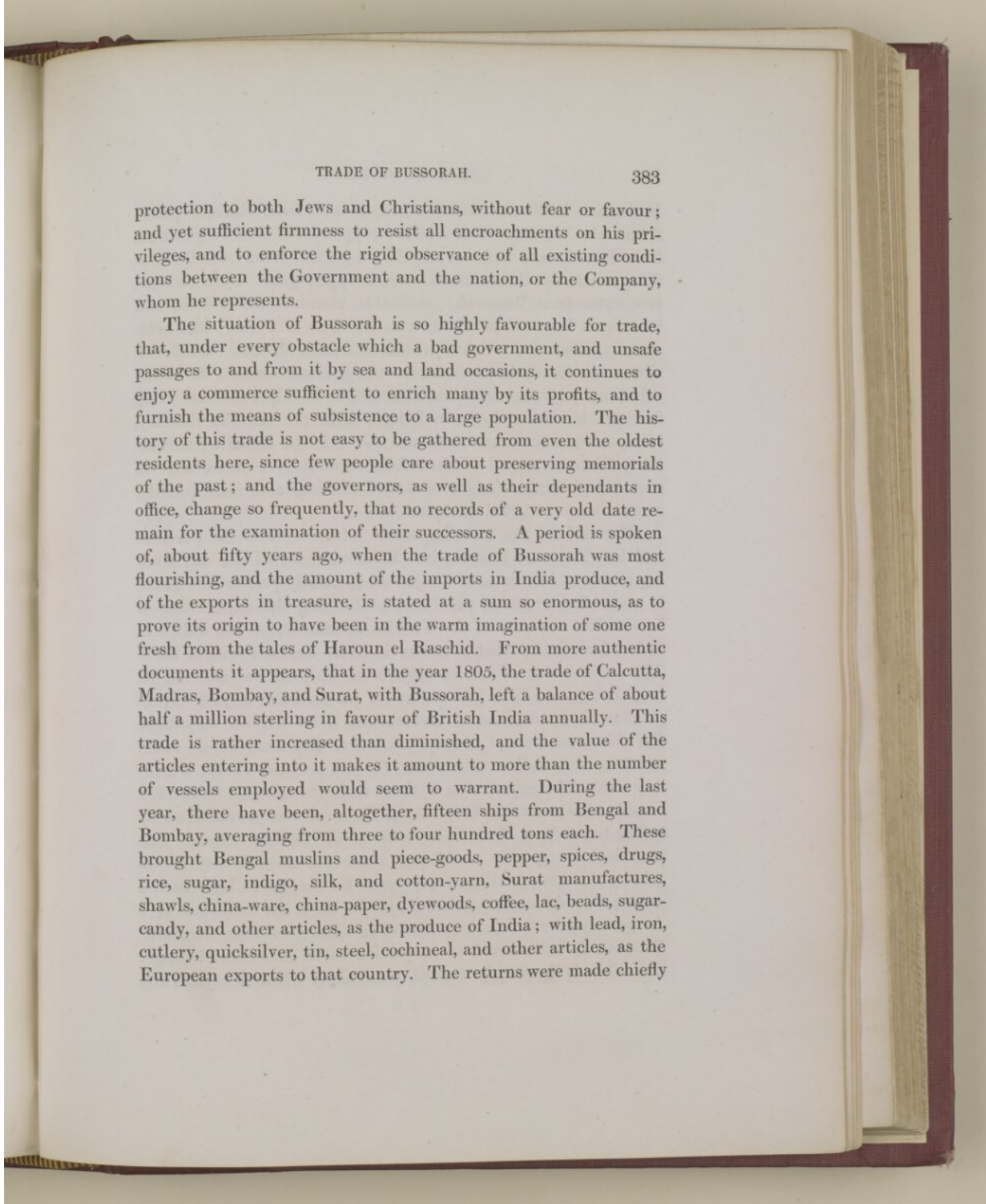


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العرب إلى بومباي. [٣٨٢] (٥٨٢/٤١٣)



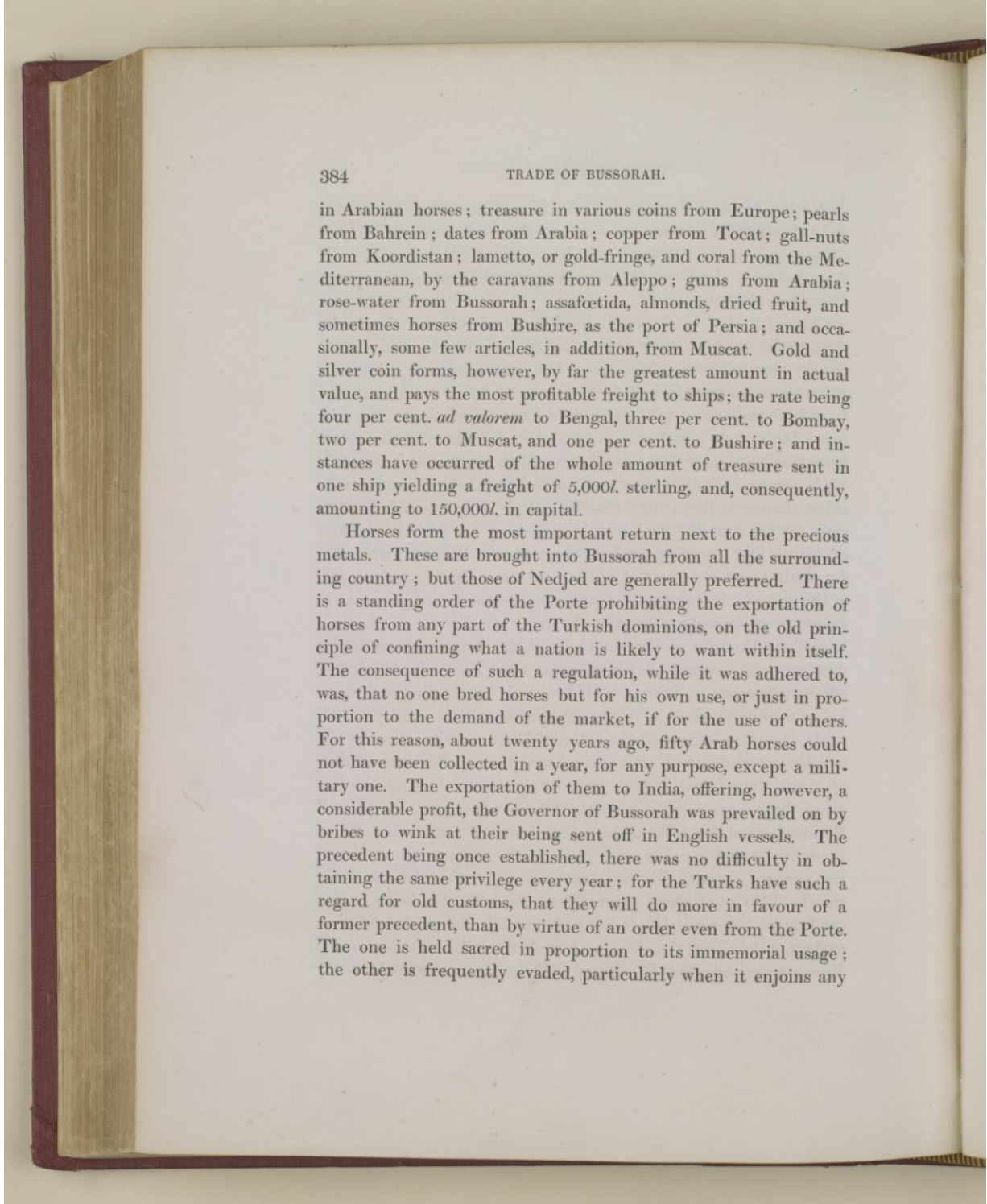


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العرب إلى بومباي. [٣٨٤] (٥٨٢/٤١٥)

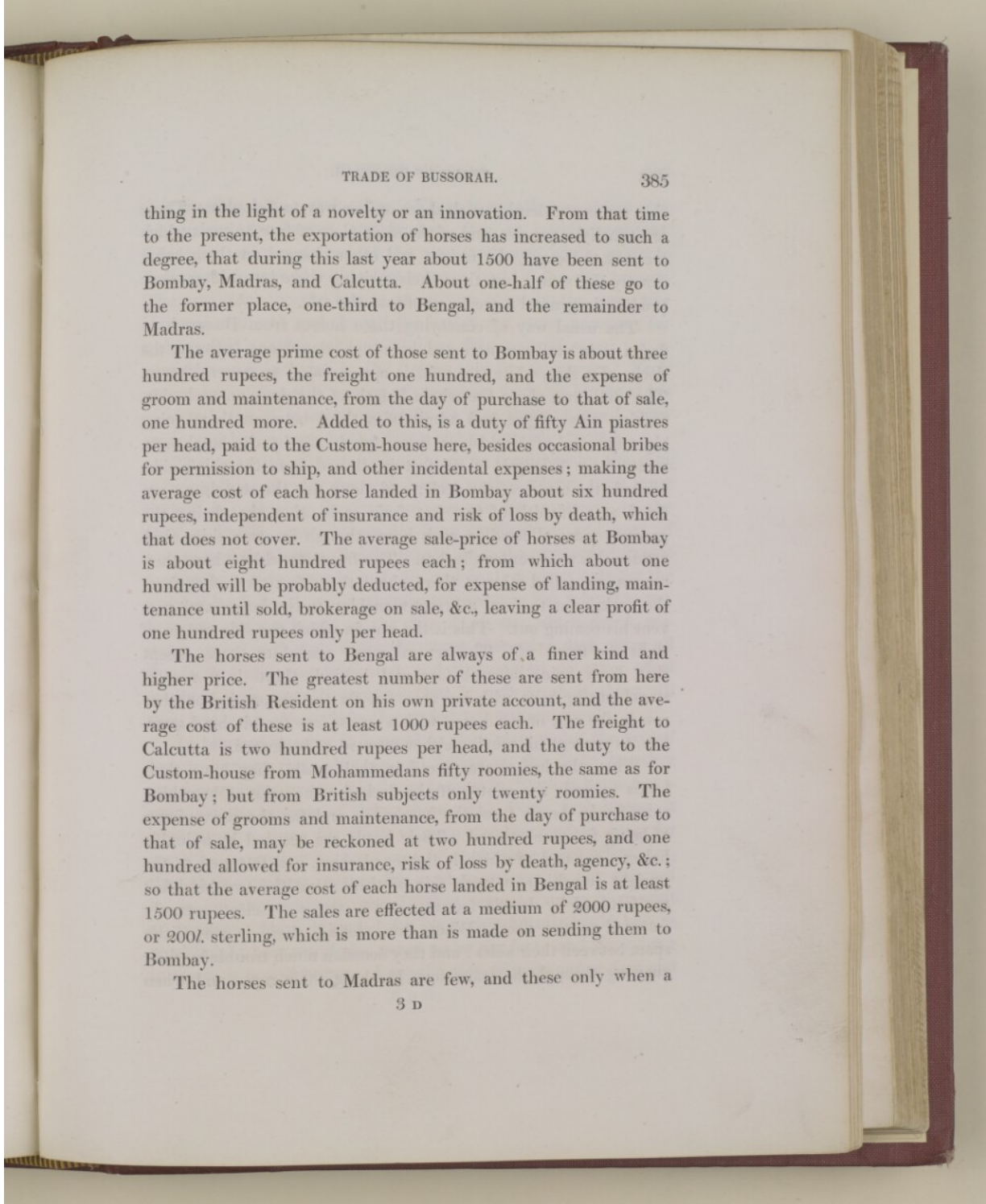


in Arabian horses; treasure in various coins from Europe; pearls from Bahrein; dates from Arabia; copper from Tocat; gall-nuts from Koordistan; lametto, or gold-fringe, and coral from the Mediterranean, by the caravans from Aleppo; gums from Arabia; rose-water from Bussorah; assafetida, almonds, dried fruit, and sometimes horses from Bushire, as the port of Persia; and occasionally, some few articles, in addition, from Muscat. Gold and silver coin forms, however, by far the greatest amount in actual value, and pays the most profitable freight to ships; the rate being four per cent. *ad valorem* to Bengal, three per cent. to Bombay, two per cent. to Muscat, and one per cent. to Bushire; and instances have occurred of the whole amount of treasure sent in one ship yielding a freight of 5,000*l.* sterling, and, consequently, amounting to 150,000*l.* in capital.

Horses form the most important return next to the precious metals. These are brought into Bussorah from all the surrounding country; but those of Nedjed are generally preferred. There is a standing order of the Porte prohibiting the exportation of horses from any part of the Turkish dominions, on the old principle of confining what a nation is likely to want within itself. The consequence of such a regulation, while it was adhered to, was, that no one bred horses but for his own use, or just in proportion to the demand of the market, if for the use of others. For this reason, about twenty years ago, fifty Arab horses could not have been collected in a year, for any purpose, except a military one. The exportation of them to India, offering, however, a considerable profit, the Governor of Bussorah was prevailed on by bribes to wink at their being sent off in English vessels. The precedent being once established, there was no difficulty in obtaining the same privilege every year; for the Turks have such a regard for old customs, that they will do more in favour of a former precedent, than by virtue of an order even from the Porte. The one is held sacred in proportion to its immemorial usage; the other is frequently evaded, particularly when it enjoins any

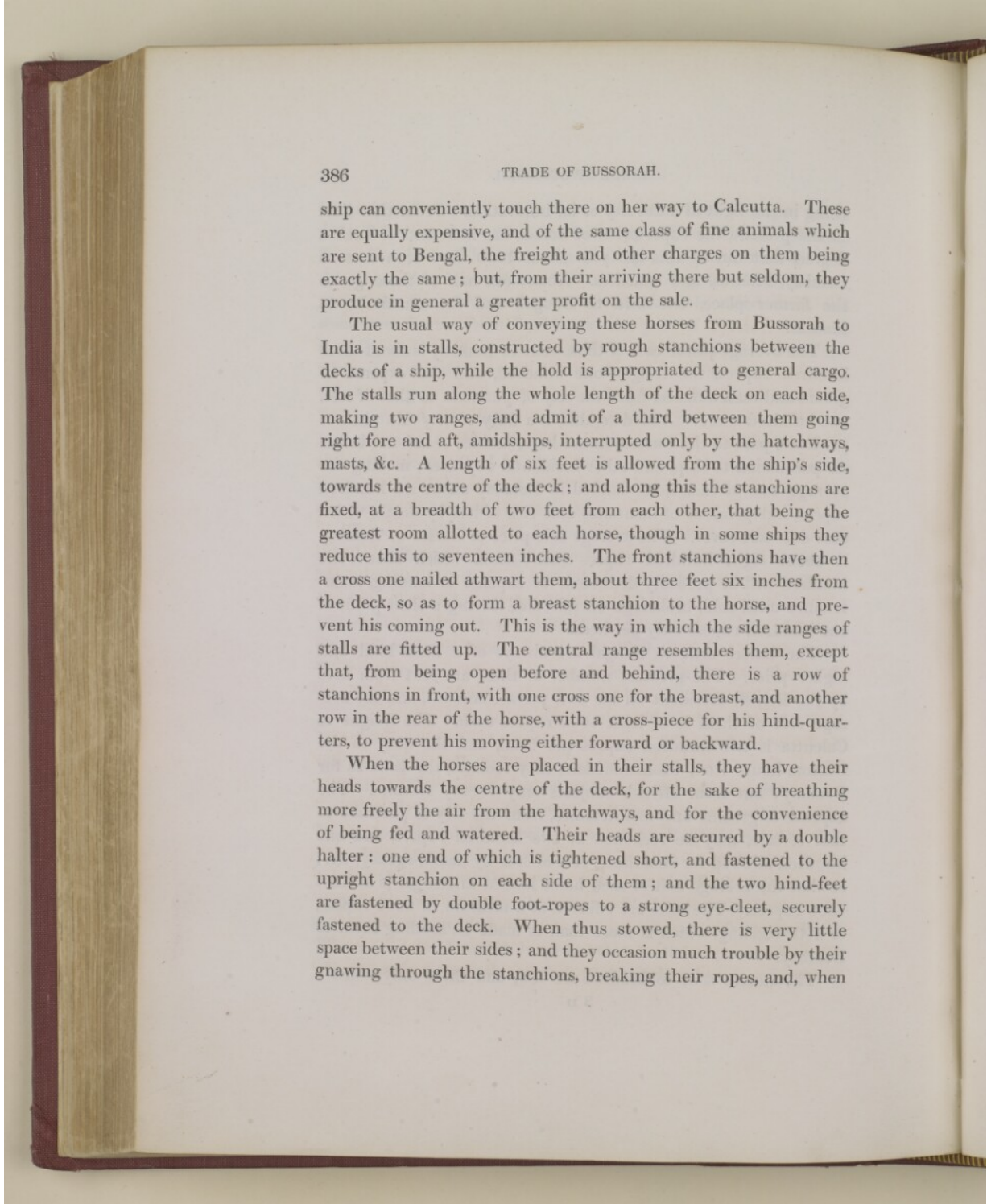


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العرب إلى بومباي. [٣٨٥] (١٦/٤٨٢)



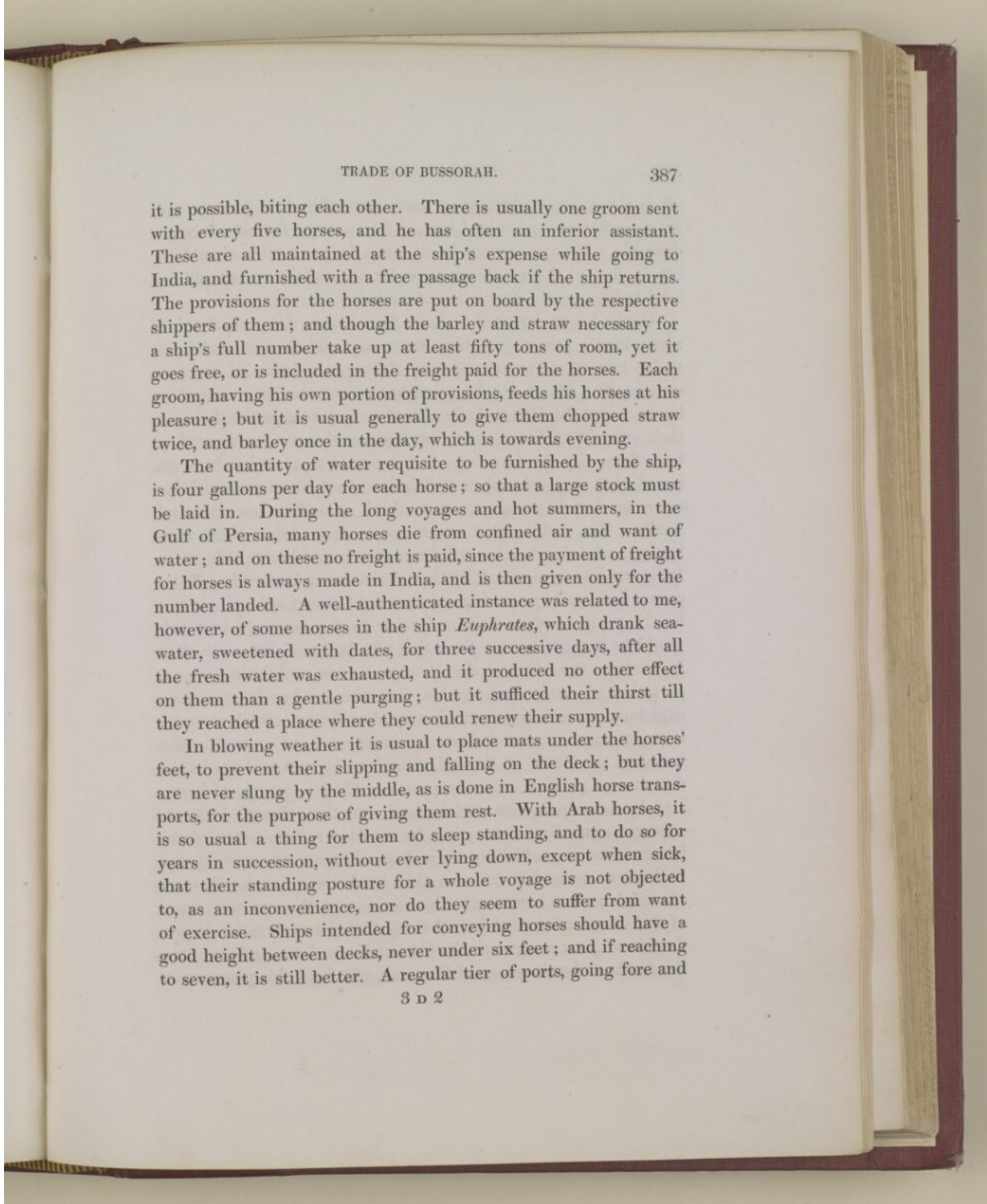


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العرب إلى بومباي. [٣٨٦] (١٧/٤٨٢)





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العرب إلى بومباي. [٣٨٧] (٥٨٢/٤١٨)



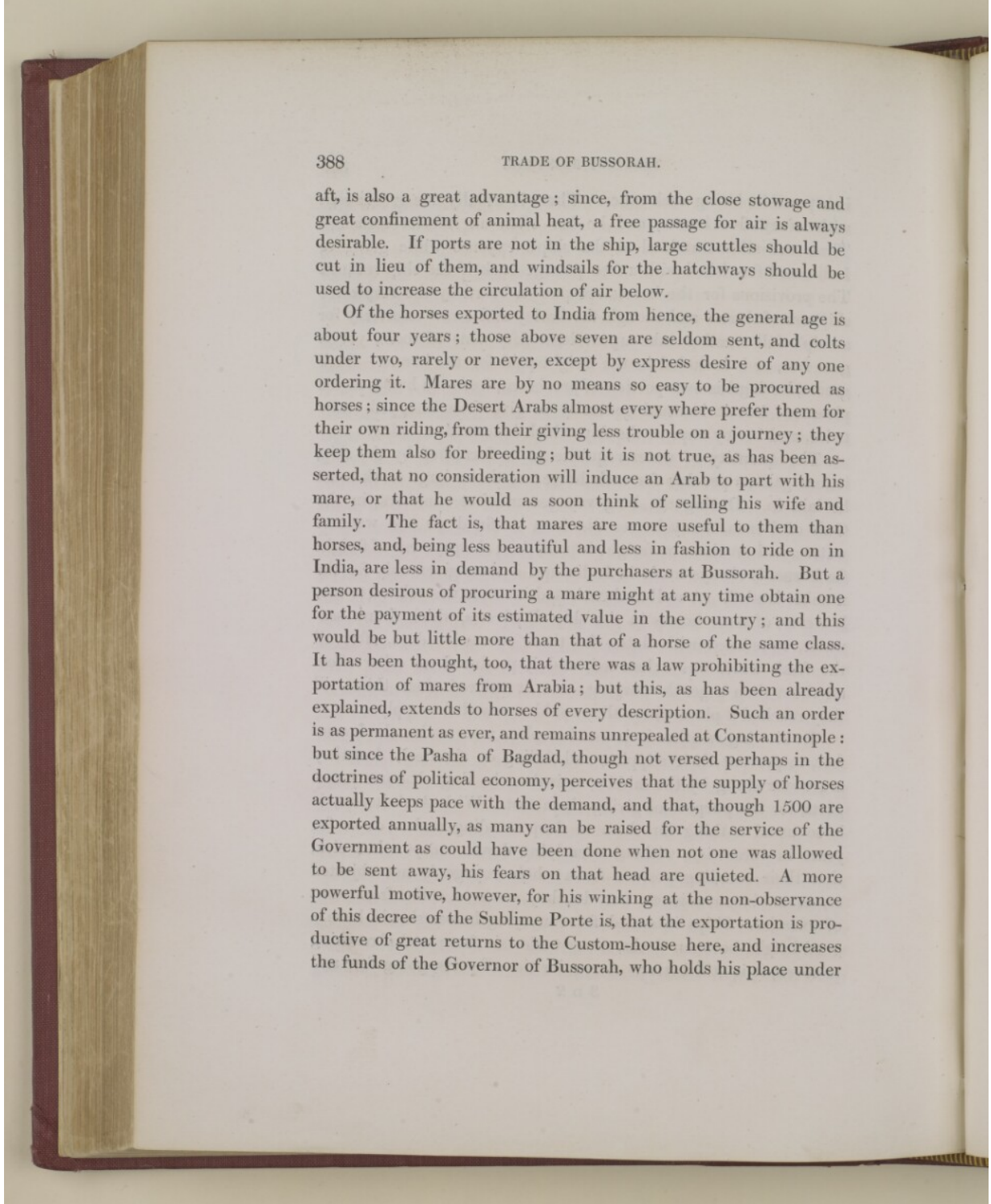
it is possible, biting each other. There is usually one groom sent with every five horses, and he has often an inferior assistant. These are all maintained at the ship's expense while going to India, and furnished with a free passage back if the ship returns. The provisions for the horses are put on board by the respective shippers of them; and though the barley and straw necessary for a ship's full number take up at least fifty tons of room, yet it goes free, or is included in the freight paid for the horses. Each groom, having his own portion of provisions, feeds his horses at his pleasure; but it is usual generally to give them chopped straw twice, and barley once in the day, which is towards evening.

The quantity of water requisite to be furnished by the ship, is four gallons per day for each horse; so that a large stock must be laid in. During the long voyages and hot summers, in the Gulf of Persia, many horses die from confined air and want of water; and on these no freight is paid, since the payment of freight for horses is always made in India, and is then given only for the number landed. A well-authenticated instance was related to me, however, of some horses in the ship *Euphrates*, which drank seawater, sweetened with dates, for three successive days, after all the fresh water was exhausted, and it produced no other effect on them than a gentle purging; but it sufficed their thirst till they reached a place where they could renew their supply.

In blowing weather it is usual to place mats under the horses' feet, to prevent their slipping and falling on the deck; but they are never slung by the middle, as is done in English horse transports, for the purpose of giving them rest. With Arab horses, it is so usual a thing for them to sleep standing, and to do so for years in succession, without ever lying down, except when sick, that their standing posture for a whole voyage is not objected to, as an inconvenience, nor do they seem to suffer from want of exercise. Ships intended for conveying horses should have a good height between decks, never under six feet; and if reaching to seven, it is still better. A regular tier of ports, going fore and

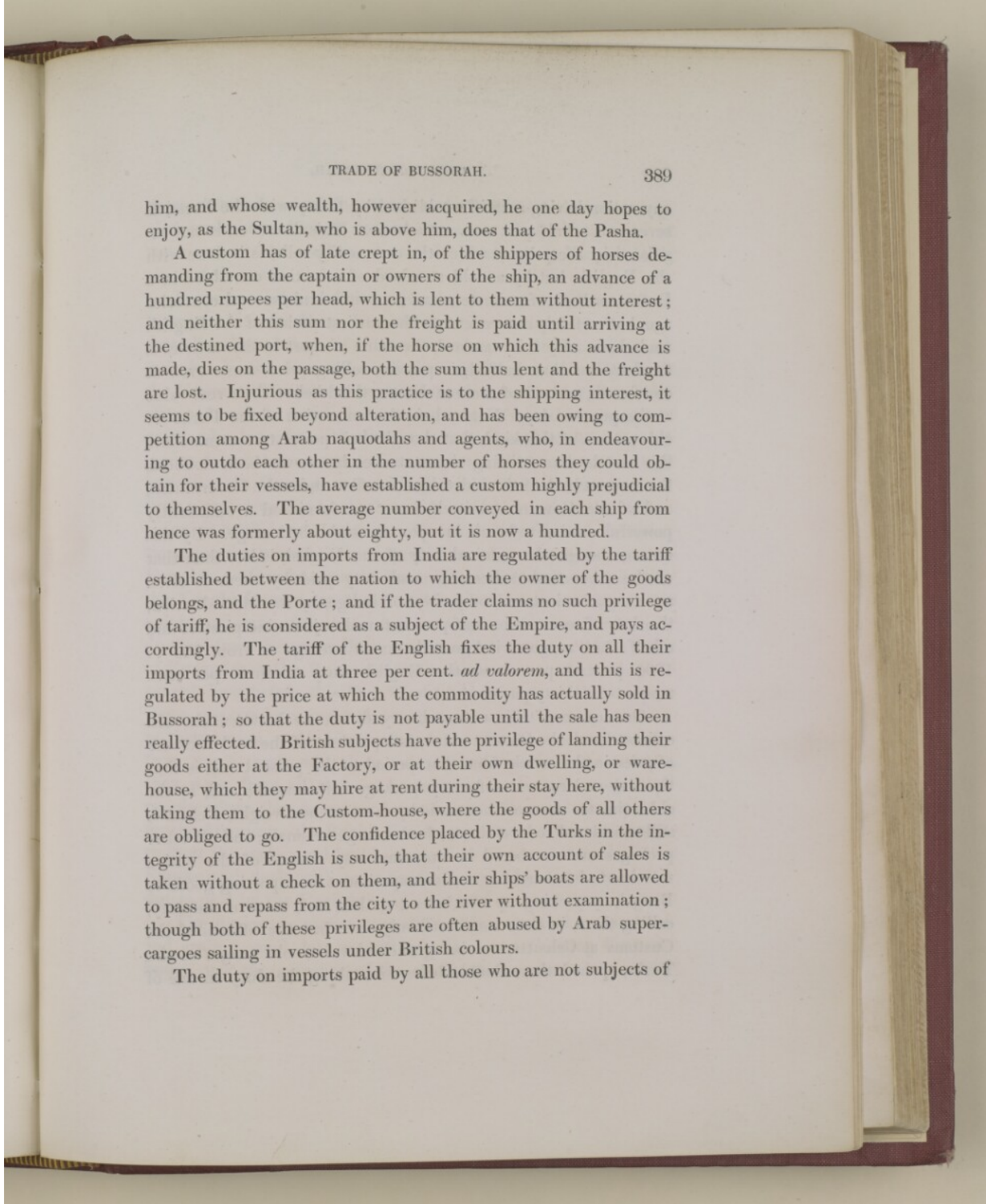


"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
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العرب إلى بومباي. [٣٨٨] (٥٨٢/٤١٩)



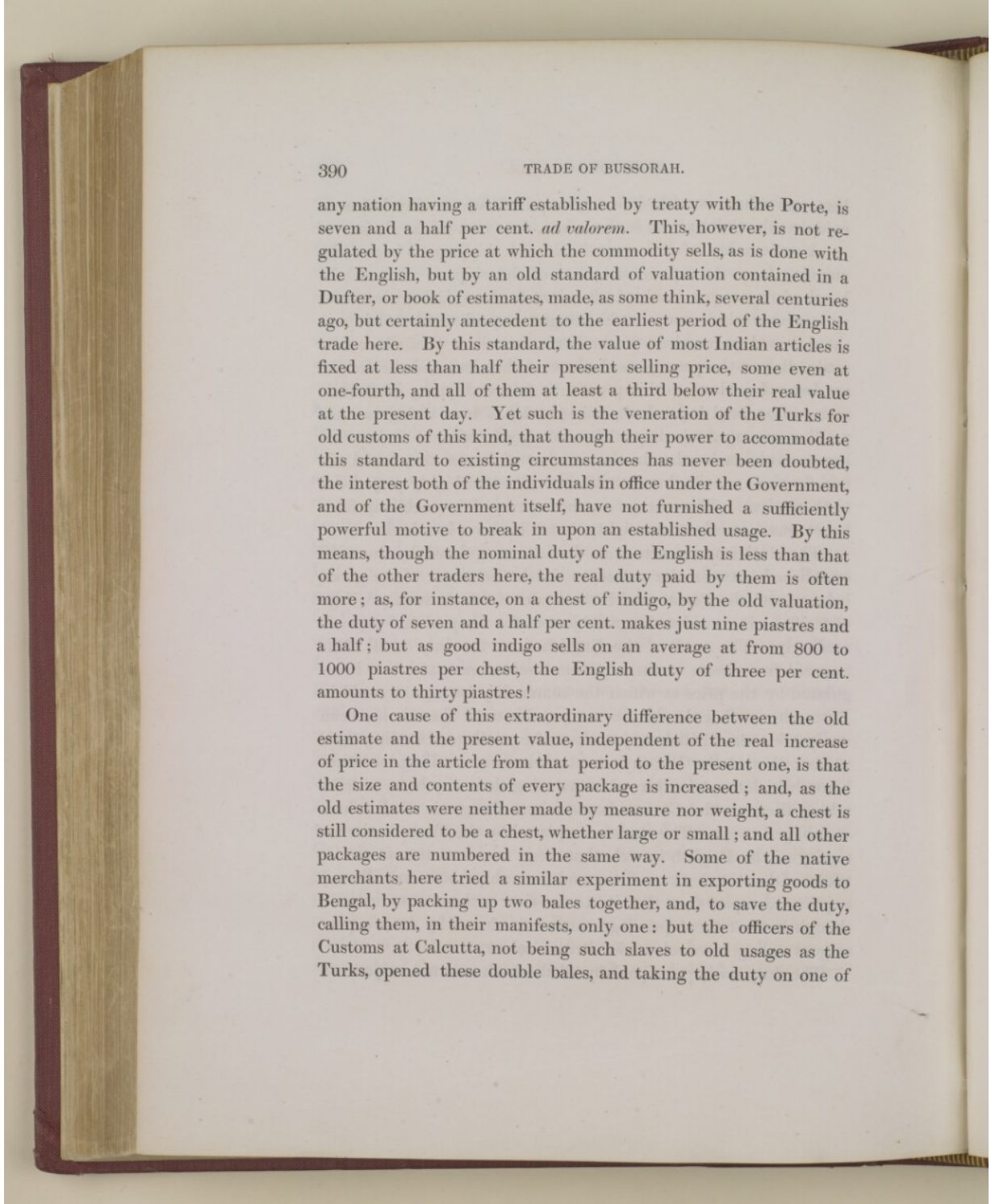


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العرب إلى بومباي. [٣٨٩] (٥٨٢/٤٢٠)



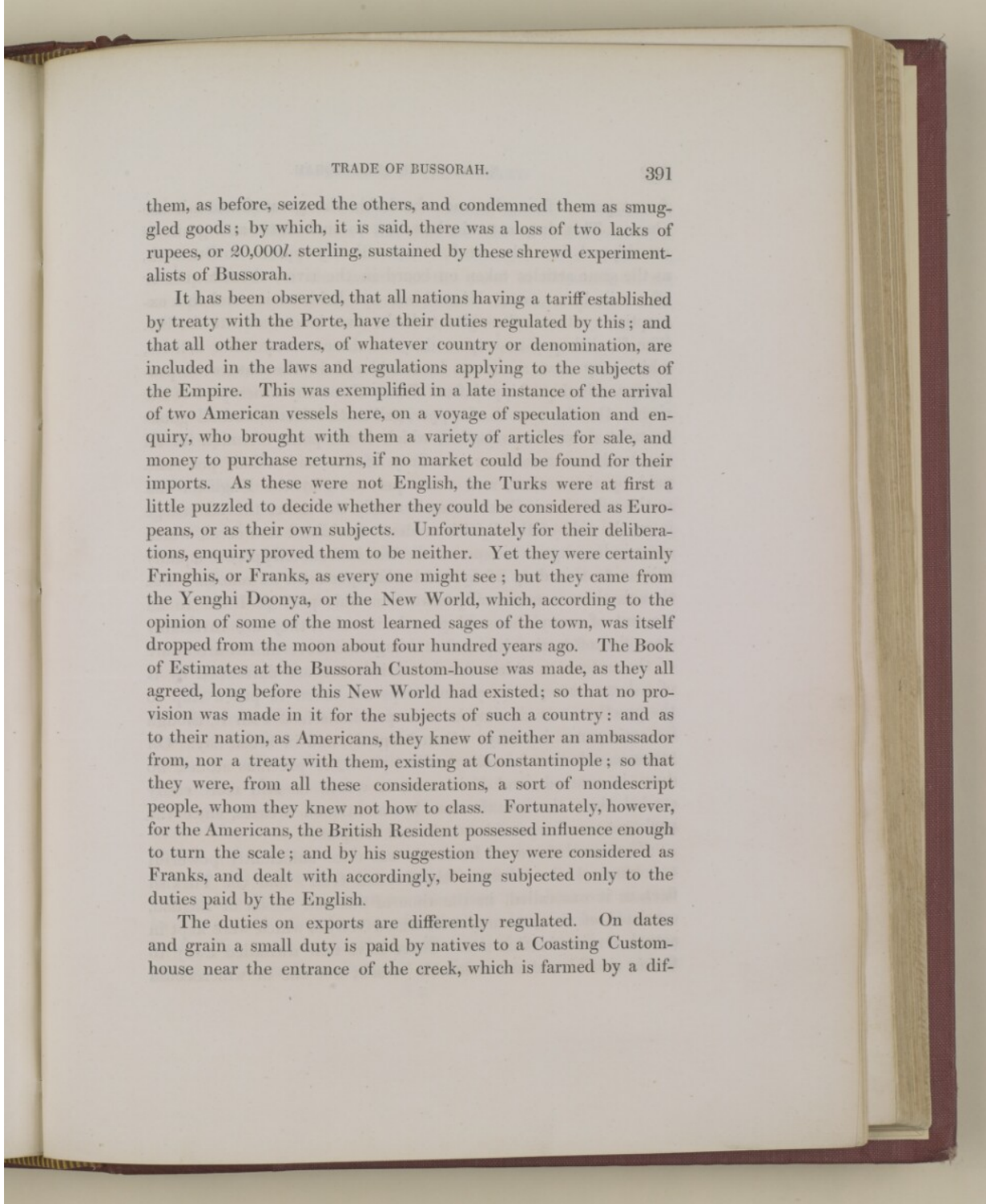


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العرب إلى بومباي. [٣٩٠] (٥٨٢/٤٢١)



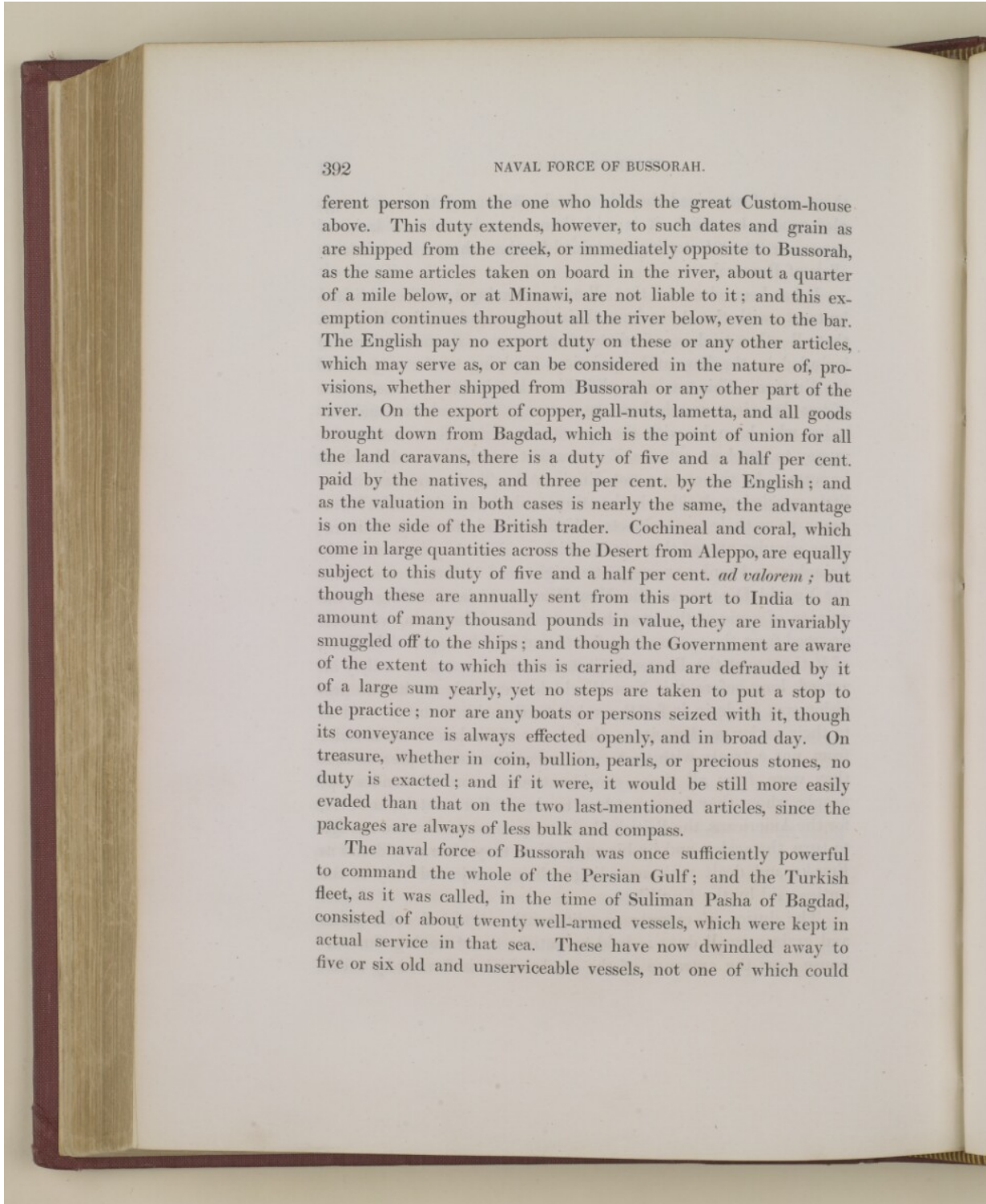


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العرب إلى بومباي. [٣٩٢] (٥٨٢/٤٢٣)

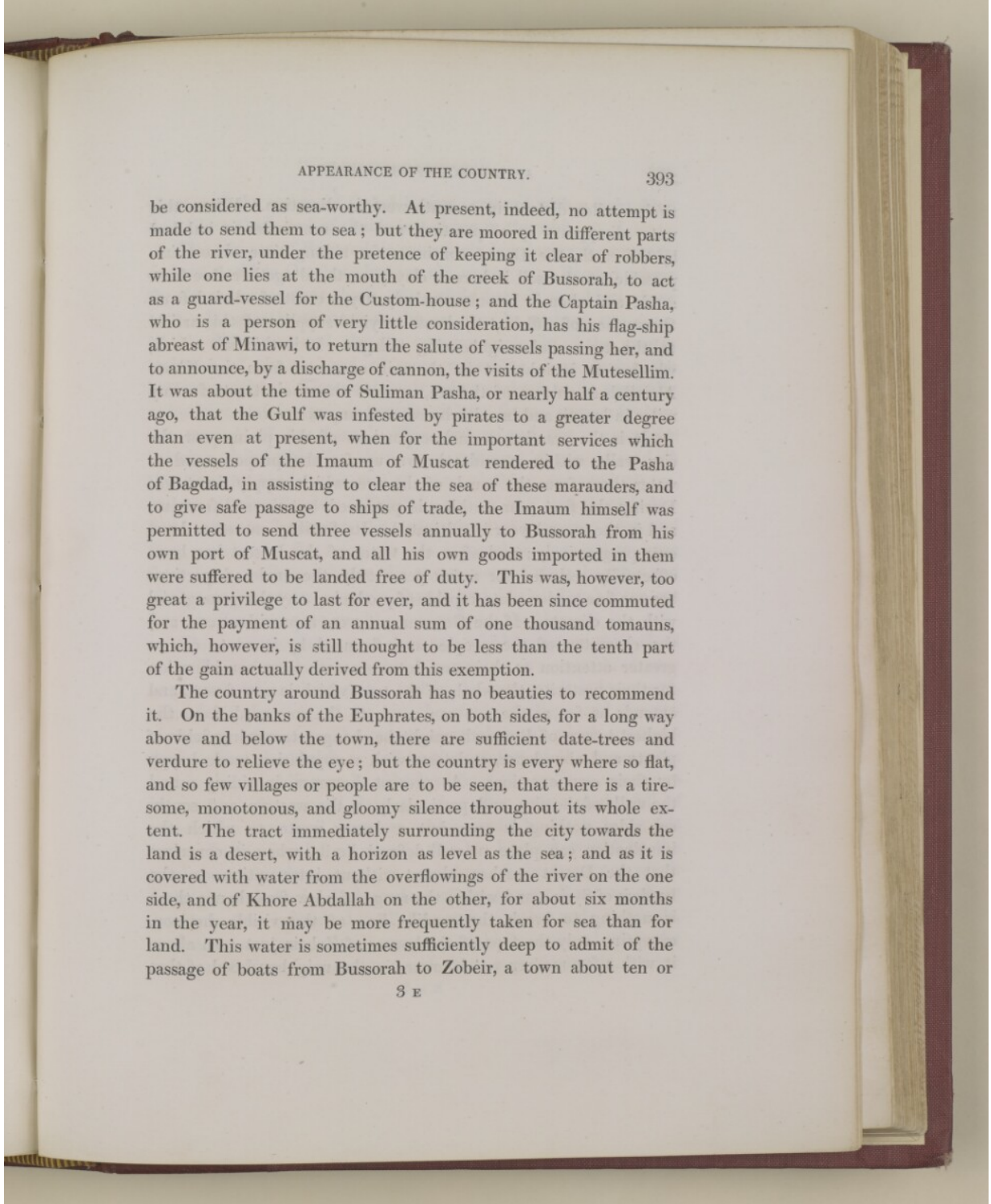


ferent person from the one who holds the great Custom-house above. This duty extends, however, to such dates and grain as are shipped from the creek, or immediately opposite to Bussorah, as the same articles taken on board in the river, about a quarter of a mile below, or at Minawi, are not liable to it; and this exemption continues throughout all the river below, even to the bar. The English pay no export duty on these or any other articles, which may serve as, or can be considered in the nature of, provisions, whether shipped from Bussorah or any other part of the river. On the export of copper, gall-nuts, lametta, and all goods brought down from Bagdad, which is the point of union for all the land caravans, there is a duty of five and a half per cent. paid by the natives, and three per cent. by the English; and as the valuation in both cases is nearly the same, the advantage is on the side of the British trader. Cochineal and coral, which come in large quantities across the Desert from Aleppo, are equally subject to this duty of five and a half per cent. *ad valorem*; but though these are annually sent from this port to India to an amount of many thousand pounds in value, they are invariably smuggled off to the ships; and though the Government are aware of the extent to which this is carried, and are defrauded by it of a large sum yearly, yet no steps are taken to put a stop to the practice; nor are any boats or persons seized with it, though its conveyance is always effected openly, and in broad day. On treasure, whether in coin, bullion, pearls, or precious stones, no duty is exacted; and if it were, it would be still more easily evaded than that on the two last-mentioned articles, since the packages are always of less bulk and compass.

The naval force of Bussorah was once sufficiently powerful to command the whole of the Persian Gulf; and the Turkish fleet, as it was called, in the time of Suliman Pasha of Bagdad, consisted of about twenty well-armed vessels, which were kept in actual service in that sea. These have now dwindled away to five or six old and unserviceable vessels, not one of which could

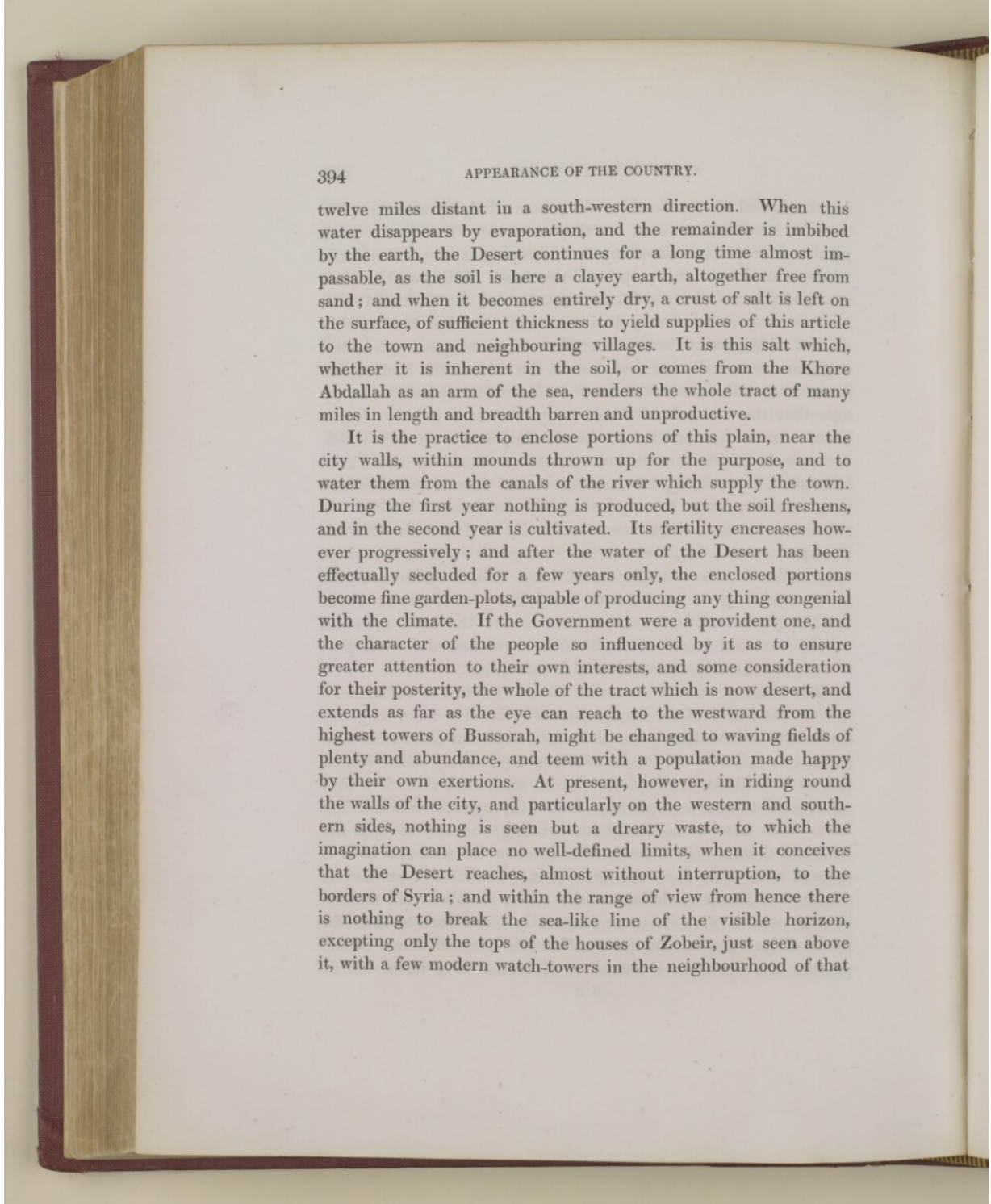


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العرب إلى بومباي. [٣٩٣] (٥٨٢/٤٢٤)



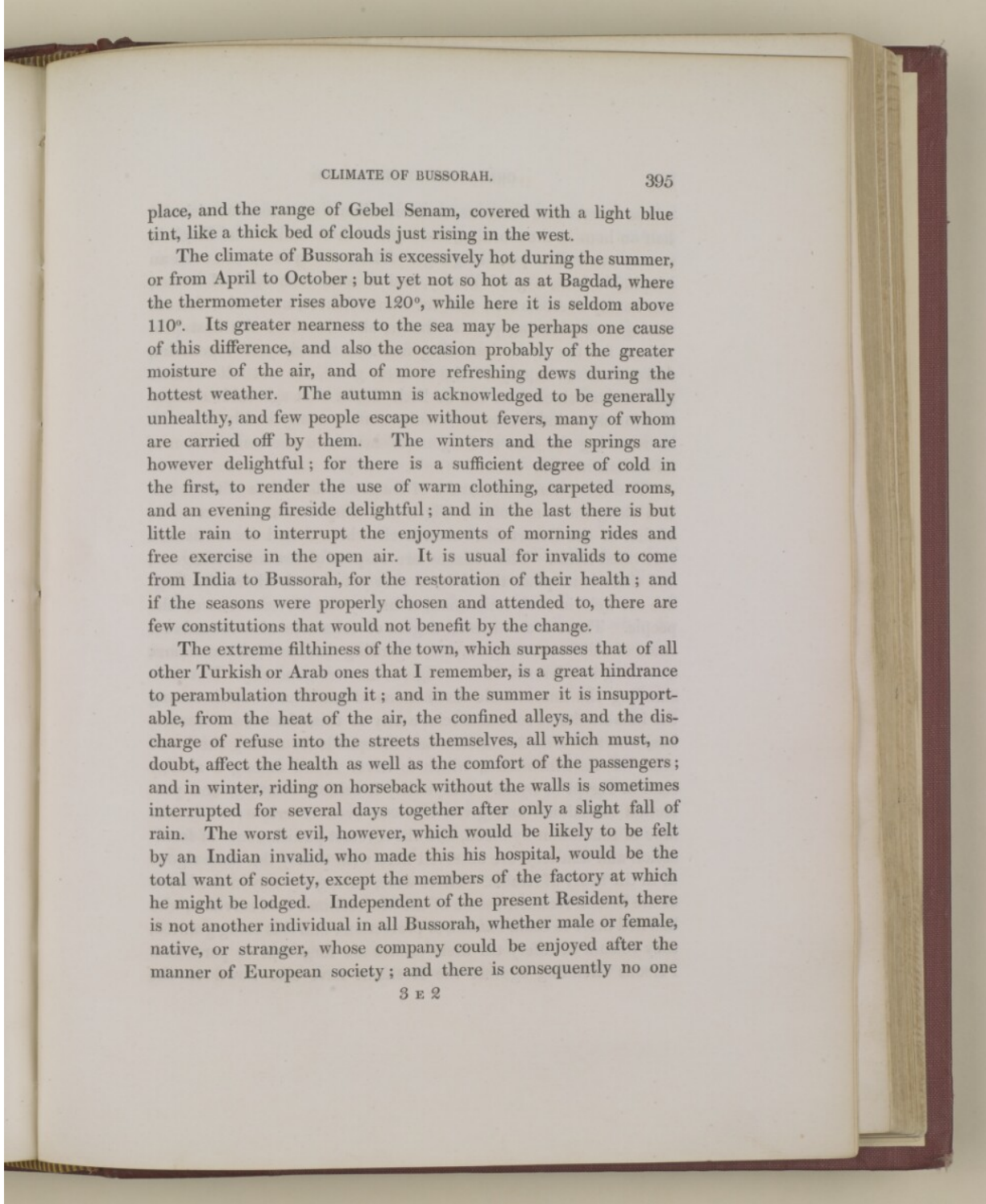


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العرب إلى بومباي. [٣٩٤] (٥٨٢/٤٢٥)



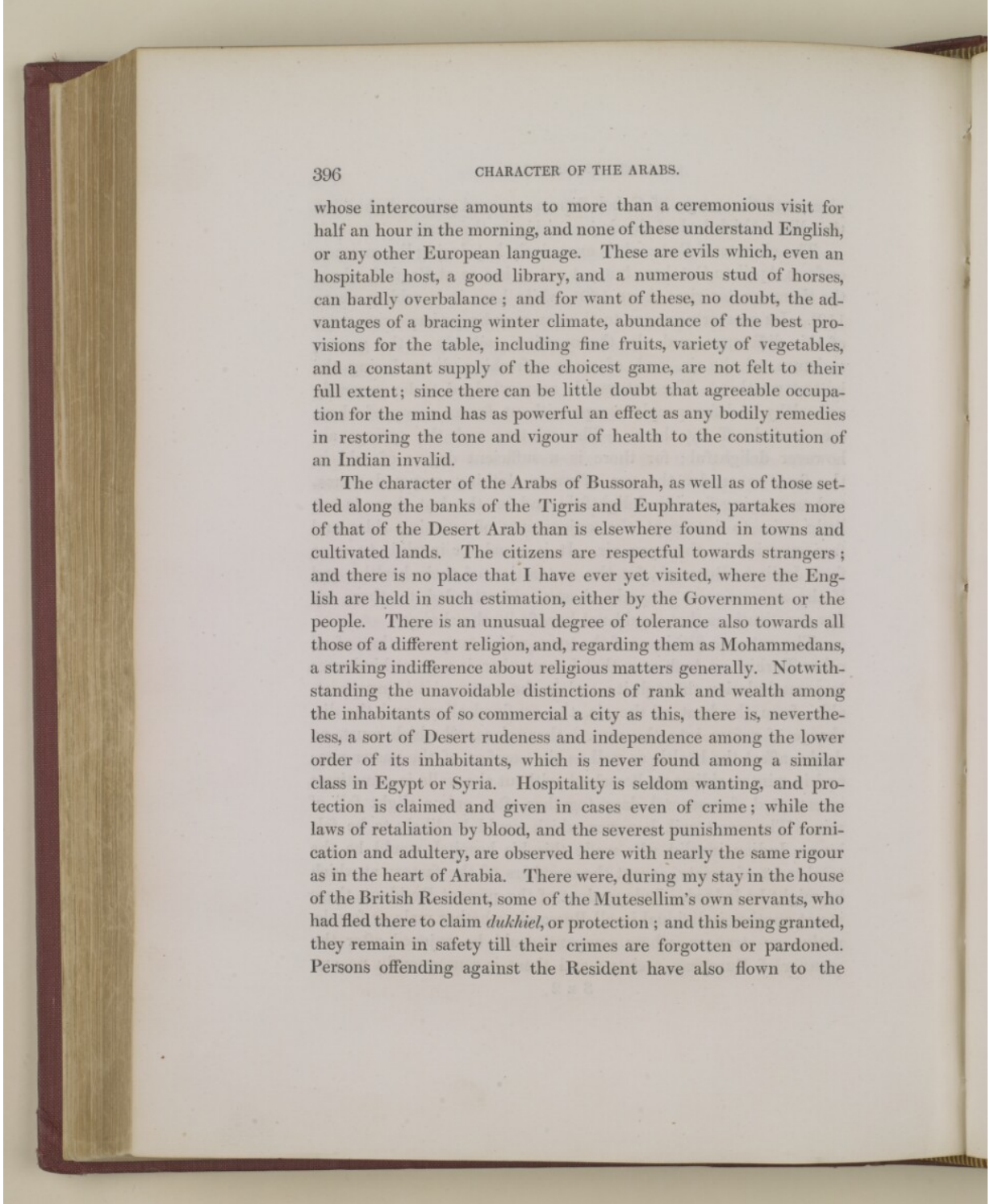


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العرب إلى بومباي. [٣٩٥] (٥٨٢/٤٢٦)





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العرب إلى بومباي. [٣٩٦] (٥٨٢/٤٢٧)

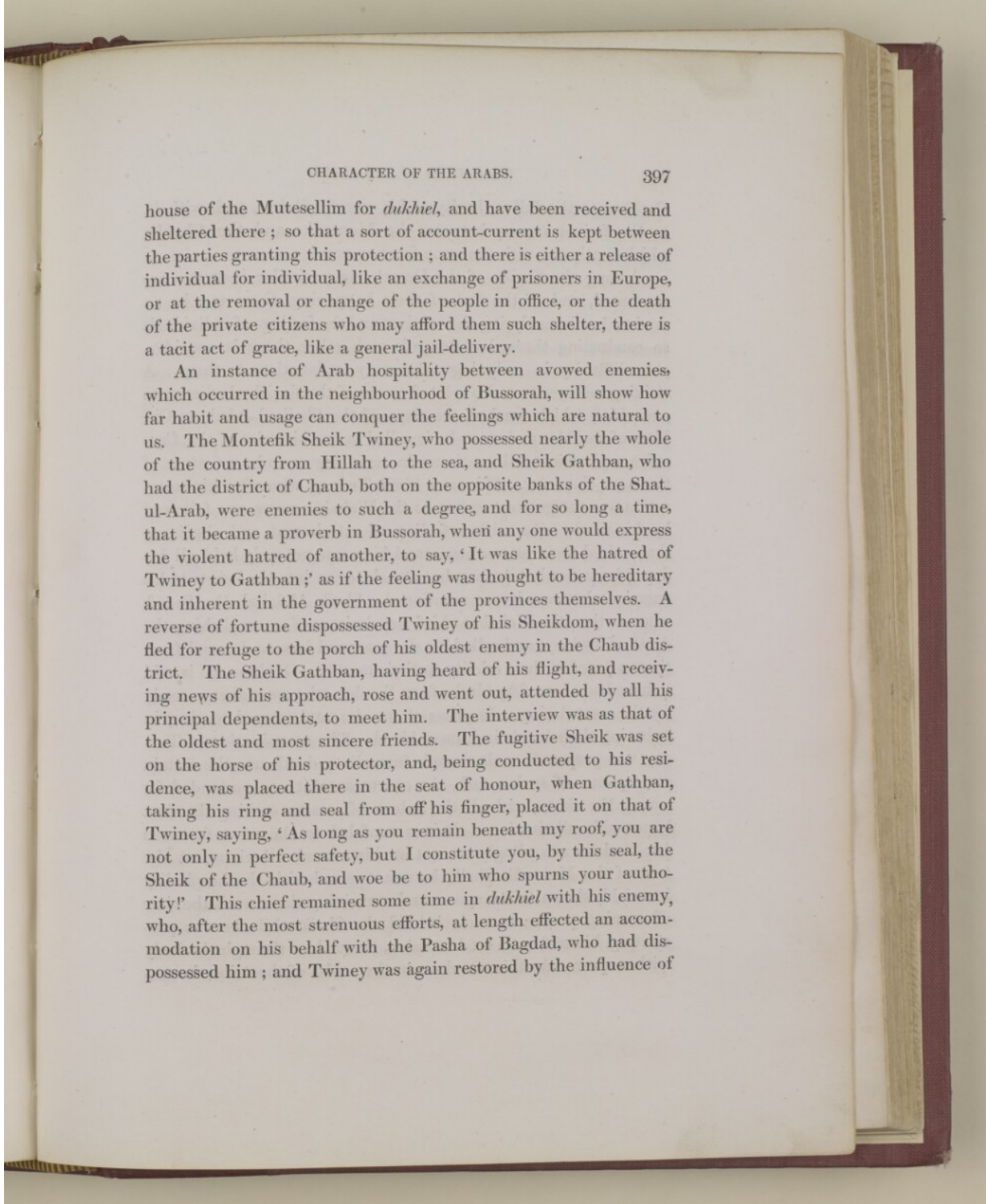


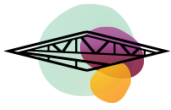
whose intercourse amounts to more than a ceremonious visit for half an hour in the morning, and none of these understand English, or any other European language. These are evils which, even an hospitable host, a good library, and a numerous stud of horses, can hardly overbalance; and for want of these, no doubt, the advantages of a bracing winter climate, abundance of the best provisions for the table, including fine fruits, variety of vegetables, and a constant supply of the choicest game, are not felt to their full extent; since there can be little doubt that agreeable occupation for the mind has as powerful an effect as any bodily remedies in restoring the tone and vigour of health to the constitution of an Indian invalid.

The character of the Arabs of Bussorah, as well as of those settled along the banks of the Tigris and Euphrates, partakes more of that of the Desert Arab than is elsewhere found in towns and cultivated lands. The citizens are respectful towards strangers; and there is no place that I have ever yet visited, where the English are held in such estimation, either by the Government or the people. There is an unusual degree of tolerance also towards all those of a different religion, and, regarding them as Mohammedans, a striking indifference about religious matters generally. Notwithstanding the unavoidable distinctions of rank and wealth among the inhabitants of so commercial a city as this, there is, nevertheless, a sort of Desert rudeness and independence among the lower order of its inhabitants, which is never found among a similar class in Egypt or Syria. Hospitality is seldom wanting, and protection is claimed and given in cases even of crime; while the laws of retaliation by blood, and the severest punishments of fornication and adultery, are observed here with nearly the same rigour as in the heart of Arabia. There were, during my stay in the house of the British Resident, some of the Mutesellim's own servants, who had fled there to claim *dukhiel*, or protection; and this being granted, they remain in safety till their crimes are forgotten or pardoned. Persons offending against the Resident have also flown to the

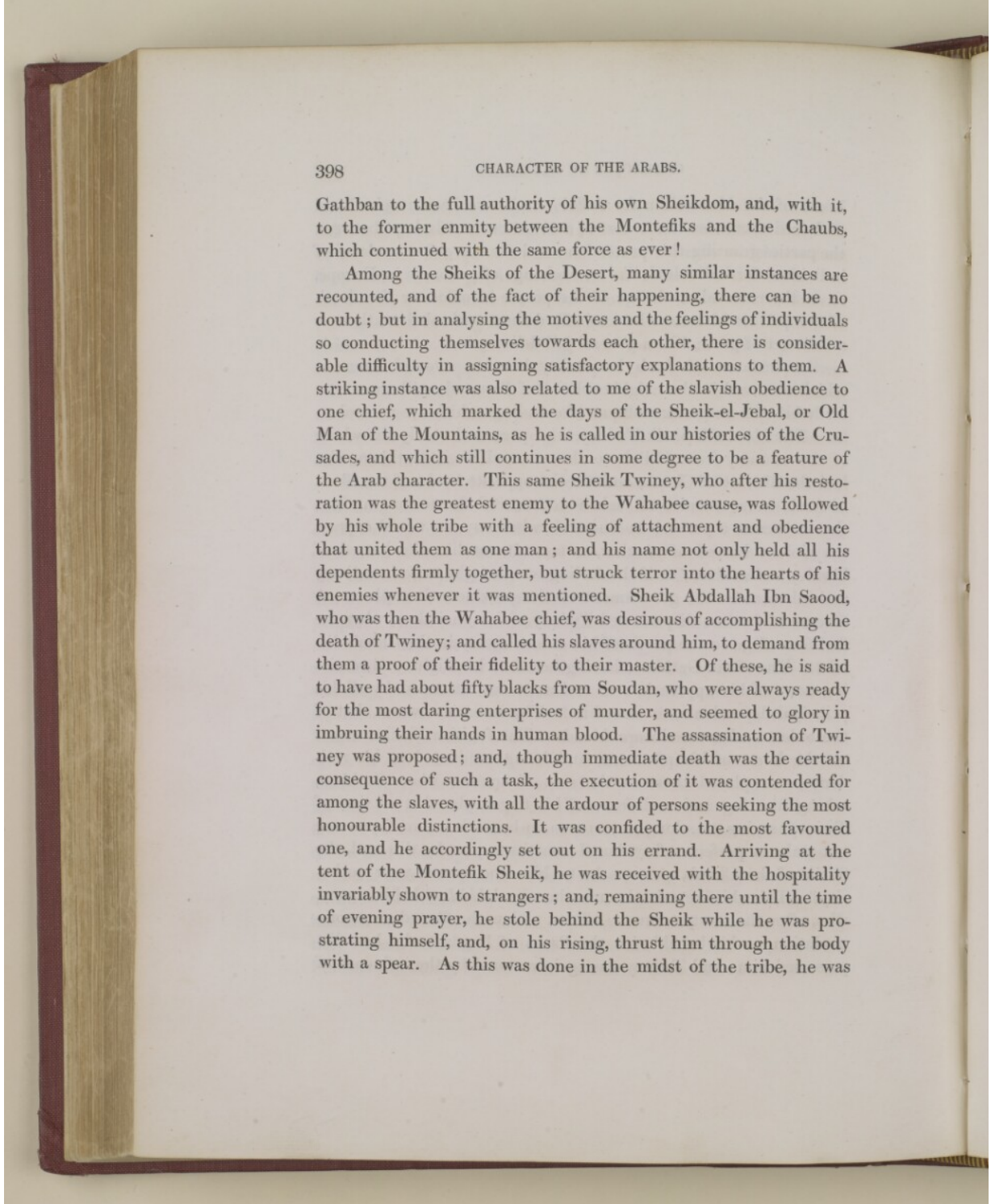


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العرب إلى بومباي. [٣٩٧] (٥٨٢/٤٢٨)



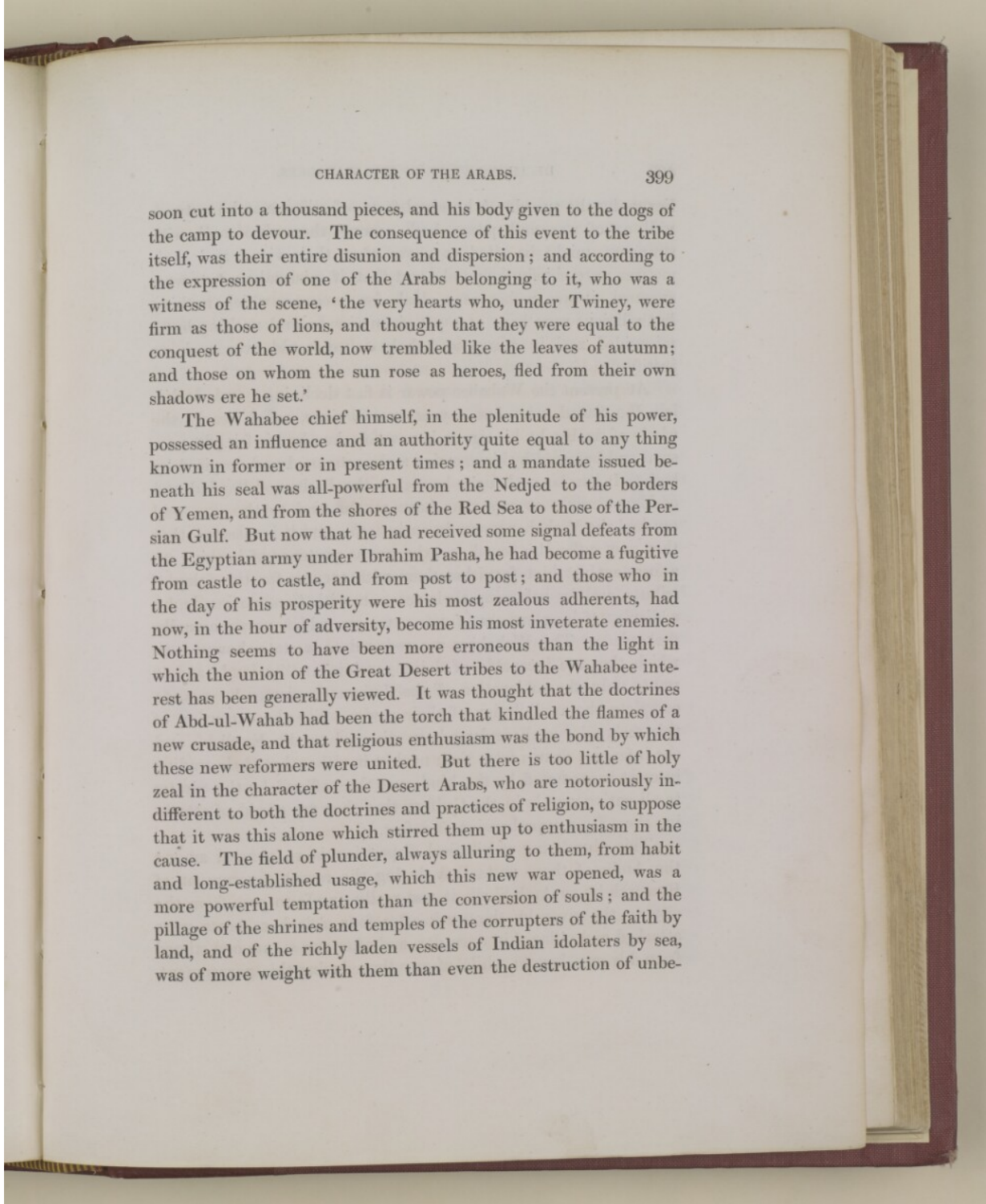


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العرب إلى بومباي. [٣٩٨] (٥٨٢/٤٢٩)



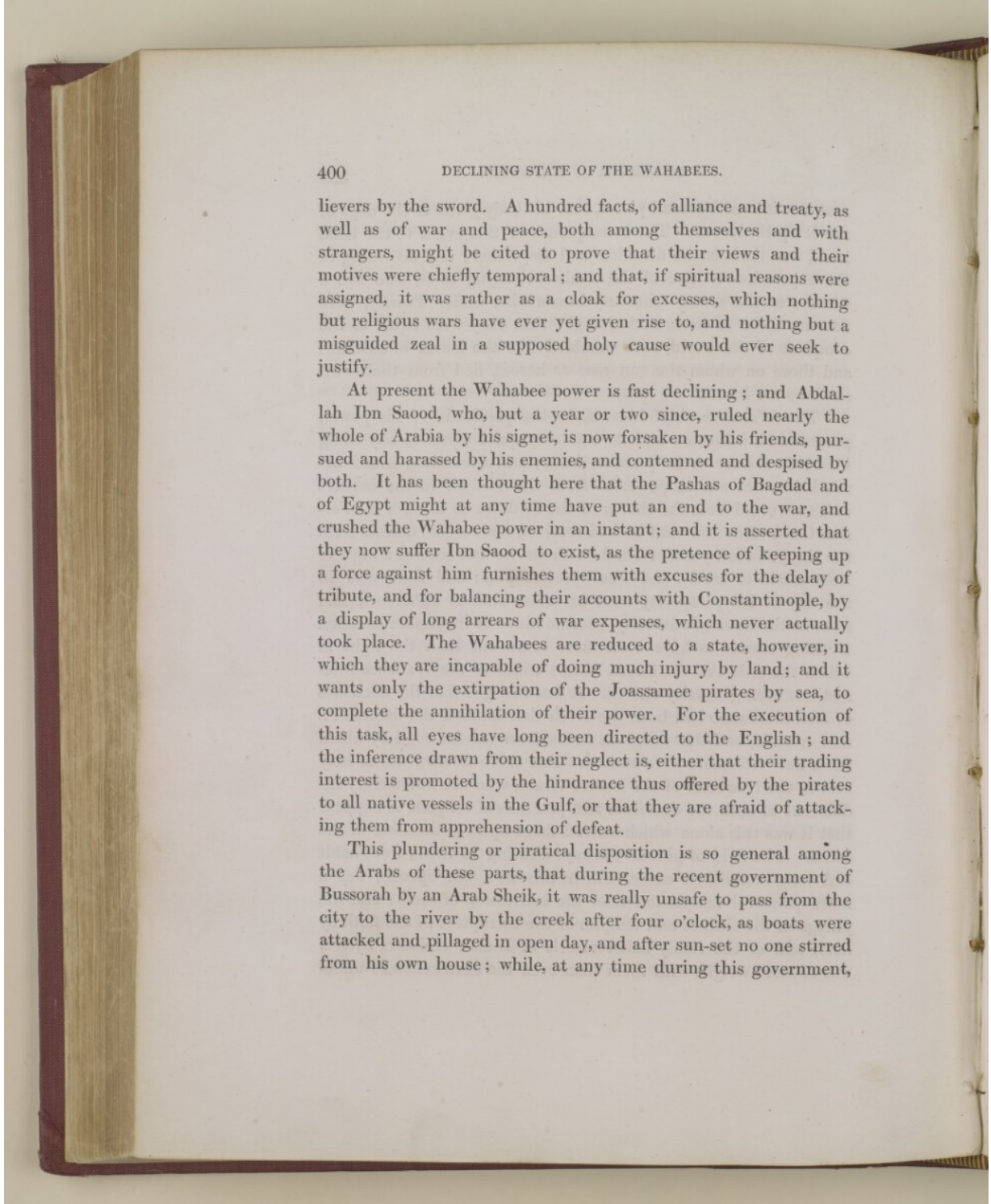


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العرب إلى بومباي. [٣٩٩] (٥٨٢/٤٣٠)





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العرب إلى بومباي. [٤٠٠] (٥٨٢/٤٣١)



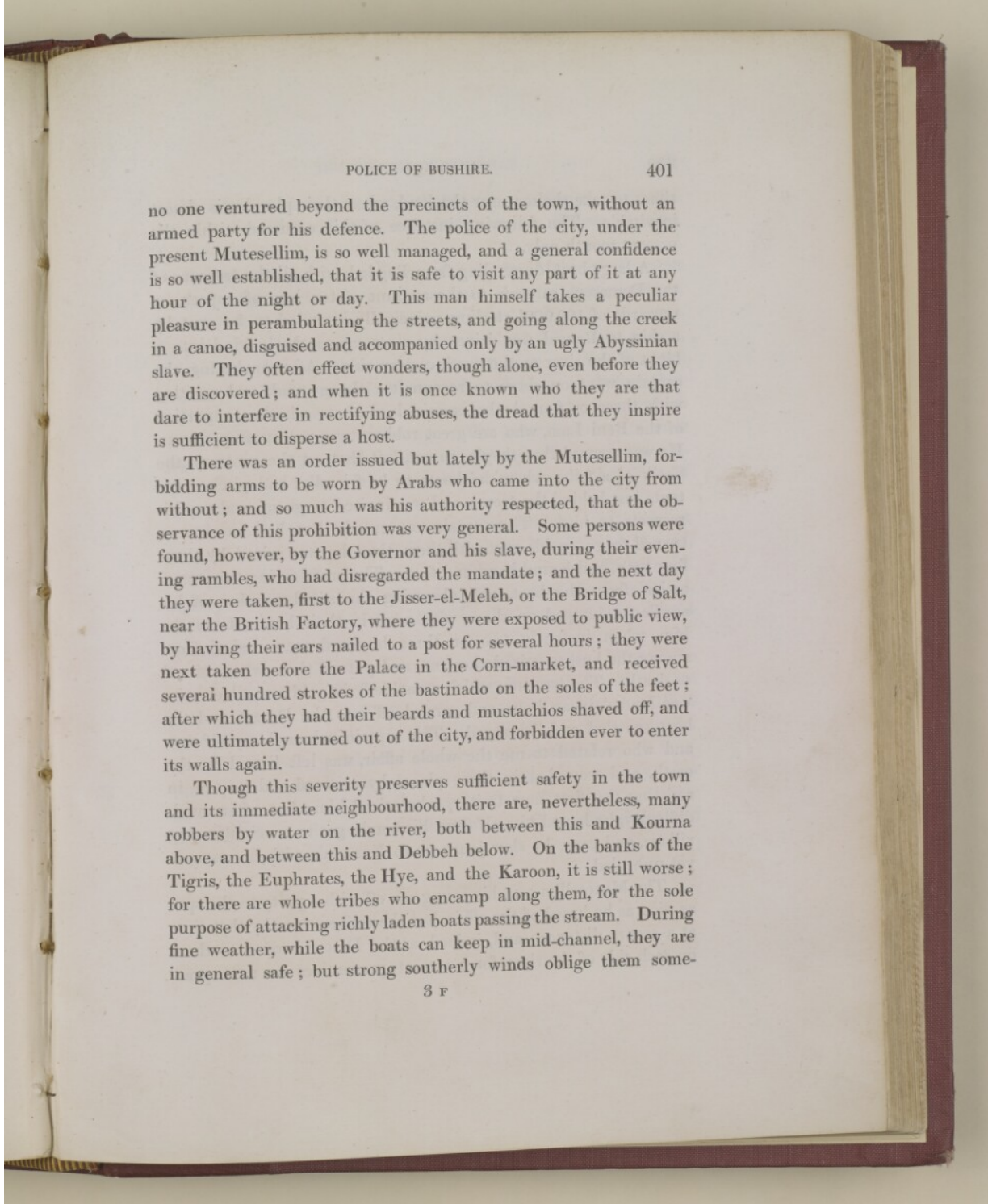
lievers by the sword. A hundred facts, of alliance and treaty, as well as of war and peace, both among themselves and with strangers, might be cited to prove that their views and their motives were chiefly temporal; and that, if spiritual reasons were assigned, it was rather as a cloak for excesses, which nothing but religious wars have ever yet given rise to, and nothing but a misguided zeal in a supposed holy cause would ever seek to justify.

At present the Wahabee power is fast declining; and Abdallah Ibn Saood, who, but a year or two since, ruled nearly the whole of Arabia by his signet, is now forsaken by his friends, pursued and harassed by his enemies, and contemned and despised by both. It has been thought here that the Pashas of Bagdad and of Egypt might at any time have put an end to the war, and crushed the Wahabee power in an instant; and it is asserted that they now suffer Ibn Saood to exist, as the pretence of keeping up a force against him furnishes them with excuses for the delay of tribute, and for balancing their accounts with Constantinople, by a display of long arrears of war expenses, which never actually took place. The Wahabees are reduced to a state, however, in which they are incapable of doing much injury by land; and it wants only the extirpation of the Joassamee pirates by sea, to complete the annihilation of their power. For the execution of this task, all eyes have long been directed to the English; and the inference drawn from their neglect is, either that their trading interest is promoted by the hindrance thus offered by the pirates to all native vessels in the Gulf, or that they are afraid of attacking them from apprehension of defeat.

This plundering or piratical disposition is so general among the Arabs of these parts, that during the recent government of Bussorah by an Arab Sheik, it was really unsafe to pass from the city to the river by the creek after four o'clock, as boats were attacked and pillaged in open day, and after sun-set no one stirred from his own house; while, at any time during this government,

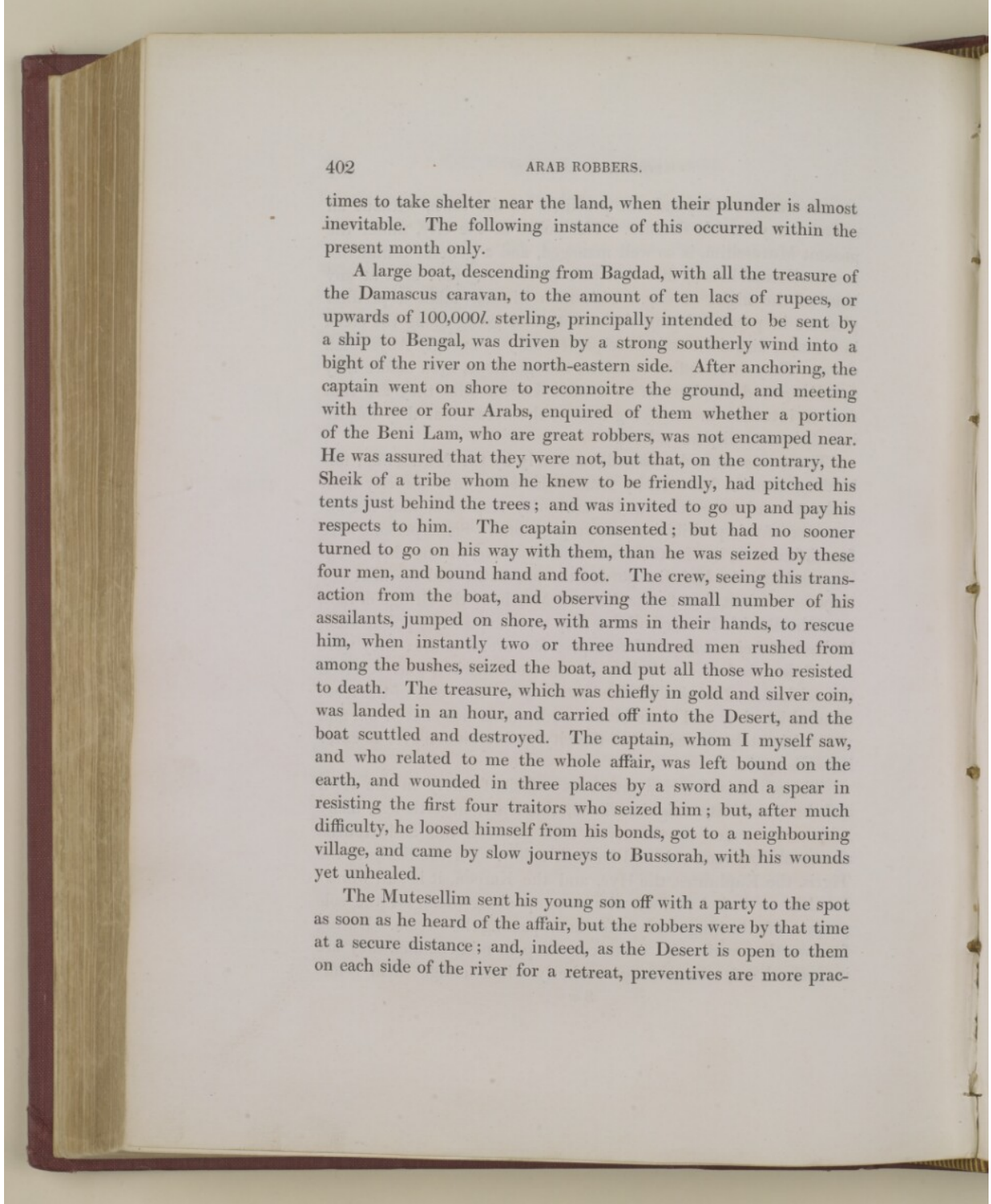


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العرب إلى بومباي. [٤٠١] (٥٨٢/٤٣٢)





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العرب إلى بومباي. [٤٠٢] (٥٨٢/٤٣٣)



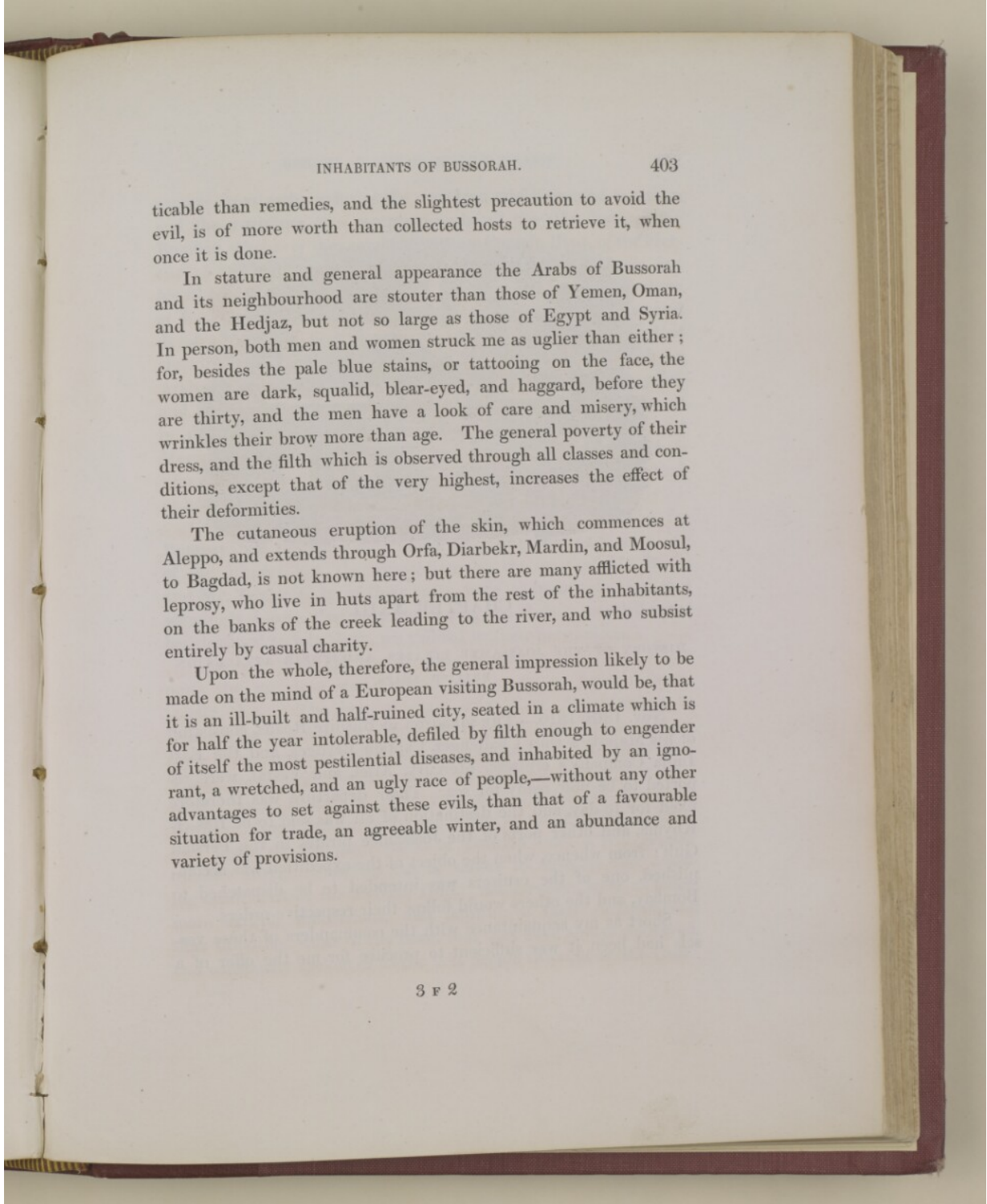
times to take shelter near the land, when their plunder is almost inevitable. The following instance of this occurred within the present month only.

A large boat, descending from Bagdad, with all the treasure of the Damascus caravan, to the amount of ten lacs of rupees, or upwards of 100,000*l.* sterling, principally intended to be sent by a ship to Bengal, was driven by a strong southerly wind into a bight of the river on the north-eastern side. After anchoring, the captain went on shore to reconnoitre the ground, and meeting with three or four Arabs, enquired of them whether a portion of the Beni Lam, who are great robbers, was not encamped near. He was assured that they were not, but that, on the contrary, the Sheik of a tribe whom he knew to be friendly, had pitched his tents just behind the trees; and was invited to go up and pay his respects to him. The captain consented; but had no sooner turned to go on his way with them, than he was seized by these four men, and bound hand and foot. The crew, seeing this transaction from the boat, and observing the small number of his assailants, jumped on shore, with arms in their hands, to rescue him, when instantly two or three hundred men rushed from among the bushes, seized the boat, and put all those who resisted to death. The treasure, which was chiefly in gold and silver coin, was landed in an hour, and carried off into the Desert, and the boat scuttled and destroyed. The captain, whom I myself saw, and who related to me the whole affair, was left bound on the earth, and wounded in three places by a sword and a spear in resisting the first four traitors who seized him; but, after much difficulty, he loosed himself from his bonds, got to a neighbouring village, and came by slow journeys to Bussorah, with his wounds yet unhealed.

The Mutesellim sent his young son off with a party to the spot as soon as he heard of the affair, but the robbers were by that time at a secure distance; and, indeed, as the Desert is open to them on each side of the river for a retreat, preventives are more prac-



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العرب إلى بومباي. [٤٠٣] (٥٨٢/٤٣٤)



ticable than remedies, and the slightest precaution to avoid the evil, is of more worth than collected hosts to retrieve it, when once it is done.

In stature and general appearance the Arabs of Bussorah and its neighbourhood are stouter than those of Yemen, Oman, and the Hedjaz, but not so large as those of Egypt and Syria. In person, both men and women struck me as uglier than either; for, besides the pale blue stains, or tattooing on the face, the women are dark, squalid, blear-eyed, and haggard, before they are thirty, and the men have a look of care and misery, which wrinkles their brow more than age. The general poverty of their dress, and the filth which is observed through all classes and conditions, except that of the very highest, increases the effect of their deformities.

The cutaneous eruption of the skin, which commences at Aleppo, and extends through Orfa, Diarbekr, Mardin, and Moosul, to Bagdad, is not known here; but there are many afflicted with leprosy, who live in huts apart from the rest of the inhabitants, on the banks of the creek leading to the river, and who subsist entirely by casual charity.

Upon the whole, therefore, the general impression likely to be made on the mind of a European visiting Bussorah, would be, that it is an ill-built and half-ruined city, seated in a climate which is for half the year intolerable, defiled by filth enough to engender of itself the most pestilential diseases, and inhabited by an ignorant, a wretched, and an ugly race of people,—without any other advantages to set against these evils, than that of a favourable situation for trade, an agreeable winter, and an abundance and variety of provisions.



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CHAPTER XXIII.

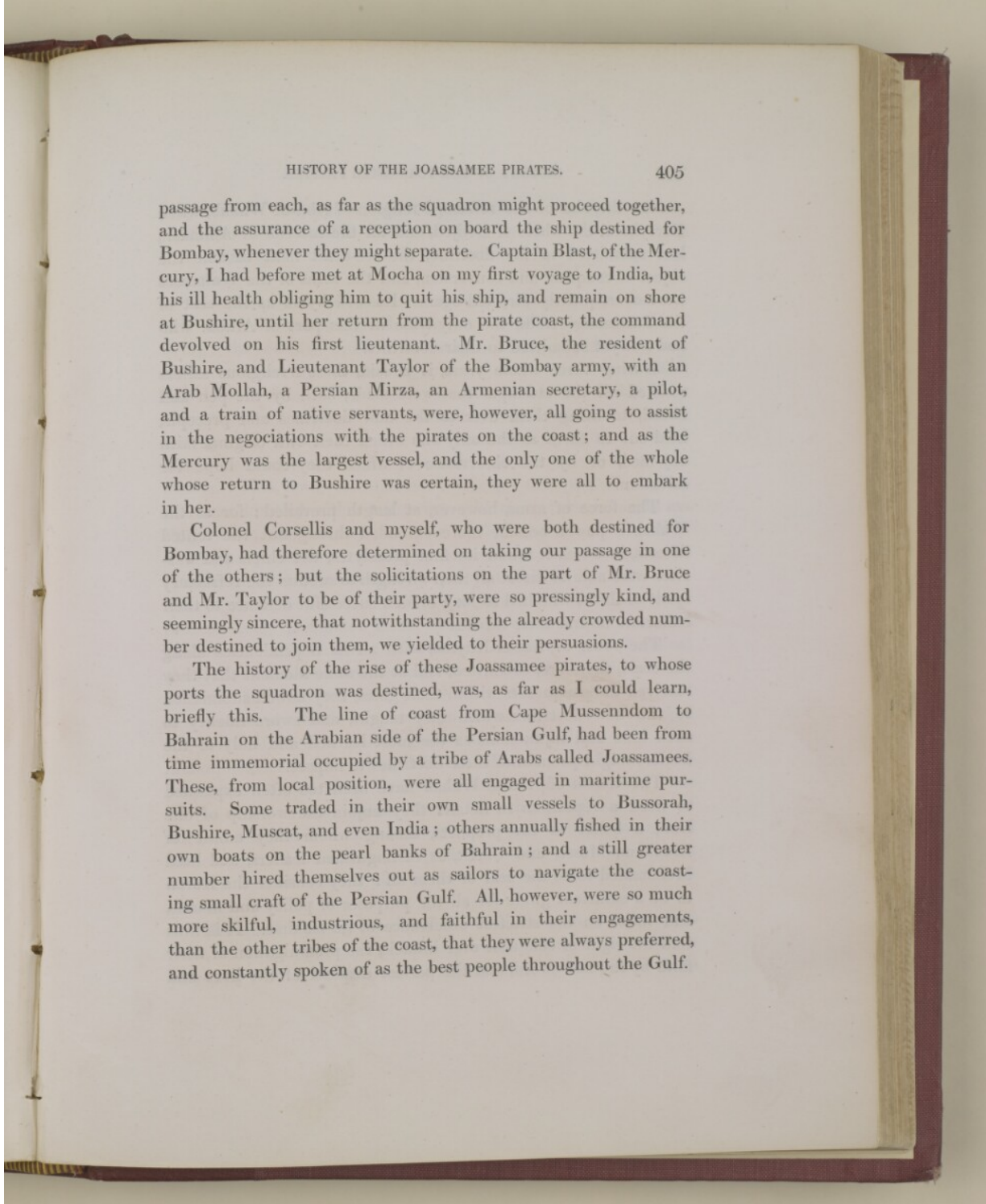
HISTORY OF THE JOASSAMEE PIRATES, AND THEIR ATTACKS ON
BRITISH SHIPS.

Nov. 18th, 1816.—THE squadron in Bushire Roads, consisting of his Majesty's ship Challenger, Captain Brydges, and the East India Company's cruisers, Mercury, Ariel, and Vestal, were reported to be now ready for sea. Their departure was therefore fixed for to-day, and the destination of all was said to be Ras-el-Khyma, and other ports of the Joassamee pirates in the Persian Gulf; from whence, when the object of the expedition was accomplished, one of the cruisers was intended to be dispatched to Bombay, and the others would follow their respective orders.

Short as my acquaintance with the commanders of these vessels had been, it was sufficient to procure for me the offer of a

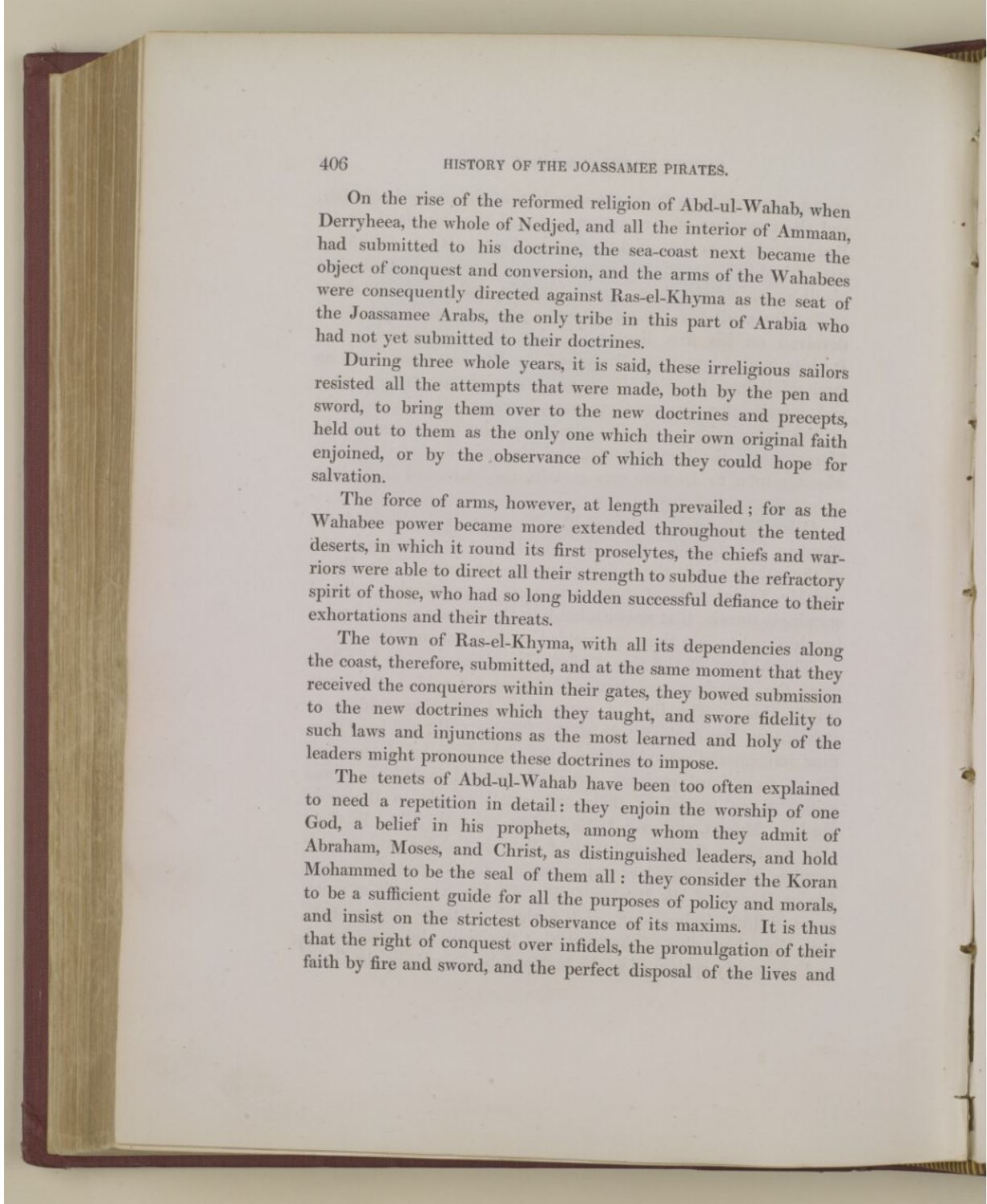


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On the rise of the reformed religion of Abd-ul-Wahab, when Derryheea, the whole of Nedjed, and all the interior of Ammaan, had submitted to his doctrine, the sea-coast next became the object of conquest and conversion, and the arms of the Wahabees were consequently directed against Ras-el-Khyma as the seat of the Joassamee Arabs, the only tribe in this part of Arabia who had not yet submitted to their doctrines.

During three whole years, it is said, these irreligious sailors resisted all the attempts that were made, both by the pen and sword, to bring them over to the new doctrines and precepts, held out to them as the only one which their own original faith enjoined, or by the observance of which they could hope for salvation.

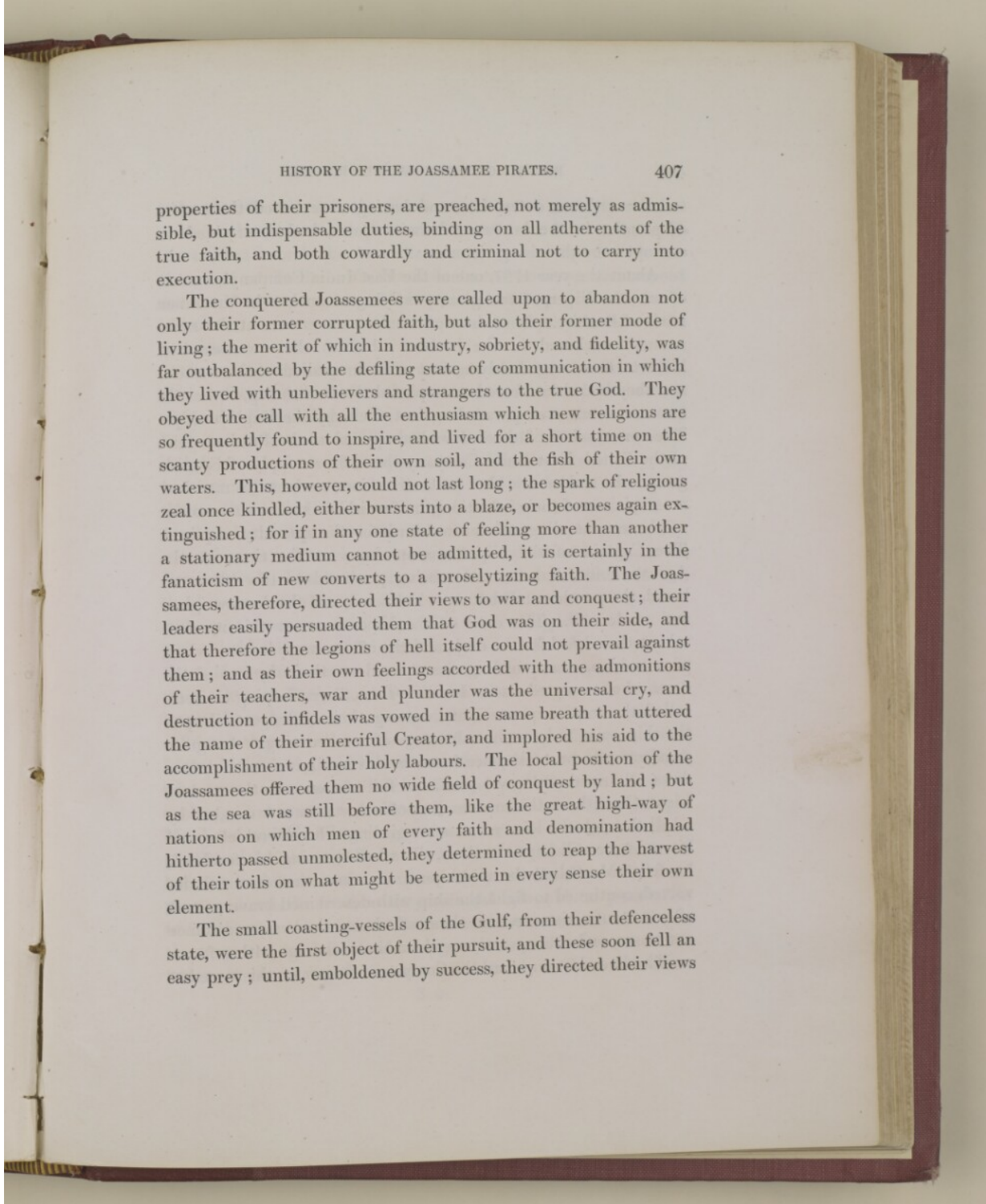
The force of arms, however, at length prevailed; for as the Wahabee power became more extended throughout the tented deserts, in which it round its first proselytes, the chiefs and warriors were able to direct all their strength to subdue the refractory spirit of those, who had so long bidden successful defiance to their exhortations and their threats.

The town of Ras-el-Khyma, with all its dependencies along the coast, therefore, submitted, and at the same moment that they received the conquerors within their gates, they bowed submission to the new doctrines which they taught, and swore fidelity to such laws and injunctions as the most learned and holy of the leaders might pronounce these doctrines to impose.

The tenets of Abd-ul-Wahab have been too often explained to need a repetition in detail: they enjoin the worship of one God, a belief in his prophets, among whom they admit of Abraham, Moses, and Christ, as distinguished leaders, and hold Mohammed to be the seal of them all: they consider the Koran to be a sufficient guide for all the purposes of policy and morals, and insist on the strictest observance of its maxims. It is thus that the right of conquest over infidels, the promulgation of their faith by fire and sword, and the perfect disposal of the lives and

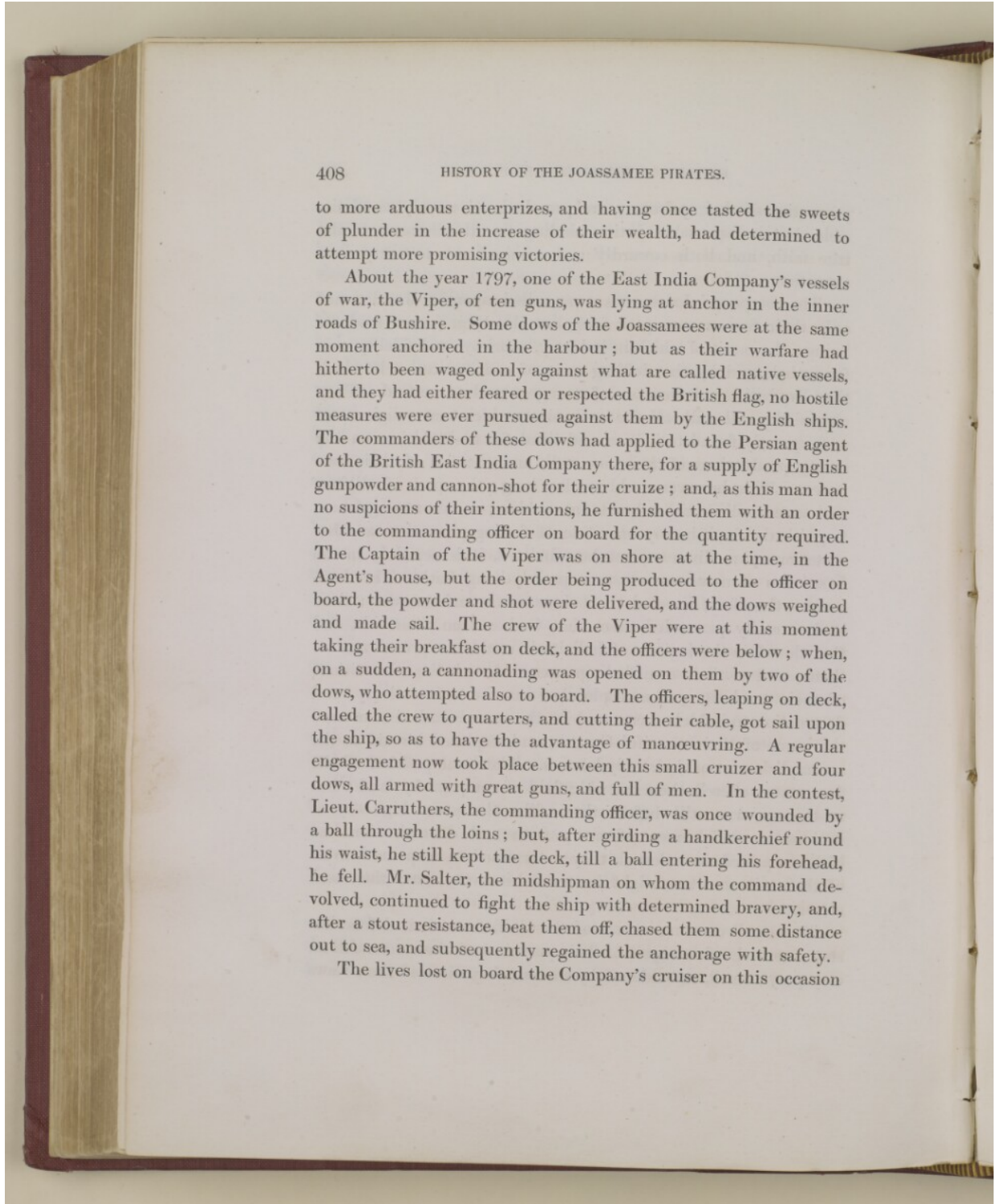


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العرب إلى بومباي. [٤٠٧] (٣٨/٤٠٨)



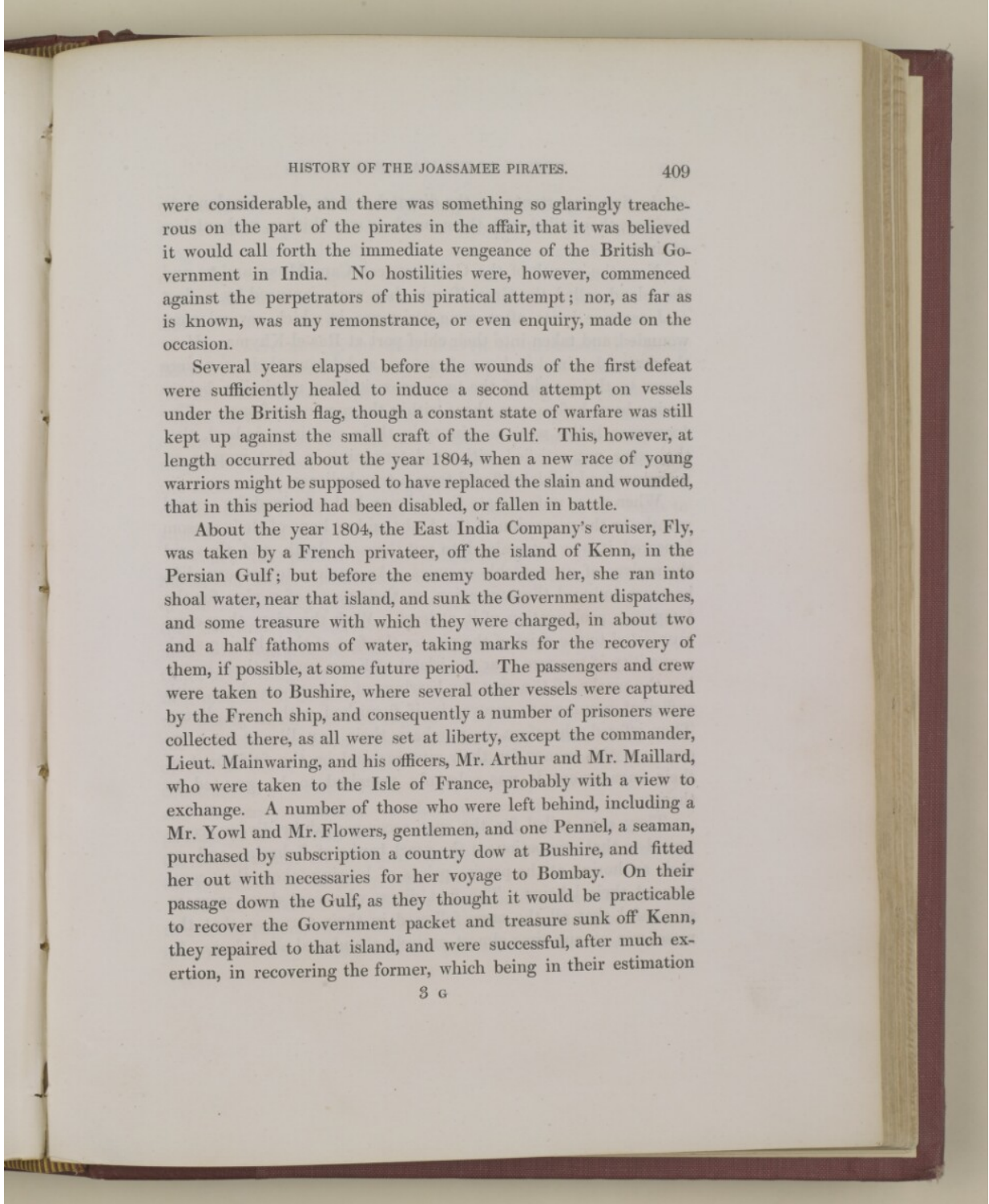


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العرب إلى بومباي. [٤٠٨] [٥٨٢/٤٣٩]



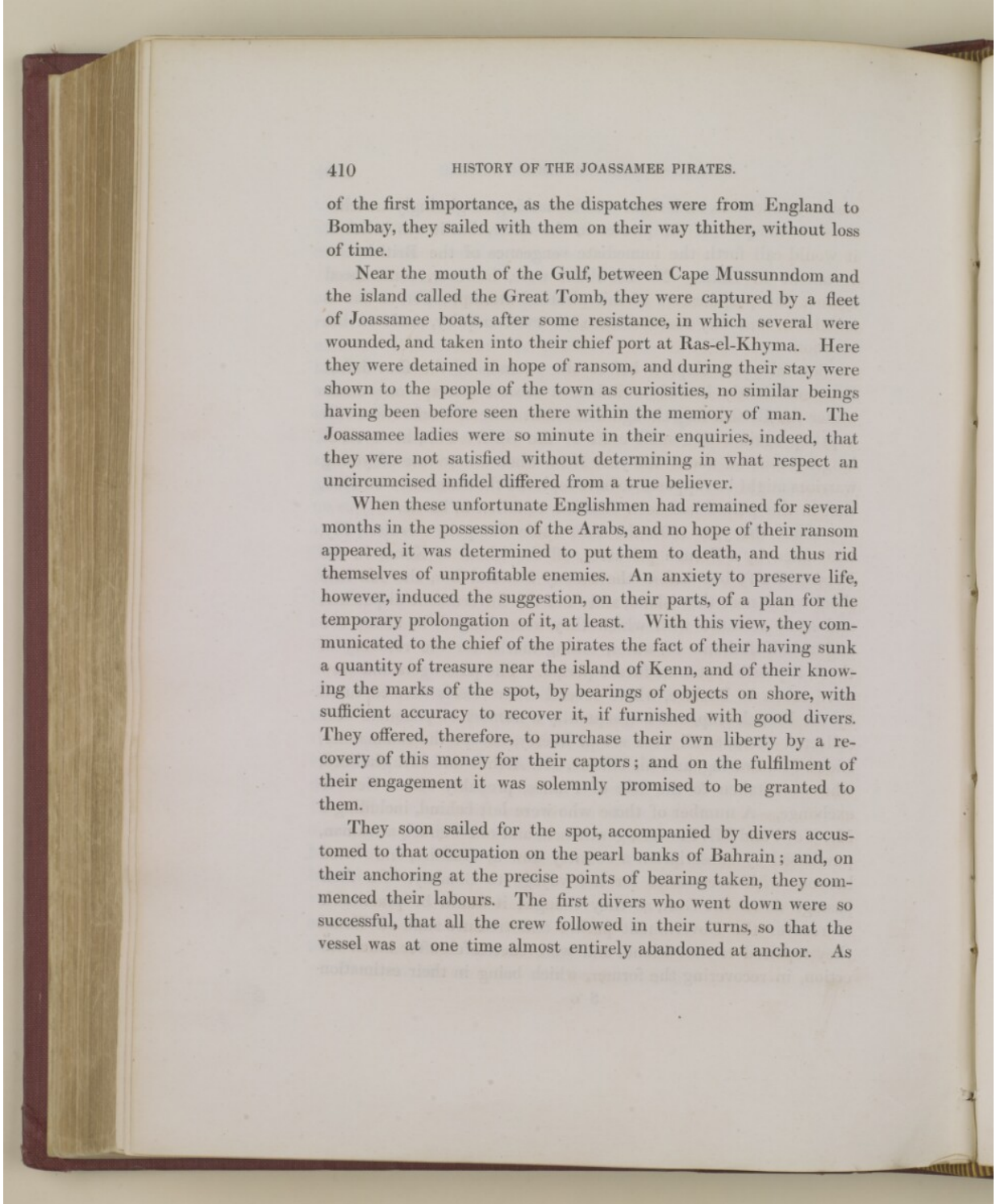


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العرب إلى بومباي. [٤٠٩] (٥٨٢/٤٤٠)



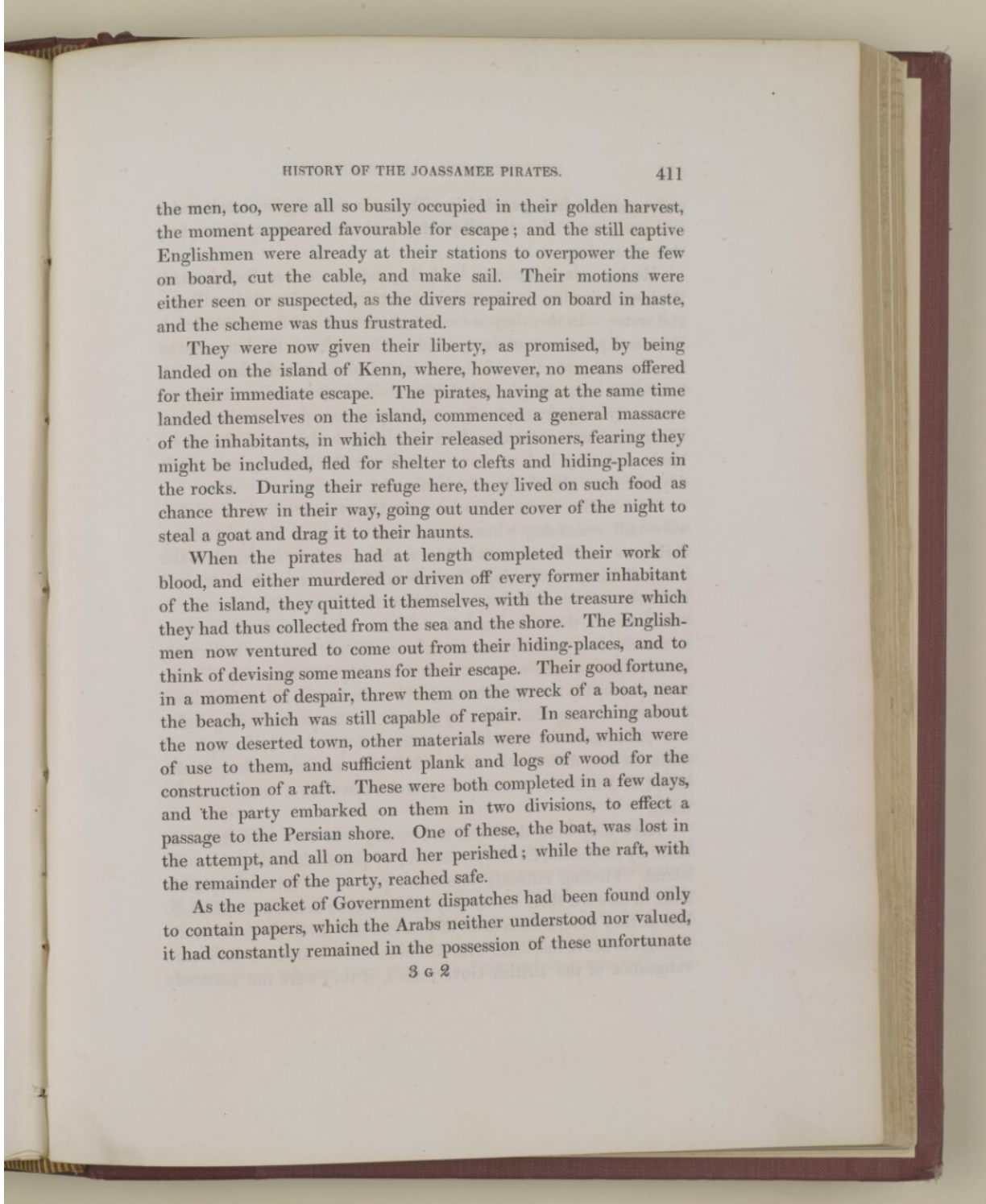


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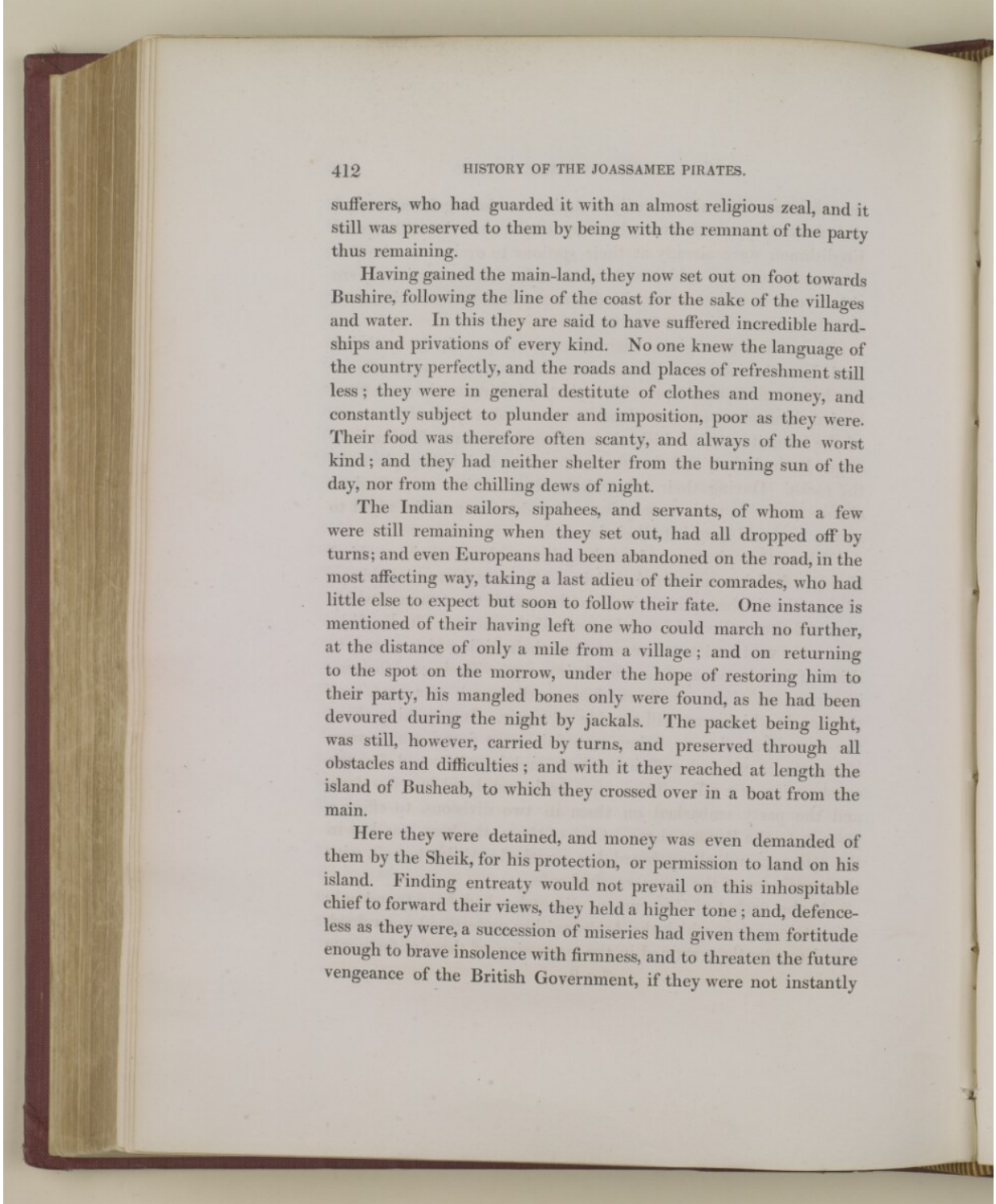


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العرب إلى بومباي. [٤١١] (٥٨٢/٤٤٢)



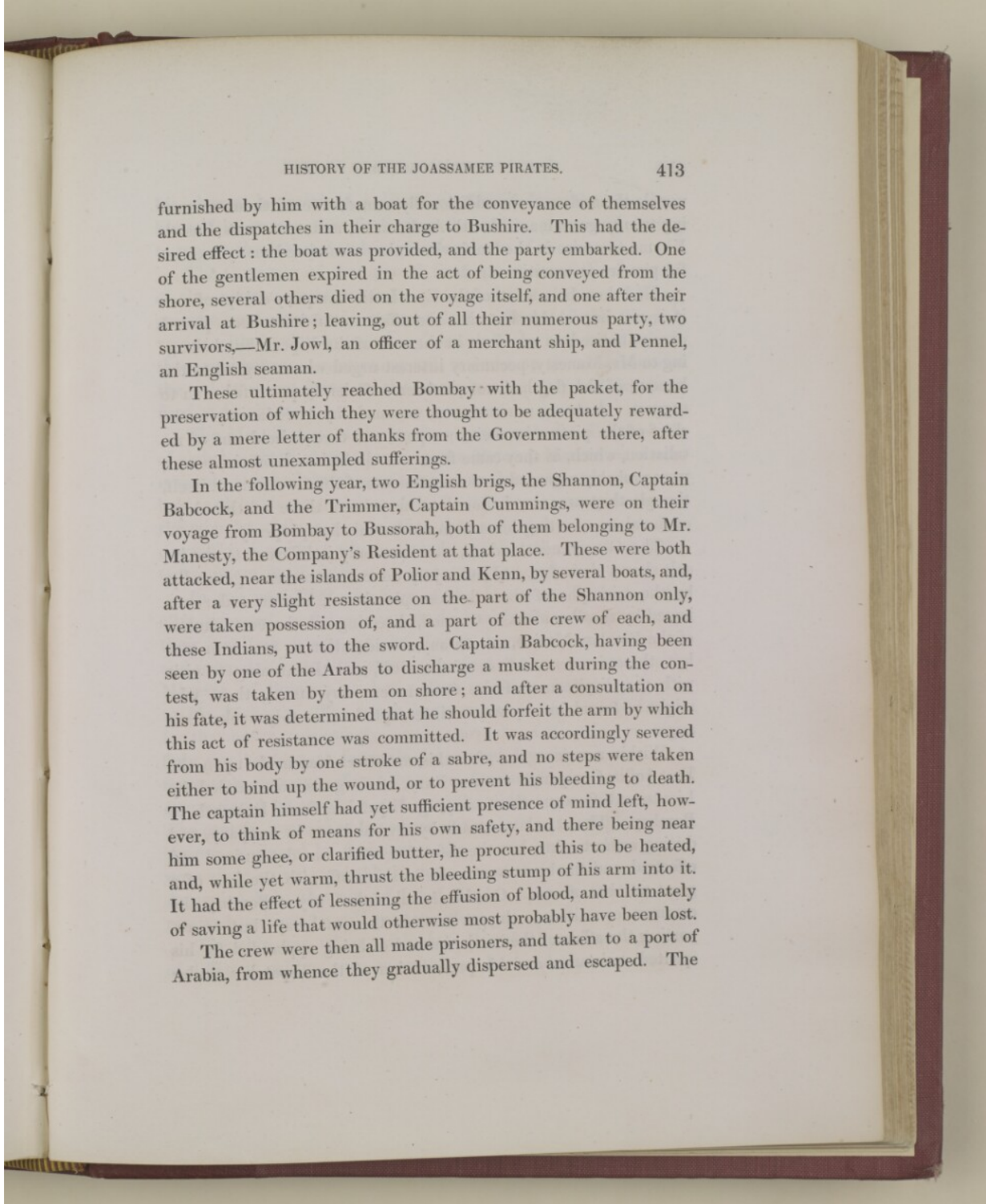


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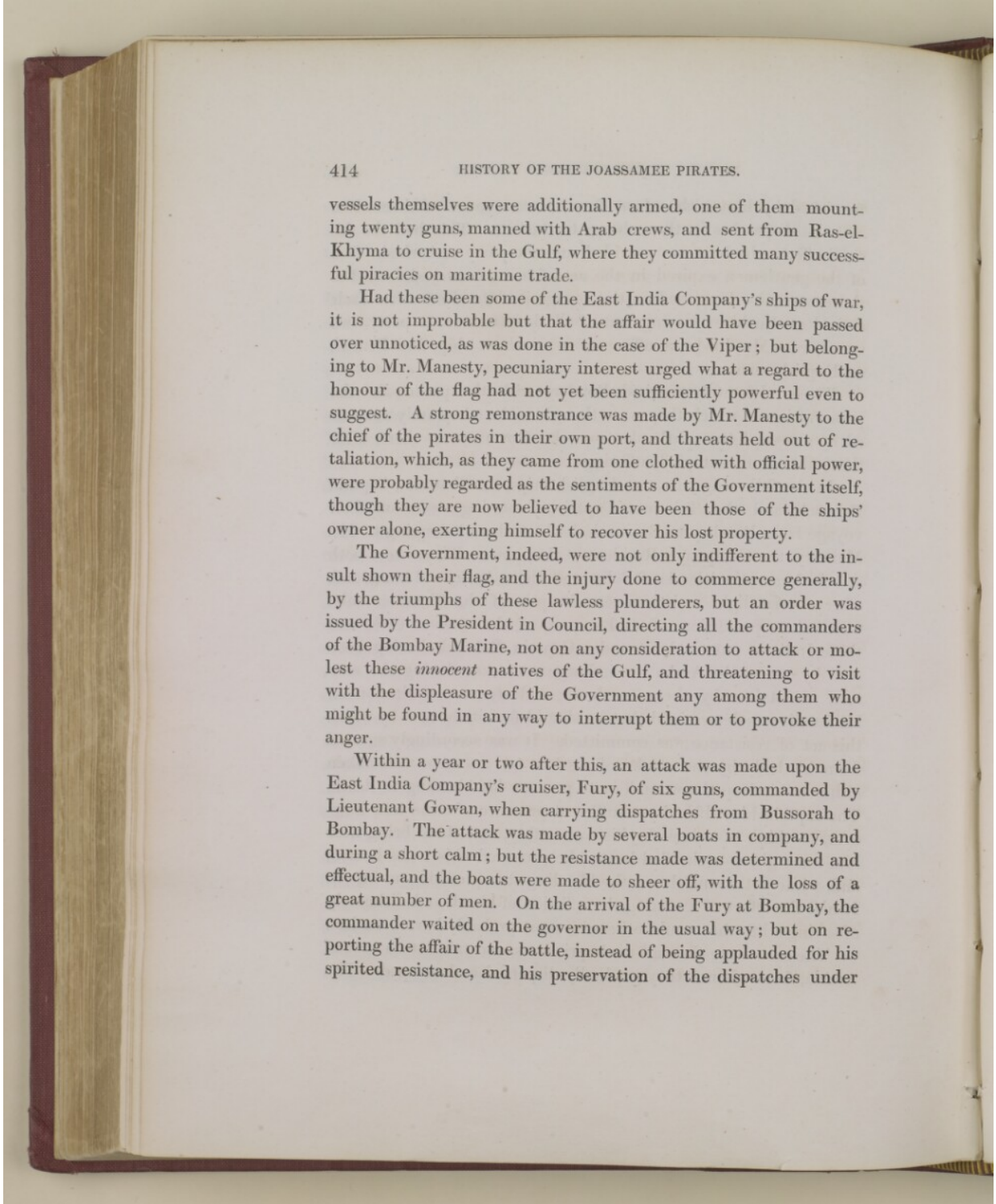


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العرب إلى بومباي. [٤١٣] (٥٨٢/٤٤٤)



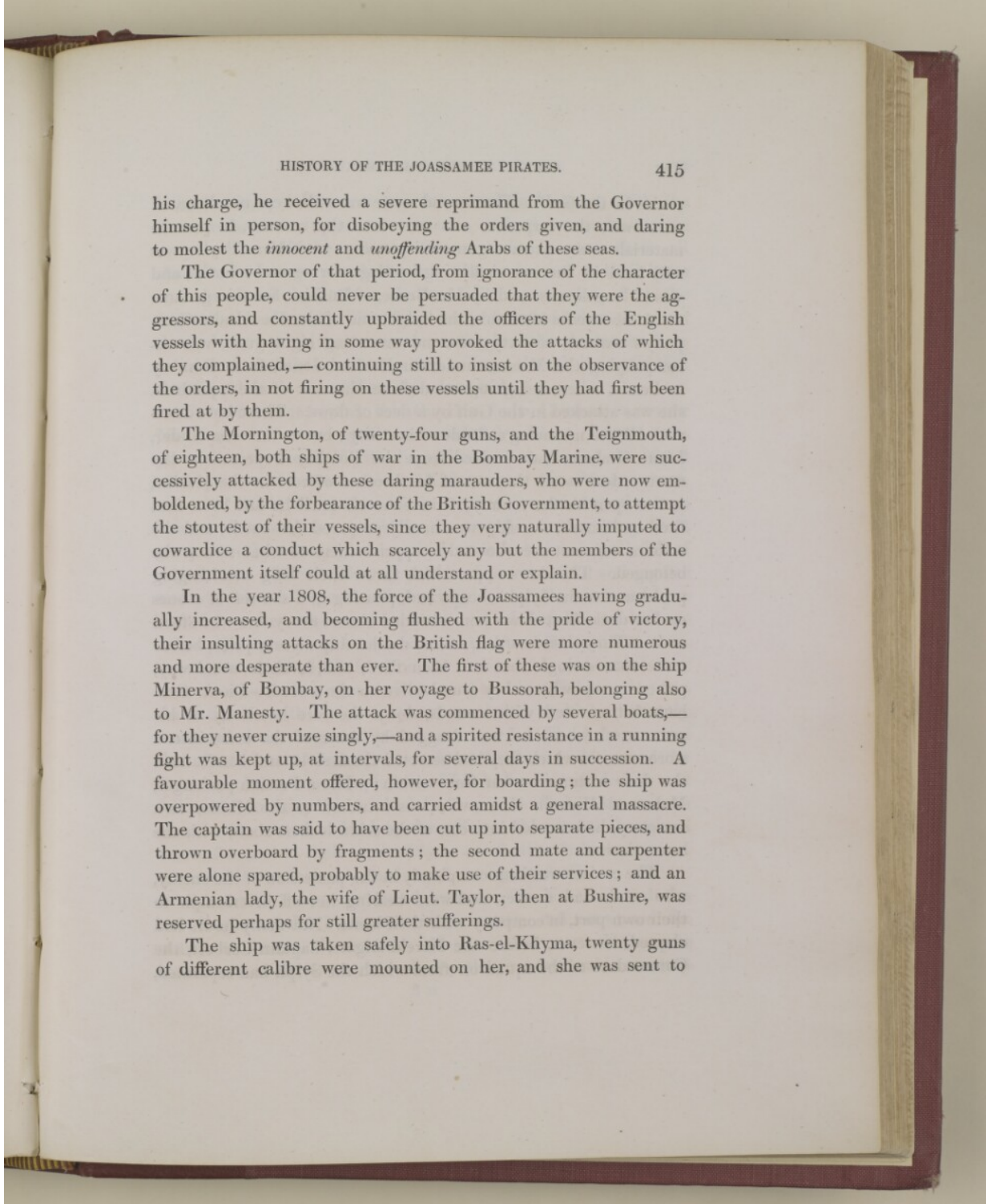


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العرب إلى بومباي. [٤١٤] (٥٨٢/٤٤٥)



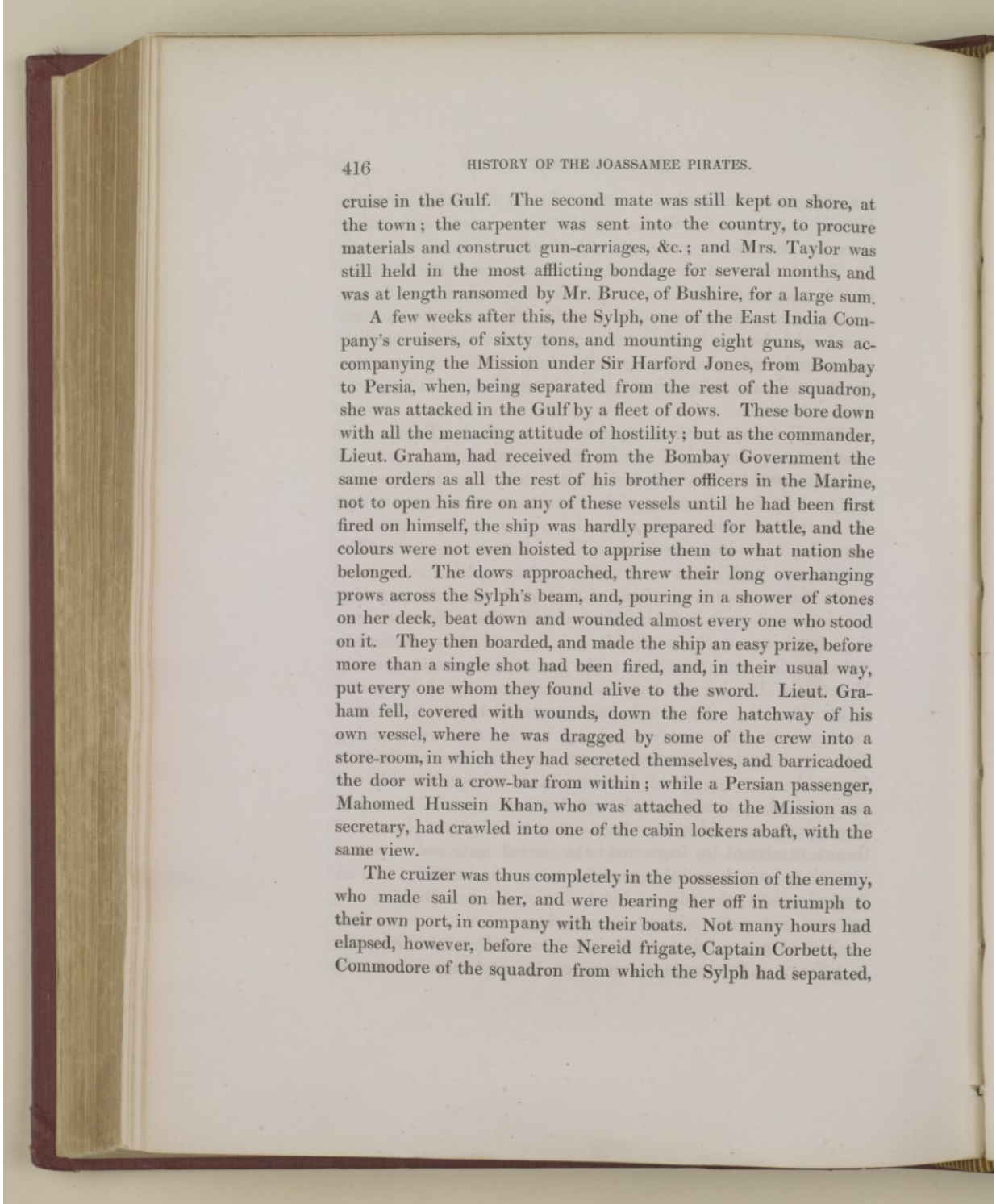


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العرب إلى بومباي. [٤١٥] (٥٨٢/٤٤٦)



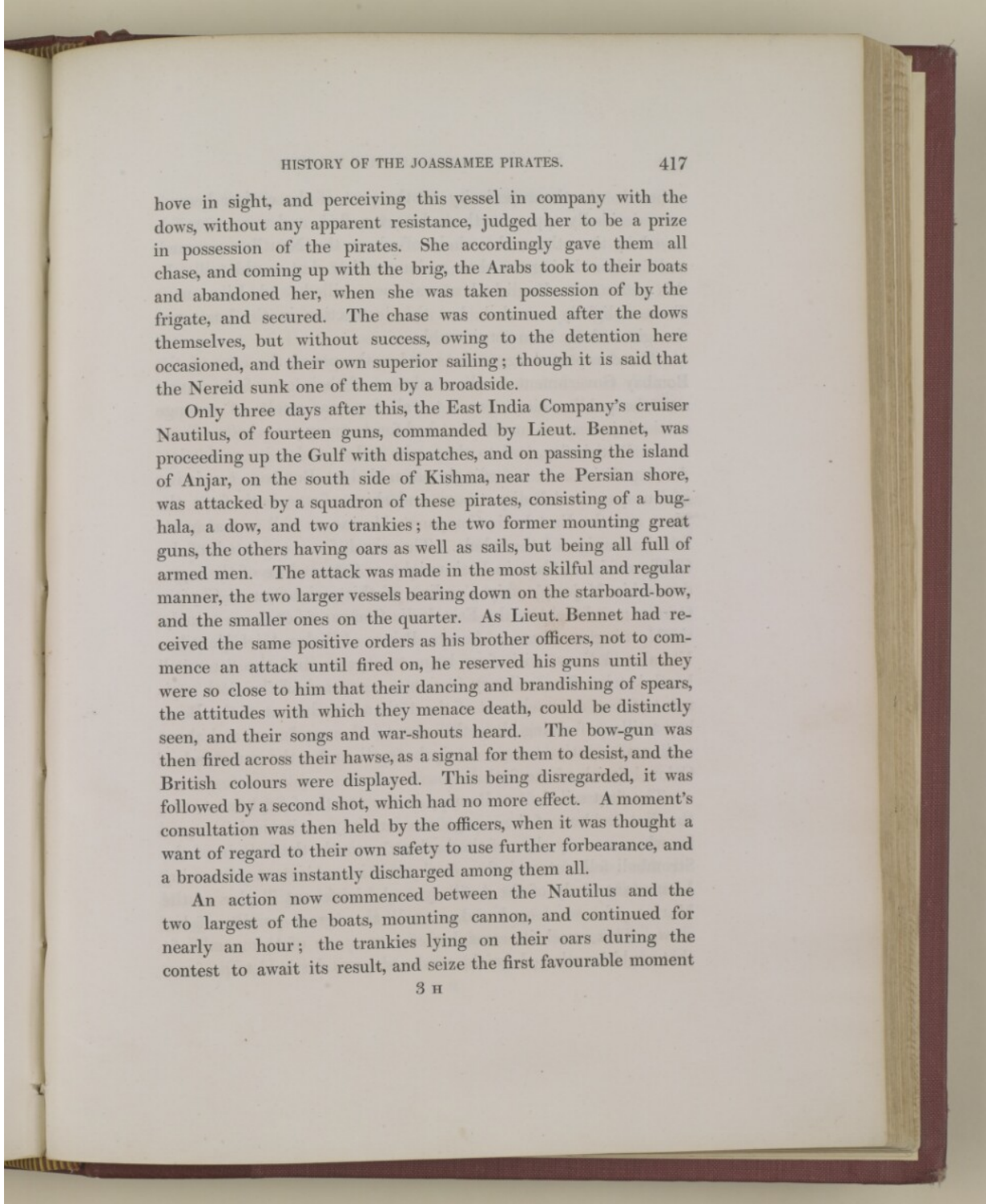


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العرب إلى بومباي. [٤١٧] (٥٨٢/٤٤٨)



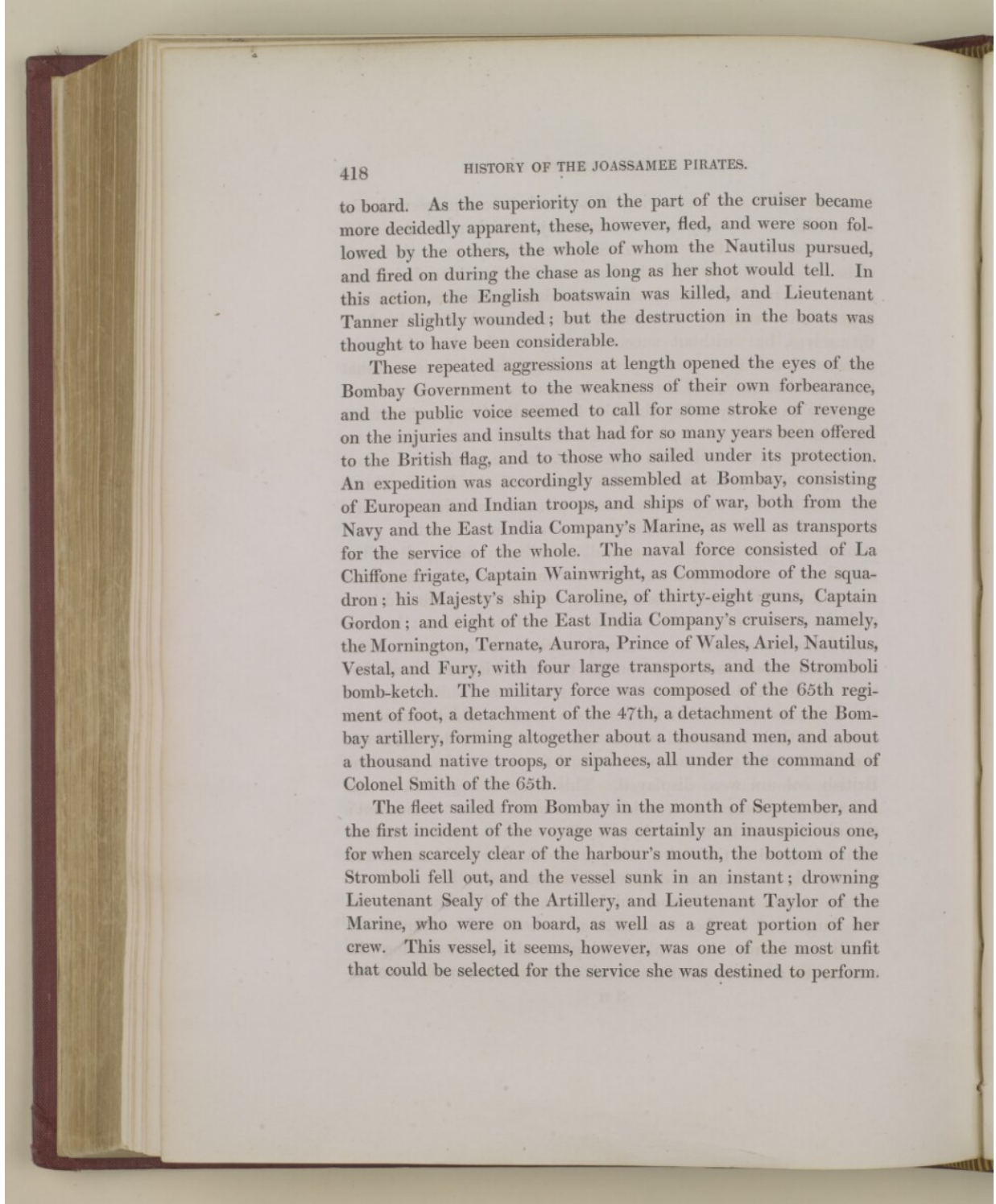
hove in sight, and perceiving this vessel in company with the dows, without any apparent resistance, judged her to be a prize in possession of the pirates. She accordingly gave them all chase, and coming up with the brig, the Arabs took to their boats and abandoned her, when she was taken possession of by the frigate, and secured. The chase was continued after the dows themselves, but without success, owing to the detention here occasioned, and their own superior sailing; though it is said that the Nereid sunk one of them by a broadside.

Only three days after this, the East India Company's cruiser Nautilus, of fourteen guns, commanded by Lieut. Bennet, was proceeding up the Gulf with dispatches, and on passing the island of Anjar, on the south side of Kishma, near the Persian shore, was attacked by a squadron of these pirates, consisting of a bug-hala, a dow, and two trunkies; the two former mounting great guns, the others having oars as well as sails, but being all full of armed men. The attack was made in the most skilful and regular manner, the two larger vessels bearing down on the starboard-bow, and the smaller ones on the quarter. As Lieut. Bennet had received the same positive orders as his brother officers, not to commence an attack until fired on, he reserved his guns until they were so close to him that their dancing and brandishing of spears, the attitudes with which they menace death, could be distinctly seen, and their songs and war-shouts heard. The bow-gun was then fired across their hawse, as a signal for them to desist, and the British colours were displayed. This being disregarded, it was followed by a second shot, which had no more effect. A moment's consultation was then held by the officers, when it was thought a want of regard to their own safety to use further forbearance, and a broadside was instantly discharged among them all.

An action now commenced between the Nautilus and the two largest of the boats, mounting cannon, and continued for nearly an hour; the trunkies lying on their oars during the contest to await its result, and seize the first favourable moment

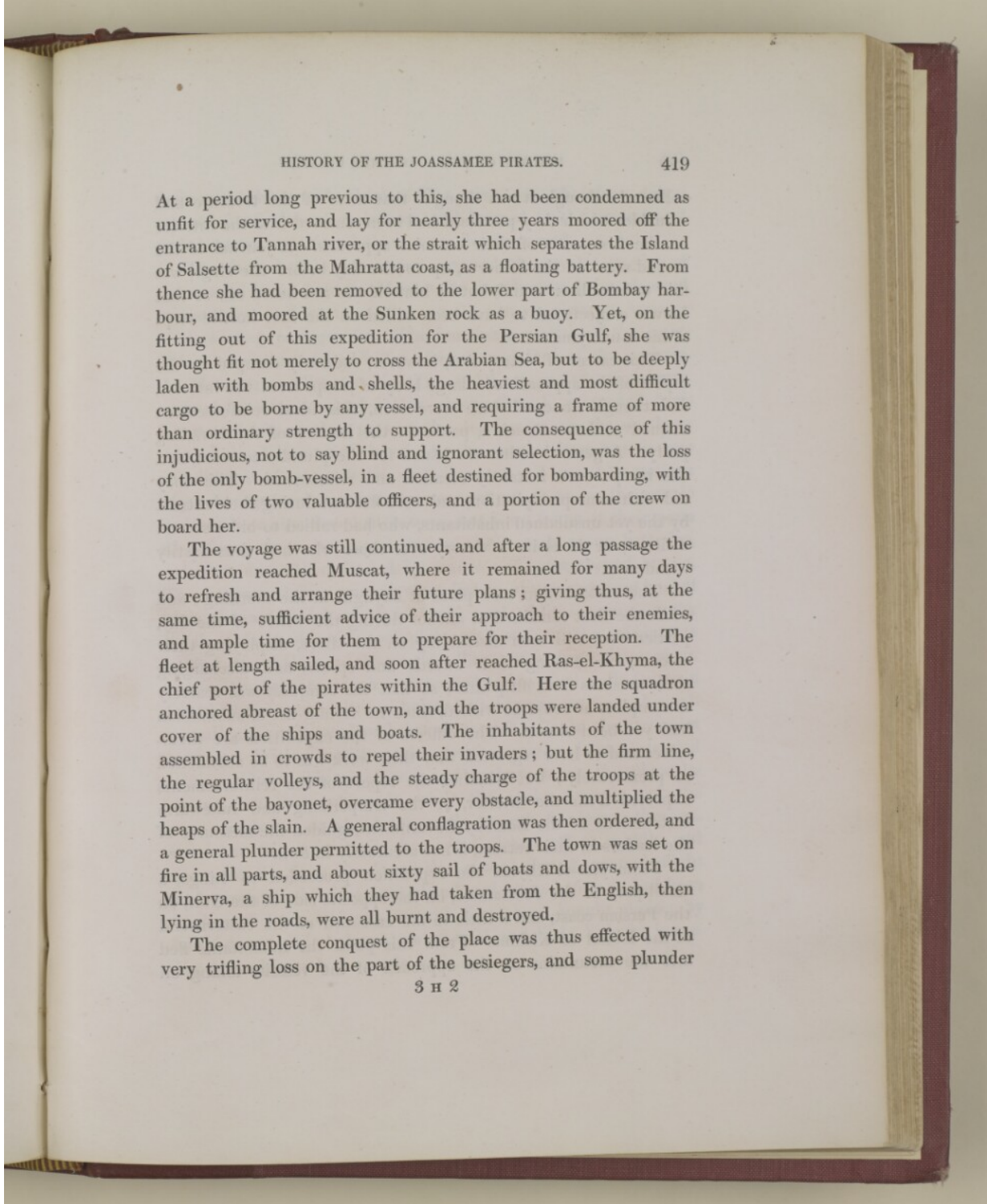


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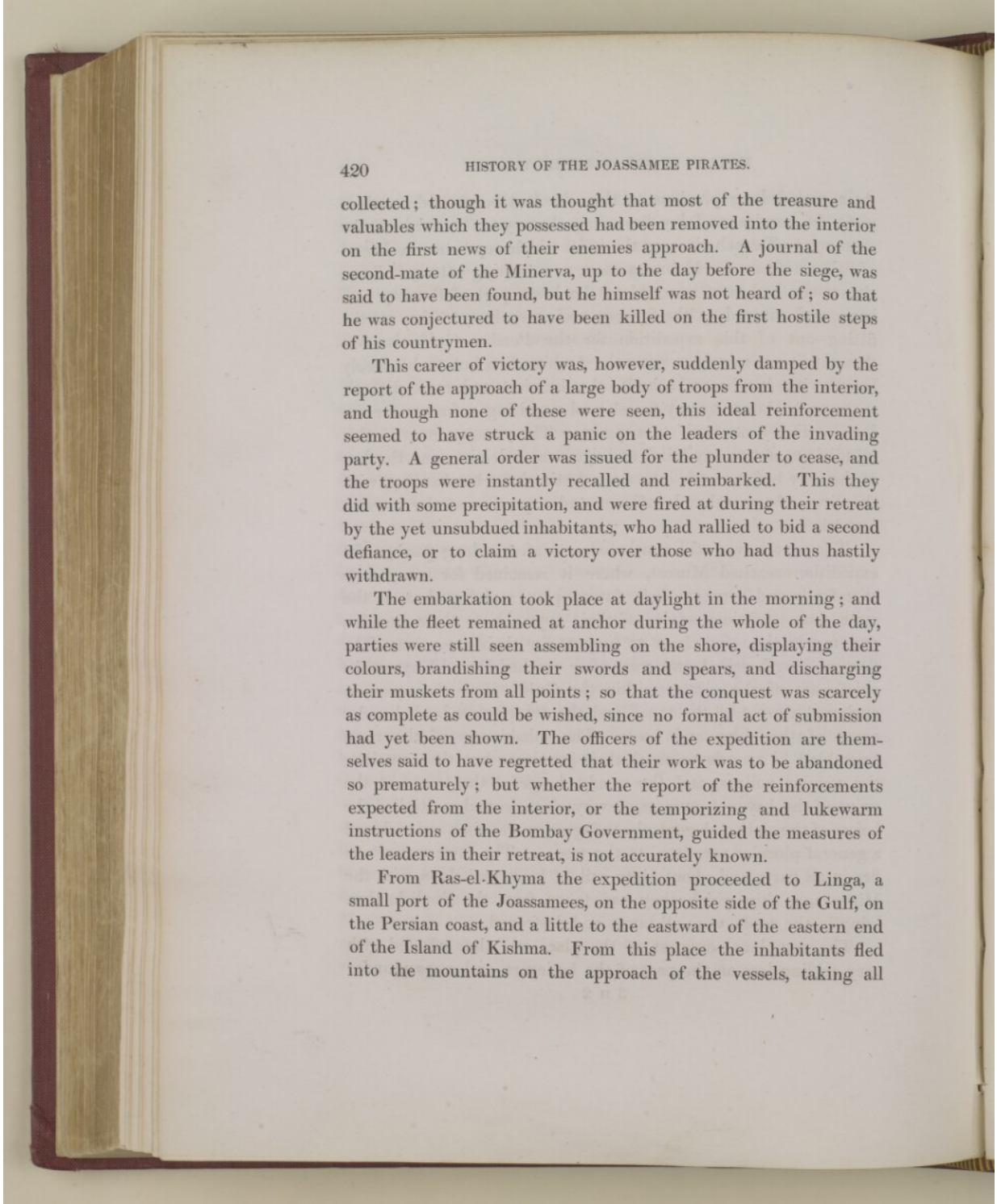


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العرب إلى بومباي. [٤١٩] (٥٨٢/٤٥٠)



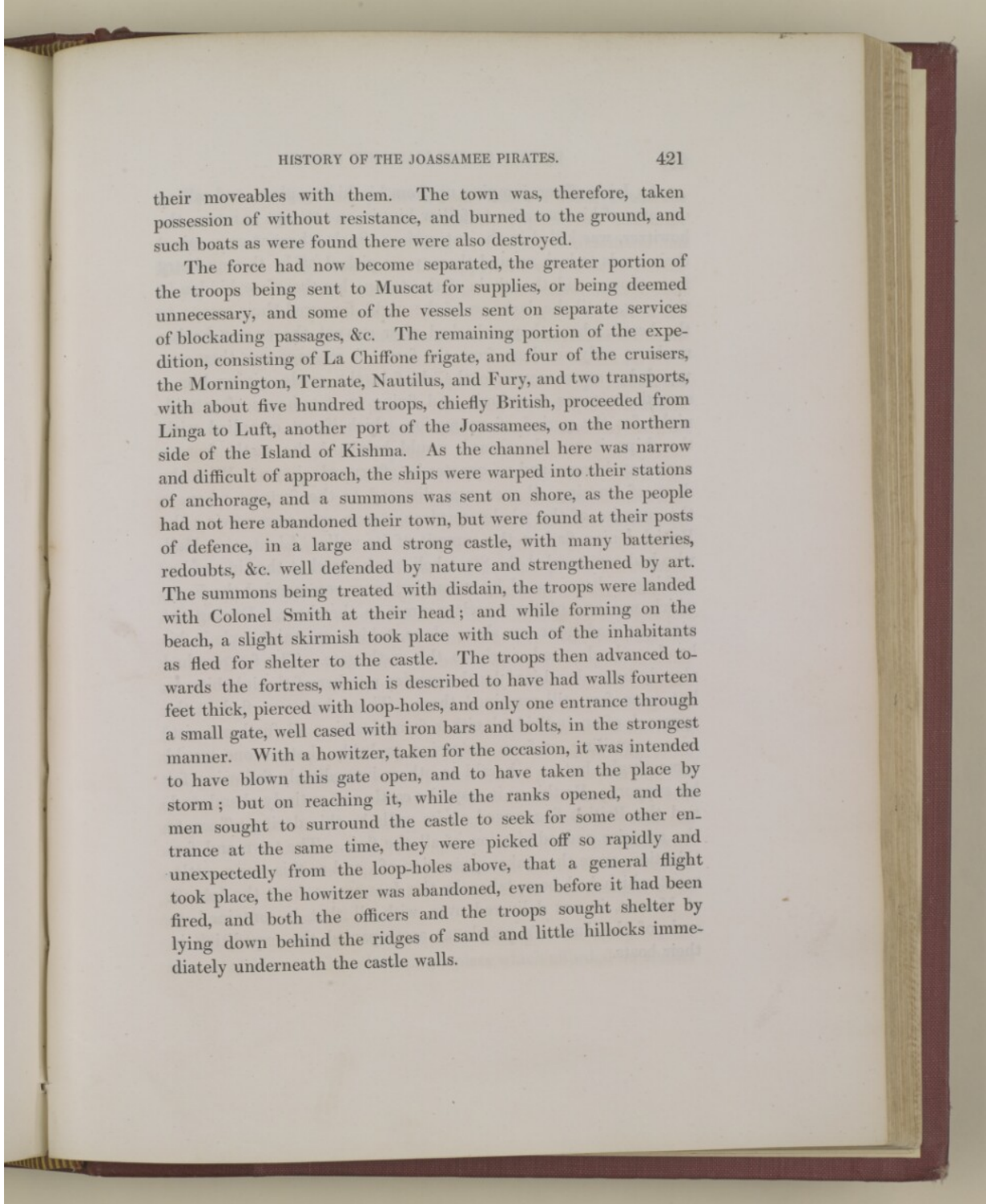


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العرب إلى بومباي. [٤٢٠] (٥٨٢/٤٥١)



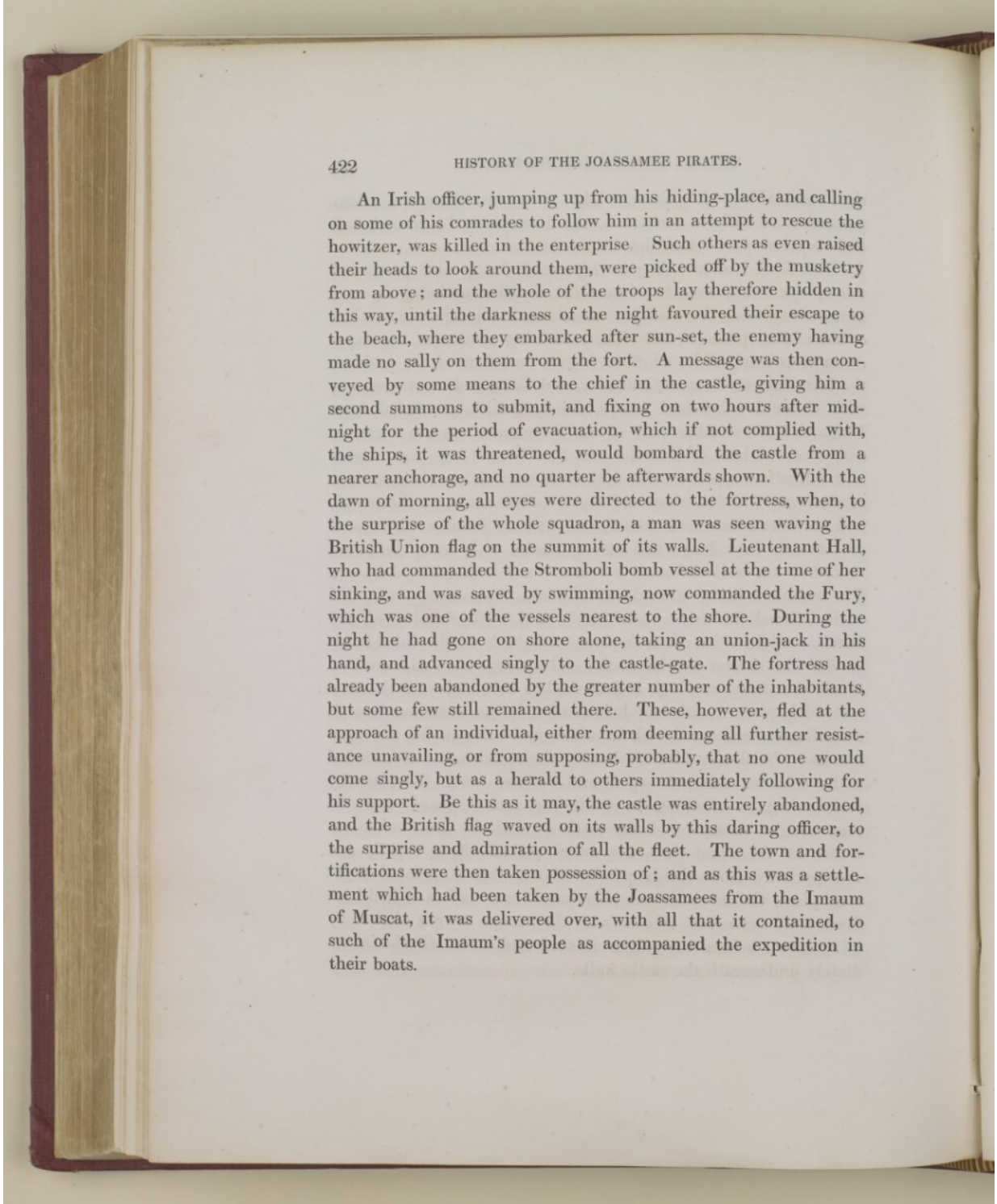


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العرب إلى بومباي. [٤٢١] (٥٨٢/٤٥٢)

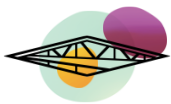




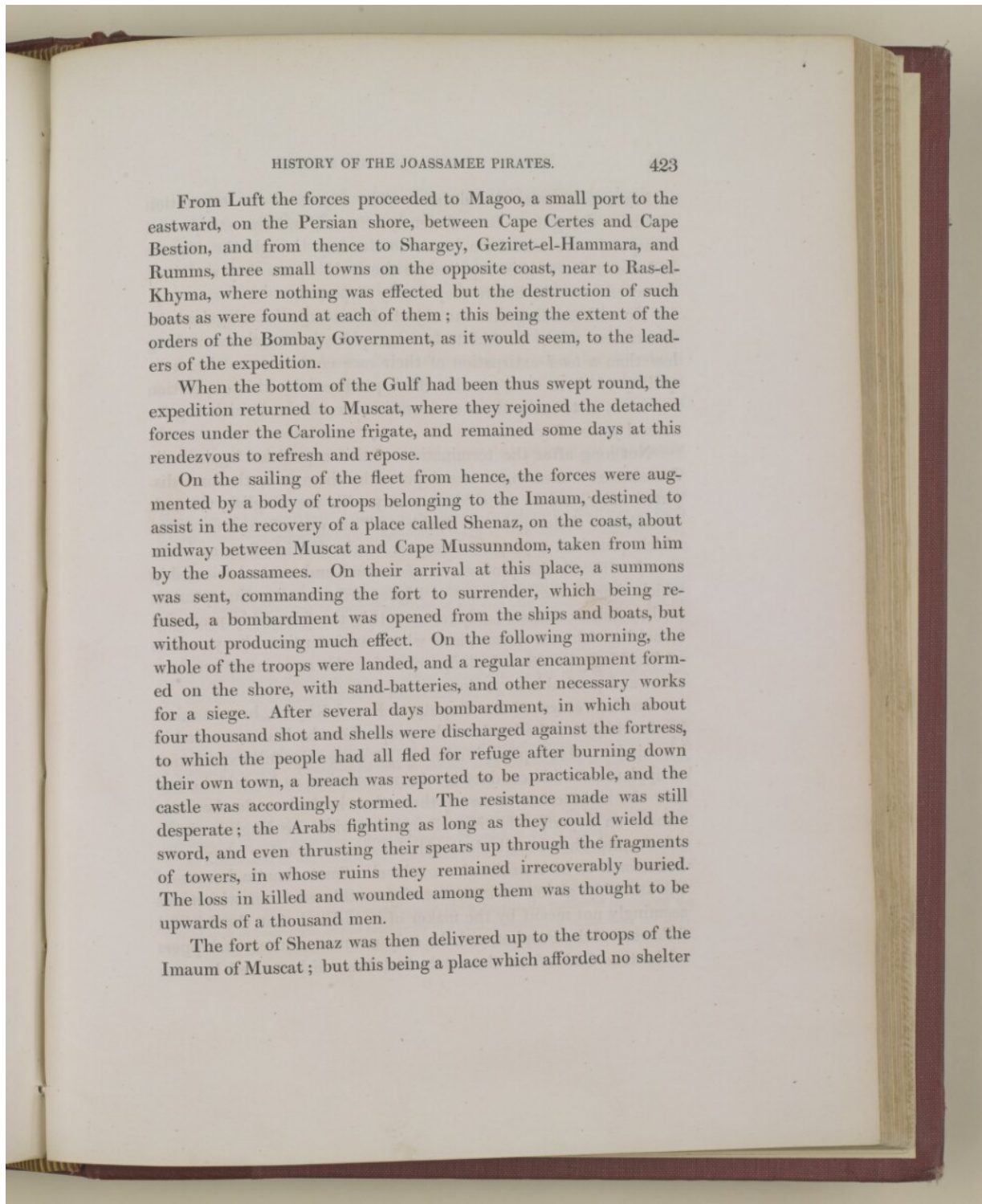
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العرب إلى بومباي. [٤٢٢] (٥٨٢/٤٥٣)

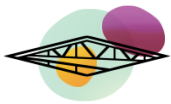


An Irish officer, jumping up from his hiding-place, and calling on some of his comrades to follow him in an attempt to rescue the howitzer, was killed in the enterprise. Such others as even raised their heads to look around them, were picked off by the musketry from above; and the whole of the troops lay therefore hidden in this way, until the darkness of the night favoured their escape to the beach, where they embarked after sun-set, the enemy having made no sally on them from the fort. A message was then conveyed by some means to the chief in the castle, giving him a second summons to submit, and fixing on two hours after midnight for the period of evacuation, which if not complied with, the ships, it was threatened, would bombard the castle from a nearer anchorage, and no quarter be afterwards shown. With the dawn of morning, all eyes were directed to the fortress, when, to the surprise of the whole squadron, a man was seen waving the British Union flag on the summit of its walls. Lieutenant Hall, who had commanded the Stromboli bomb vessel at the time of her sinking, and was saved by swimming, now commanded the Fury, which was one of the vessels nearest to the shore. During the night he had gone on shore alone, taking an union-jack in his hand, and advanced singly to the castle-gate. The fortress had already been abandoned by the greater number of the inhabitants, but some few still remained there. These, however, fled at the approach of an individual, either from deeming all further resistance unavailing, or from supposing, probably, that no one would come singly, but as a herald to others immediately following for his support. Be this as it may, the castle was entirely abandoned, and the British flag waved on its walls by this daring officer, to the surprise and admiration of all the fleet. The town and fortifications were then taken possession of; and as this was a settlement which had been taken by the Joassamees from the Imaum of Muscat, it was delivered over, with all that it contained, to such of the Imaum's people as accompanied the expedition in their boats.

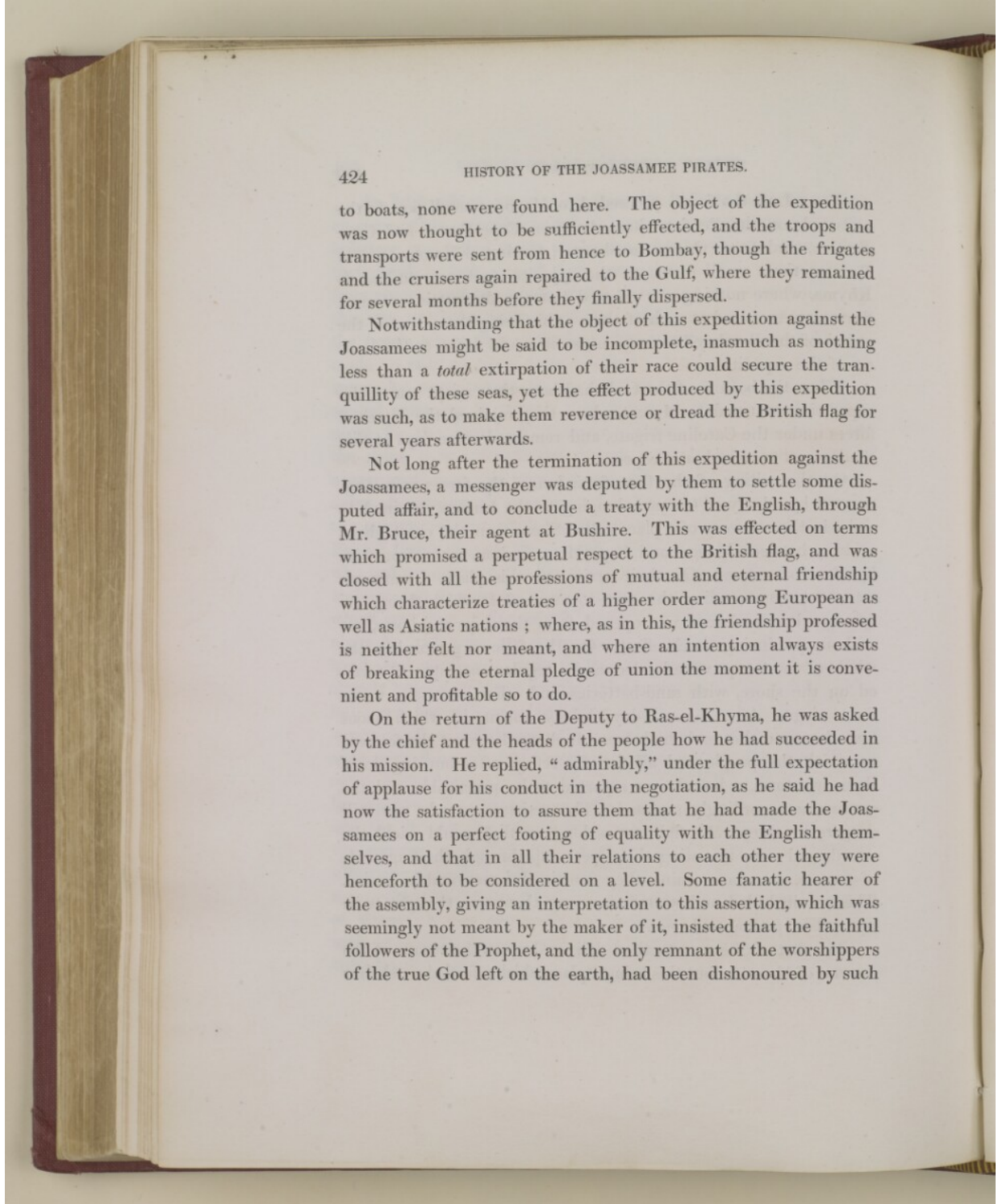


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العرب إلى بومباي. [٤٢٣] (٥٨٢/٤٥٤)



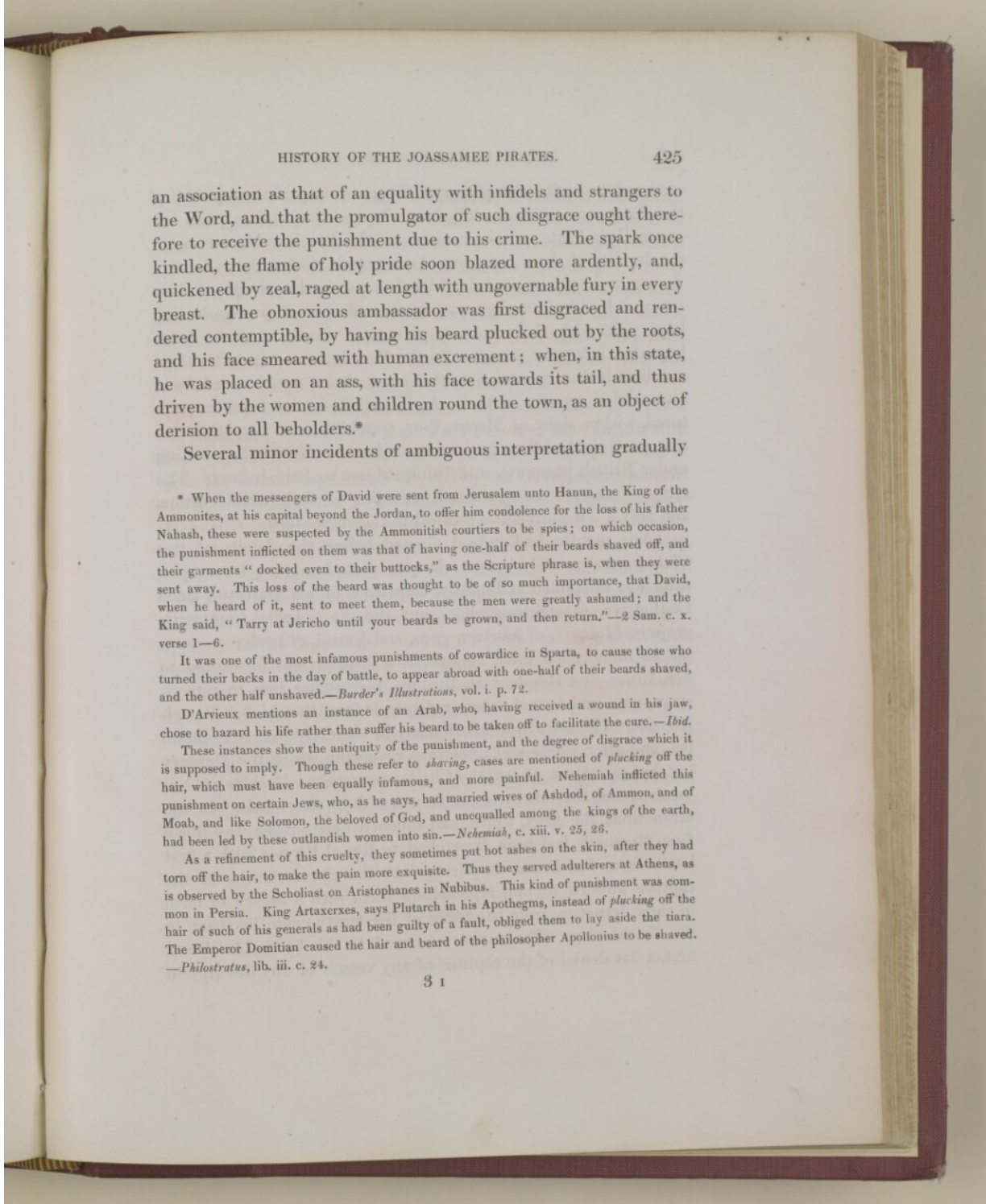


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العرب إلى بومباي. [٤٢٥] (٥٨٢/٤٥٦)



an association as that of an equality with infidels and strangers to the Word, and that the promulgator of such disgrace ought therefore to receive the punishment due to his crime. The spark once kindled, the flame of holy pride soon blazed more ardently, and, quickened by zeal, raged at length with ungovernable fury in every breast. The obnoxious ambassador was first disgraced and rendered contemptible, by having his beard plucked out by the roots, and his face smeared with human excrement; when, in this state, he was placed on an ass, with his face towards its tail, and thus driven by the women and children round the town, as an object of derision to all beholders.*

Several minor incidents of ambiguous interpretation gradually

* When the messengers of David were sent from Jerusalem unto Hanun, the King of the Ammonites, at his capital beyond the Jordan, to offer him condolence for the loss of his father Nahash, these were suspected by the Ammonitish courtiers to be spies; on which occasion, the punishment inflicted on them was that of having one-half of their beards shaved off, and their garments "docked even to their buttocks," as the Scripture phrase is, when they were sent away. This loss of the beard was thought to be of so much importance, that David, when he heard of it, sent to meet them, because the men were greatly ashamed; and the King said, "Tarry at Jericho until your beards be grown, and then return."—2 Sam. c. x. verse 1—6.

It was one of the most infamous punishments of cowardice in Sparta, to cause those who turned their backs in the day of battle, to appear abroad with one-half of their beards shaved, and the other half unshaved.—*Burder's Illustrations*, vol. i. p. 72.

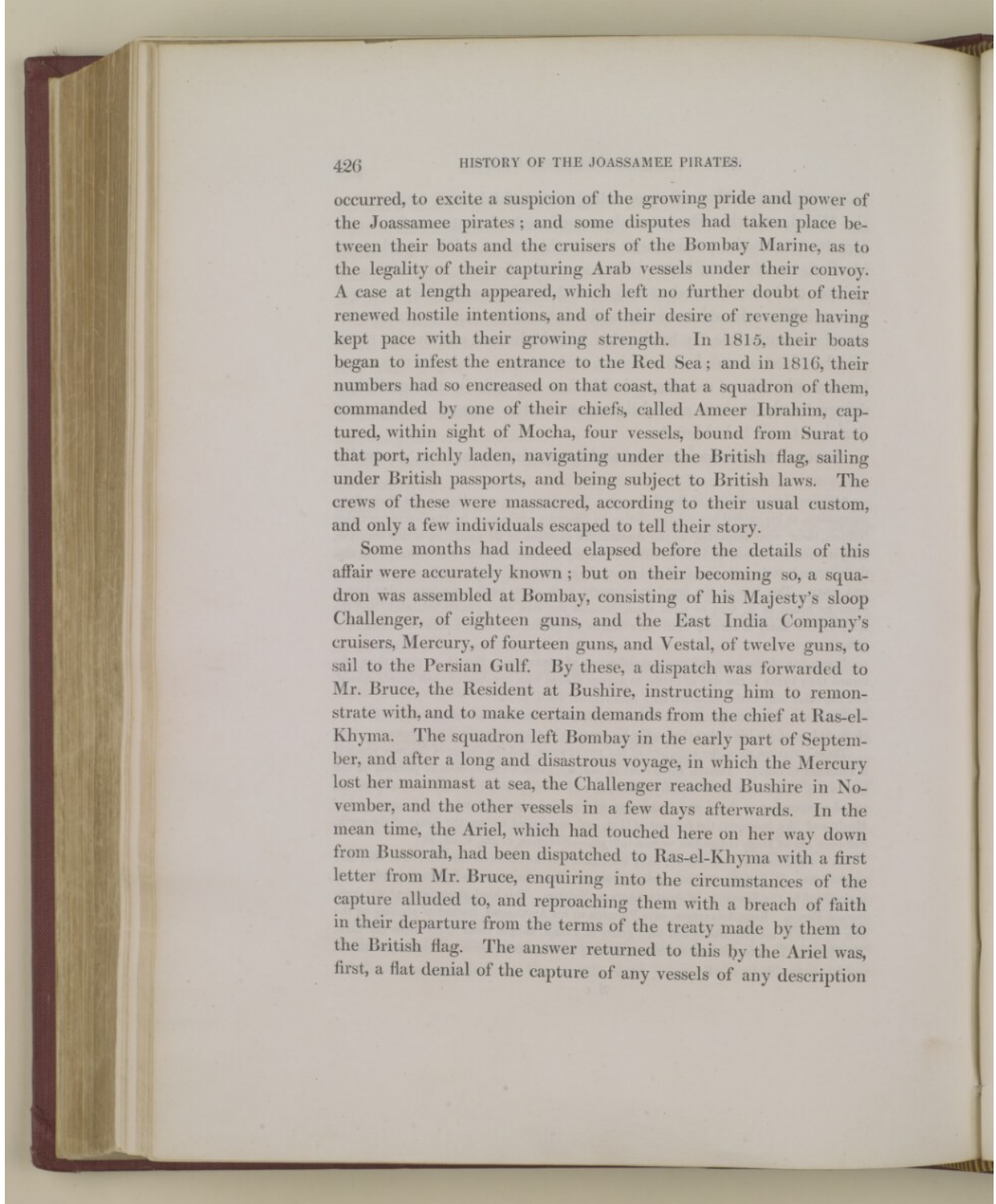
D'Arvieux mentions an instance of an Arab, who, having received a wound in his jaw, chose to hazard his life rather than suffer his beard to be taken off to facilitate the cure.—*Ibid.*

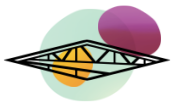
These instances show the antiquity of the punishment, and the degree of disgrace which it is supposed to imply. Though these refer to *shaving*, cases are mentioned of *plucking* off the hair, which must have been equally infamous, and more painful. Nehemiah inflicted this punishment on certain Jews, who, as he says, had married wives of Ashdod, of Ammon, and of Moab, and like Solomon, the beloved of God, and unequalled among the kings of the earth, had been led by these outlandish women into sin.—*Nehemiah*, c. xiii. v. 25, 26.

As a refinement of this cruelty, they sometimes put hot ashes on the skin, after they had torn off the hair, to make the pain more exquisite. Thus they served adulterers at Athens, as is observed by the Scholiast on Aristophanes in *Nubibus*. This kind of punishment was common in Persia. King Artaxerxes, says Plutarch in his *Apothegms*, instead of *plucking* off the hair of such of his generals as had been guilty of a fault, obliged them to lay aside the tiara. The Emperor Domitian caused the hair and beard of the philosopher Apollonius to be shaved.—*Philostratus*, lib. iii. c. 24.

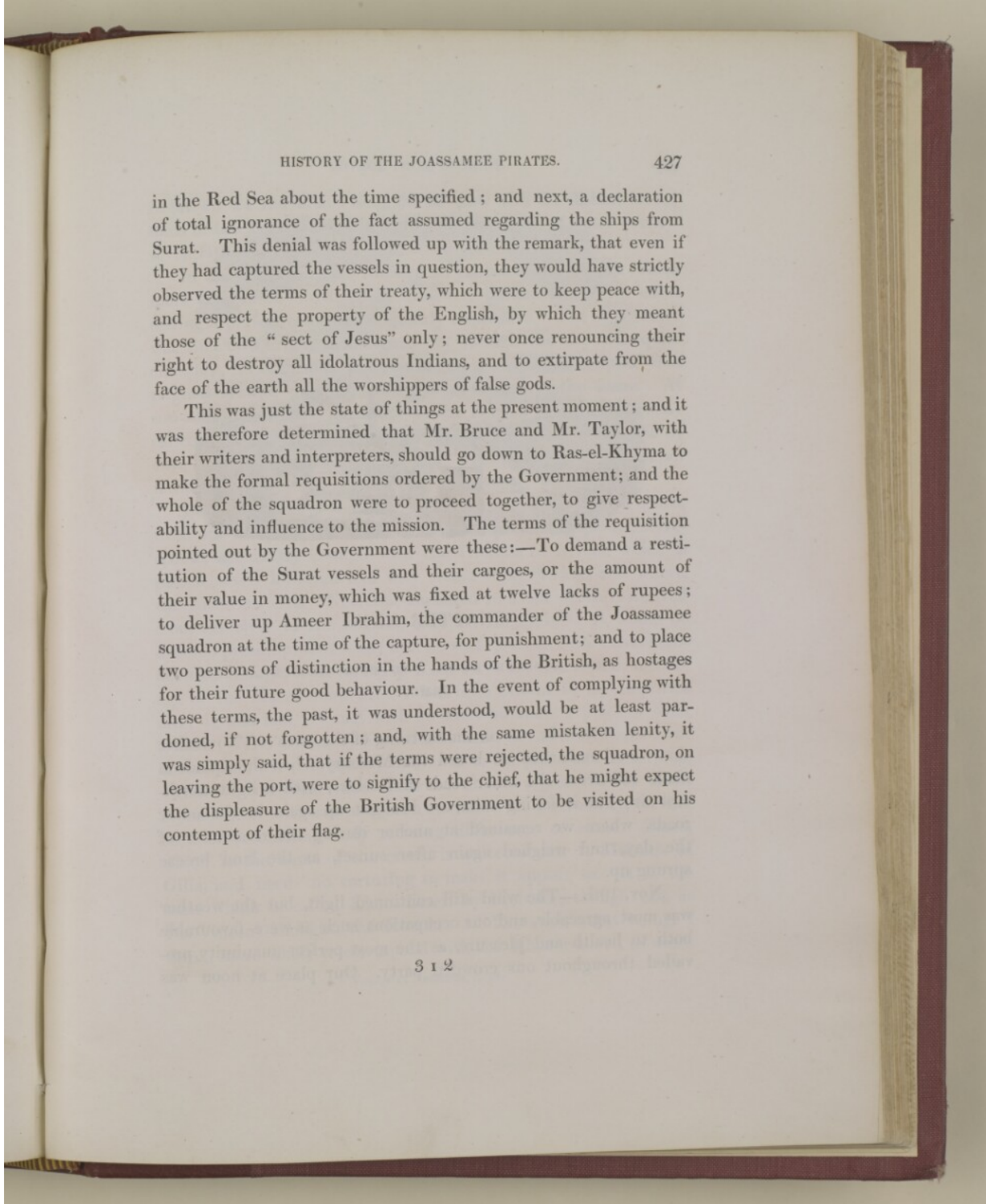


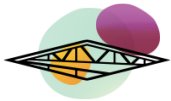
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العرب إلى بومباي. [٤٢٦] (٥٨٢/٤٥٧)





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العرب إلى بومباي. [٤٢٨] (٥٨٢/٤٥٩)



CHAPTER XXIV.

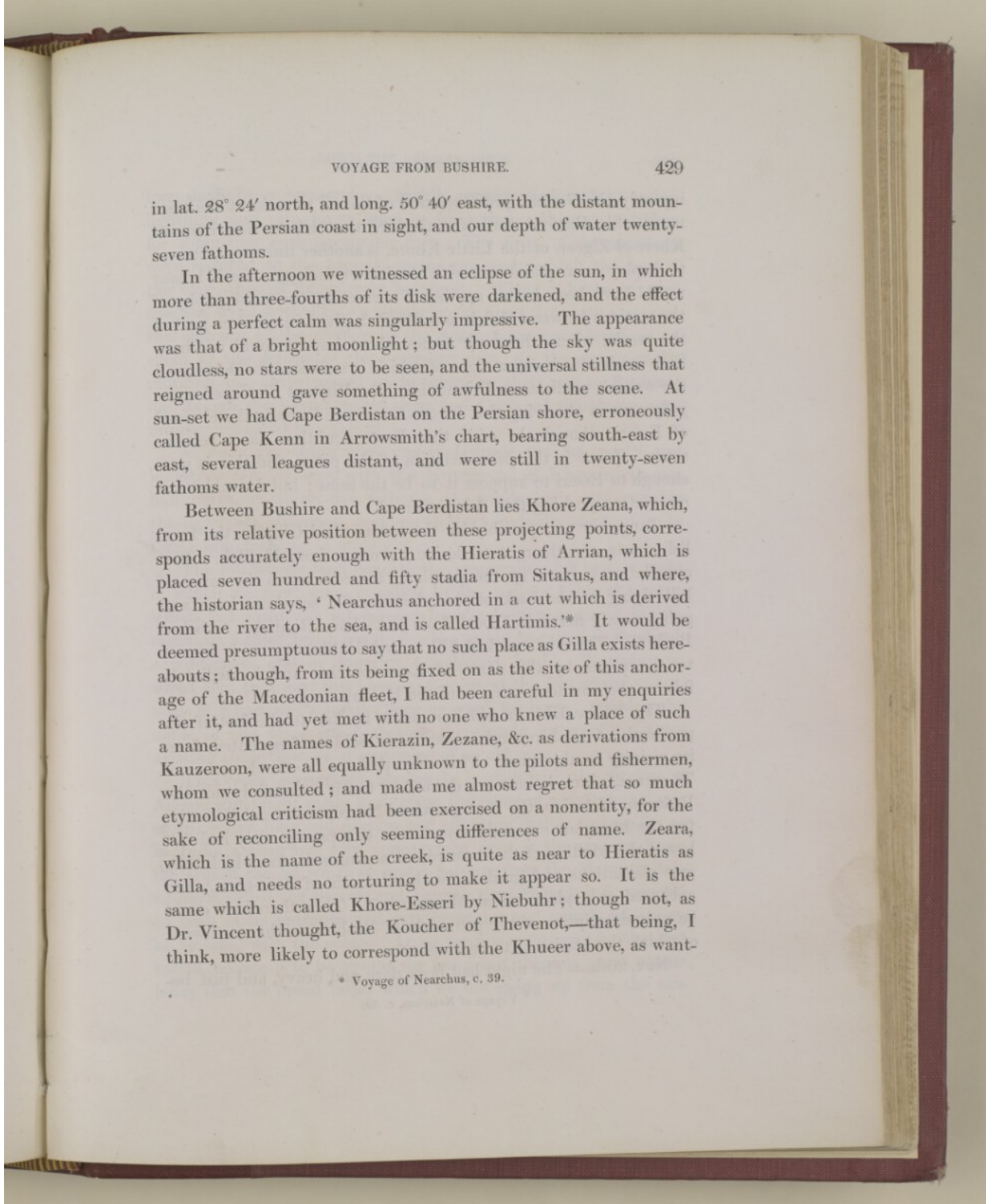
VOYAGE FROM BUSHIRE DOWN THE PERSIAN GULF.—RUINS OF ORMUZ.

Nov. 18th.—It was on the morning of the 18th of November that we all embarked on board the Mercury, when the squadron made sail from the inner roads of Bushire, with a light north-east air; but it falling calm, we brought up again in the outer roads, where we remained at anchor during the remainder of the day, and weighed again after sunset, as the land breeze sprung up.

Nov. 19th.—The wind still continued light, but the weather was most agreeable, and our occupations such as were favourable both to health and pleasure, as the most perfect unanimity prevailed throughout our crowded party. Our place at noon was

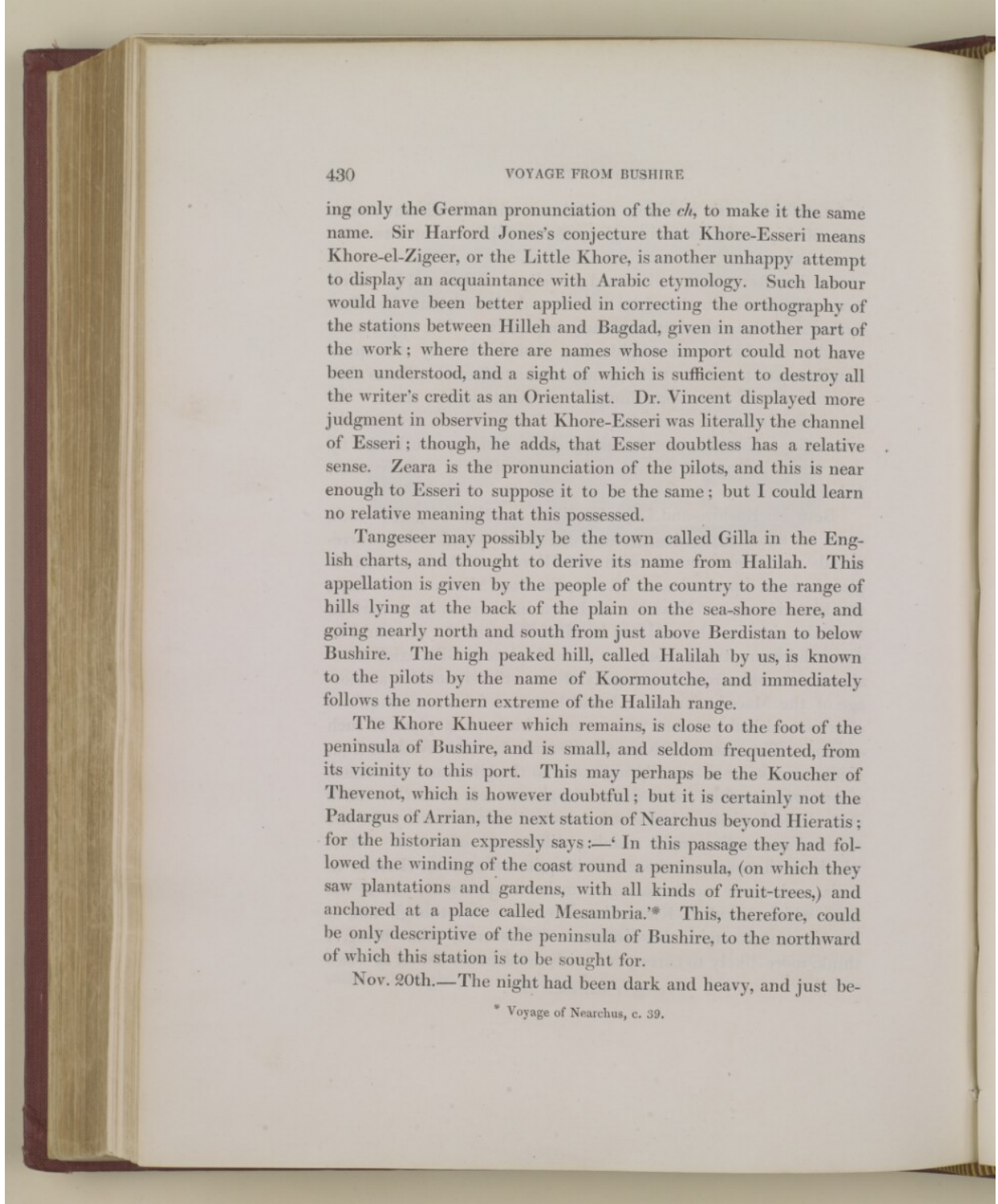


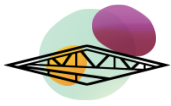
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العرب إلى بومباي. [٤٢٩] (٥٨٢/٤٦٠)



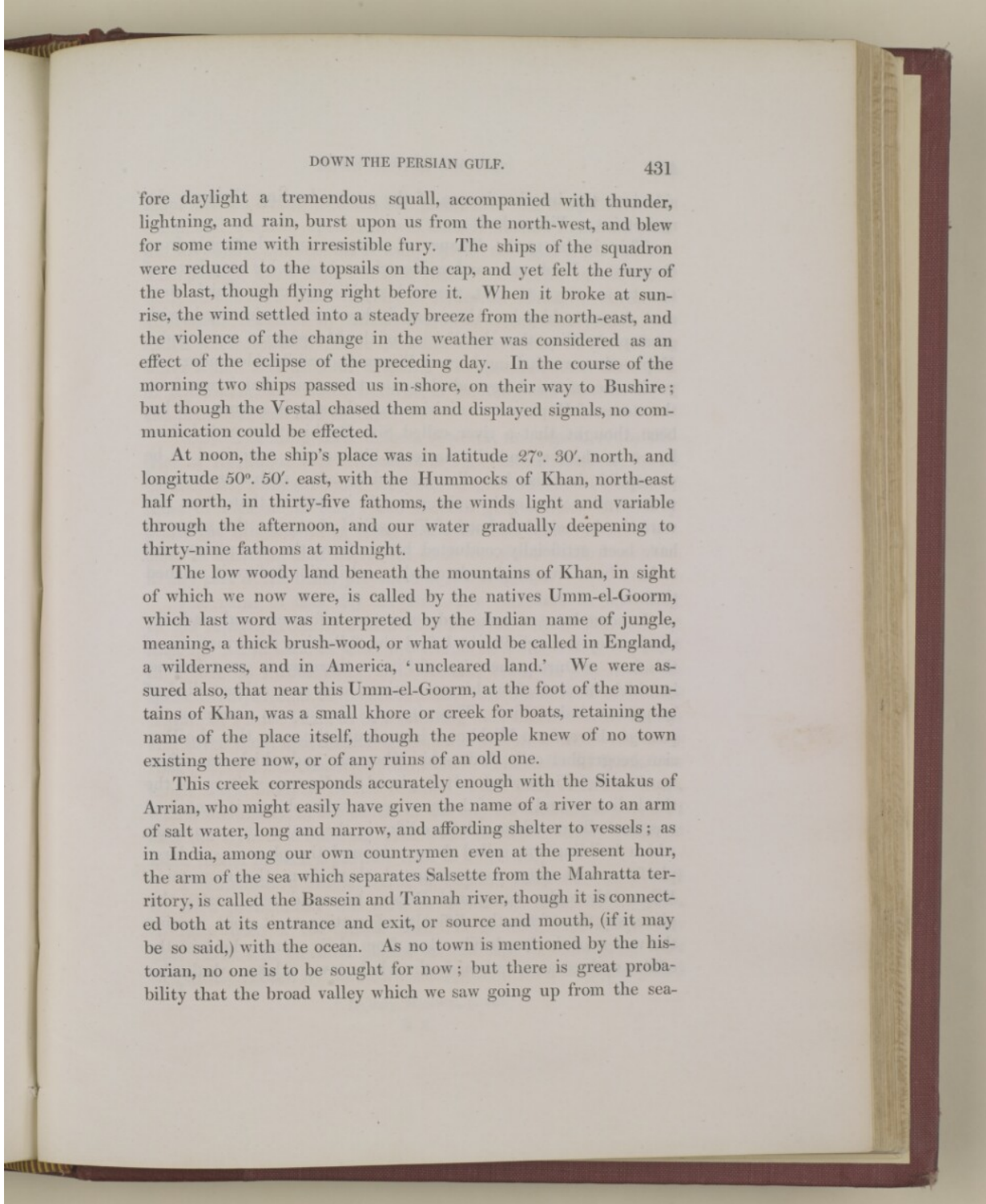


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العرب إلى بومباي. [٤٣٠] (٥٨٢/٤٦١)



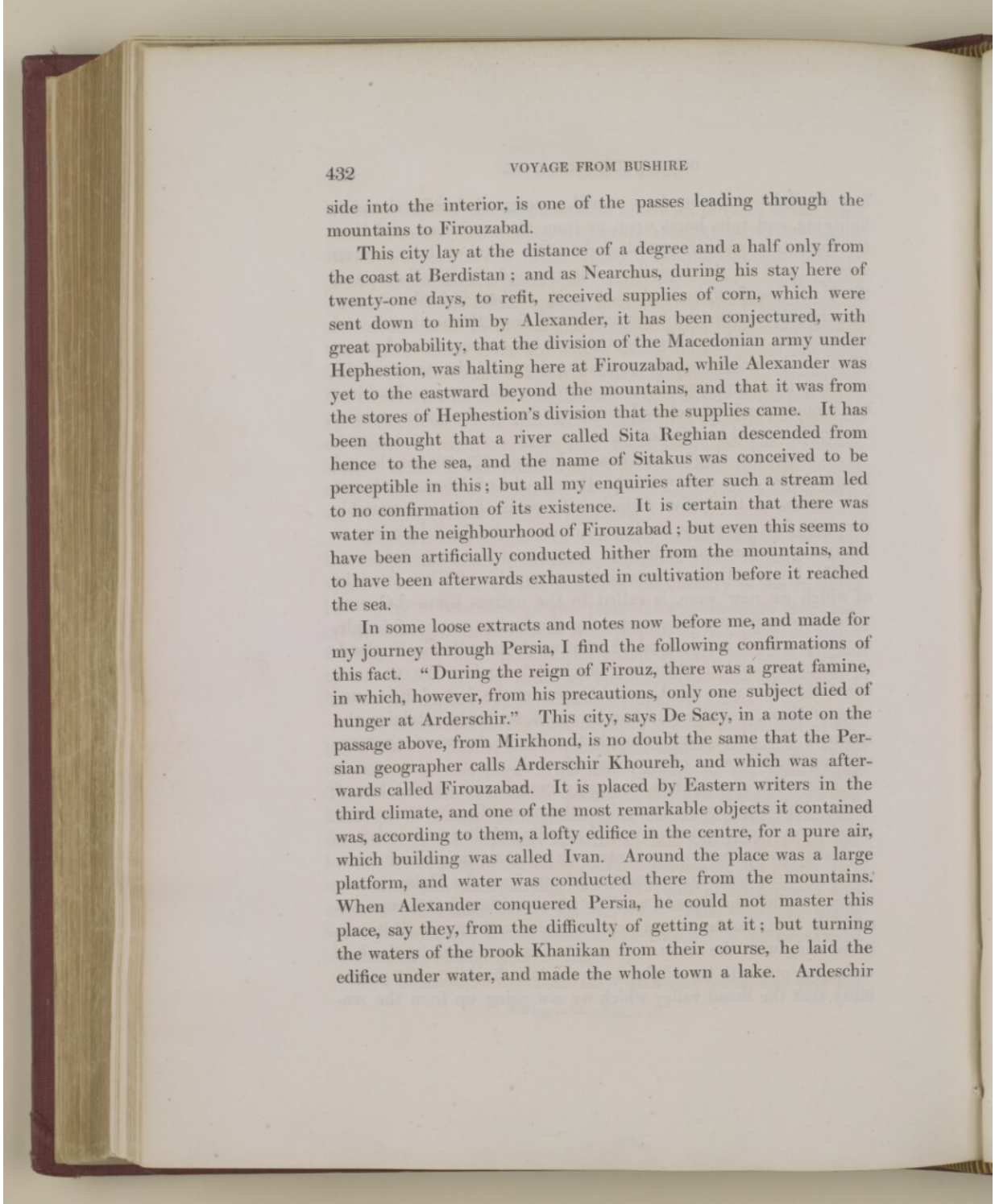


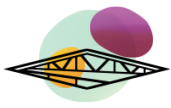
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العرب إلى بومباي. [٤٣١] (٥٨٢/٤٦٢)



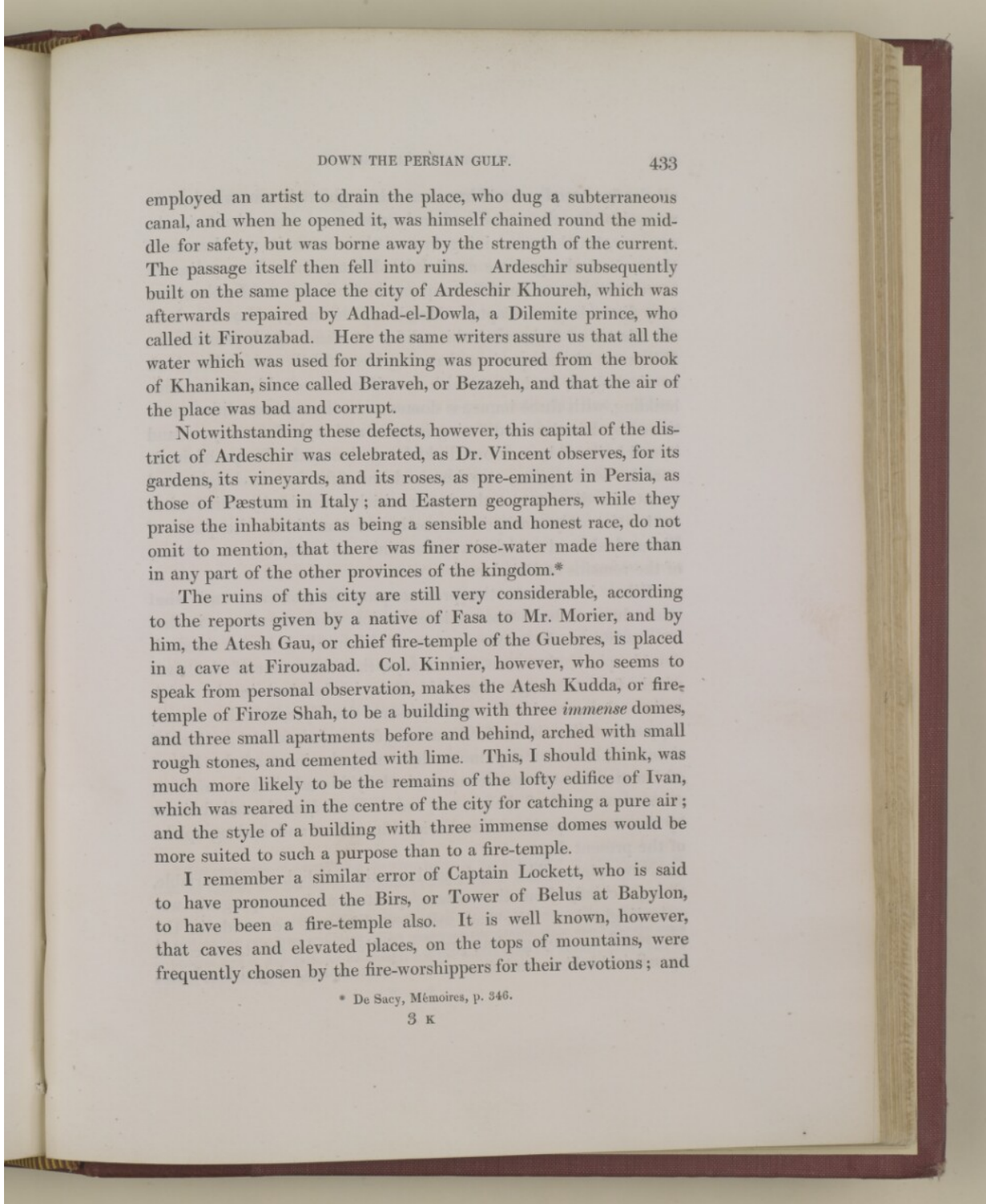


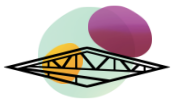
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العرب إلى بومباي. [٤٣٢] (٥٨٢/٤٦٣)



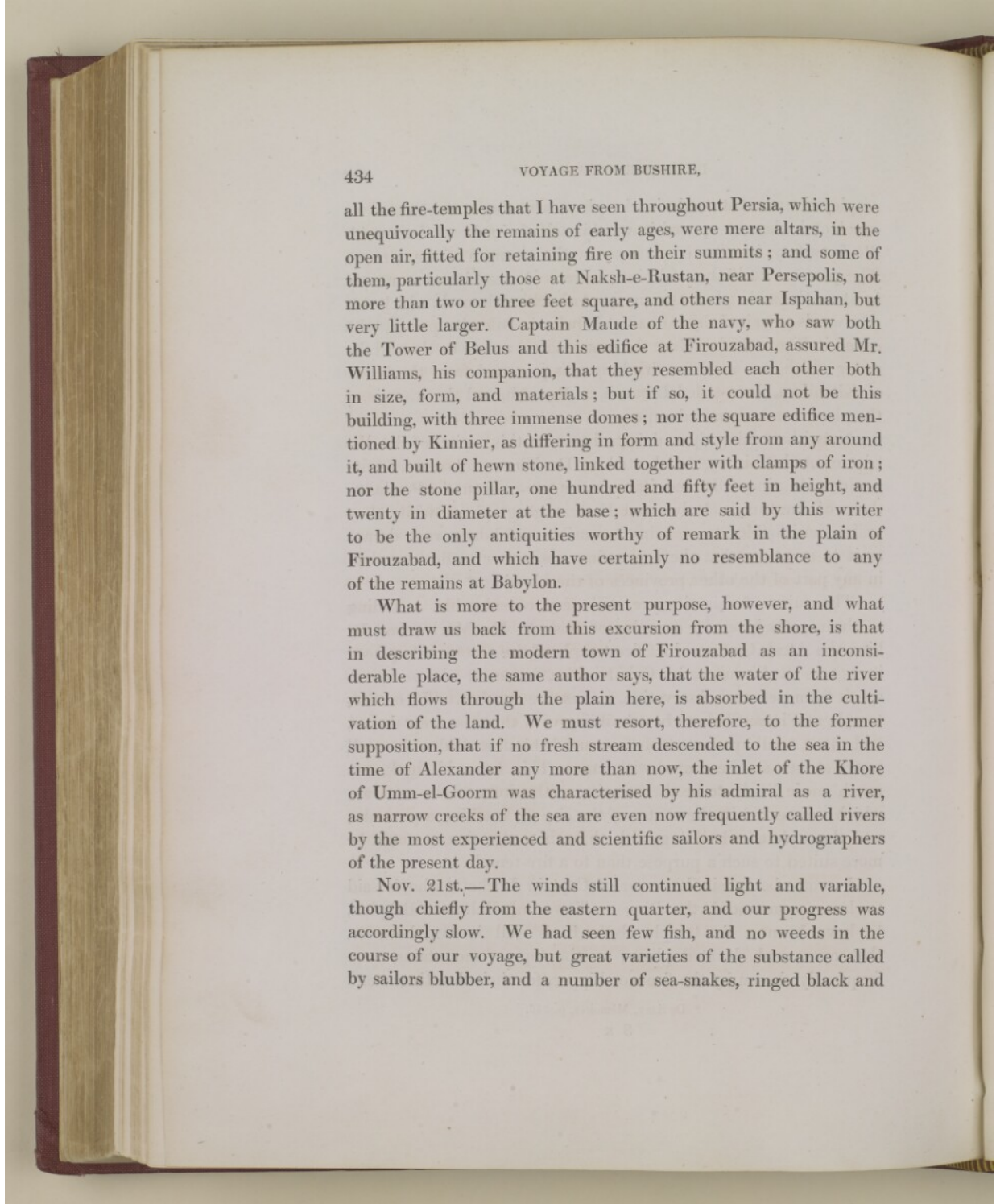


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العرب إلى بومباي. [٤٣٣] (٥٨٢/٤٦٤)



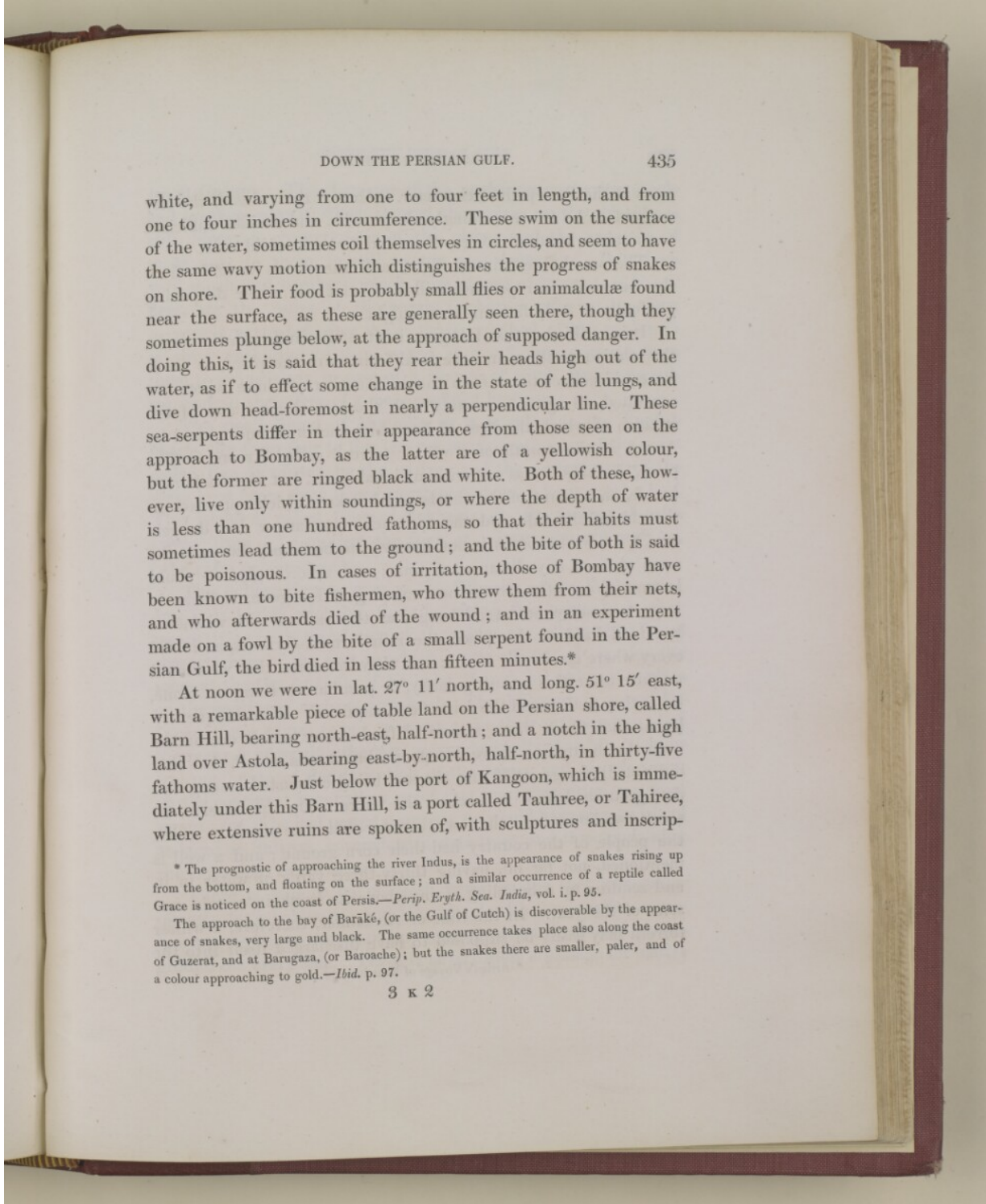


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العرب إلى بومباي. [٤٣٤] [٥٨٢/٤٦٥]





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العرب إلى بومباي. [٤٣٥] [٥٨٢/٤٦٦]



white, and varying from one to four feet in length, and from one to four inches in circumference. These swim on the surface of the water, sometimes coil themselves in circles, and seem to have the same wavy motion which distinguishes the progress of snakes on shore. Their food is probably small flies or animalculæ found near the surface, as these are generally seen there, though they sometimes plunge below, at the approach of supposed danger. In doing this, it is said that they rear their heads high out of the water, as if to effect some change in the state of the lungs, and dive down head-foremost in nearly a perpendicular line. These sea-serpents differ in their appearance from those seen on the approach to Bombay, as the latter are of a yellowish colour, but the former are ringed black and white. Both of these, however, live only within soundings, or where the depth of water is less than one hundred fathoms, so that their habits must sometimes lead them to the ground; and the bite of both is said to be poisonous. In cases of irritation, those of Bombay have been known to bite fishermen, who threw them from their nets, and who afterwards died of the wound; and in an experiment made on a fowl by the bite of a small serpent found in the Persian Gulf, the bird died in less than fifteen minutes.*

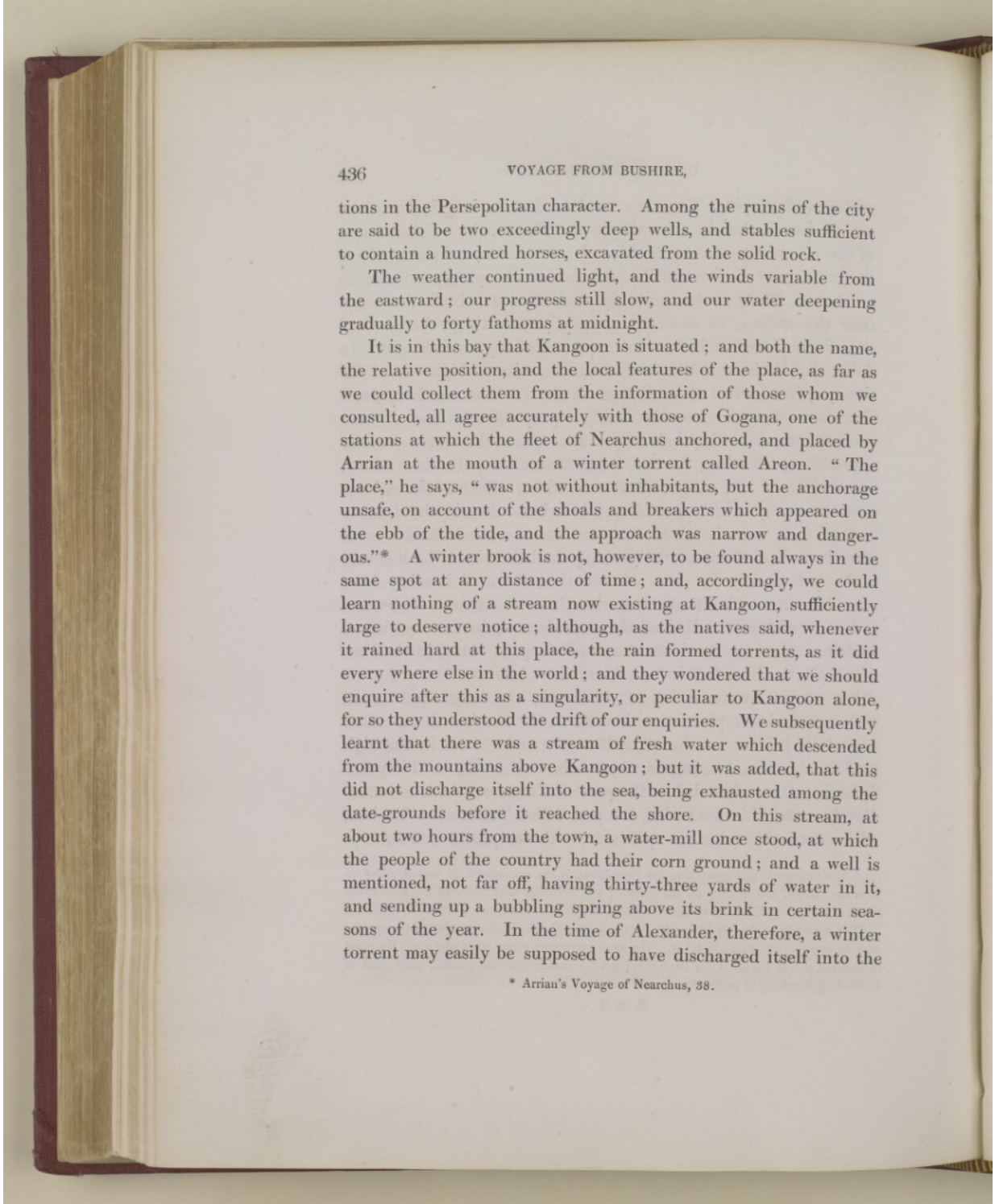
At noon we were in lat. 27° 11' north, and long. 51° 15' east, with a remarkable piece of table land on the Persian shore, called Barn Hill, bearing north-east, half-north; and a notch in the high land over Astola, bearing east-by-north, half-north, in thirty-five fathoms water. Just below the port of Kangoon, which is immediately under this Barn Hill, is a port called Tauhree, or Tahiree, where extensive ruins are spoken of, with sculptures and inscrip-

* The prognostic of approaching the river Indus, is the appearance of snakes rising up from the bottom, and floating on the surface; and a similar occurrence of a reptile called Grace is noticed on the coast of Persia.—*Perip. Eryth. Sea. India*, vol. i. p. 95.

The approach to the bay of Barāké, (or the Gulf of Cutch) is discoverable by the appearance of snakes, very large and black. The same occurrence takes place also along the coast of Guzerat, and at Barugaza, (or Baroache); but the snakes there are smaller, paler, and of a colour approaching to gold.—*Ibid.* p. 97.



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tions in the Persepolitan character. Among the ruins of the city are said to be two exceedingly deep wells, and stables sufficient to contain a hundred horses, excavated from the solid rock.

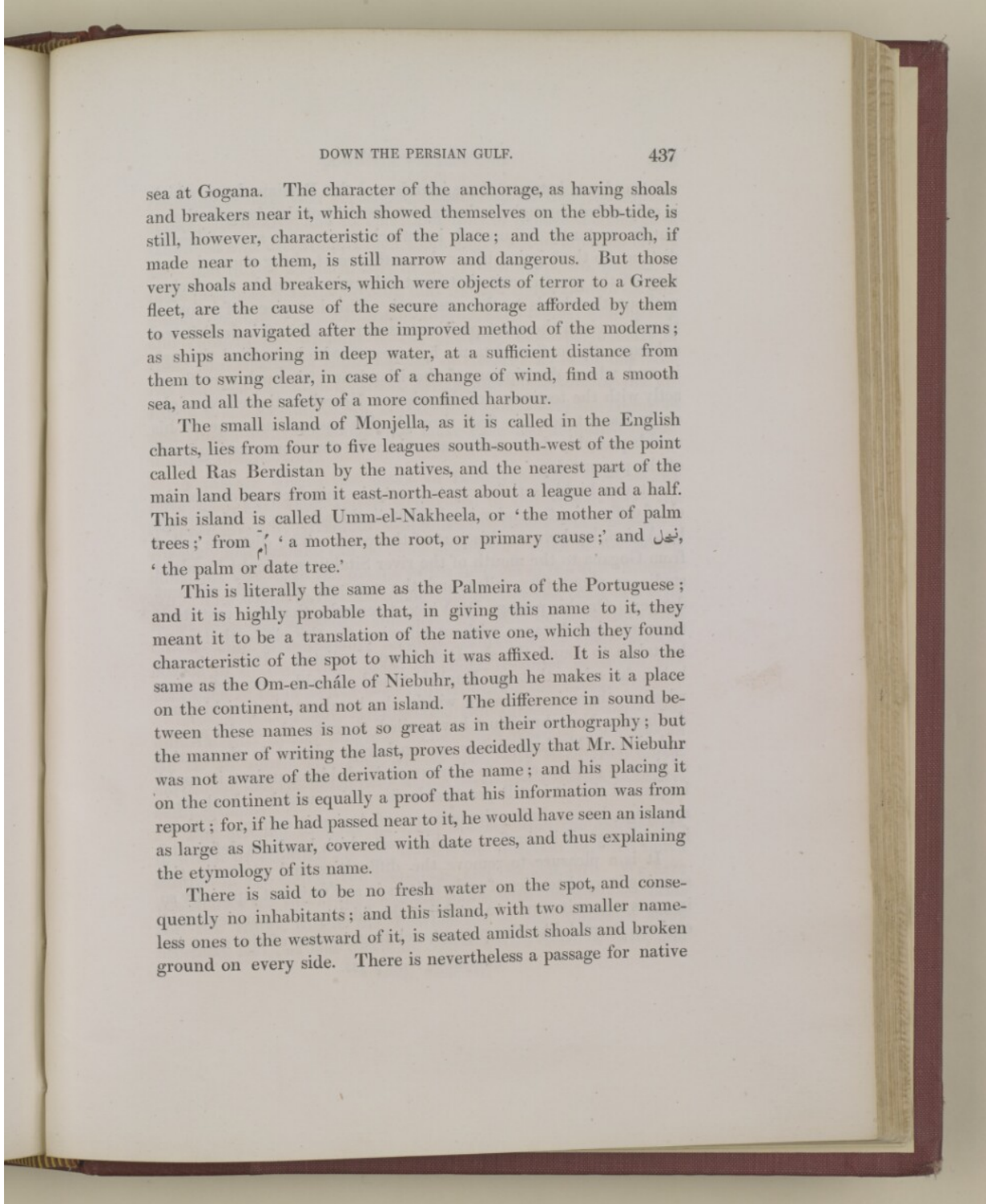
The weather continued light, and the winds variable from the eastward; our progress still slow, and our water deepening gradually to forty fathoms at midnight.

It is in this bay that Kangoon is situated; and both the name, the relative position, and the local features of the place, as far as we could collect them from the information of those whom we consulted, all agree accurately with those of Gogana, one of the stations at which the fleet of Nearchus anchored, and placed by Arrian at the mouth of a winter torrent called Areon. "The place," he says, "was not without inhabitants, but the anchorage unsafe, on account of the shoals and breakers which appeared on the ebb of the tide, and the approach was narrow and dangerous."* A winter brook is not, however, to be found always in the same spot at any distance of time; and, accordingly, we could learn nothing of a stream now existing at Kangoon, sufficiently large to deserve notice; although, as the natives said, whenever it rained hard at this place, the rain formed torrents, as it did every where else in the world; and they wondered that we should enquire after this as a singularity, or peculiar to Kangoon alone, for so they understood the drift of our enquiries. We subsequently learnt that there was a stream of fresh water which descended from the mountains above Kangoon; but it was added, that this did not discharge itself into the sea, being exhausted among the date-grounds before it reached the shore. On this stream, at about two hours from the town, a water-mill once stood, at which the people of the country had their corn ground; and a well is mentioned, not far off, having thirty-three yards of water in it, and sending up a bubbling spring above its brink in certain seasons of the year. In the time of Alexander, therefore, a winter torrent may easily be supposed to have discharged itself into the

* Arrian's Voyage of Nearchus, 38.



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sea at Gogana. The character of the anchorage, as having shoals and breakers near it, which showed themselves on the ebb-tide, is still, however, characteristic of the place; and the approach, if made near to them, is still narrow and dangerous. But those very shoals and breakers, which were objects of terror to a Greek fleet, are the cause of the secure anchorage afforded by them to vessels navigated after the improved method of the moderns; as ships anchoring in deep water, at a sufficient distance from them to swing clear, in case of a change of wind, find a smooth sea, and all the safety of a more confined harbour.

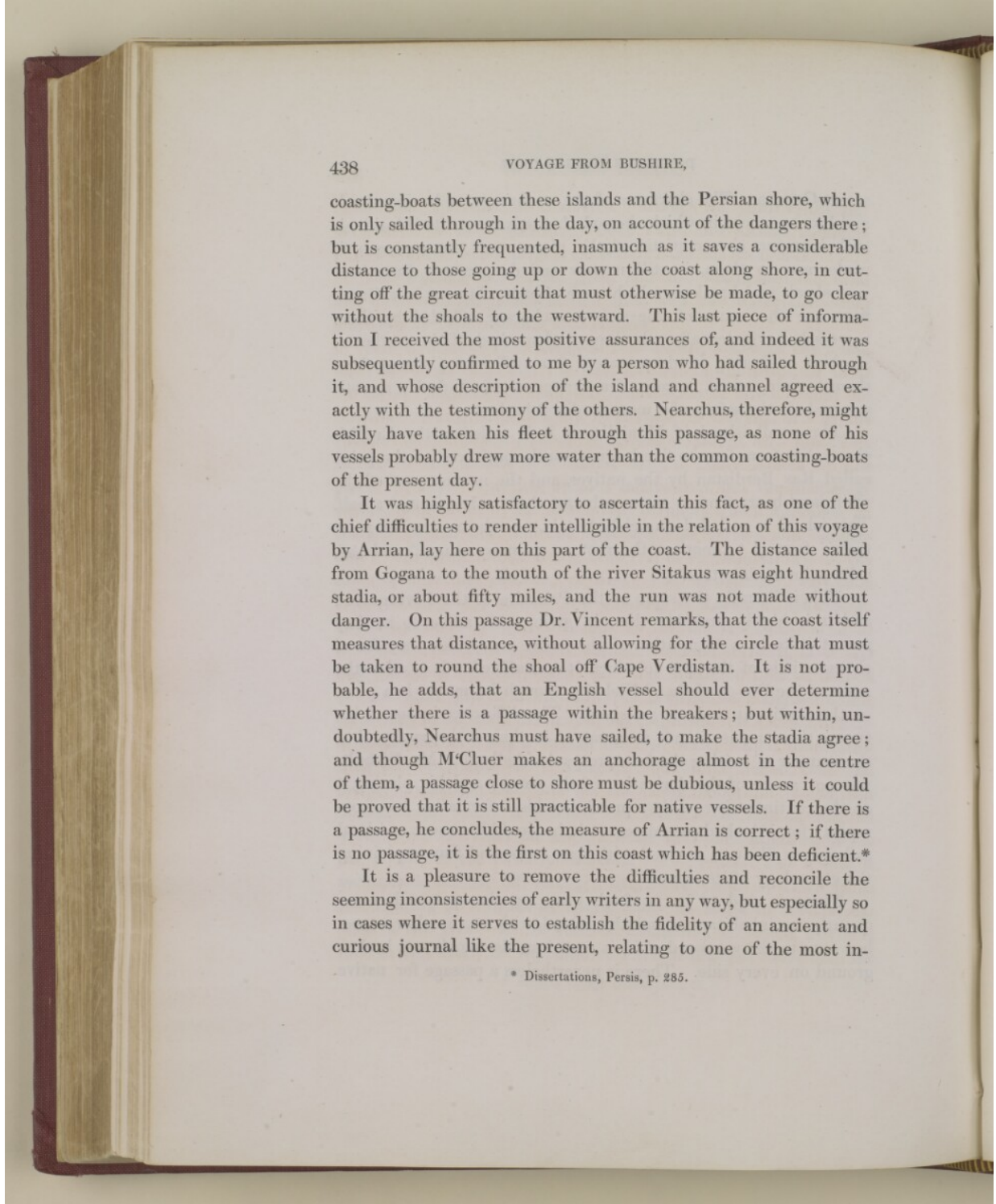
The small island of Monjella, as it is called in the English charts, lies from four to five leagues south-south-west of the point called Ras Berdistan by the natives, and the nearest part of the main land bears from it east-north-east about a league and a half. This island is called Umm-el-Nakheela, or 'the mother of palm trees;' from ^{أم} 'a mother, the root, or primary cause;' and نخل 'the palm or date tree.'

This is literally the same as the Palmeira of the Portuguese; and it is highly probable that, in giving this name to it, they meant it to be a translation of the native one, which they found characteristic of the spot to which it was affixed. It is also the same as the Om-en-chále of Niebuhr, though he makes it a place on the continent, and not an island. The difference in sound between these names is not so great as in their orthography; but the manner of writing the last, proves decidedly that Mr. Niebuhr was not aware of the derivation of the name; and his placing it on the continent is equally a proof that his information was from report; for, if he had passed near to it, he would have seen an island as large as Shitwar, covered with date trees, and thus explaining the etymology of its name.

There is said to be no fresh water on the spot, and consequently no inhabitants; and this island, with two smaller nameless ones to the westward of it, is seated amidst shoals and broken ground on every side. There is nevertheless a passage for native



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coasting-boats between these islands and the Persian shore, which is only sailed through in the day, on account of the dangers there; but is constantly frequented, inasmuch as it saves a considerable distance to those going up or down the coast along shore, in cutting off the great circuit that must otherwise be made, to go clear without the shoals to the westward. This last piece of information I received the most positive assurances of, and indeed it was subsequently confirmed to me by a person who had sailed through it, and whose description of the island and channel agreed exactly with the testimony of the others. Nearchus, therefore, might easily have taken his fleet through this passage, as none of his vessels probably drew more water than the common coasting-boats of the present day.

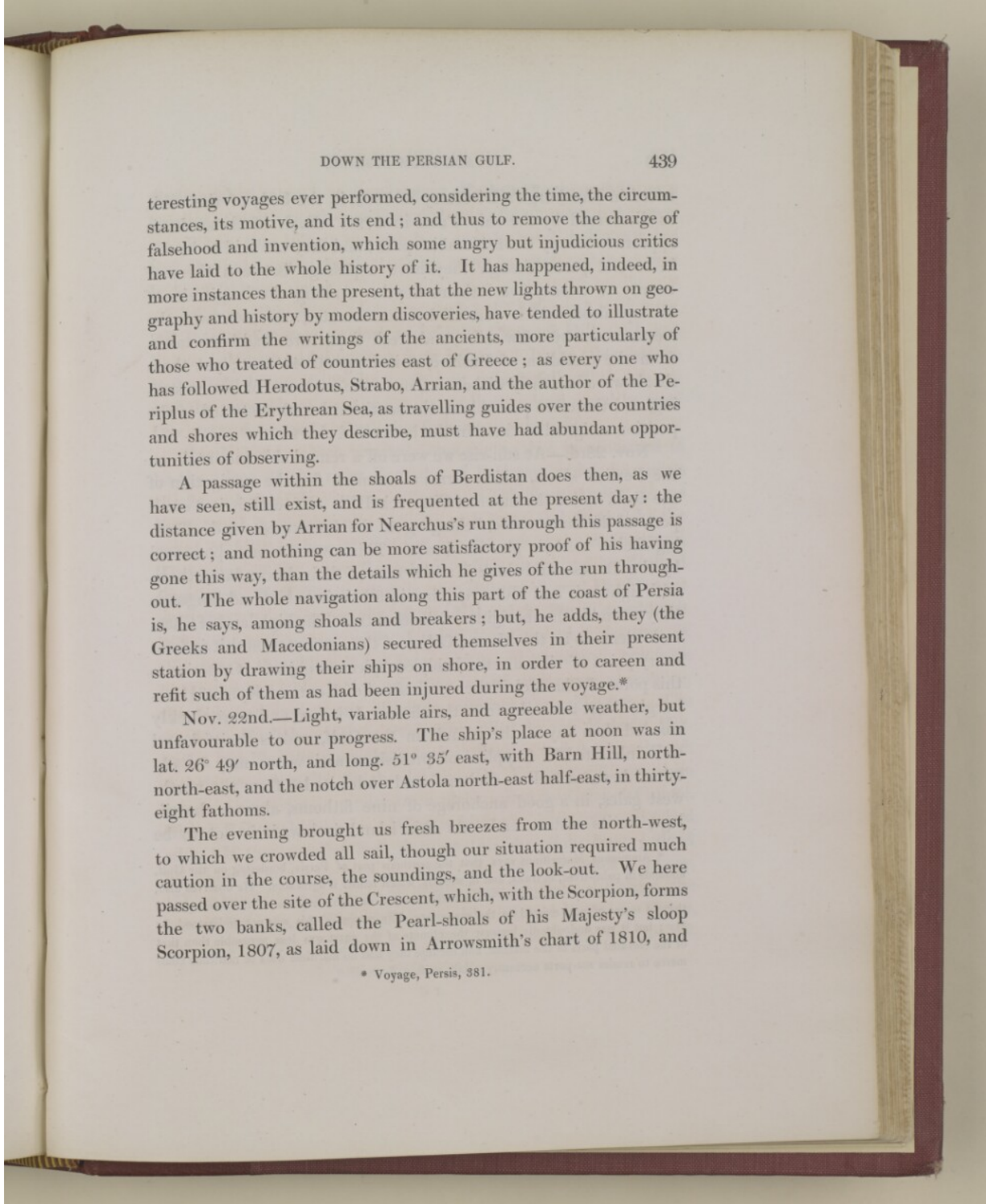
It was highly satisfactory to ascertain this fact, as one of the chief difficulties to render intelligible in the relation of this voyage by Arrian, lay here on this part of the coast. The distance sailed from Gogana to the mouth of the river Sitakus was eight hundred stadia, or about fifty miles, and the run was not made without danger. On this passage Dr. Vincent remarks, that the coast itself measures that distance, without allowing for the circle that must be taken to round the shoal off Cape Verdistan. It is not probable, he adds, that an English vessel should ever determine whether there is a passage within the breakers; but within, undoubtedly, Nearchus must have sailed, to make the stadia agree; and though M'Cluer makes an anchorage almost in the centre of them, a passage close to shore must be dubious, unless it could be proved that it is still practicable for native vessels. If there is a passage, he concludes, the measure of Arrian is correct; if there is no passage, it is the first on this coast which has been deficient.*

It is a pleasure to remove the difficulties and reconcile the seeming inconsistencies of early writers in any way, but especially so in cases where it serves to establish the fidelity of an ancient and curious journal like the present, relating to one of the most in-

* Dissertations, Persis, p. 285.



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teresting voyages ever performed, considering the time, the circumstances, its motive, and its end; and thus to remove the charge of falsehood and invention, which some angry but injudicious critics have laid to the whole history of it. It has happened, indeed, in more instances than the present, that the new lights thrown on geography and history by modern discoveries, have tended to illustrate and confirm the writings of the ancients, more particularly of those who treated of countries east of Greece; as every one who has followed Herodotus, Strabo, Arrian, and the author of the Periplus of the Erythrean Sea, as travelling guides over the countries and shores which they describe, must have had abundant opportunities of observing.

A passage within the shoals of Berdistan does then, as we have seen, still exist, and is frequented at the present day: the distance given by Arrian for Nearchus's run through this passage is correct; and nothing can be more satisfactory proof of his having gone this way, than the details which he gives of the run throughout. The whole navigation along this part of the coast of Persia is, he says, among shoals and breakers; but, he adds, they (the Greeks and Macedonians) secured themselves in their present station by drawing their ships on shore, in order to careen and refit such of them as had been injured during the voyage.*

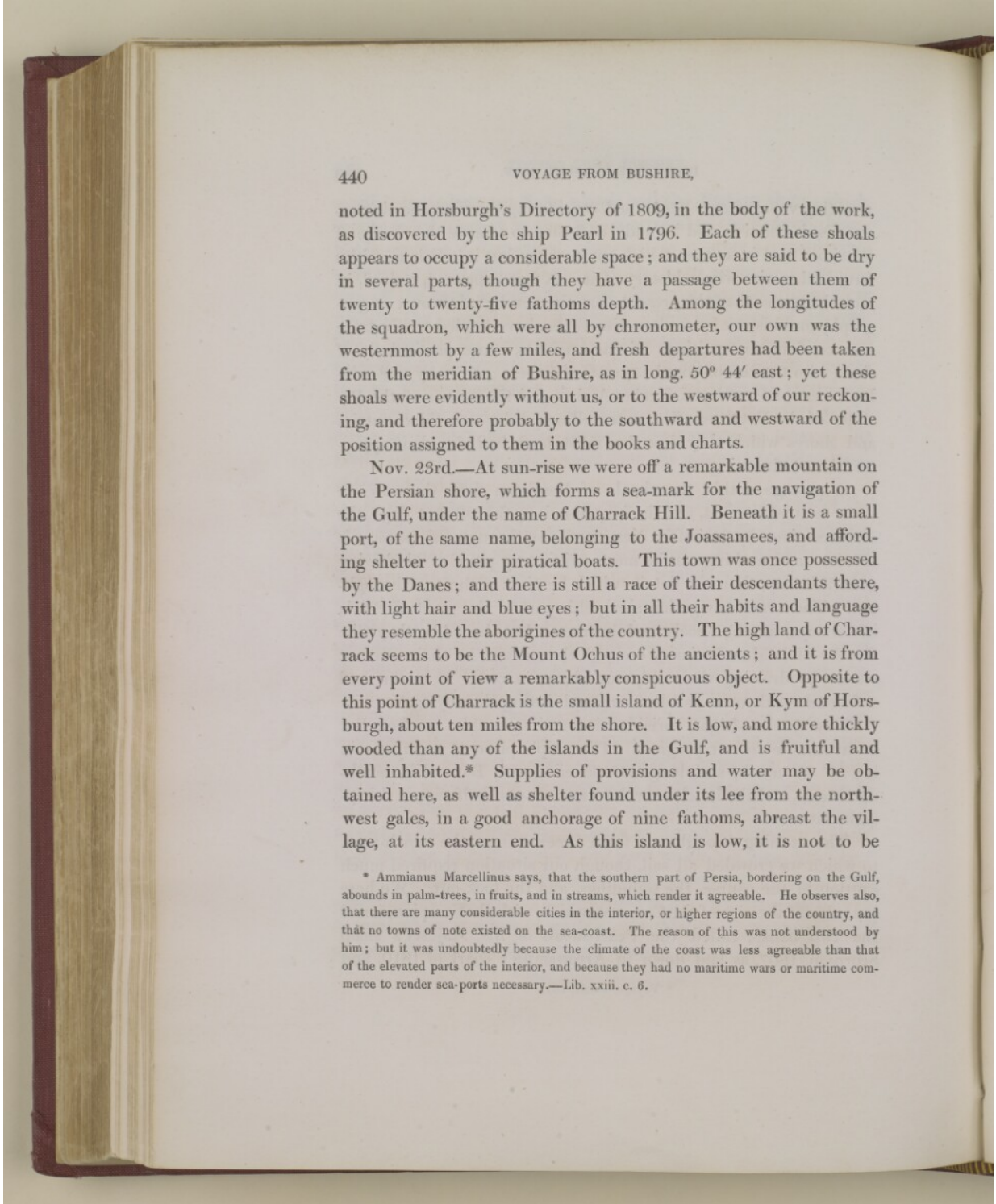
Nov. 22nd.—Light, variable airs, and agreeable weather, but unfavourable to our progress. The ship's place at noon was in lat. 26° 49' north, and long. 51° 35' east, with Barn Hill, north-north-east, and the notch over Astola north-east half-east, in thirty-eight fathoms.

The evening brought us fresh breezes from the north-west, to which we crowded all sail, though our situation required much caution in the course, the soundings, and the look-out. We here passed over the site of the Crescent, which, with the Scorpion, forms the two banks, called the Pearl-shoals of his Majesty's sloop Scorpion, 1807, as laid down in Arrowsmith's chart of 1810, and

* Voyage, Persis, 381.

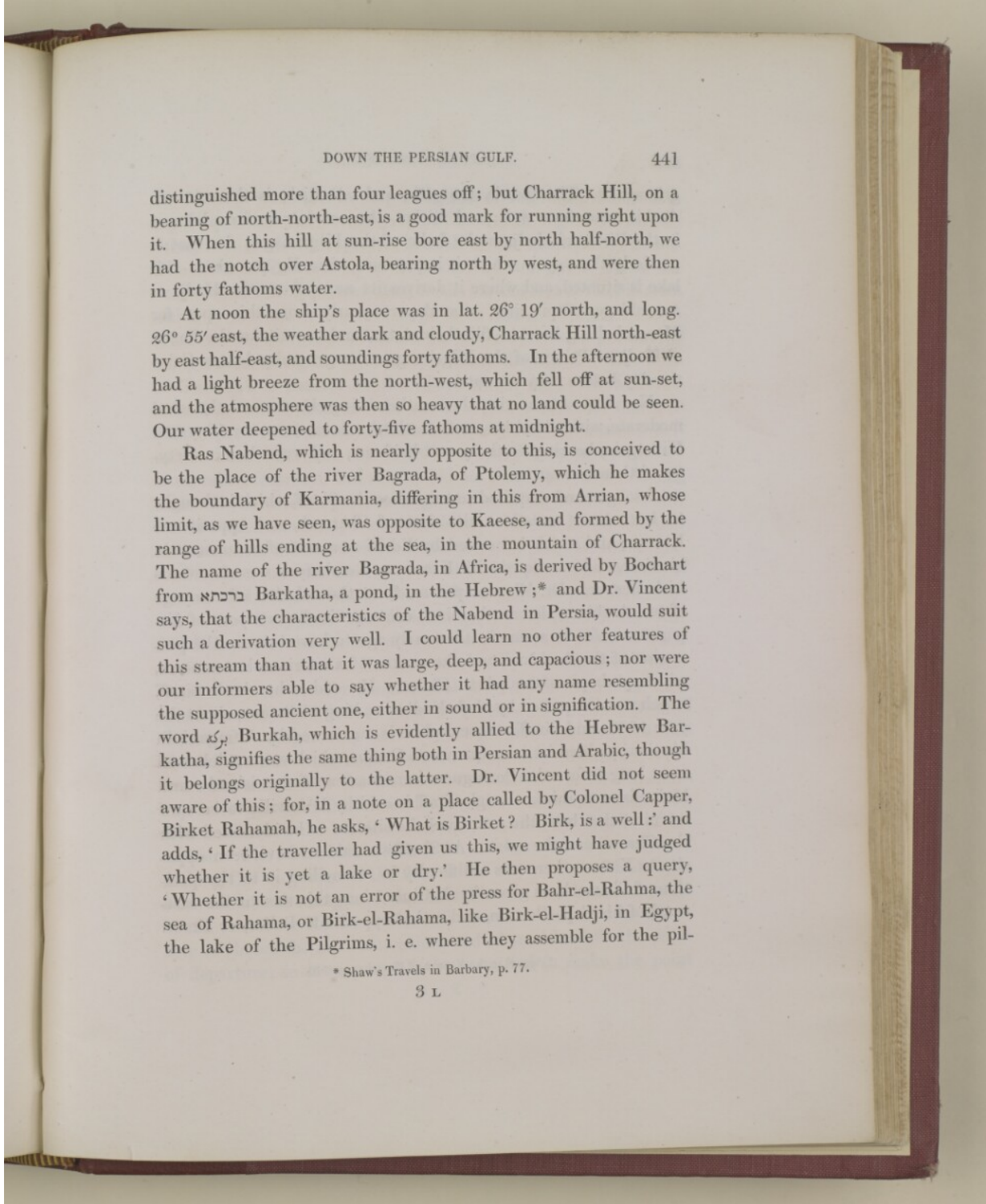


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distinguished more than four leagues off; but Charrack Hill, on a bearing of north-north-east, is a good mark for running right upon it. When this hill at sun-rise bore east by north half-north, we had the notch over Astola, bearing north by west, and were then in forty fathoms water.

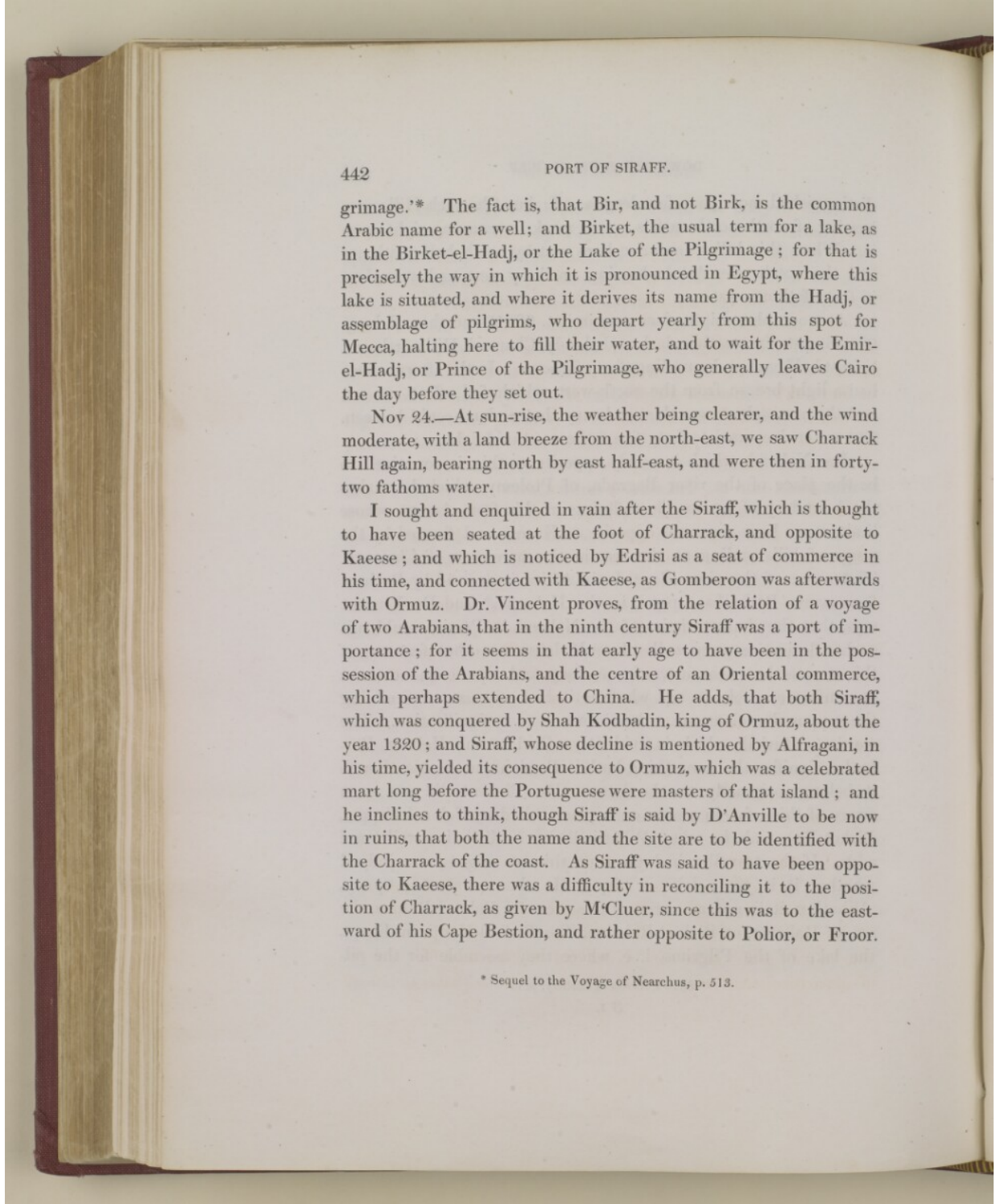
At noon the ship's place was in lat. $26^{\circ} 19'$ north, and long. $26^{\circ} 55'$ east, the weather dark and cloudy, Charrack Hill north-east by east half-east, and soundings forty fathoms. In the afternoon we had a light breeze from the north-west, which fell off at sun-set, and the atmosphere was then so heavy that no land could be seen. Our water deepened to forty-five fathoms at midnight.

Ras Nabend, which is nearly opposite to this, is conceived to be the place of the river Bagrada, of Ptolemy, which he makes the boundary of Karmania, differing in this from Arrian, whose limit, as we have seen, was opposite to Kaeese, and formed by the range of hills ending at the sea, in the mountain of Charrack. The name of the river Bagrada, in Africa, is derived by Bochart from *ברכתא* Barkatha, a pond, in the Hebrew;* and Dr. Vincent says, that the characteristics of the Nabend in Persia, would suit such a derivation very well. I could learn no other features of this stream than that it was large, deep, and capacious; nor were our informers able to say whether it had any name resembling the supposed ancient one, either in sound or in signification. The word *بركة* Burkah, which is evidently allied to the Hebrew Barkatha, signifies the same thing both in Persian and Arabic, though it belongs originally to the latter. Dr. Vincent did not seem aware of this; for, in a note on a place called by Colonel Capper, Birket Rahamah, he asks, 'What is Birket? Birk, is a well:' and adds, 'If the traveller had given us this, we might have judged whether it is yet a lake or dry.' He then proposes a query, 'Whether it is not an error of the press for Bahr-el-Rahma, the sea of Rahama, or Birk-el-Rahama, like Birk-el-Hadji, in Egypt, the lake of the Pilgrims, i. e. where they assemble for the pil-

* Shaw's Travels in Barbary, p. 77.

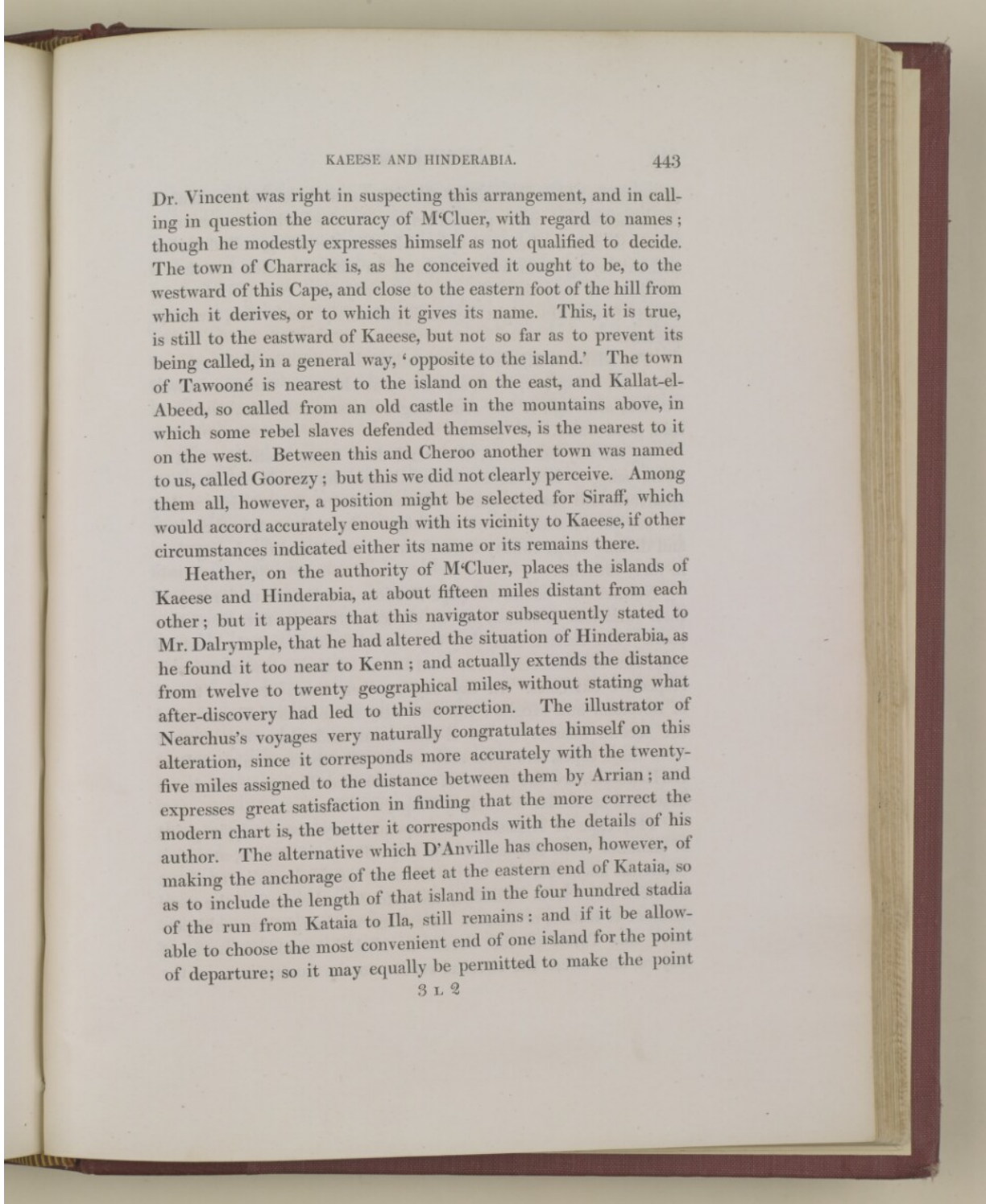


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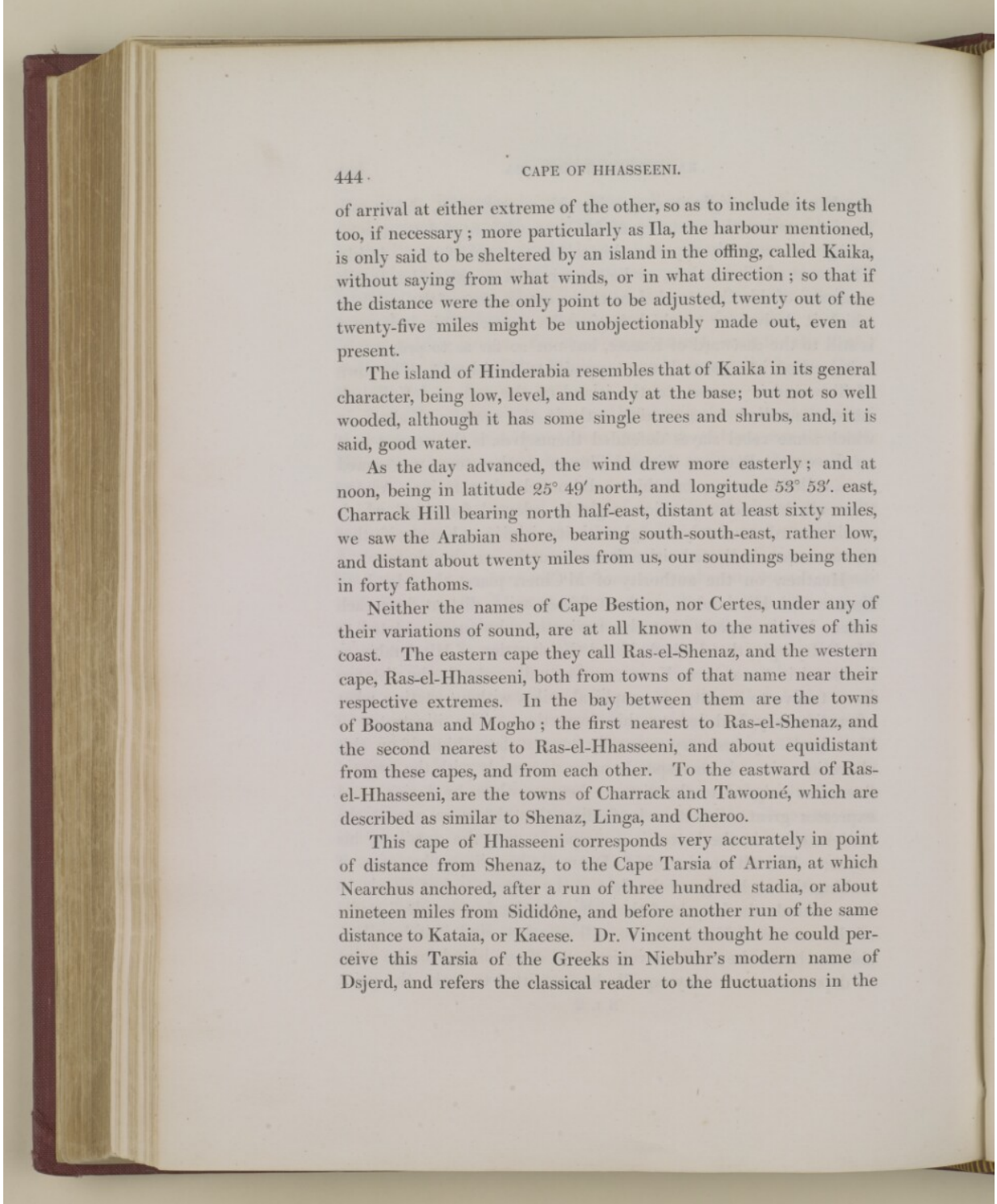


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of arrival at either extreme of the other, so as to include its length too, if necessary ; more particularly as Ila, the harbour mentioned, is only said to be sheltered by an island in the offing, called Kaika, without saying from what winds, or in what direction ; so that if the distance were the only point to be adjusted, twenty out of the twenty-five miles might be unobjectionably made out, even at present.

The island of Hinderabia resembles that of Kaika in its general character, being low, level, and sandy at the base; but not so well wooded, although it has some single trees and shrubs, and, it is said, good water.

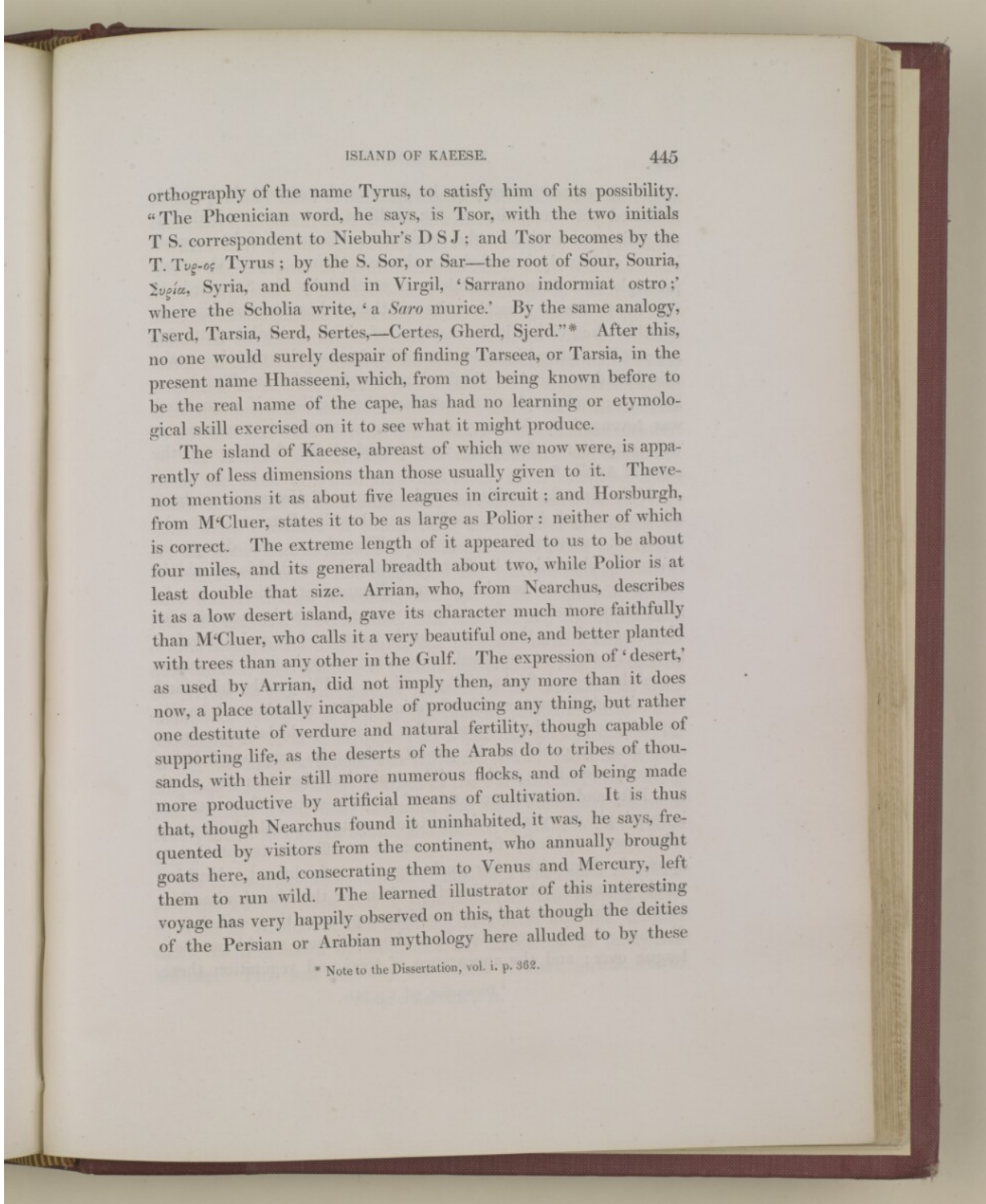
As the day advanced, the wind drew more easterly; and at noon, being in latitude $25^{\circ} 49'$ north, and longitude $53^{\circ} 53'$ east, Charrack Hill bearing north half-east, distant at least sixty miles, we saw the Arabian shore, bearing south-south-east, rather low, and distant about twenty miles from us, our soundings being then in forty fathoms.

Neither the names of Cape Bestion, nor Certes, under any of their variations of sound, are at all known to the natives of this coast. The eastern cape they call Ras-el-Shenaz, and the western cape, Ras-el-Hhasseeni, both from towns of that name near their respective extremes. In the bay between them are the towns of Boostana and Mogho; the first nearest to Ras-el-Shenaz, and the second nearest to Ras-el-Hhasseeni, and about equidistant from these capes, and from each other. To the eastward of Ras-el-Hhasseeni, are the towns of Charrack and Tawooné, which are described as similar to Shenaz, Linga, and Cheroo.

This cape of Hhasseeni corresponds very accurately in point of distance from Shenaz, to the Cape Tarsia of Arrian, at which Nearchus anchored, after a run of three hundred stadia, or about nineteen miles from Sididône, and before another run of the same distance to Kataia, or Kaeese. Dr. Vincent thought he could perceive this Tarsia of the Greeks in Niebuhr's modern name of Dsjerd, and refers the classical reader to the fluctuations in the

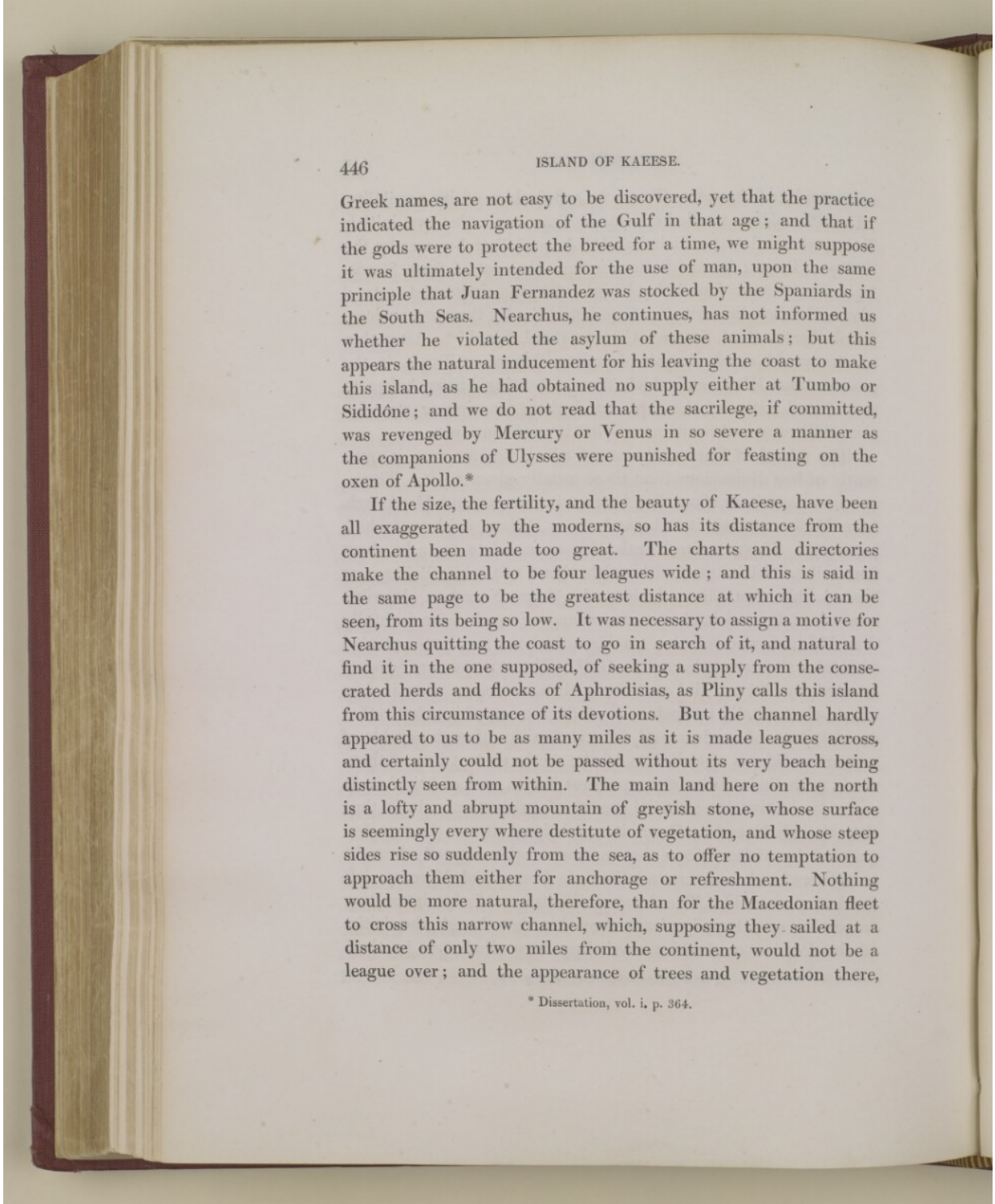


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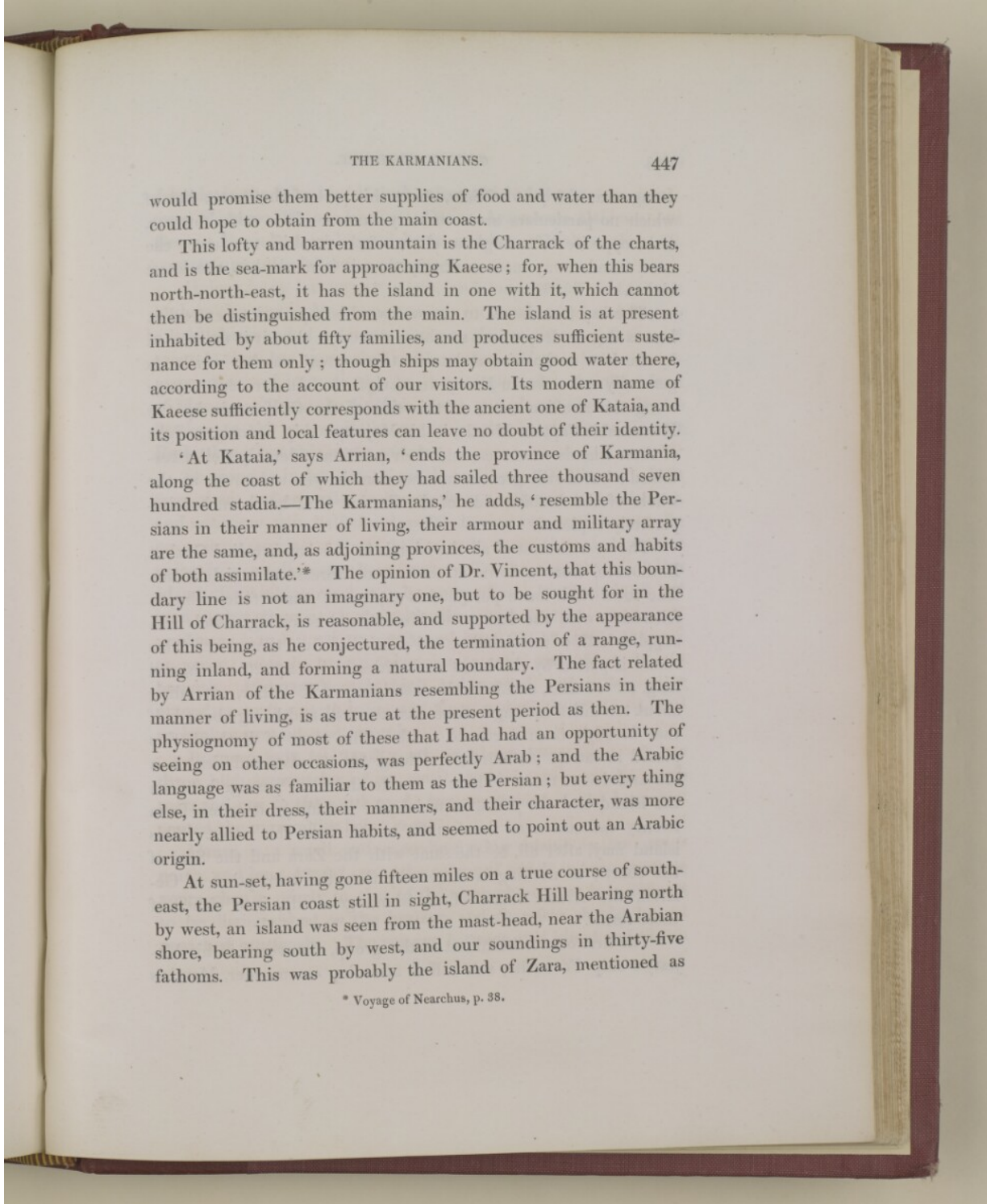


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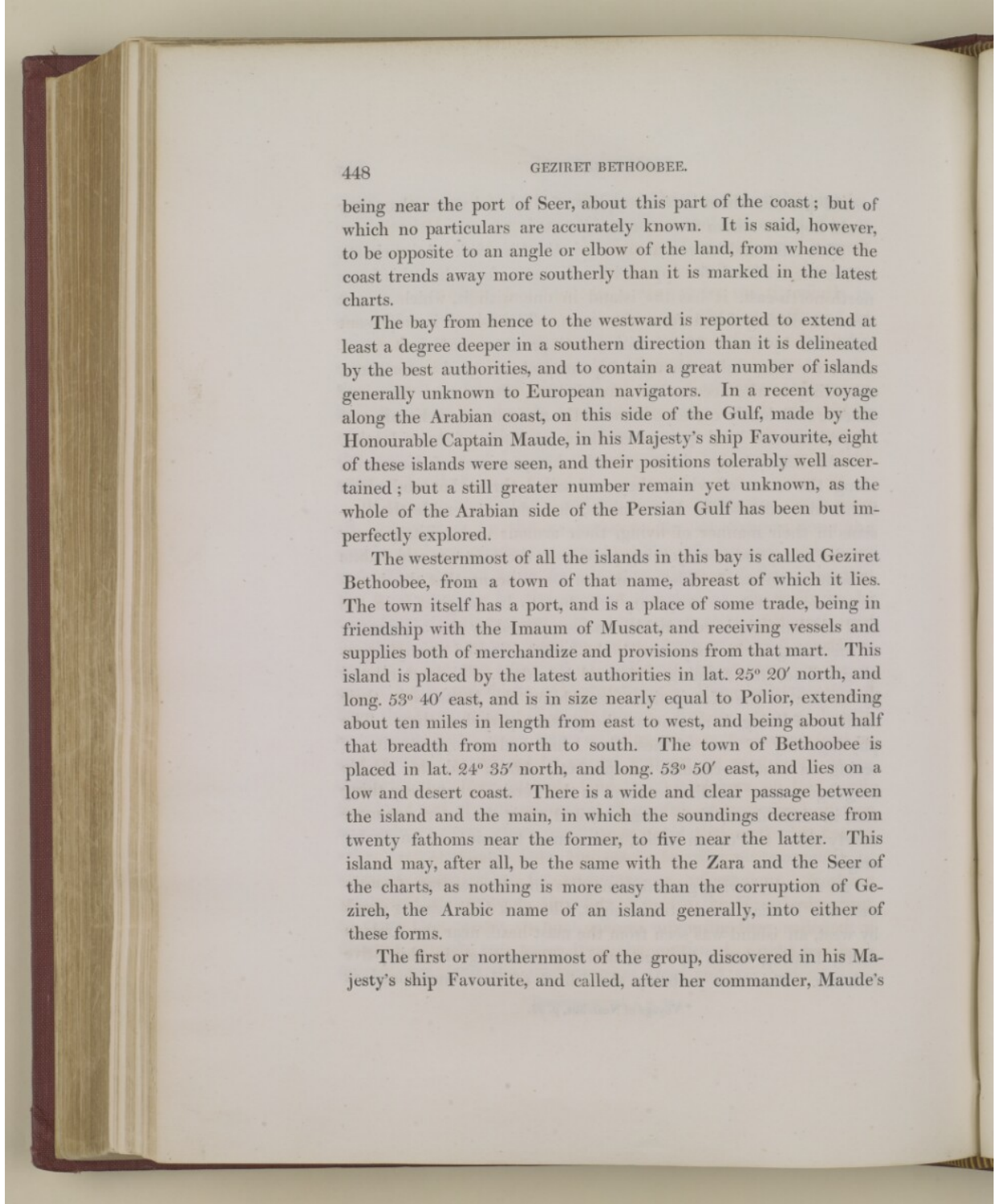


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العرب إلى بومباي. [٤٤٨] (٥٨٢/٤٧٩)



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GEZIRET BETHOOBEE.

being near the port of Seer, about this part of the coast; but of which no particulars are accurately known. It is said, however, to be opposite to an angle or elbow of the land, from whence the coast trends away more southerly than it is marked in the latest charts.

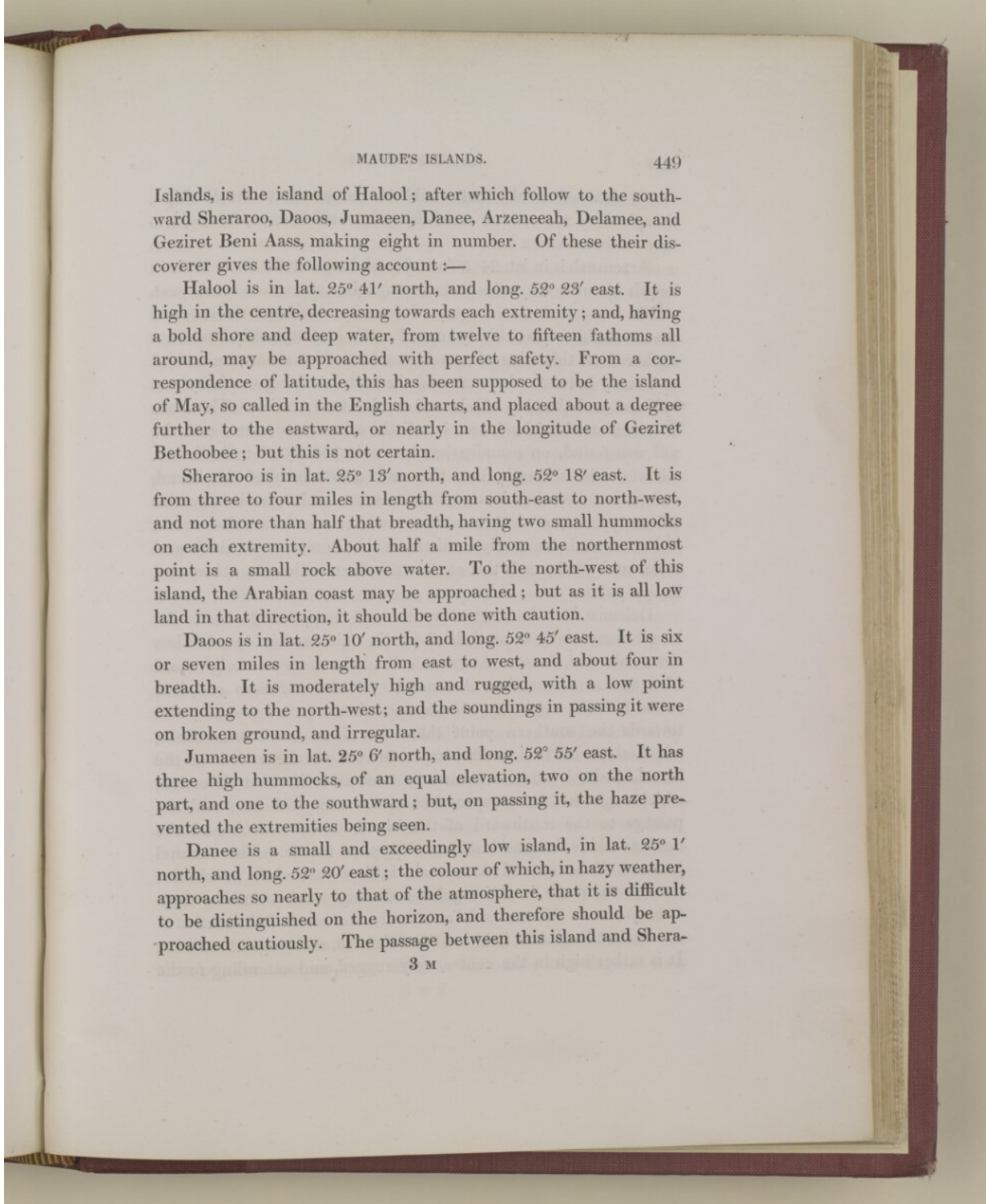
The bay from hence to the westward is reported to extend at least a degree deeper in a southern direction than it is delineated by the best authorities, and to contain a great number of islands generally unknown to European navigators. In a recent voyage along the Arabian coast, on this side of the Gulf, made by the Honourable Captain Maude, in his Majesty's ship Favourite, eight of these islands were seen, and their positions tolerably well ascertained; but a still greater number remain yet unknown, as the whole of the Arabian side of the Persian Gulf has been but imperfectly explored.

The westernmost of all the islands in this bay is called Geziret Bethoobee, from a town of that name, abreast of which it lies. The town itself has a port, and is a place of some trade, being in friendship with the Imaum of Muscat, and receiving vessels and supplies both of merchandize and provisions from that mart. This island is placed by the latest authorities in lat. 25° 20' north, and long. 53° 40' east, and is in size nearly equal to Polior, extending about ten miles in length from east to west, and being about half that breadth from north to south. The town of Bethoobee is placed in lat. 24° 35' north, and long. 53° 50' east, and lies on a low and desert coast. There is a wide and clear passage between the island and the main, in which the soundings decrease from twenty fathoms near the former, to five near the latter. This island may, after all, be the same with the Zara and the Seer of the charts, as nothing is more easy than the corruption of Gezireh, the Arabic name of an island generally, into either of these forms.

The first or northernmost of the group, discovered in his Majesty's ship Favourite, and called, after her commander, Maude's

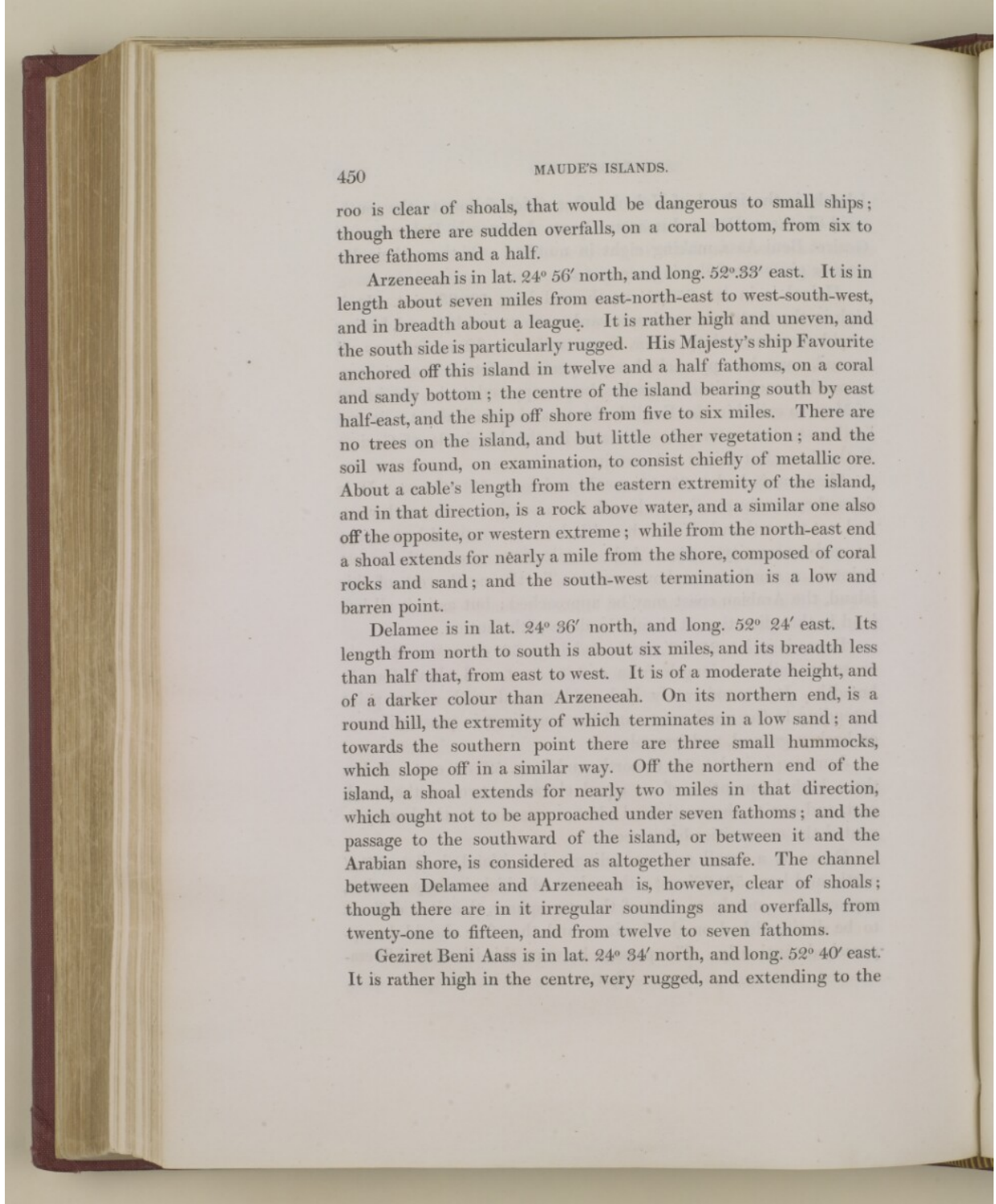


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العرب إلى بومباي. [٤٤٩] (٥٨٢/٤٨٠)



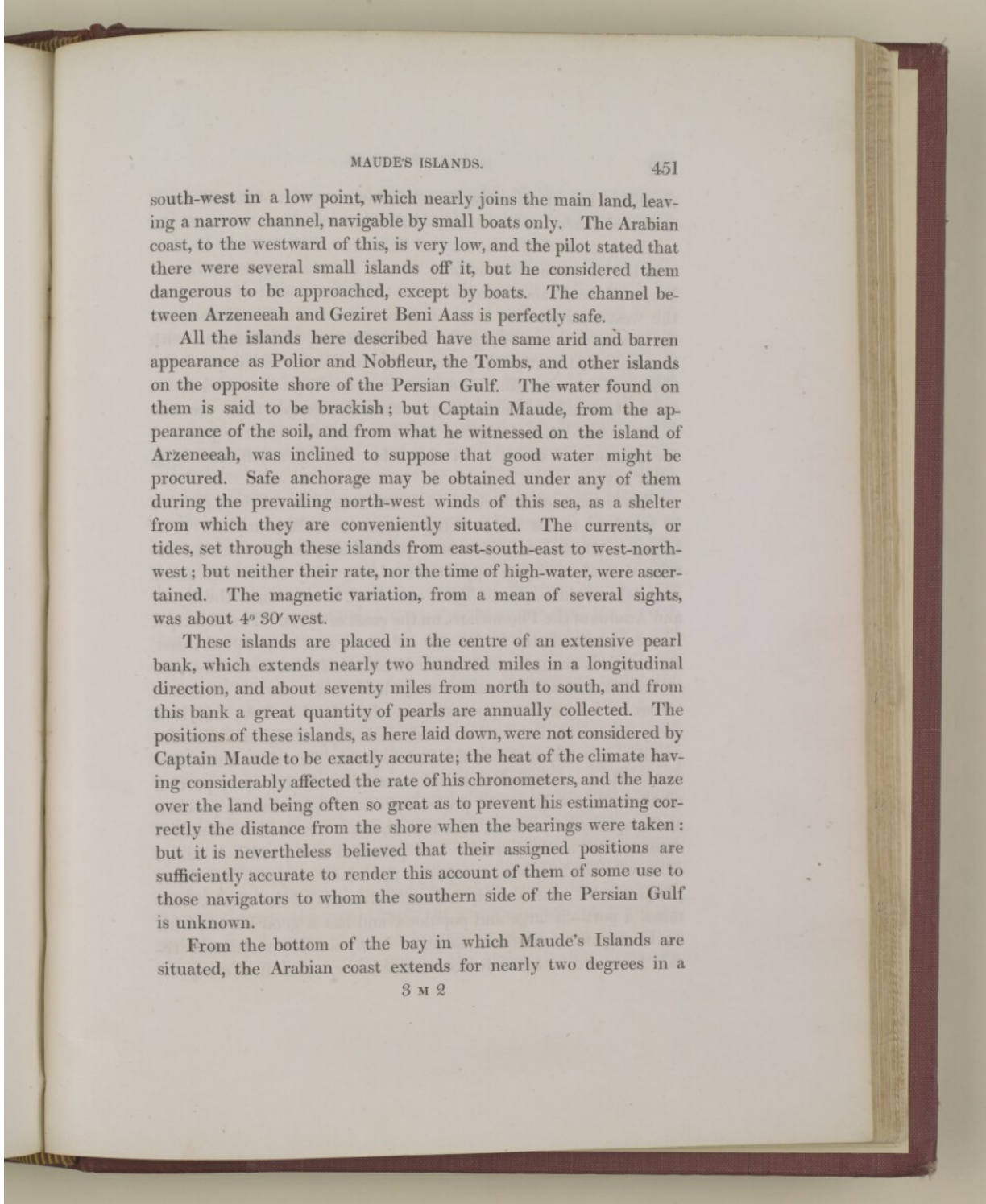


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العرب إلى بومباي. [٤٥٠] (٥٨٢/٤٨١)



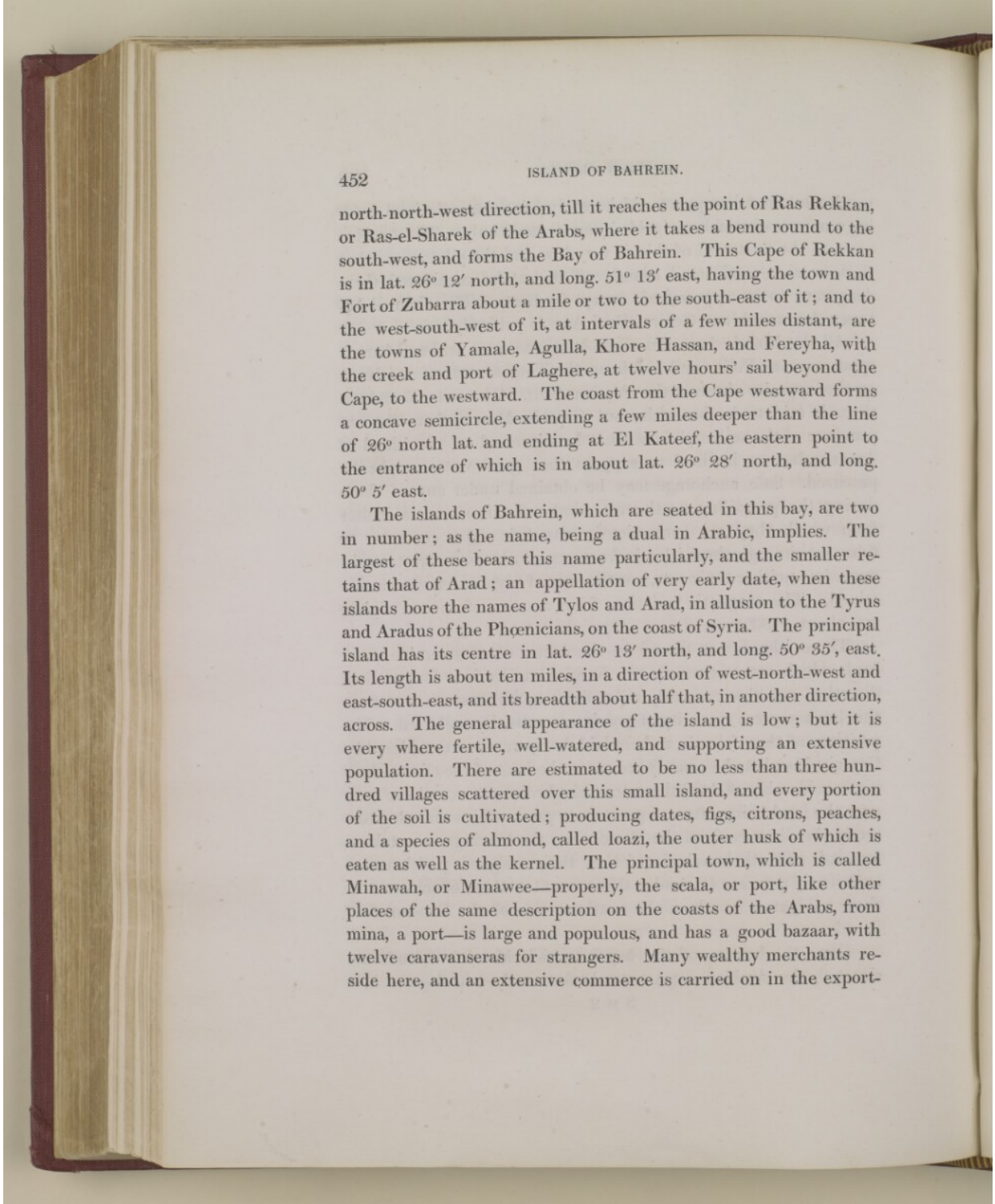


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العرب إلى بومباي. [٤٥١] (٥٨٢/٤٨٢)



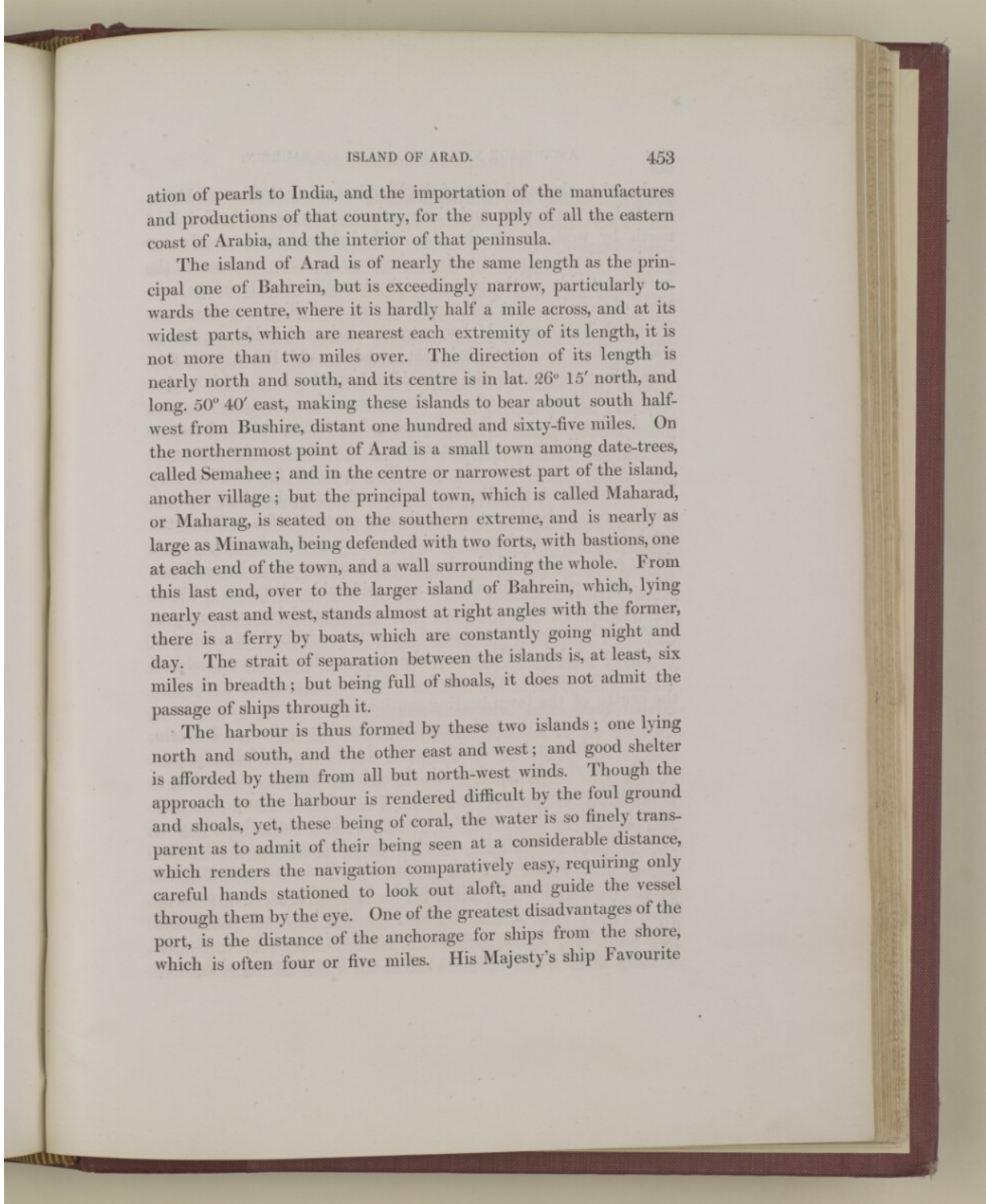


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العرب إلى بومباي. [٤٥٢] (٥٨٢/٤٨٣)



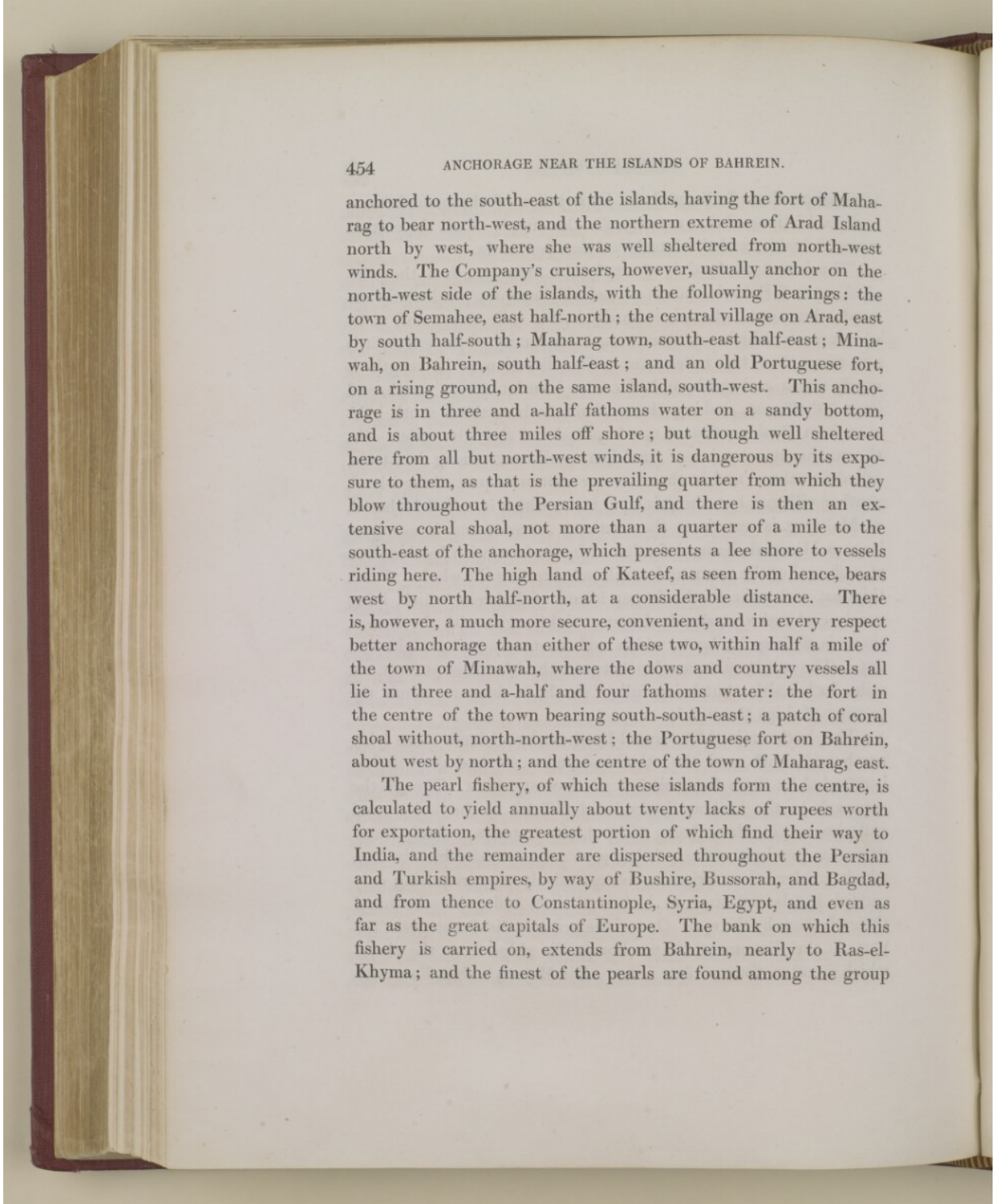


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العرب إلى بومباي. [٤٥٣] (٥٨٢/٤٨٤)



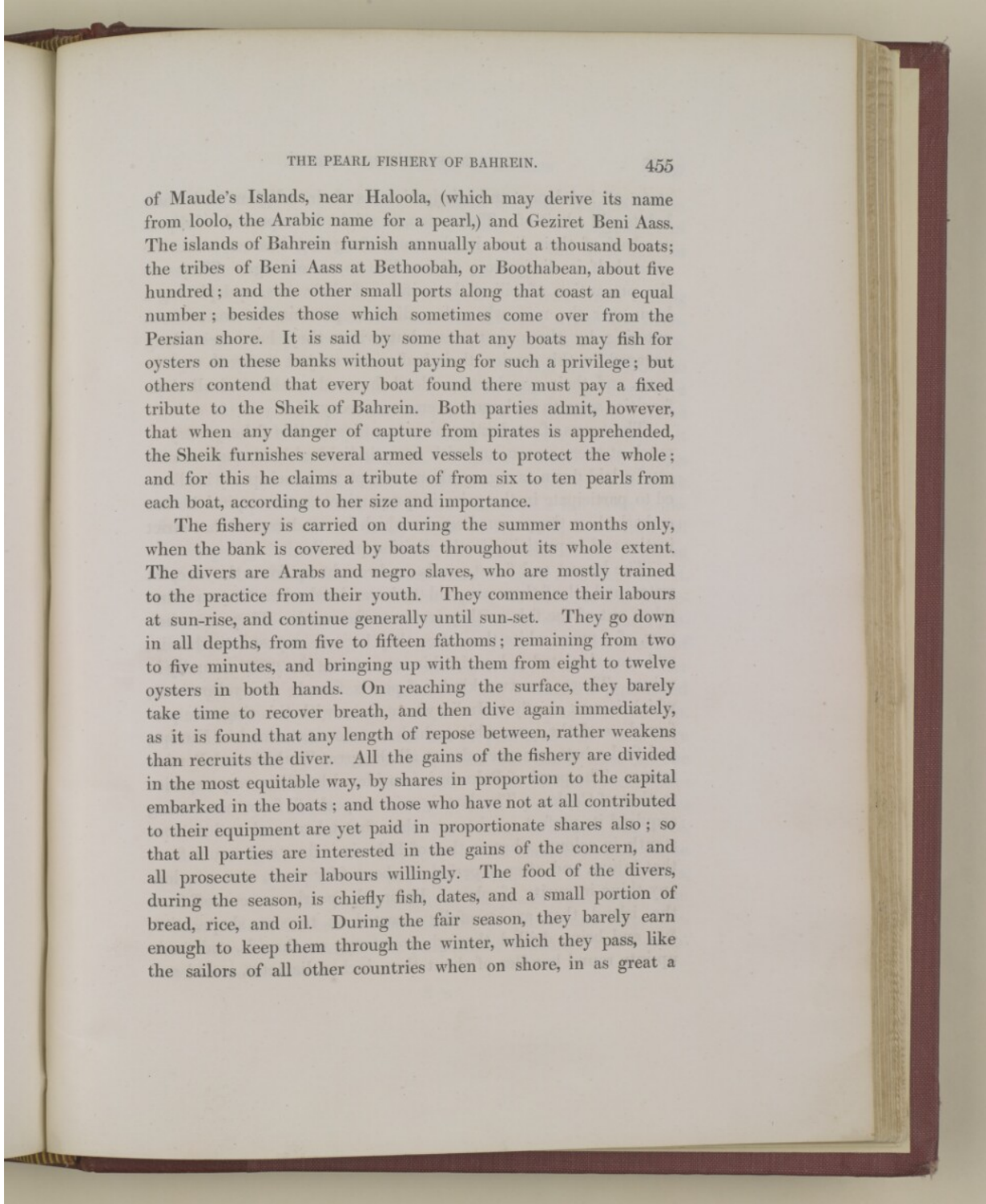


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العرب إلى بومباي. [٤٥٤] (٥٨٢/٤٨٥)



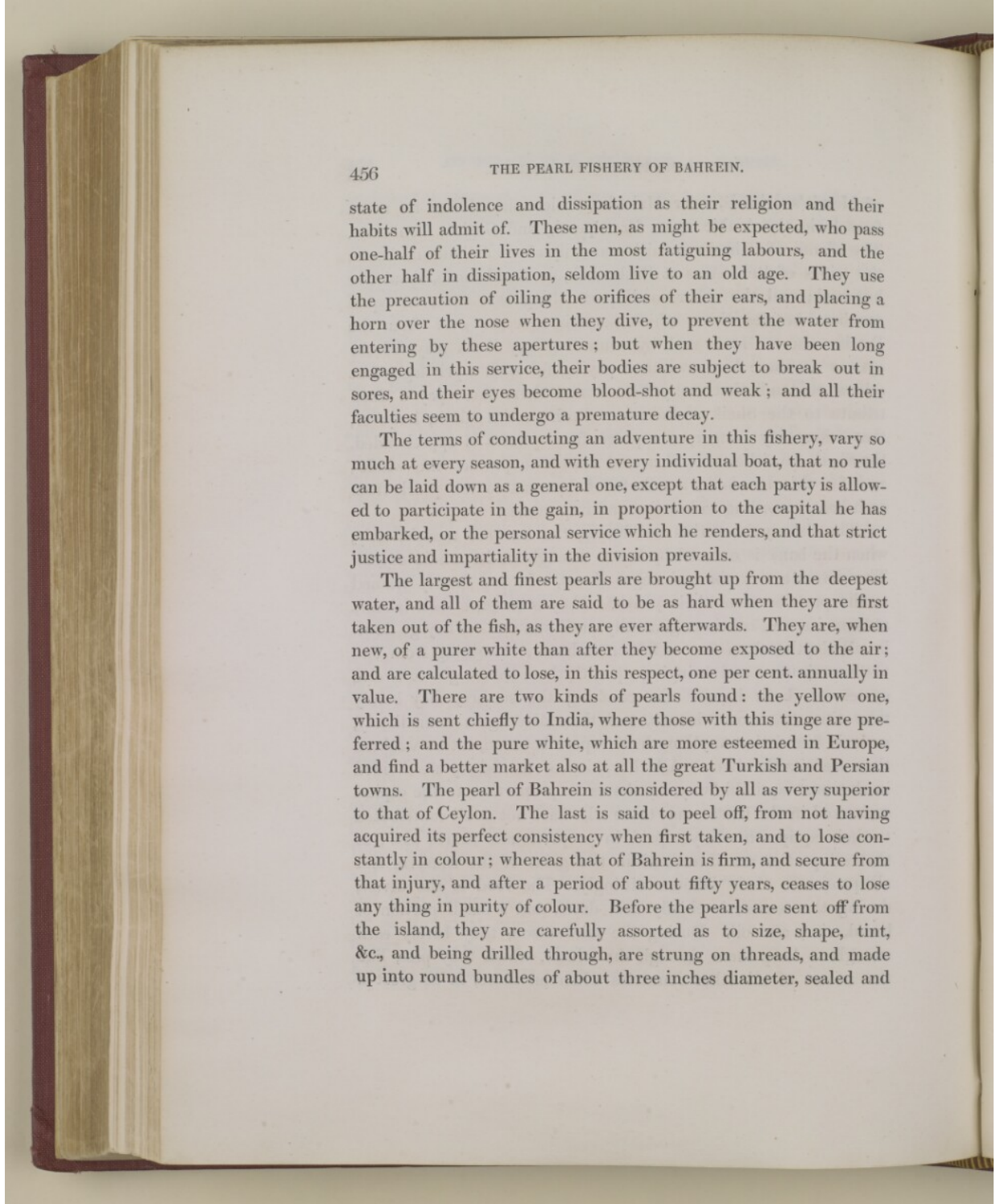


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العرب إلى بومباي. [٤٥٥] (٥٨٢/٤٨٦)



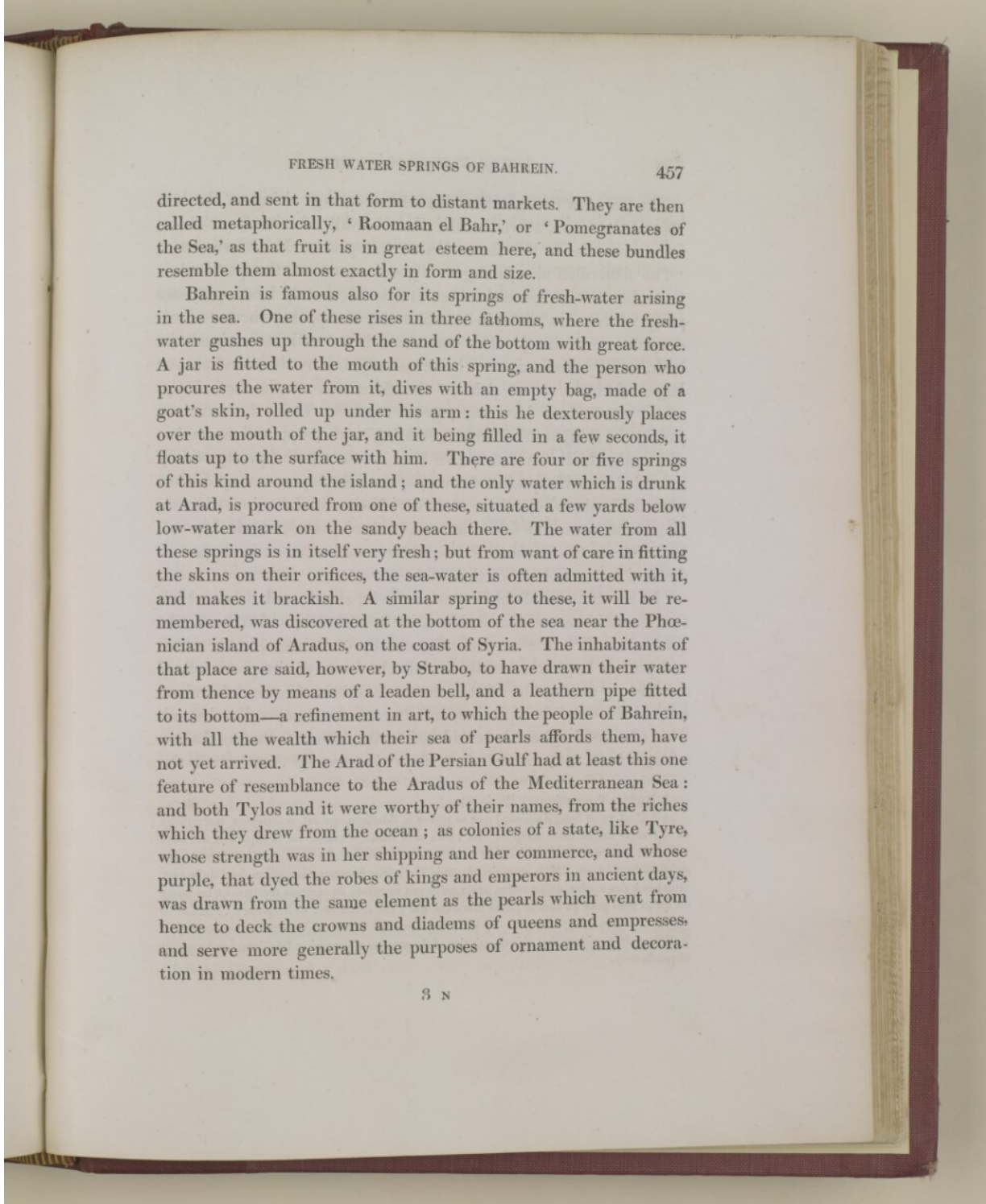


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العرب إلى بومباي. [٤٥٦] (٥٨٢/٤٨٧)



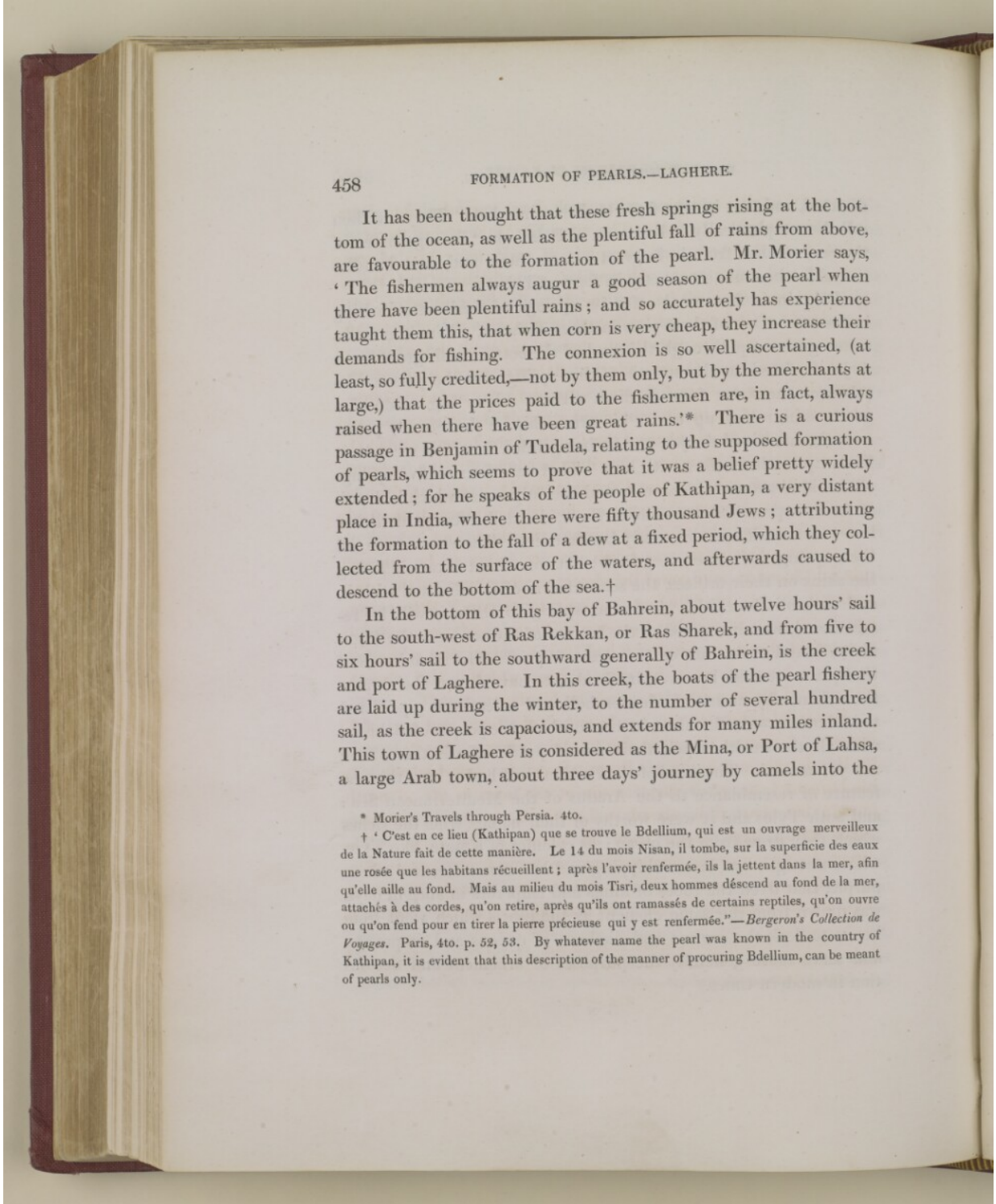


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It has been thought that these fresh springs rising at the bottom of the ocean, as well as the plentiful fall of rains from above, are favourable to the formation of the pearl. Mr. Morier says, 'The fishermen always augur a good season of the pearl when there have been plentiful rains; and so accurately has experience taught them this, that when corn is very cheap, they increase their demands for fishing. The connexion is so well ascertained, (at least, so fully credited,—not by them only, but by the merchants at large,) that the prices paid to the fishermen are, in fact, always raised when there have been great rains.* There is a curious passage in Benjamin of Tudela, relating to the supposed formation of pearls, which seems to prove that it was a belief pretty widely extended; for he speaks of the people of Kathipan, a very distant place in India, where there were fifty thousand Jews; attributing the formation to the fall of a dew at a fixed period, which they collected from the surface of the waters, and afterwards caused to descend to the bottom of the sea.†

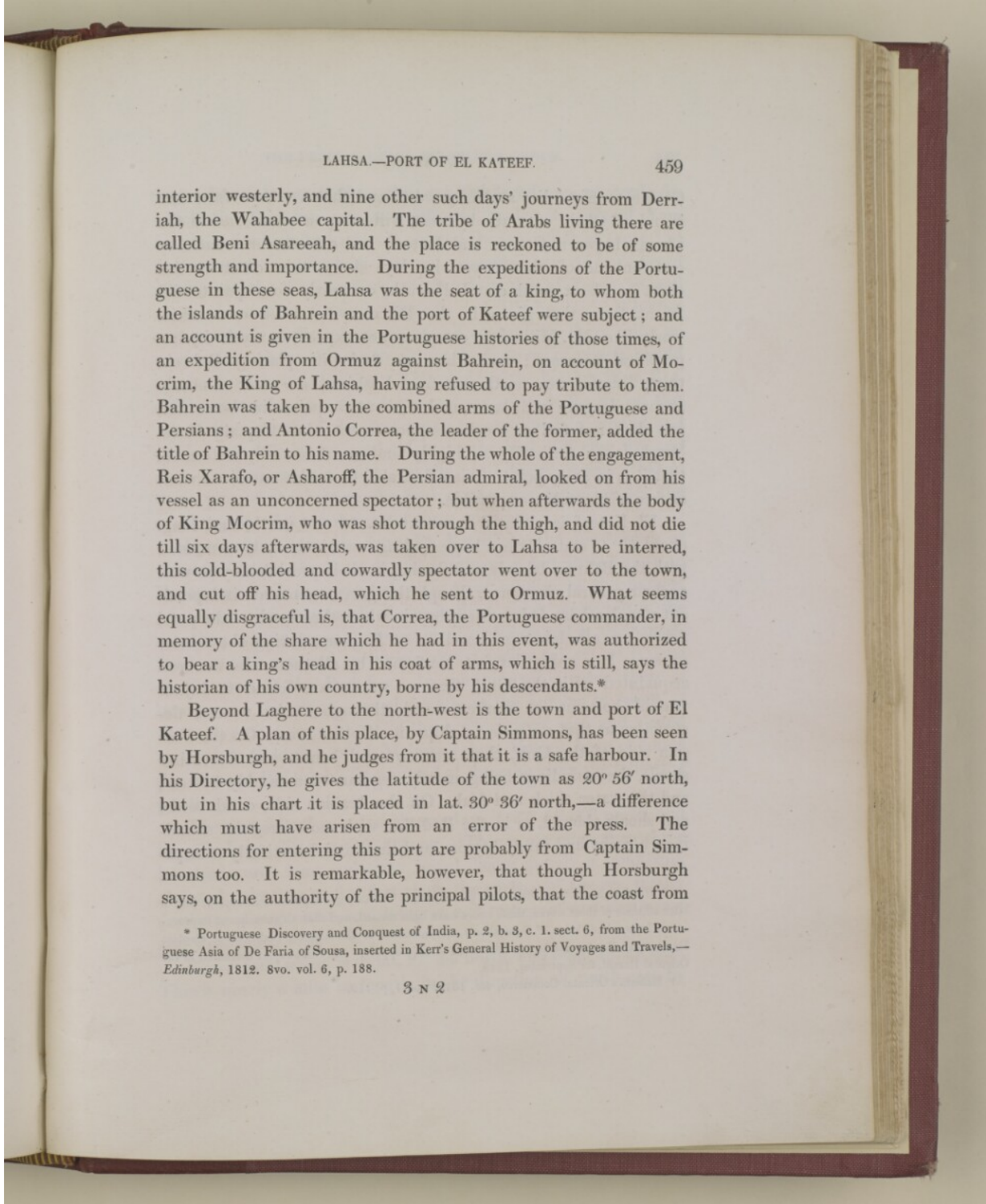
In the bottom of this bay of Bahrein, about twelve hours' sail to the south-west of Ras Rekkān, or Ras Sharek, and from five to six hours' sail to the southward generally of Bahrein, is the creek and port of Laghere. In this creek, the boats of the pearl fishery are laid up during the winter, to the number of several hundred sail, as the creek is capacious, and extends for many miles inland. This town of Laghere is considered as the Mina, or Port of Lahsa, a large Arab town, about three days' journey by camels into the

* Morier's Travels through Persia. 4to.

† 'C'est en ce lieu (Kathipan) que se trouve le Bdelium, qui est un ouvrage merveilleux de la Nature fait de cette manière. Le 14 du mois Nisan, il tombe, sur la superficie des eaux une rosée que les habitans récoltent; après l'avoir renfermée, ils la jettent dans la mer, afin qu'elle aille au fond. Mais au milieu du mois Tisri, deux hommes descendent au fond de la mer, attachés à des cordes, qu'on retire, après qu'ils ont ramassés de certains reptiles, qu'on ouvre ou qu'on fend pour en tirer la pierre précieuse qui y est renfermée.'—Bergeron's *Collection de Voyages*. Paris, 4to. p. 52, 53. By whatever name the pearl was known in the country of Kathipan, it is evident that this description of the manner of procuring Bdelium, can be meant of pearls only.



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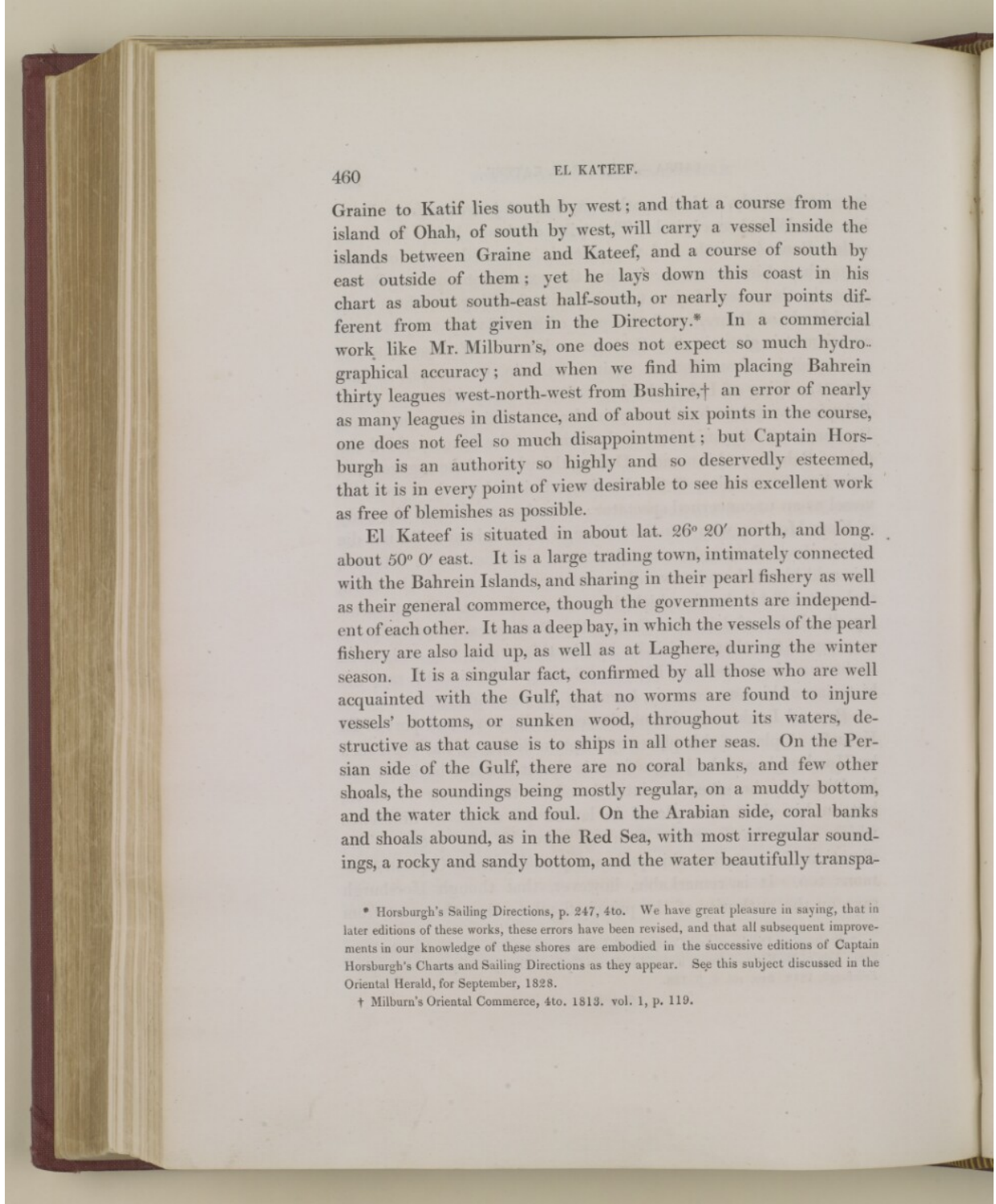
interior westerly, and nine other such days' journeys from Derriah, the Wahabee capital. The tribe of Arabs living there are called Beni Asareeah, and the place is reckoned to be of some strength and importance. During the expeditions of the Portuguese in these seas, Lahsa was the seat of a king, to whom both the islands of Bahrein and the port of Kateef were subject; and an account is given in the Portuguese histories of those times, of an expedition from Ormuz against Bahrein, on account of Mocrim, the King of Lahsa, having refused to pay tribute to them. Bahrein was taken by the combined arms of the Portuguese and Persians; and Antonio Correa, the leader of the former, added the title of Bahrein to his name. During the whole of the engagement, Reis Xarafa, or Asharoff, the Persian admiral, looked on from his vessel as an unconcerned spectator; but when afterwards the body of King Mocrim, who was shot through the thigh, and did not die till six days afterwards, was taken over to Lahsa to be interred, this cold-blooded and cowardly spectator went over to the town, and cut off his head, which he sent to Ormuz. What seems equally disgraceful is, that Correa, the Portuguese commander, in memory of the share which he had in this event, was authorized to bear a king's head in his coat of arms, which is still, says the historian of his own country, borne by his descendants.*

Beyond Laghere to the north-west is the town and port of El Kateef. A plan of this place, by Captain Simmons, has been seen by Horsburgh, and he judges from it that it is a safe harbour. In his Directory, he gives the latitude of the town as 20° 56' north, but in his chart it is placed in lat. 30° 36' north,—a difference which must have arisen from an error of the press. The directions for entering this port are probably from Captain Simmons too. It is remarkable, however, that though Horsburgh says, on the authority of the principal pilots, that the coast from

* Portuguese Discovery and Conquest of India, p. 2, b. 3, c. 1. sect. 6, from the Portuguese Asia of De Faria of Sousa, inserted in Kerr's General History of Voyages and Travels,—Edinburgh, 1812. 8vo. vol. 6, p. 188.



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Graine to Katif lies south by west; and that a course from the island of Ohah, of south by west, will carry a vessel inside the islands between Graine and Kateef, and a course of south by east outside of them; yet he lays down this coast in his chart as about south-east half-south, or nearly four points different from that given in the Directory.* In a commercial work like Mr. Milburn's, one does not expect so much hydrographical accuracy; and when we find him placing Bahrein thirty leagues west-north-west from Bushire,† an error of nearly as many leagues in distance, and of about six points in the course, one does not feel so much disappointment; but Captain Horsburgh is an authority so highly and so deservedly esteemed, that it is in every point of view desirable to see his excellent work as free of blemishes as possible.

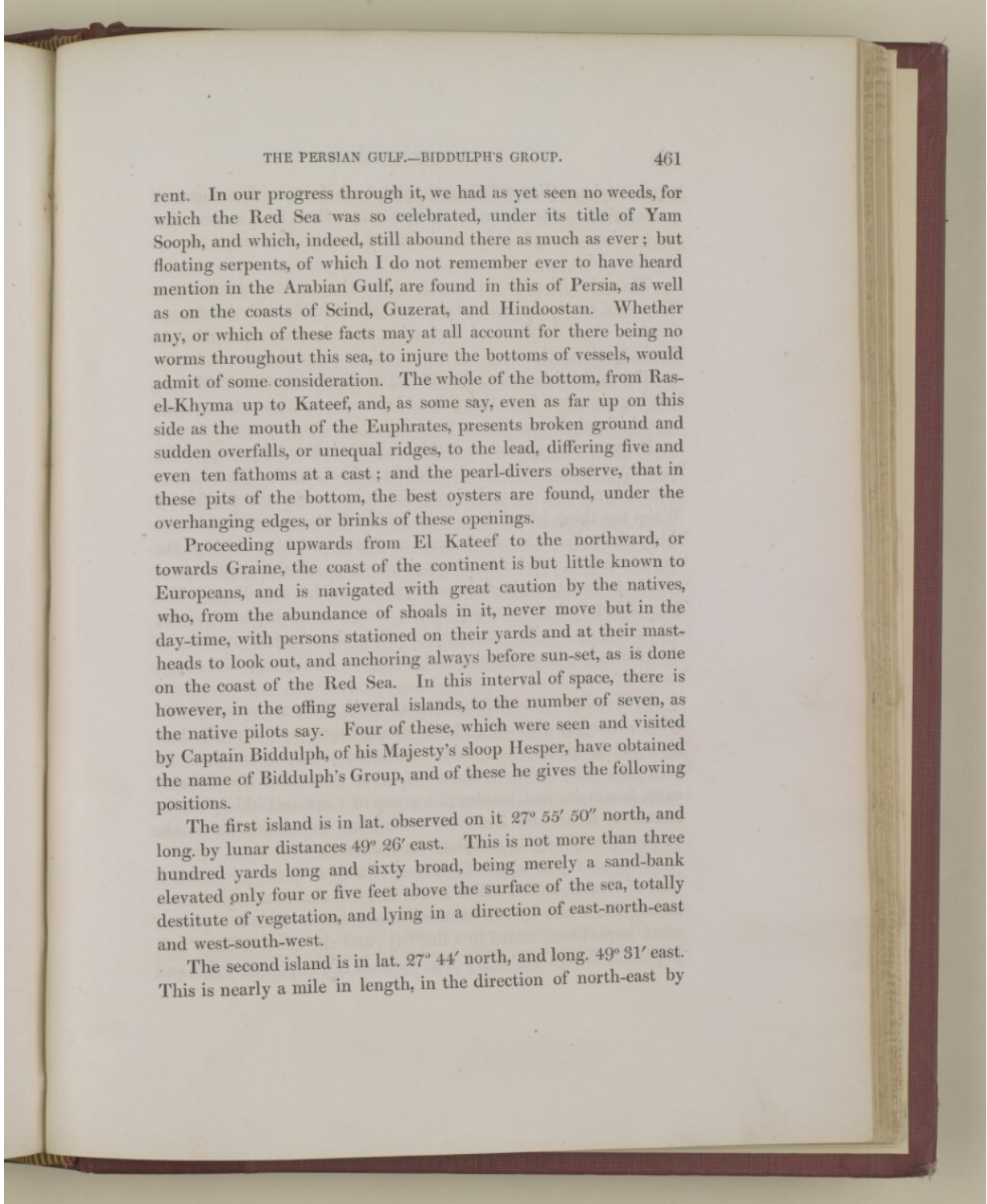
El Kateef is situated in about lat. 26° 20' north, and long. about 50° 0' east. It is a large trading town, intimately connected with the Bahrein Islands, and sharing in their pearl fishery as well as their general commerce, though the governments are independent of each other. It has a deep bay, in which the vessels of the pearl fishery are also laid up, as well as at Laghere, during the winter season. It is a singular fact, confirmed by all those who are well acquainted with the Gulf, that no worms are found to injure vessels' bottoms, or sunken wood, throughout its waters, destructive as that cause is to ships in all other seas. On the Persian side of the Gulf, there are no coral banks, and few other shoals, the soundings being mostly regular, on a muddy bottom, and the water thick and foul. On the Arabian side, coral banks and shoals abound, as in the Red Sea, with most irregular soundings, a rocky and sandy bottom, and the water beautifully transpa-

* Horsburgh's Sailing Directions, p. 247, 4to. We have great pleasure in saying, that in later editions of these works, these errors have been revised, and that all subsequent improvements in our knowledge of these shores are embodied in the successive editions of Captain Horsburgh's Charts and Sailing Directions as they appear. See this subject discussed in the Oriental Herald, for September, 1828.

† Milburn's Oriental Commerce, 4to. 1813. vol. 1, p. 119.



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rent. In our progress through it, we had as yet seen no weeds, for which the Red Sea was so celebrated, under its title of Yam Sooph, and which, indeed, still abound there as much as ever; but floating serpents, of which I do not remember ever to have heard mention in the Arabian Gulf, are found in this of Persia, as well as on the coasts of Scind, Guzerat, and Hindoostan. Whether any, or which of these facts may at all account for there being no worms throughout this sea, to injure the bottoms of vessels, would admit of some consideration. The whole of the bottom, from Ras-el-Khyma up to Kateef, and, as some say, even as far up on this side as the mouth of the Euphrates, presents broken ground and sudden overfalls, or unequal ridges, to the lead, differing five and even ten fathoms at a cast; and the pearl-divers observe, that in these pits of the bottom, the best oysters are found, under the overhanging edges, or brinks of these openings.

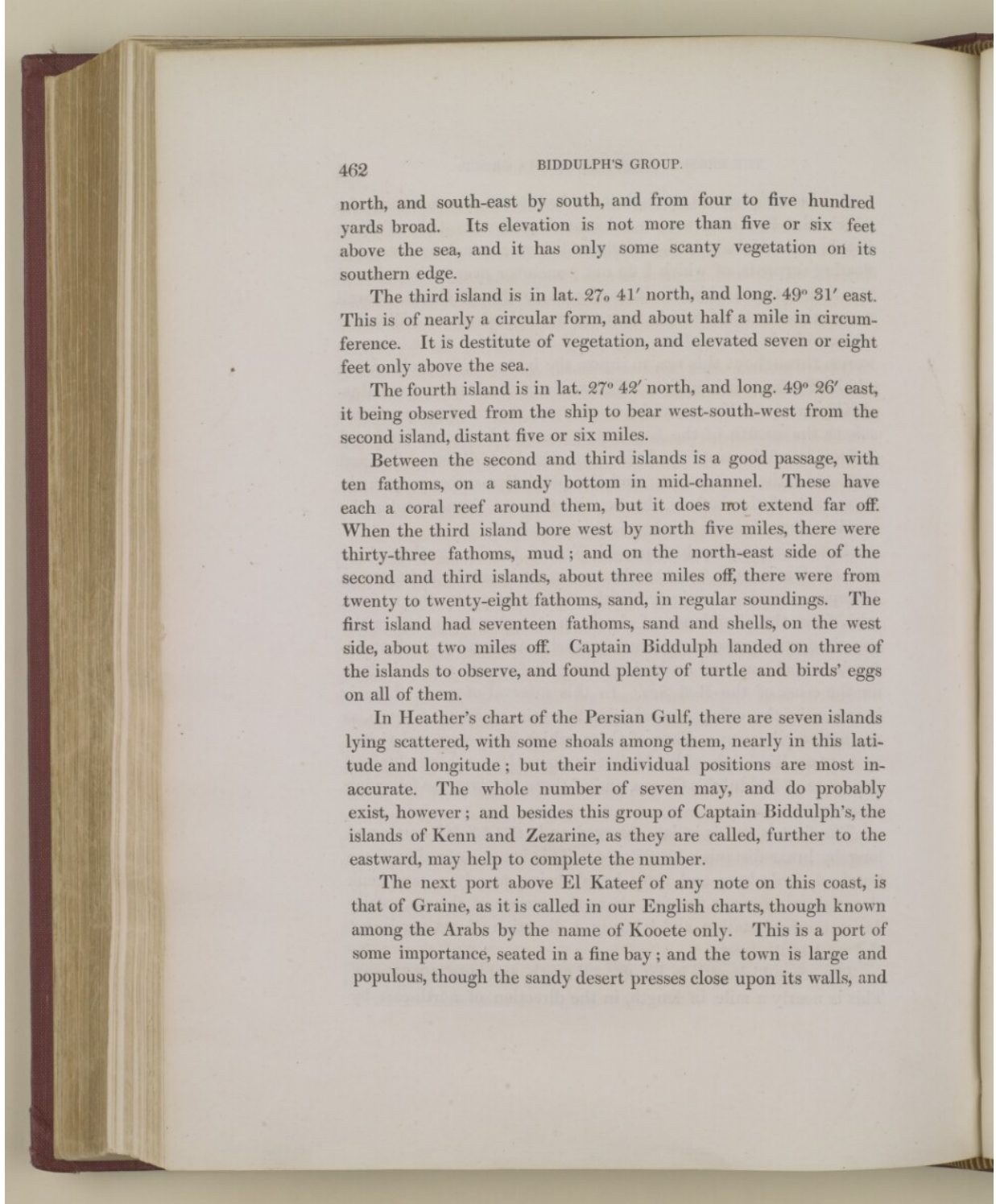
Proceeding upwards from El Kateef to the northward, or towards Graine, the coast of the continent is but little known to Europeans, and is navigated with great caution by the natives, who, from the abundance of shoals in it, never move but in the day-time, with persons stationed on their yards and at their mast-heads to look out, and anchoring always before sun-set, as is done on the coast of the Red Sea. In this interval of space, there is however, in the offing several islands, to the number of seven, as the native pilots say. Four of these, which were seen and visited by Captain Biddulph, of his Majesty's sloop Hesper, have obtained the name of Biddulph's Group, and of these he gives the following positions.

The first island is in lat. observed on it $27^{\circ} 55' 50''$ north, and long. by lunar distances $49^{\circ} 26'$ east. This is not more than three hundred yards long and sixty broad, being merely a sand-bank elevated only four or five feet above the surface of the sea, totally destitute of vegetation, and lying in a direction of east-north-east and west-south-west.

The second island is in lat. $27^{\circ} 44'$ north, and long. $49^{\circ} 31'$ east. This is nearly a mile in length, in the direction of north-east by

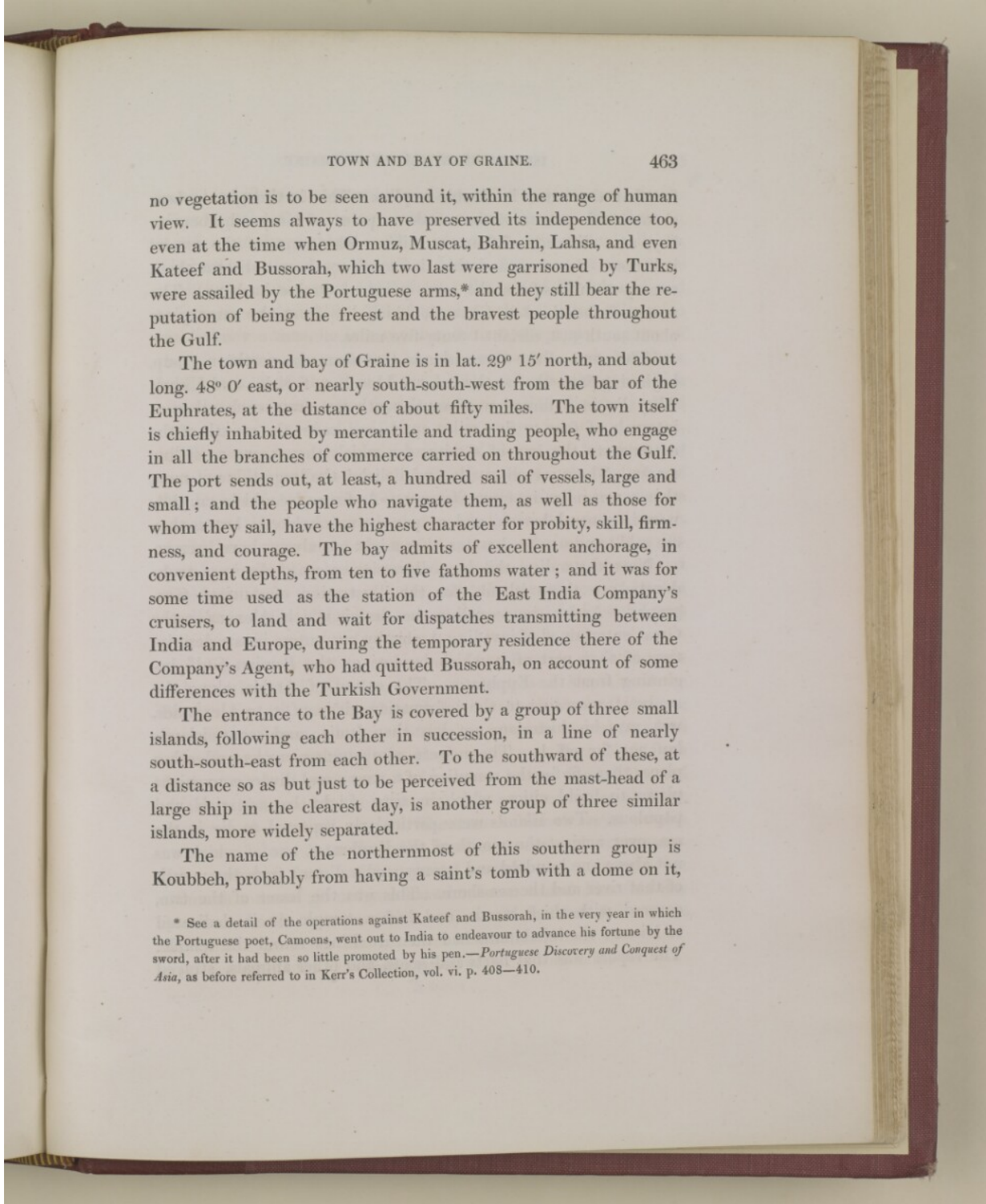


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العرب إلى بومباي. [٤٦٢] (٥٨٢/٤٩٣)



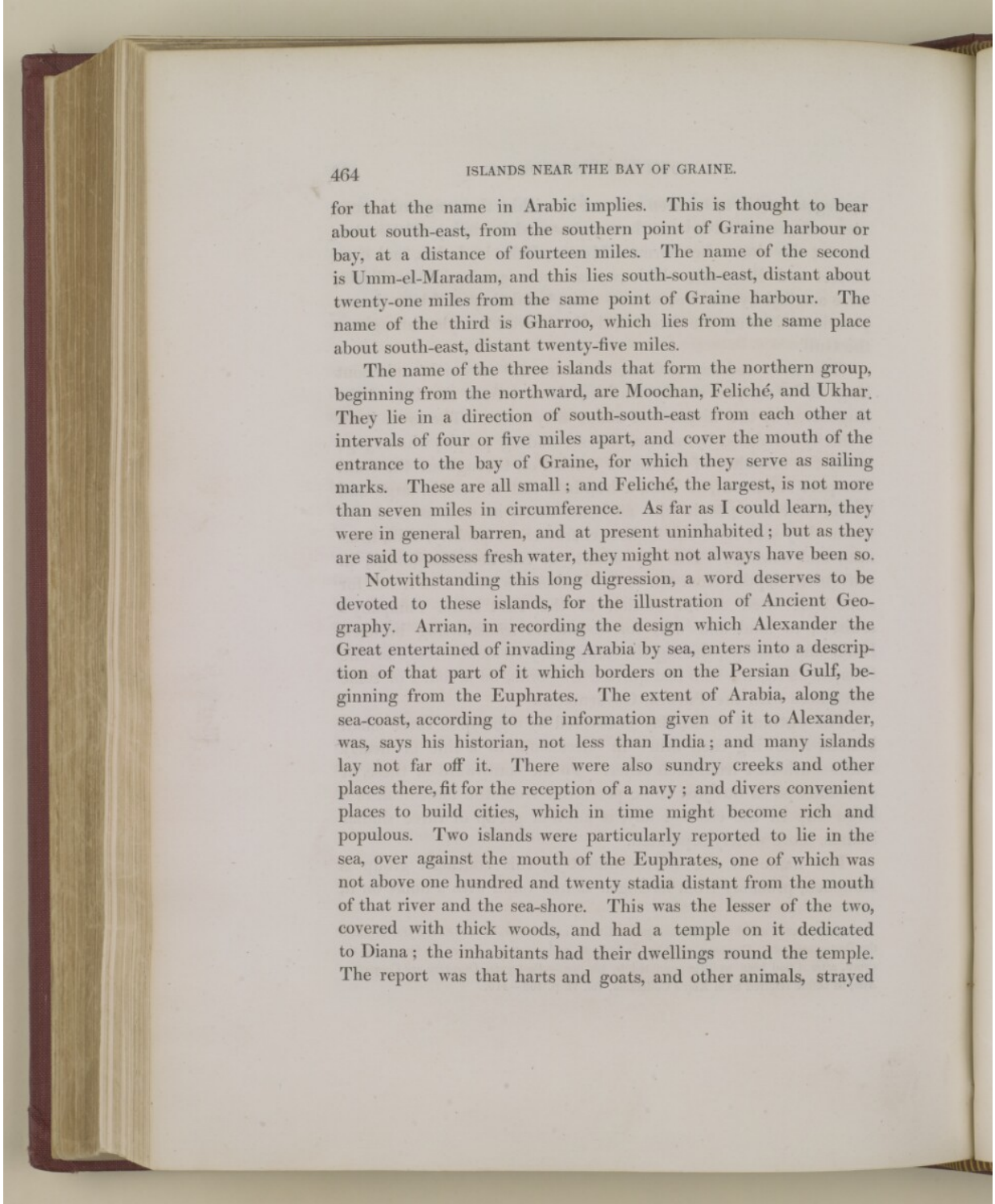


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العرب إلى بومباي. [٤٦٣] (٥٨٢/٤٩٤)



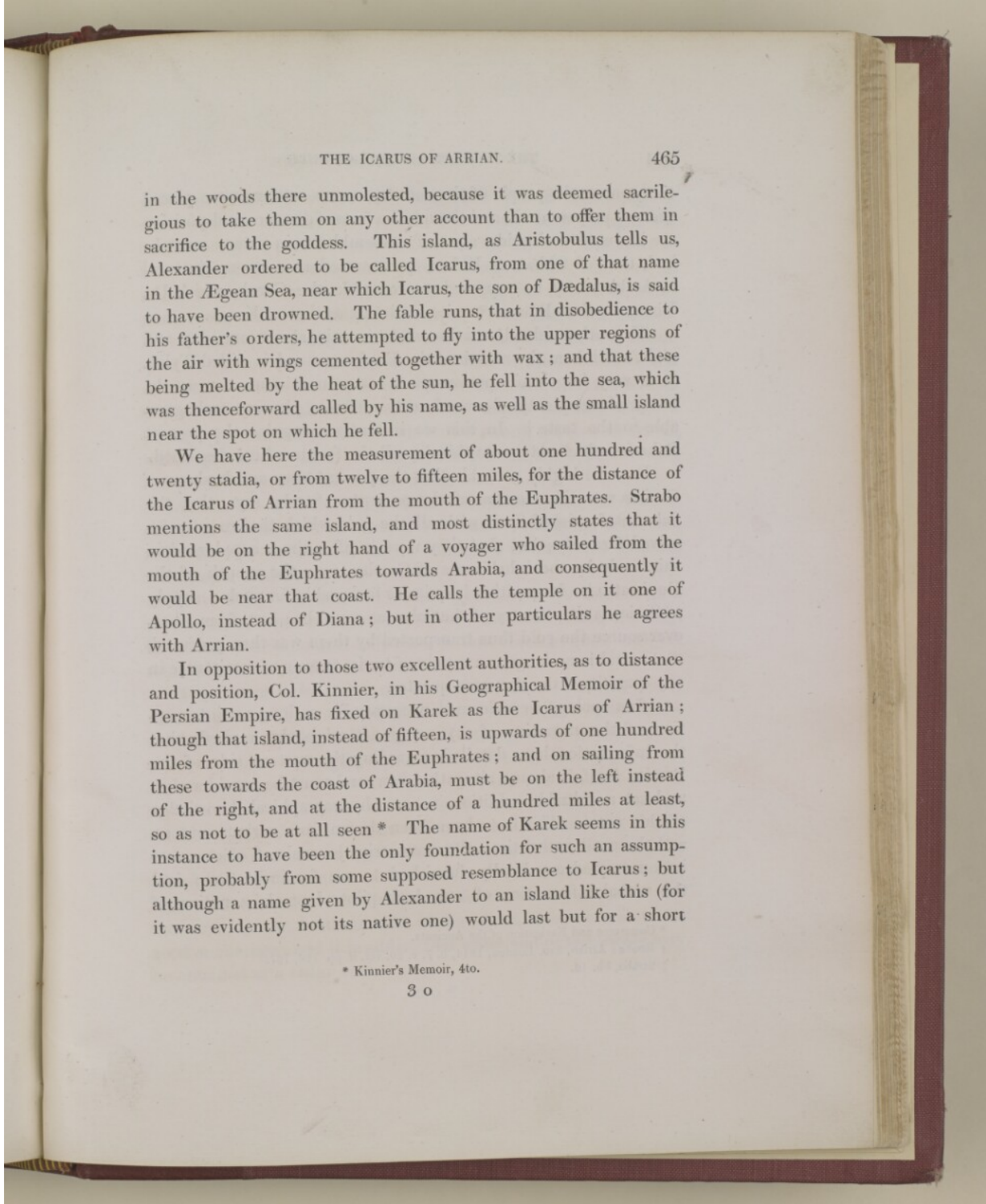


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in the woods there unmolested, because it was deemed sacrilegious to take them on any other account than to offer them in sacrifice to the goddess. This island, as Aristobulus tells us, Alexander ordered to be called Icarus, from one of that name in the Ægean Sea, near which Icarus, the son of Dædalus, is said to have been drowned. The fable runs, that in disobedience to his father's orders, he attempted to fly into the upper regions of the air with wings cemented together with wax; and that these being melted by the heat of the sun, he fell into the sea, which was thenceforward called by his name, as well as the small island near the spot on which he fell.

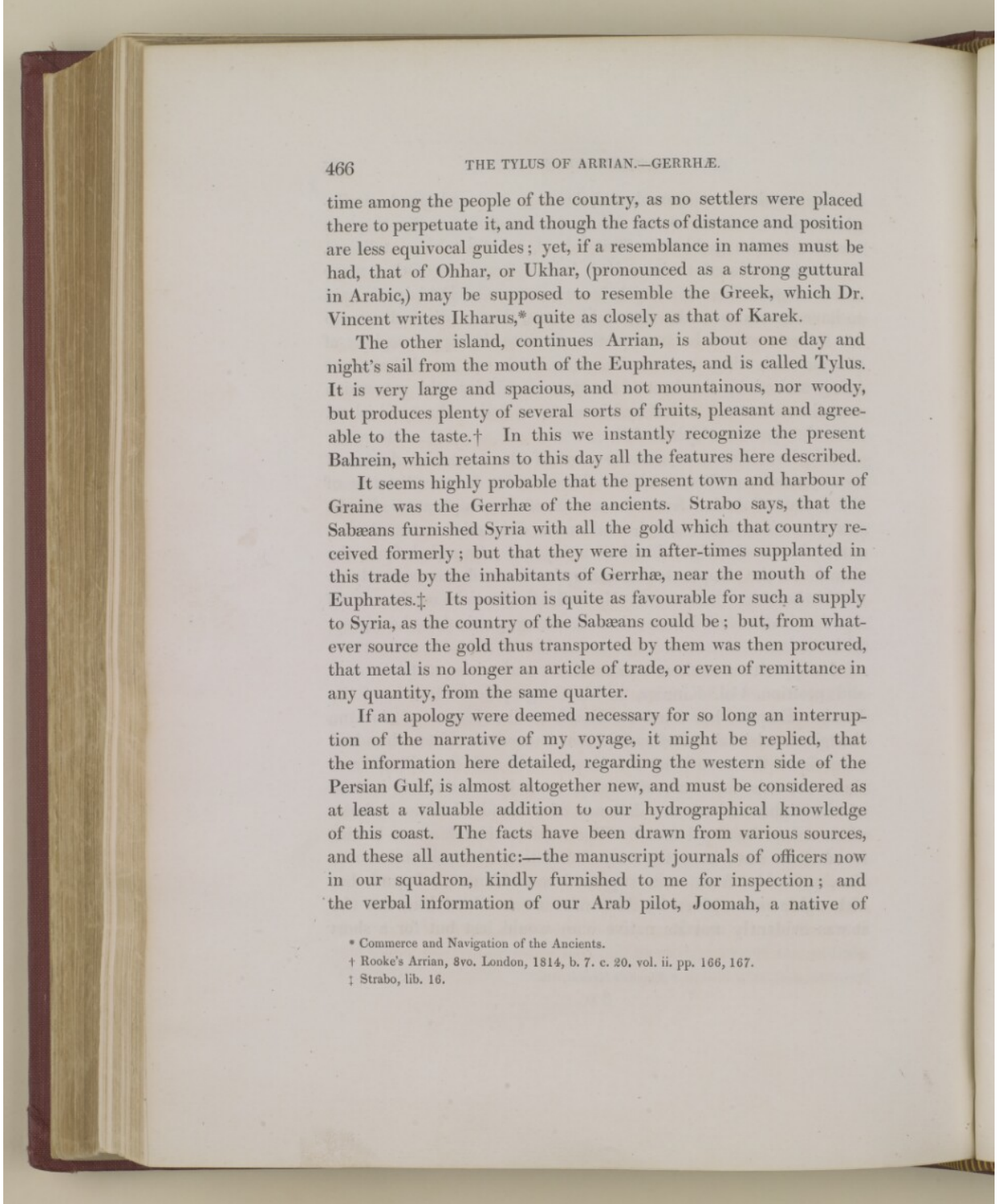
We have here the measurement of about one hundred and twenty stadia, or from twelve to fifteen miles, for the distance of the Icarus of Arrian from the mouth of the Euphrates. Strabo mentions the same island, and most distinctly states that it would be on the right hand of a voyager who sailed from the mouth of the Euphrates towards Arabia, and consequently it would be near that coast. He calls the temple on it one of Apollo, instead of Diana; but in other particulars he agrees with Arrian.

In opposition to those two excellent authorities, as to distance and position, Col. Kinnier, in his Geographical Memoir of the Persian Empire, has fixed on Karek as the Icarus of Arrian; though that island, instead of fifteen, is upwards of one hundred miles from the mouth of the Euphrates; and on sailing from these towards the coast of Arabia, must be on the left instead of the right, and at the distance of a hundred miles at least, so as not to be at all seen*. The name of Karek seems in this instance to have been the only foundation for such an assumption, probably from some supposed resemblance to Icarus; but although a name given by Alexander to an island like this (for it was evidently not its native one) would last but for a short

* Kinnier's Memoir, 4to.



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time among the people of the country, as no settlers were placed there to perpetuate it, and though the facts of distance and position are less equivocal guides; yet, if a resemblance in names must be had, that of Ohhar, or Ukhar, (pronounced as a strong guttural in Arabic,) may be supposed to resemble the Greek, which Dr. Vincent writes Ikharus,* quite as closely as that of Karek.

The other island, continues Arrian, is about one day and night's sail from the mouth of the Euphrates, and is called Tylus. It is very large and spacious, and not mountainous, nor woody, but produces plenty of several sorts of fruits, pleasant and agreeable to the taste.† In this we instantly recognize the present Bahrein, which retains to this day all the features here described.

It seems highly probable that the present town and harbour of Graine was the Gerrhæ of the ancients. Strabo says, that the Sabæans furnished Syria with all the gold which that country received formerly; but that they were in after-times supplanted in this trade by the inhabitants of Gerrhæ, near the mouth of the Euphrates.‡ Its position is quite as favourable for such a supply to Syria, as the country of the Sabæans could be; but, from whatever source the gold thus transported by them was then procured, that metal is no longer an article of trade, or even of remittance in any quantity, from the same quarter.

If an apology were deemed necessary for so long an interruption of the narrative of my voyage, it might be replied, that the information here detailed, regarding the western side of the Persian Gulf, is almost altogether new, and must be considered as at least a valuable addition to our hydrographical knowledge of this coast. The facts have been drawn from various sources, and these all authentic:—the manuscript journals of officers now in our squadron, kindly furnished to me for inspection; and the verbal information of our Arab pilot, Joomah, a native of

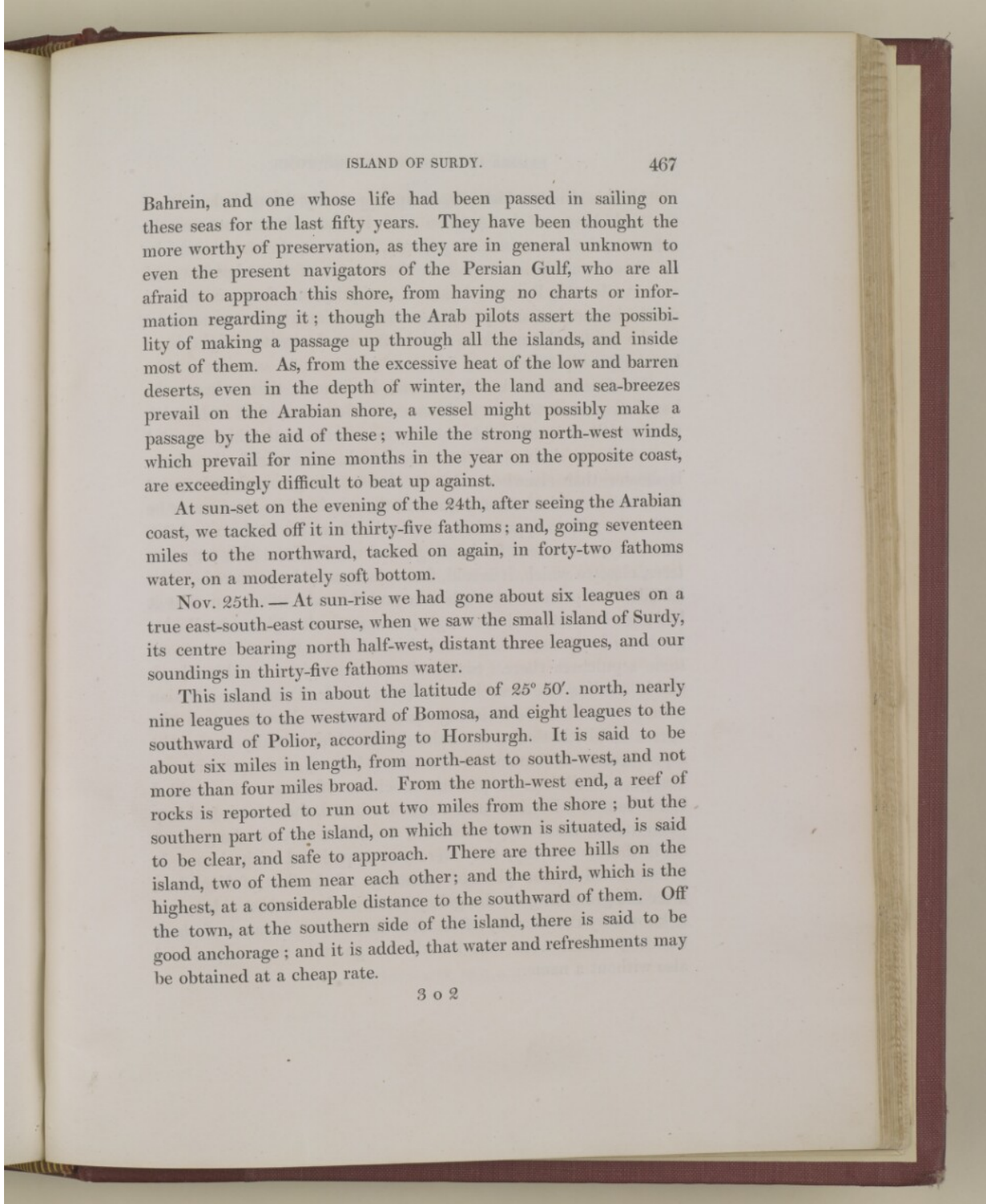
* Commerce and Navigation of the Ancients.

† Rooke's Arrian, 8vo. London, 1814, b. 7. c. 20, vol. ii. pp. 166, 167.

‡ Strabo, lib. 16.

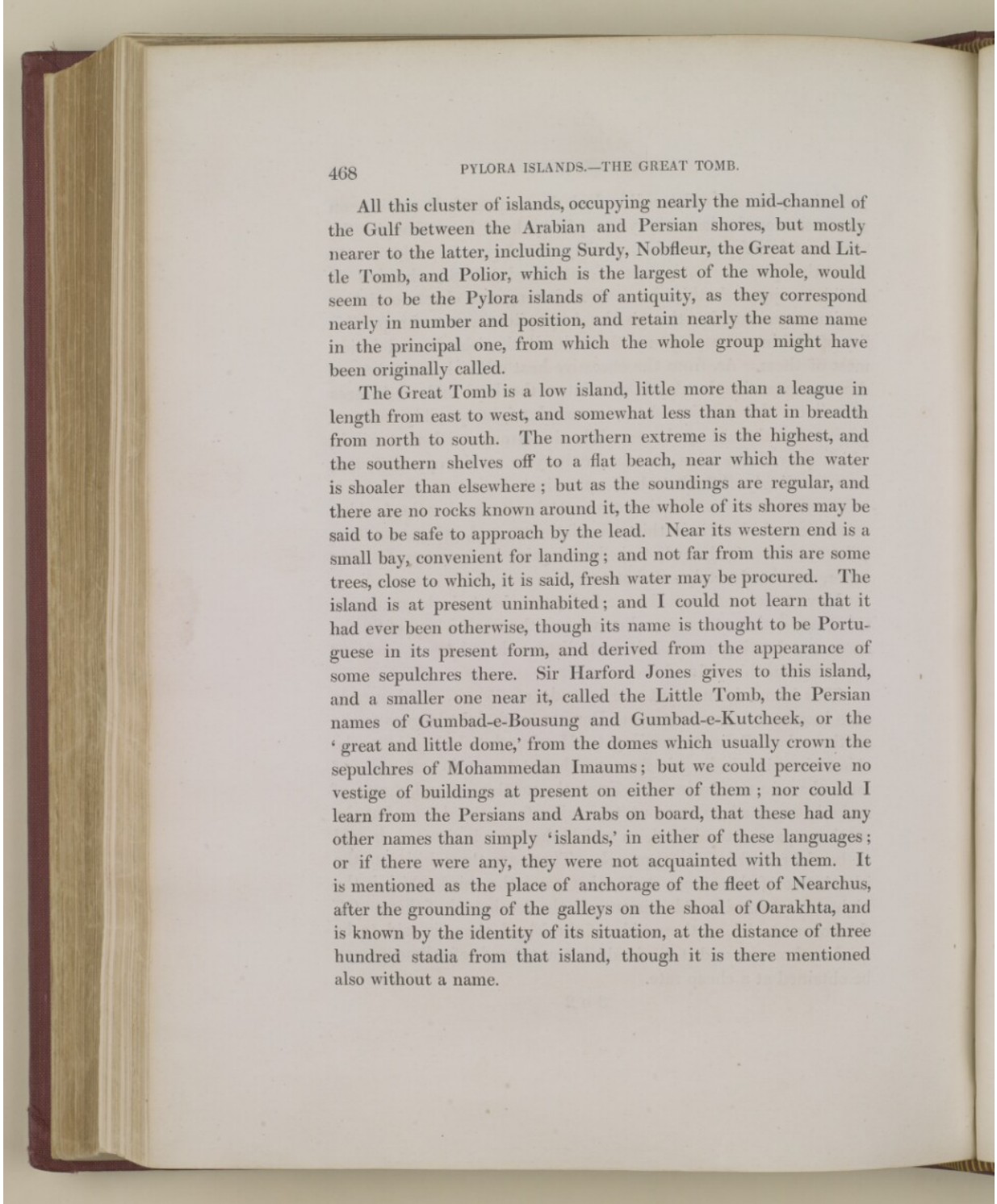


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العرب إلى بومباي. [٤٦٧] (٥٨٢/٤٩٨)



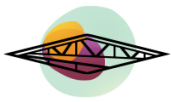


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العرب إلى بومباي. [٤٦٨] (٥٨٢/٤٩٩)

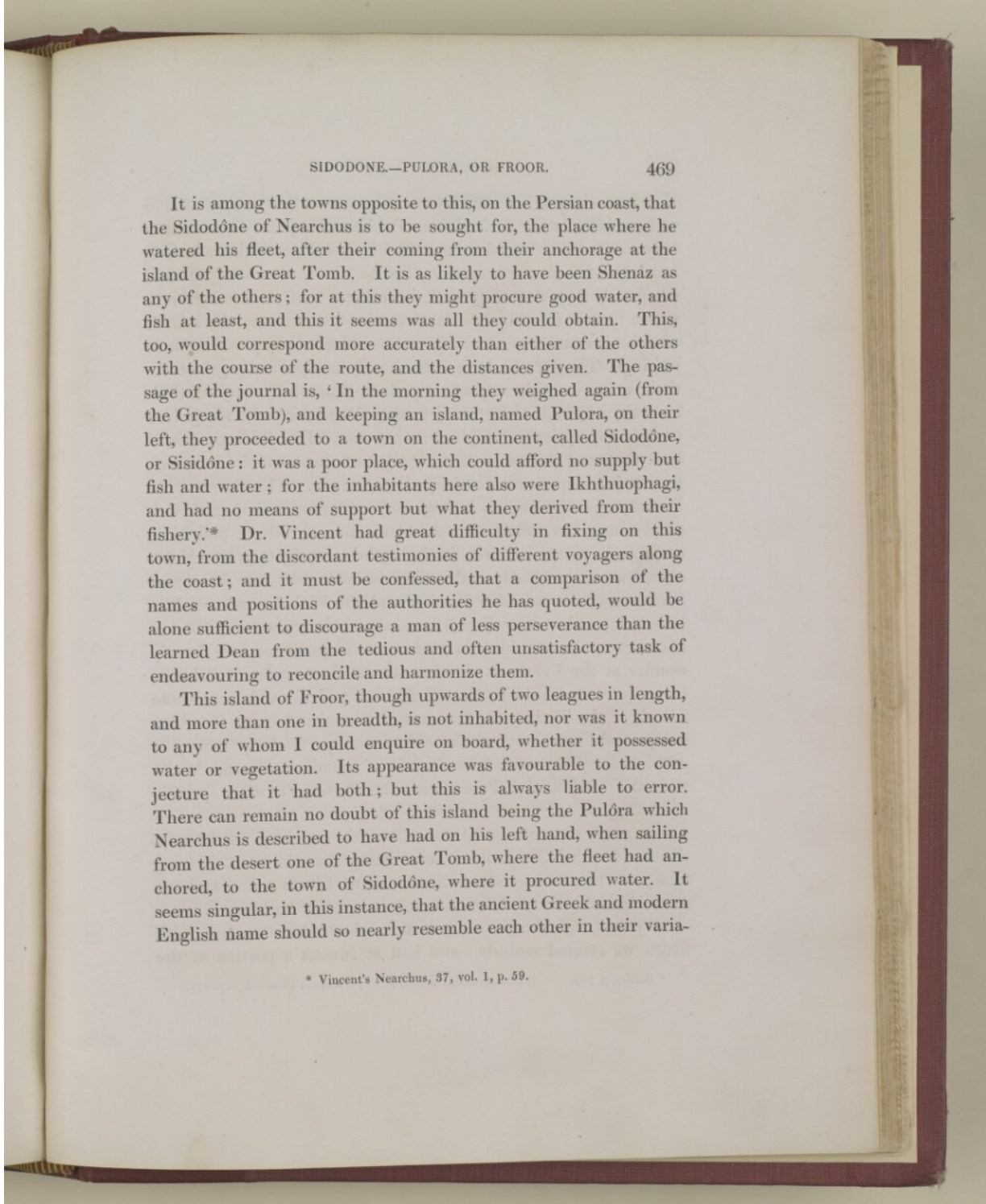


All this cluster of islands, occupying nearly the mid-channel of the Gulf between the Arabian and Persian shores, but mostly nearer to the latter, including Surdy, Nobfleur, the Great and Little Tomb, and Polior, which is the largest of the whole, would seem to be the Pylora islands of antiquity, as they correspond nearly in number and position, and retain nearly the same name in the principal one, from which the whole group might have been originally called.

The Great Tomb is a low island, little more than a league in length from east to west, and somewhat less than that in breadth from north to south. The northern extreme is the highest, and the southern shelves off to a flat beach, near which the water is shoaler than elsewhere; but as the soundings are regular, and there are no rocks known around it, the whole of its shores may be said to be safe to approach by the lead. Near its western end is a small bay, convenient for landing; and not far from this are some trees, close to which, it is said, fresh water may be procured. The island is at present uninhabited; and I could not learn that it had ever been otherwise, though its name is thought to be Portuguese in its present form, and derived from the appearance of some sepulchres there. Sir Harford Jones gives to this island, and a smaller one near it, called the Little Tomb, the Persian names of Gumbad-e-Bousung and Gumbad-e-Kutcheek, or the 'great and little dome,' from the domes which usually crown the sepulchres of Mohammedan Imaums; but we could perceive no vestige of buildings at present on either of them; nor could I learn from the Persians and Arabs on board, that these had any other names than simply 'islands,' in either of these languages; or if there were any, they were not acquainted with them. It is mentioned as the place of anchorage of the fleet of Nearchus, after the grounding of the galleys on the shoal of Oarakhta, and is known by the identity of its situation, at the distance of three hundred stadia from that island, though it is there mentioned also without a name.



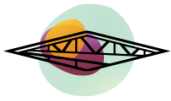
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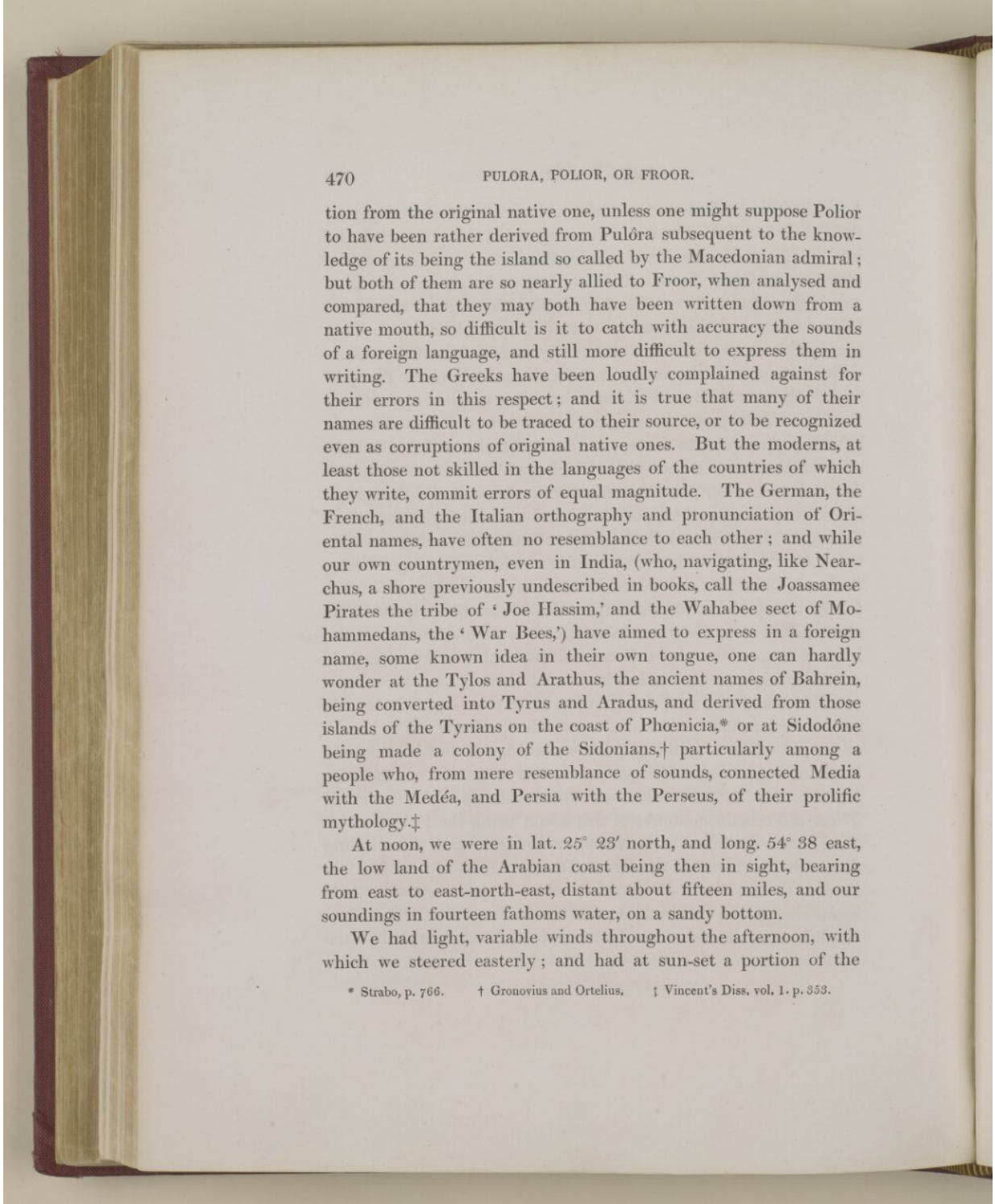
It is among the towns opposite to this, on the Persian coast, that the Sidodone of Nearchus is to be sought for, the place where he watered his fleet, after their coming from their anchorage at the island of the Great Tomb. It is as likely to have been Shenaz as any of the others; for at this they might procure good water, and fish at least, and this it seems was all they could obtain. This, too, would correspond more accurately than either of the others with the course of the route, and the distances given. The passage of the journal is, 'In the morning they weighed again (from the Great Tomb), and keeping an island, named Pulora, on their left, they proceeded to a town on the continent, called Sidodone, or Sisidone: it was a poor place, which could afford no supply but fish and water; for the inhabitants here also were Ikthuophagi, and had no means of support but what they derived from their fishery.* Dr. Vincent had great difficulty in fixing on this town, from the discordant testimonies of different voyagers along the coast; and it must be confessed, that a comparison of the names and positions of the authorities he has quoted, would be alone sufficient to discourage a man of less perseverance than the learned Dean from the tedious and often unsatisfactory task of endeavouring to reconcile and harmonize them.

This island of Froom, though upwards of two leagues in length, and more than one in breadth, is not inhabited, nor was it known to any of whom I could enquire on board, whether it possessed water or vegetation. Its appearance was favourable to the conjecture that it had both; but this is always liable to error. There can remain no doubt of this island being the Pulora which Nearchus is described to have had on his left hand, when sailing from the desert one of the Great Tomb, where the fleet had anchored, to the town of Sidodone, where it procured water. It seems singular, in this instance, that the ancient Greek and modern English name should so nearly resemble each other in their varia-

* Vincent's Nearchus, 37, vol. 1, p. 59.



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tion from the original native one, unless one might suppose Polior to have been rather derived from Pulôra subsequent to the knowledge of its being the island so called by the Macedonian admiral; but both of them are so nearly allied to Froor, when analysed and compared, that they may both have been written down from a native mouth, so difficult is it to catch with accuracy the sounds of a foreign language, and still more difficult to express them in writing. The Greeks have been loudly complained against for their errors in this respect; and it is true that many of their names are difficult to be traced to their source, or to be recognized even as corruptions of original native ones. But the moderns, at least those not skilled in the languages of the countries of which they write, commit errors of equal magnitude. The German, the French, and the Italian orthography and pronunciation of Oriental names, have often no resemblance to each other; and while our own countrymen, even in India, (who, navigating, like Nearchus, a shore previously undescribed in books, call the Joassamee Pirates the tribe of 'Joe Hassim,' and the Wahabee sect of Mohammedans, the 'War Bees,') have aimed to express in a foreign name, some known idea in their own tongue, one can hardly wonder at the Tylos and Arathus, the ancient names of Bahrein, being converted into Tyrus and Aradus, and derived from those islands of the Tyrians on the coast of Phœnicia,* or at Sidodône being made a colony of the Sidonians,† particularly among a people who, from mere resemblance of sounds, connected Media with the Medéa, and Persia with the Perseus, of their prolific mythology.‡

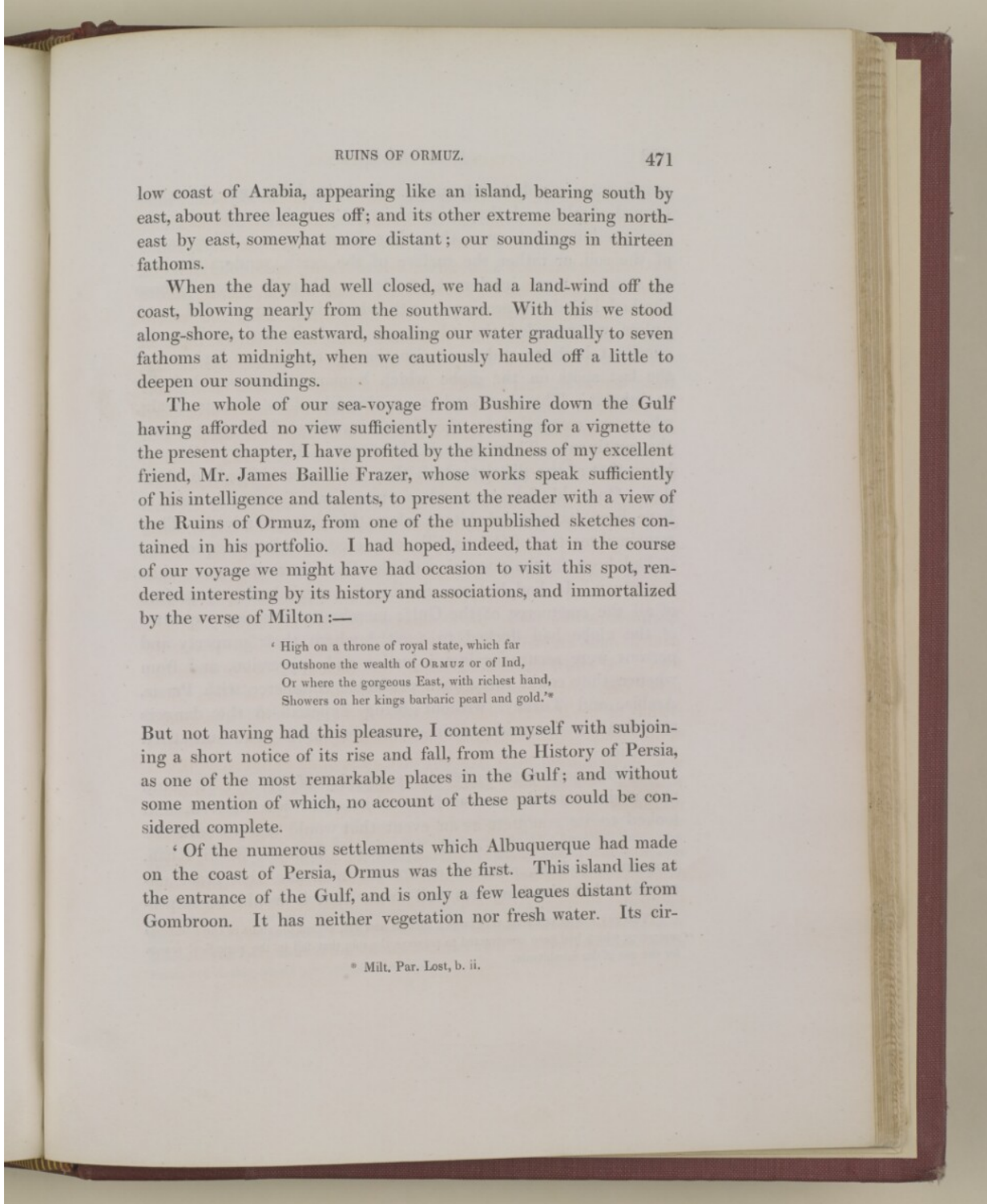
At noon, we were in lat. 25° 23' north, and long. 54° 38 east, the low land of the Arabian coast being then in sight, bearing from east to east-north-east, distant about fifteen miles, and our soundings in fourteen fathoms water, on a sandy bottom.

We had light, variable winds throughout the afternoon, with which we steered easterly; and had at sun-set a portion of the

* Strabo, p. 766. † Gronovius and Ortelius. ‡ Vincent's Diss. vol. 1. p. 353.



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low coast of Arabia, appearing like an island, bearing south by east, about three leagues off; and its other extreme bearing north-east by east, somewhat more distant; our soundings in thirteen fathoms.

When the day had well closed, we had a land-wind off the coast, blowing nearly from the southward. With this we stood along-shore, to the eastward, shoaling our water gradually to seven fathoms at midnight, when we cautiously hauled off a little to deepen our soundings.

The whole of our sea-voyage from Bushire down the Gulf having afforded no view sufficiently interesting for a vignette to the present chapter, I have profited by the kindness of my excellent friend, Mr. James Baillie Frazer, whose works speak sufficiently of his intelligence and talents, to present the reader with a view of the Ruins of Ormuz, from one of the unpublished sketches contained in his portfolio. I had hoped, indeed, that in the course of our voyage we might have had occasion to visit this spot, rendered interesting by its history and associations, and immortalized by the verse of Milton:—

‘ High on a throne of royal state, which far
Outshone the wealth of ORMUZ or of IND,
Or where the gorgeous East, with richest hand,
Showers on her kings barbaric pearl and gold.*’

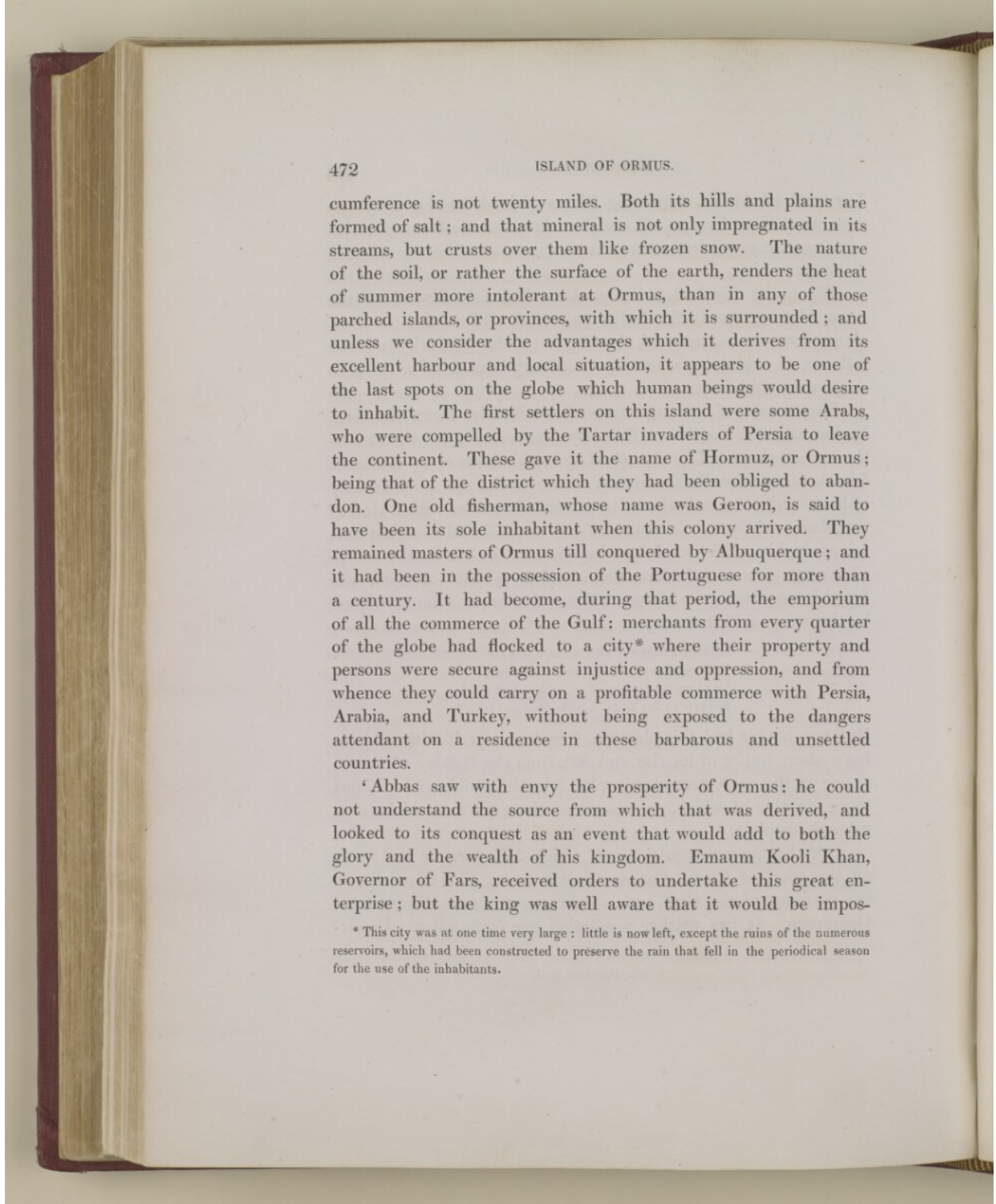
But not having had this pleasure, I content myself with subjoining a short notice of its rise and fall, from the History of Persia, as one of the most remarkable places in the Gulf; and without some mention of which, no account of these parts could be considered complete.

‘ Of the numerous settlements which Albuquerque had made on the coast of Persia, Ormus was the first. This island lies at the entrance of the Gulf, and is only a few leagues distant from Gombroon. It has neither vegetation nor fresh water. Its cir-

* Milt. Par. Lost, b. ii.

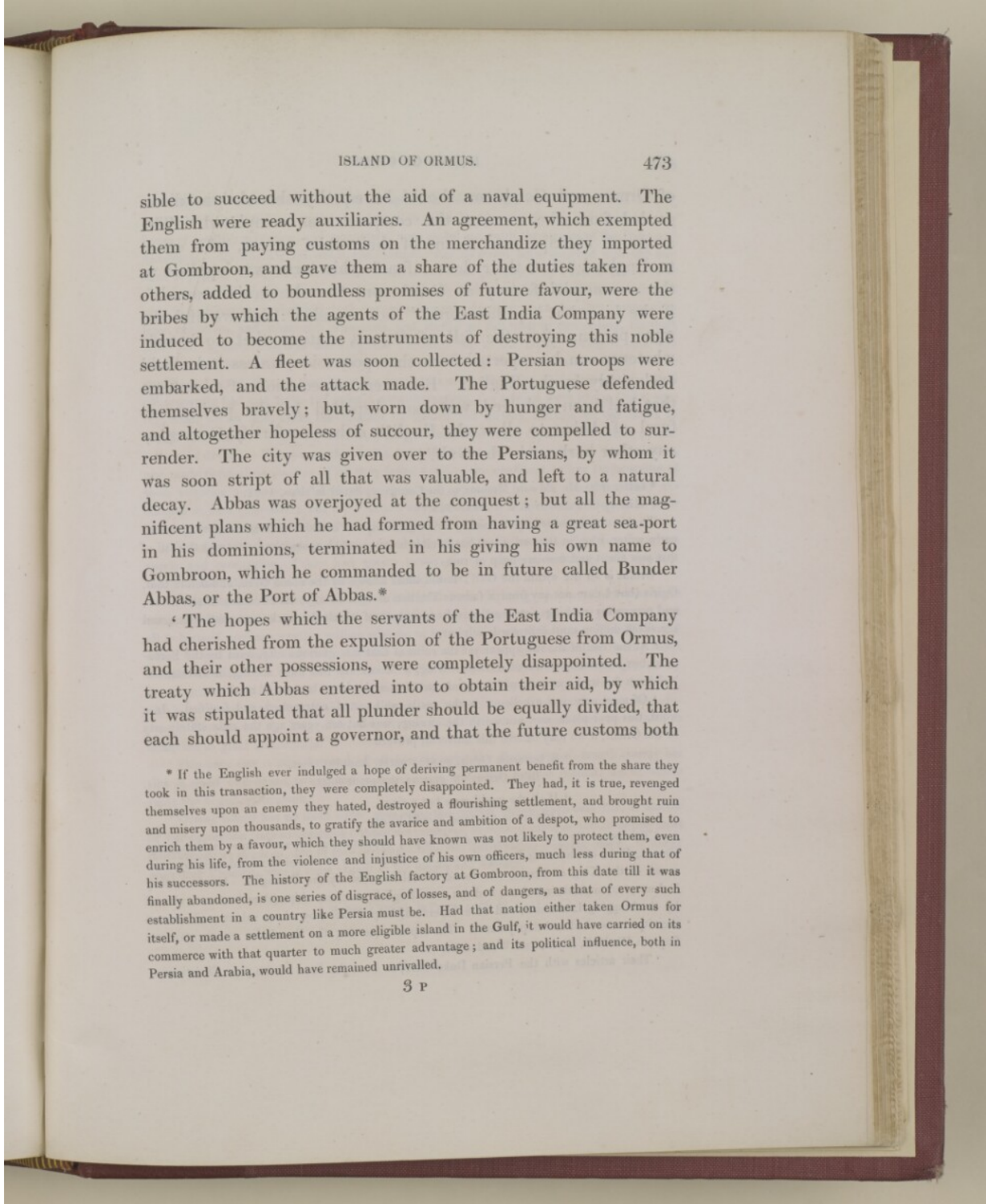


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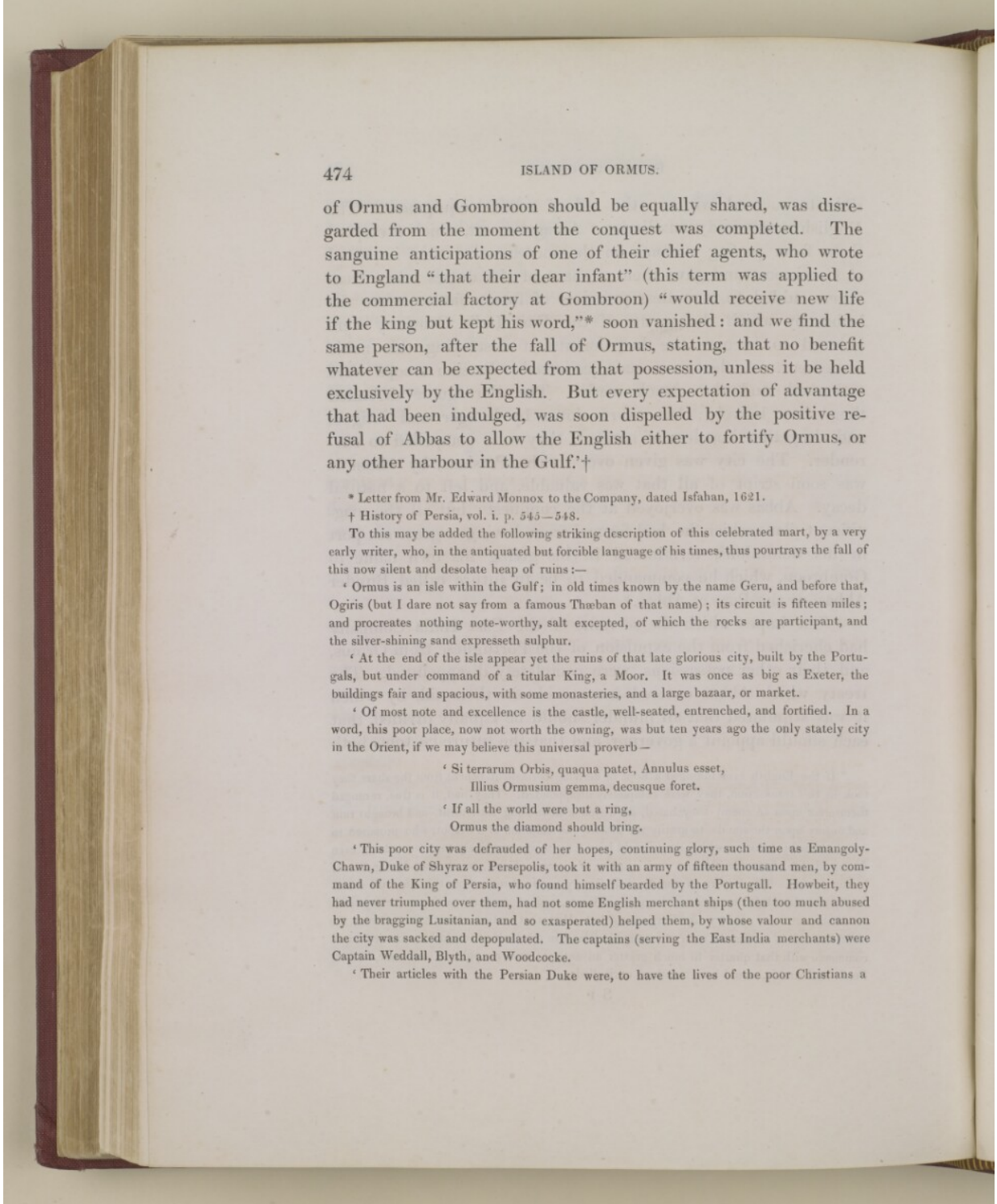


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of Ormus and Gombroon should be equally shared, was disregarded from the moment the conquest was completed. The sanguine anticipations of one of their chief agents, who wrote to England "that their dear infant" (this term was applied to the commercial factory at Gombroon) "would receive new life if the king but kept his word,"* soon vanished: and we find the same person, after the fall of Ormus, stating, that no benefit whatever can be expected from that possession, unless it be held exclusively by the English. But every expectation of advantage that had been indulged, was soon dispelled by the positive refusal of Abbas to allow the English either to fortify Ormus, or any other harbour in the Gulf.†

* Letter from Mr. Edward Monnox to the Company, dated Isfahan, 1621.

† History of Persia, vol. i. p. 545—548.

To this may be added the following striking description of this celebrated mart, by a very early writer, who, in the antiquated but forcible language of his times, thus portrays the fall of this now silent and desolate heap of ruins:—

‘ Ormus is an isle within the Gulf; in old times known by the name Geru, and before that, Ogiris (but I dare not say from a famous Thæban of that name); its circuit is fifteen miles; and procreates nothing note-worthy, salt excepted, of which the rocks are participant, and the silver-shining sand expresseth sulphur.

‘ At the end of the isle appear yet the ruins of that late glorious city, built by the Portugals, but under command of a titular King, a Moor. It was once as big as Exeter, the buildings fair and spacious, with some monasteries, and a large bazaar, or market.

‘ Of most note and excellence is the castle, well-seated, entrenched, and fortified. In a word, this poor place, now not worth the owning, was but ten years ago the only stately city in the Orient, if we may believe this universal proverb—

‘ Si terrarum Orbis, quæqua patet, Annulus esset,
Illius Ormusium gemma, decusque foret.

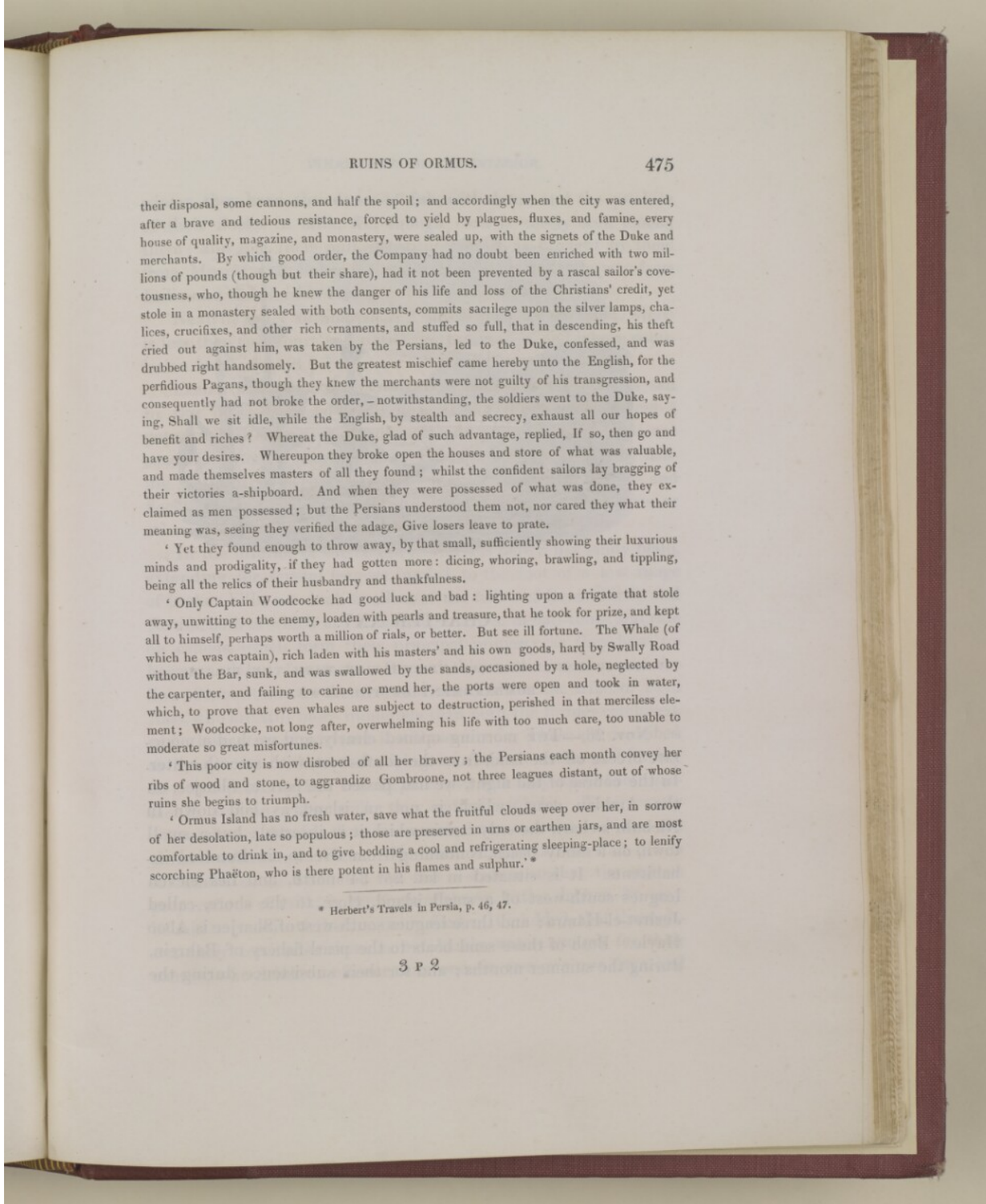
‘ If all the world were but a ring,
Ormus the diamond should bring.

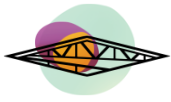
‘ This poor city was defrauded of her hopes, continuing glory, such time as Emangoly-Chawn, Duke of Shyrax or Persepolis, took it with an army of fifteen thousand men, by command of the King of Persia, who found himself bearded by the Portugall. Howbeit, they had never triumphed over them, had not some English merchant ships (then too much abused by the bragging Lusitanian, and so exasperated) helped them, by whose valour and cannon the city was sacked and depopulated. The captains (serving the East India merchants) were Captain Weddall, Blyth, and Woodcocke.

‘ Their articles with the Persian Duke were, to have the lives of the poor Christians a

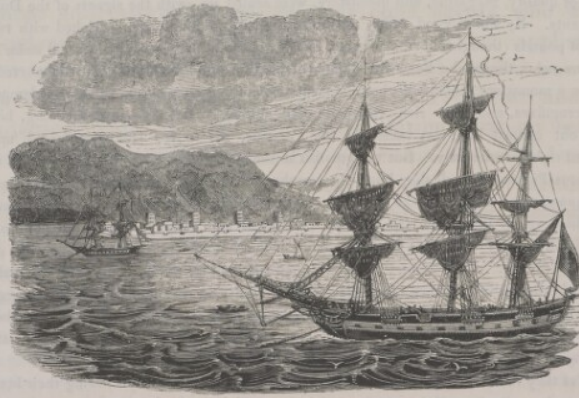


"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
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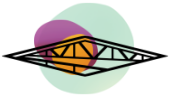
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العرب إلى بومباي. [٤٧٦] (٥٨٢/٥٠٧)



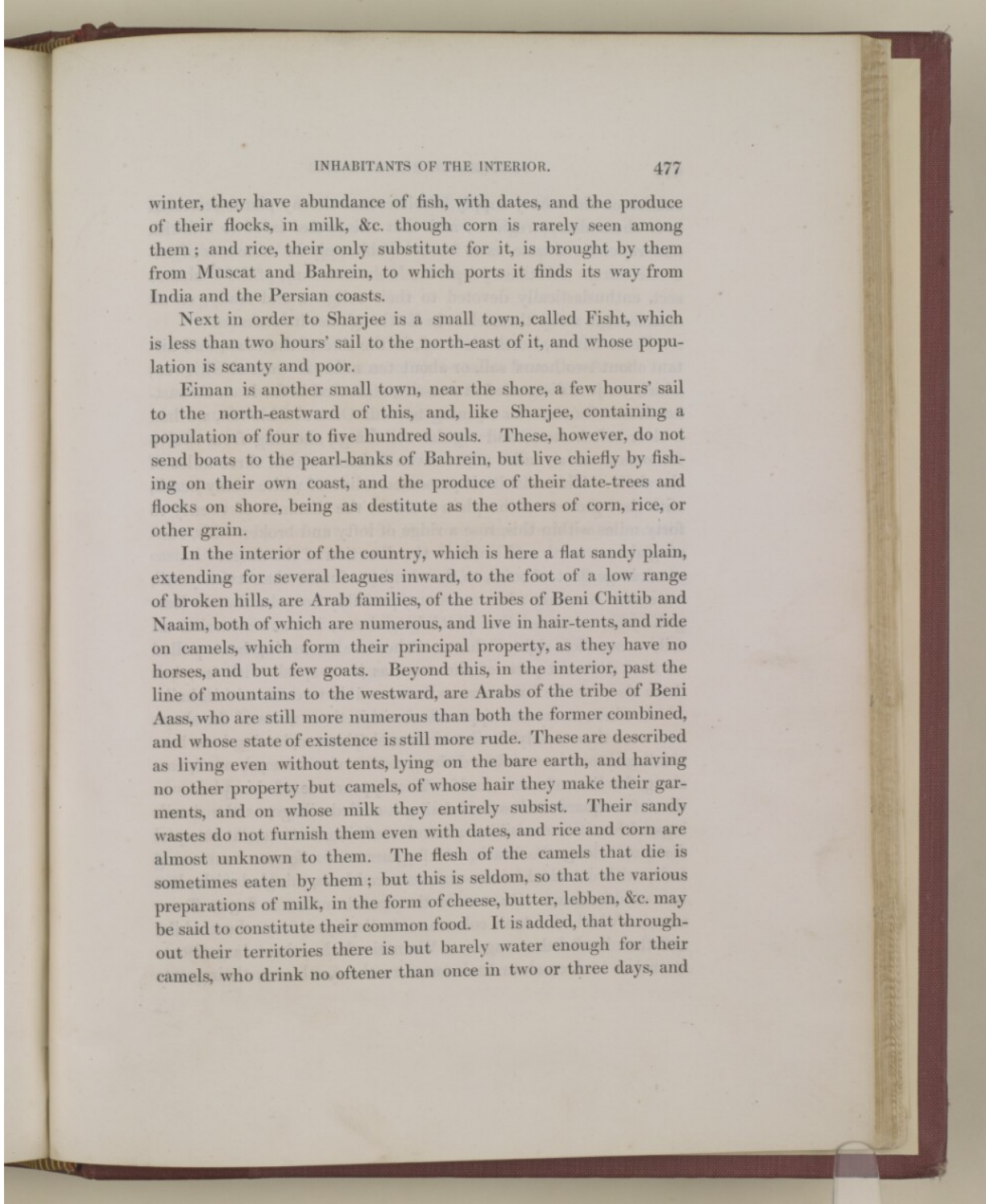
CHAPTER XXV.

VISIT TO RAS-EL-KHYMA—NEGOTIATION WITH THE PIRATES—
BOMBARDMENT OF THE TOWN.

Nov. 26.—THE morning opened clearly, and we had a moderate breeze off the land, from the south-west, with smooth water. In the course of the night, we had passed the port of Sharjee, on the Arabian coast, which is not an island, as laid down in Niebuhr's chart, the only one in which it is inserted; but a small town, on a sandy beach, containing from five to six hundred inhabitants. It is situated in lat. 25° 34' north, and lies eleven leagues south-west of a small island, close to the shore, called Jeziret-el-Hamra; and three leagues south-west of Sharjee is Aboo Hayle. Both of these send boats to the pearl-fishery of Bahrein, during the summer months; and for their subsistence during the

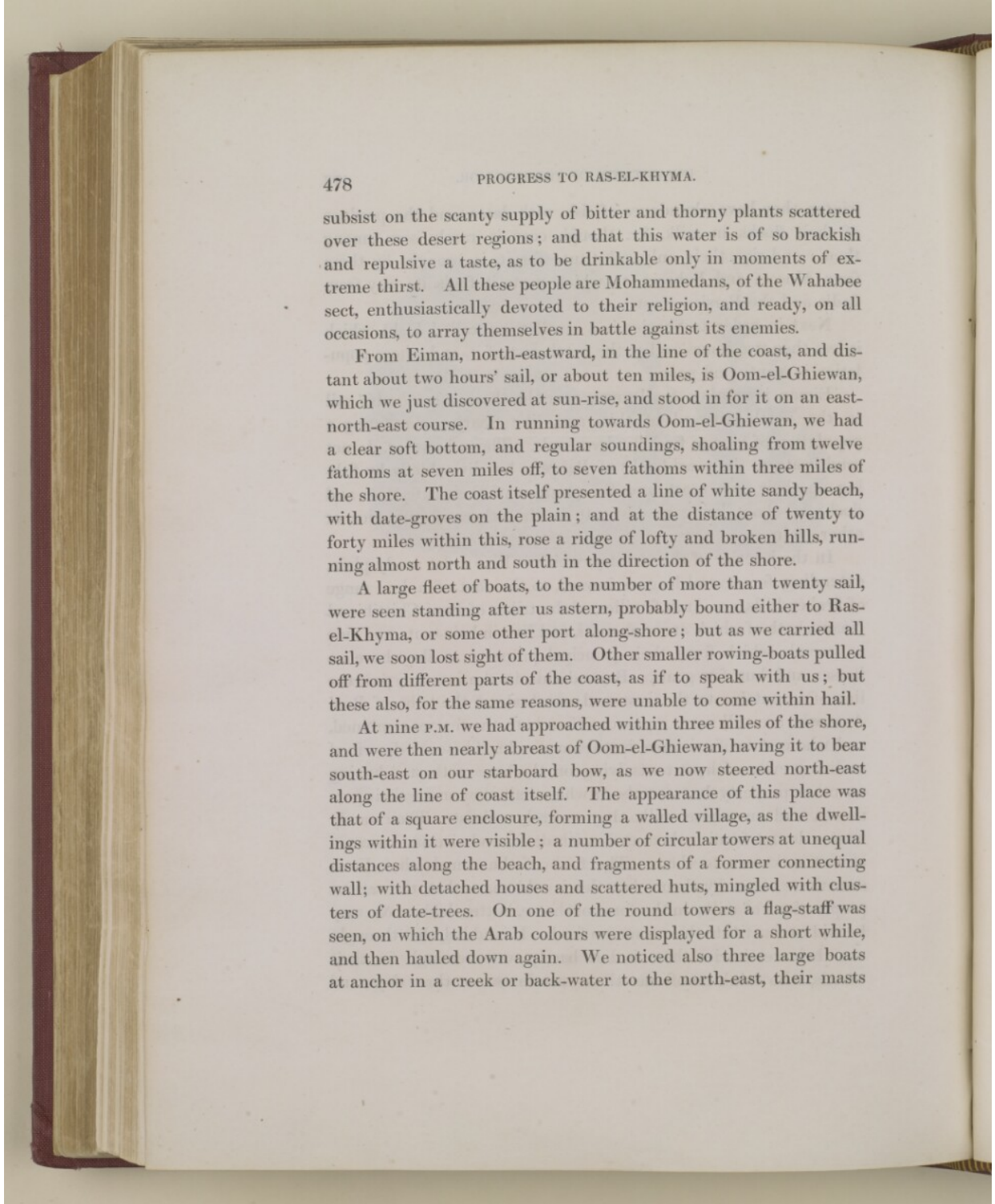


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العرب إلى بومباي. [٤٧٨] (٥٨٢/٥٠٩)



subsist on the scanty supply of bitter and thorny plants scattered over these desert regions; and that this water is of so brackish and repulsive a taste, as to be drinkable only in moments of extreme thirst. All these people are Mohammedans, of the Wahabee sect, enthusiastically devoted to their religion, and ready, on all occasions, to array themselves in battle against its enemies.

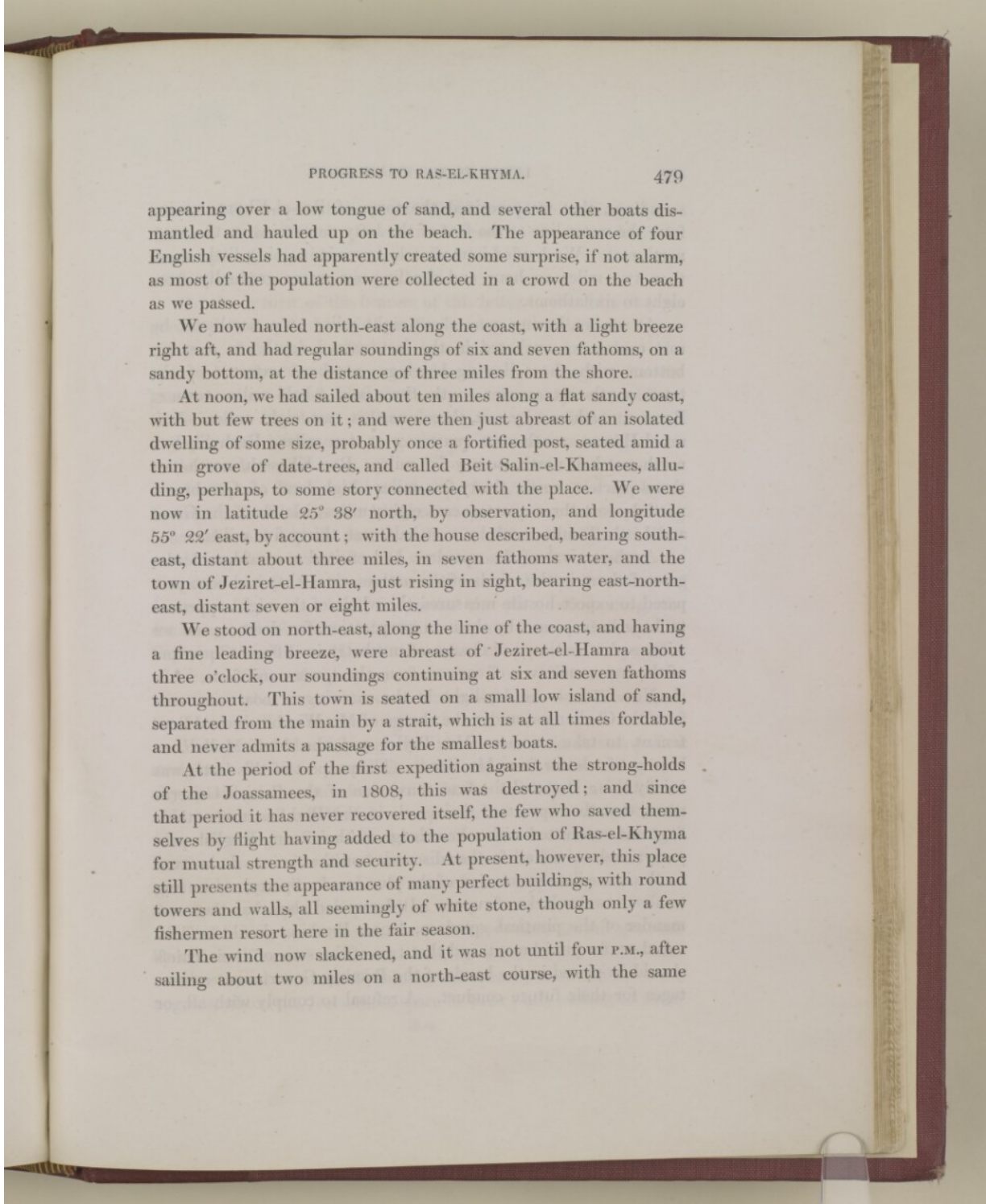
From Eiman, north-eastward, in the line of the coast, and distant about two hours' sail, or about ten miles, is Oom-el-Ghiewan, which we just discovered at sun-rise, and stood in for it on an east-north-east course. In running towards Oom-el-Ghiewan, we had a clear soft bottom, and regular soundings, shoaling from twelve fathoms at seven miles off, to seven fathoms within three miles of the shore. The coast itself presented a line of white sandy beach, with date-groves on the plain; and at the distance of twenty to forty miles within this, rose a ridge of lofty and broken hills, running almost north and south in the direction of the shore.

A large fleet of boats, to the number of more than twenty sail, were seen standing after us astern, probably bound either to Ras-el-Khyma, or some other port along-shore; but as we carried all sail, we soon lost sight of them. Other smaller rowing-boats pulled off from different parts of the coast, as if to speak with us; but these also, for the same reasons, were unable to come within hail.

At nine p.m. we had approached within three miles of the shore, and were then nearly abreast of Oom-el-Ghiewan, having it to bear south-east on our starboard bow, as we now steered north-east along the line of coast itself. The appearance of this place was that of a square enclosure, forming a walled village, as the dwellings within it were visible; a number of circular towers at unequal distances along the beach, and fragments of a former connecting wall; with detached houses and scattered huts, mingled with clusters of date-trees. On one of the round towers a flag-staff was seen, on which the Arab colours were displayed for a short while, and then hauled down again. We noticed also three large boats at anchor in a creek or back-water to the north-east, their masts

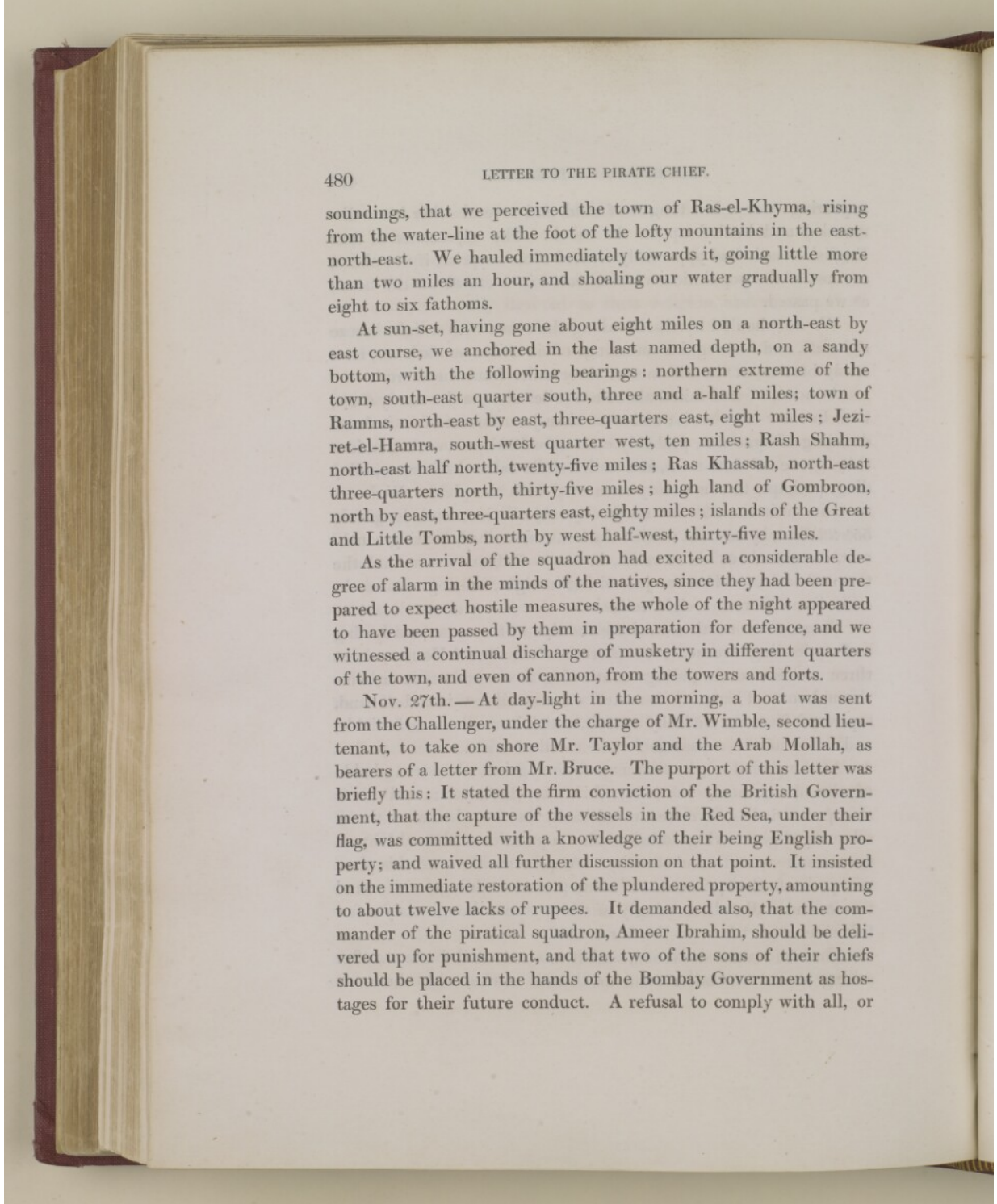


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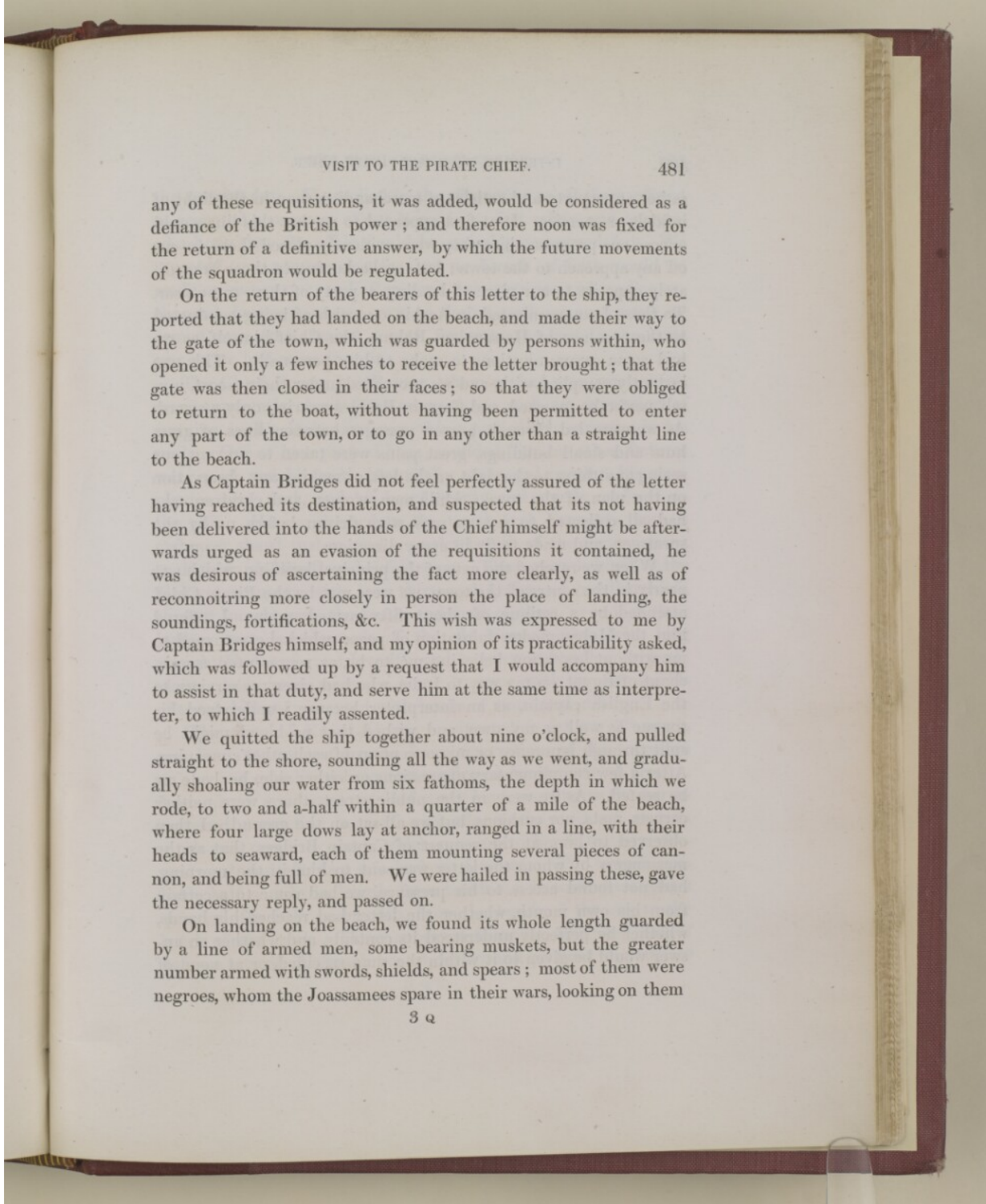


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العرب إلى بومباي. [٤٨٠] (٥٨٢/٥١١)



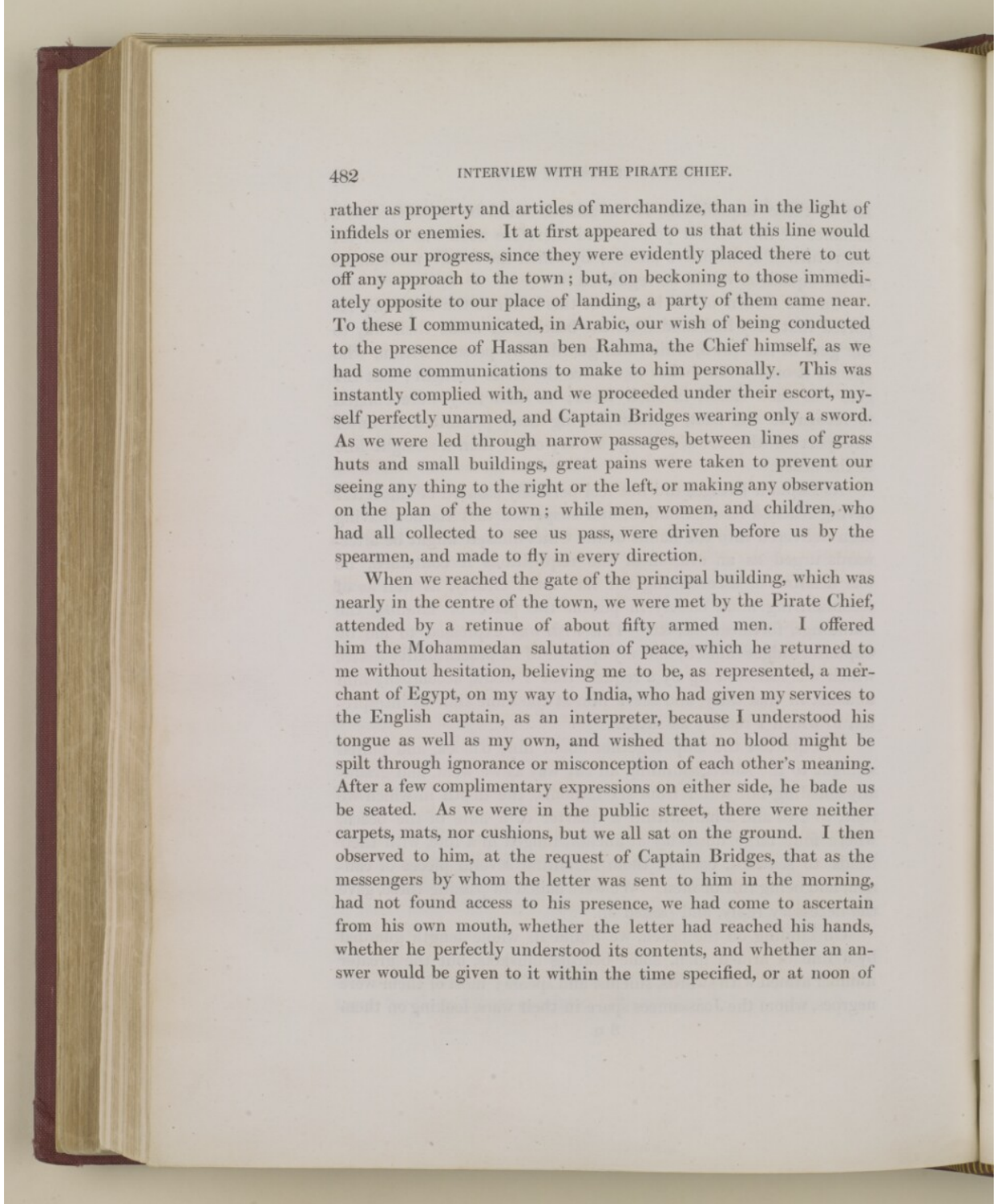


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العرب إلى بومباي. [٤٨٢] (٥٨٢/٥١٣)

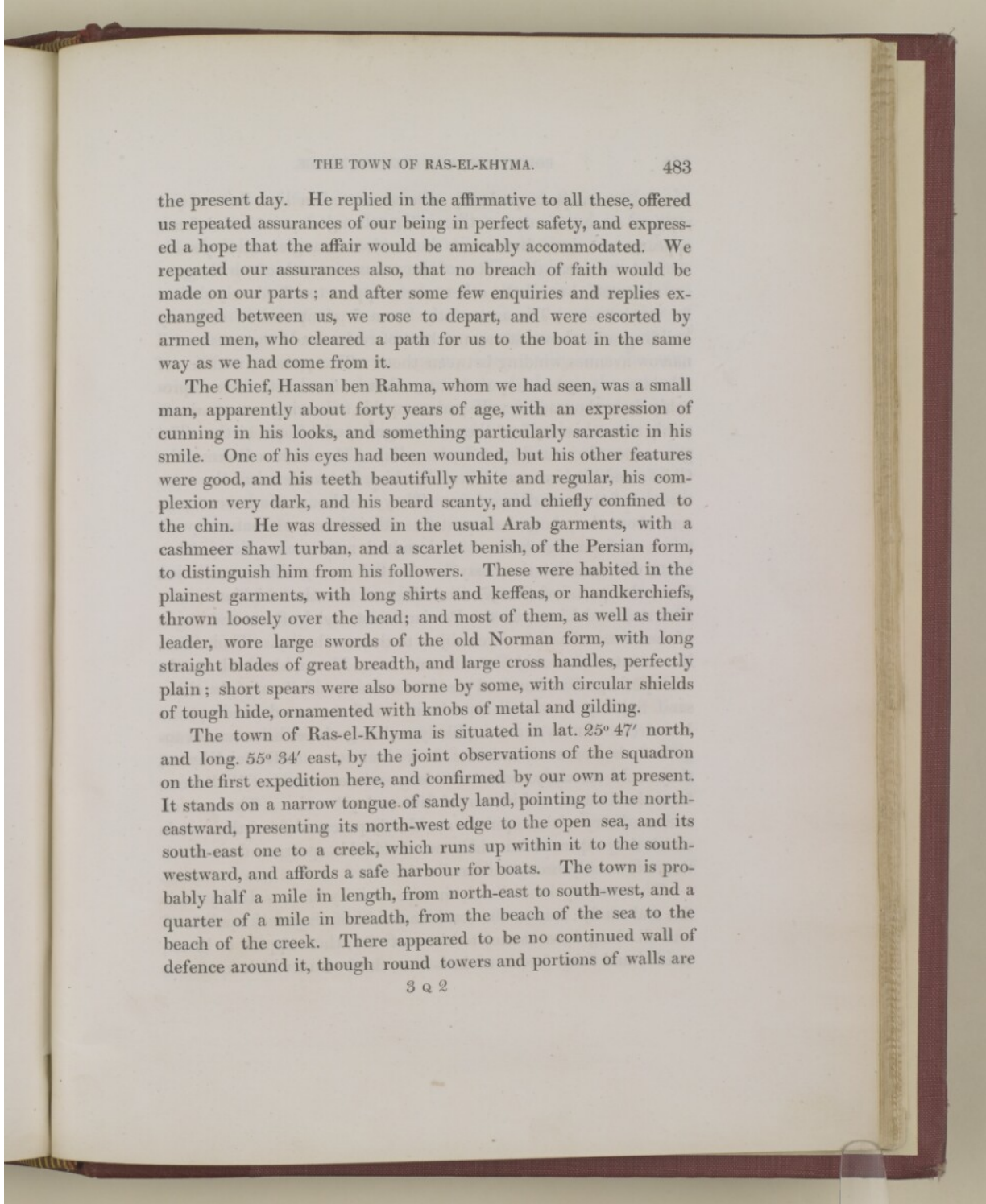


rather as property and articles of merchandize, than in the light of infidels or enemies. It at first appeared to us that this line would oppose our progress, since they were evidently placed there to cut off any approach to the town; but, on beckoning to those immediately opposite to our place of landing, a party of them came near. To these I communicated, in Arabic, our wish of being conducted to the presence of Hassan ben Rahma, the Chief himself, as we had some communications to make to him personally. This was instantly complied with, and we proceeded under their escort, myself perfectly unarmed, and Captain Bridges wearing only a sword. As we were led through narrow passages, between lines of grass huts and small buildings, great pains were taken to prevent our seeing any thing to the right or the left, or making any observation on the plan of the town; while men, women, and children, who had all collected to see us pass, were driven before us by the spearmen, and made to fly in every direction.

When we reached the gate of the principal building, which was nearly in the centre of the town, we were met by the Pirate Chief, attended by a retinue of about fifty armed men. I offered him the Mohammedan salutation of peace, which he returned to me without hesitation, believing me to be, as represented, a merchant of Egypt, on my way to India, who had given my services to the English captain, as an interpreter, because I understood his tongue as well as my own, and wished that no blood might be spilt through ignorance or misconception of each other's meaning. After a few complimentary expressions on either side, he bade us be seated. As we were in the public street, there were neither carpets, mats, nor cushions, but we all sat on the ground. I then observed to him, at the request of Captain Bridges, that as the messengers by whom the letter was sent to him in the morning, had not found access to his presence, we had come to ascertain from his own mouth, whether the letter had reached his hands, whether he perfectly understood its contents, and whether an answer would be given to it within the time specified, or at noon of

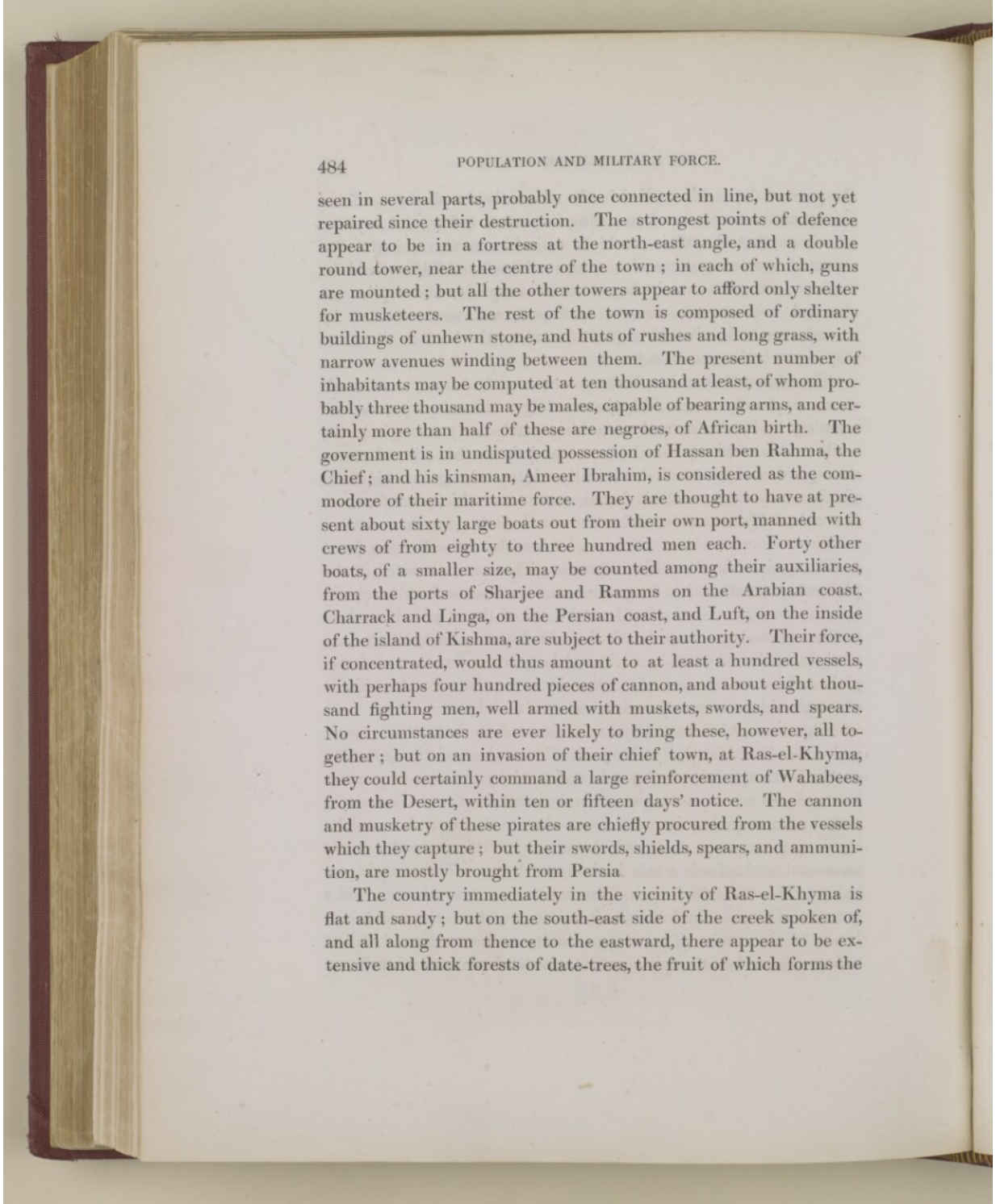


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العرب إلى بومباي. [٤٨٣] (٥٨٢/٥١٤)



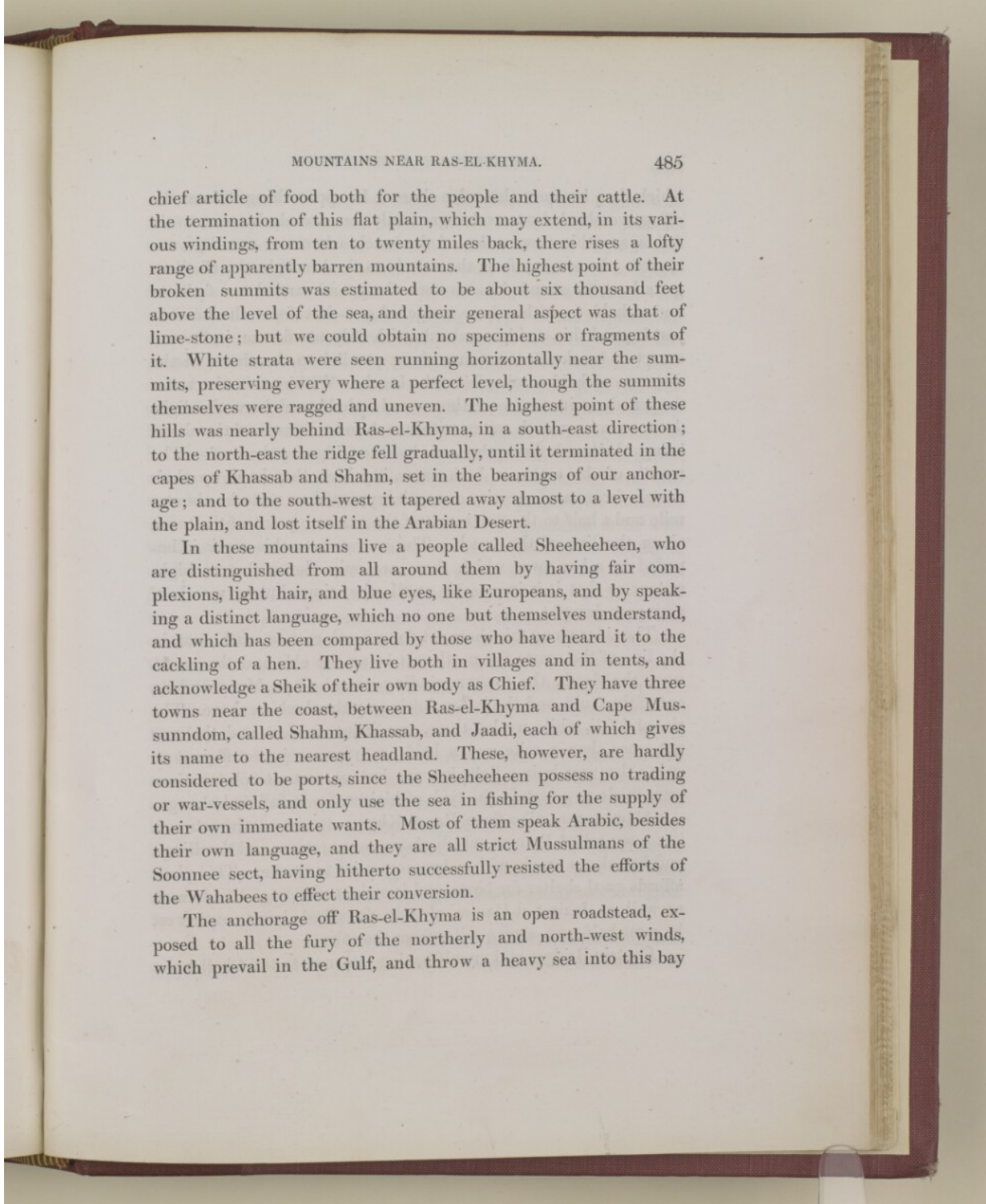


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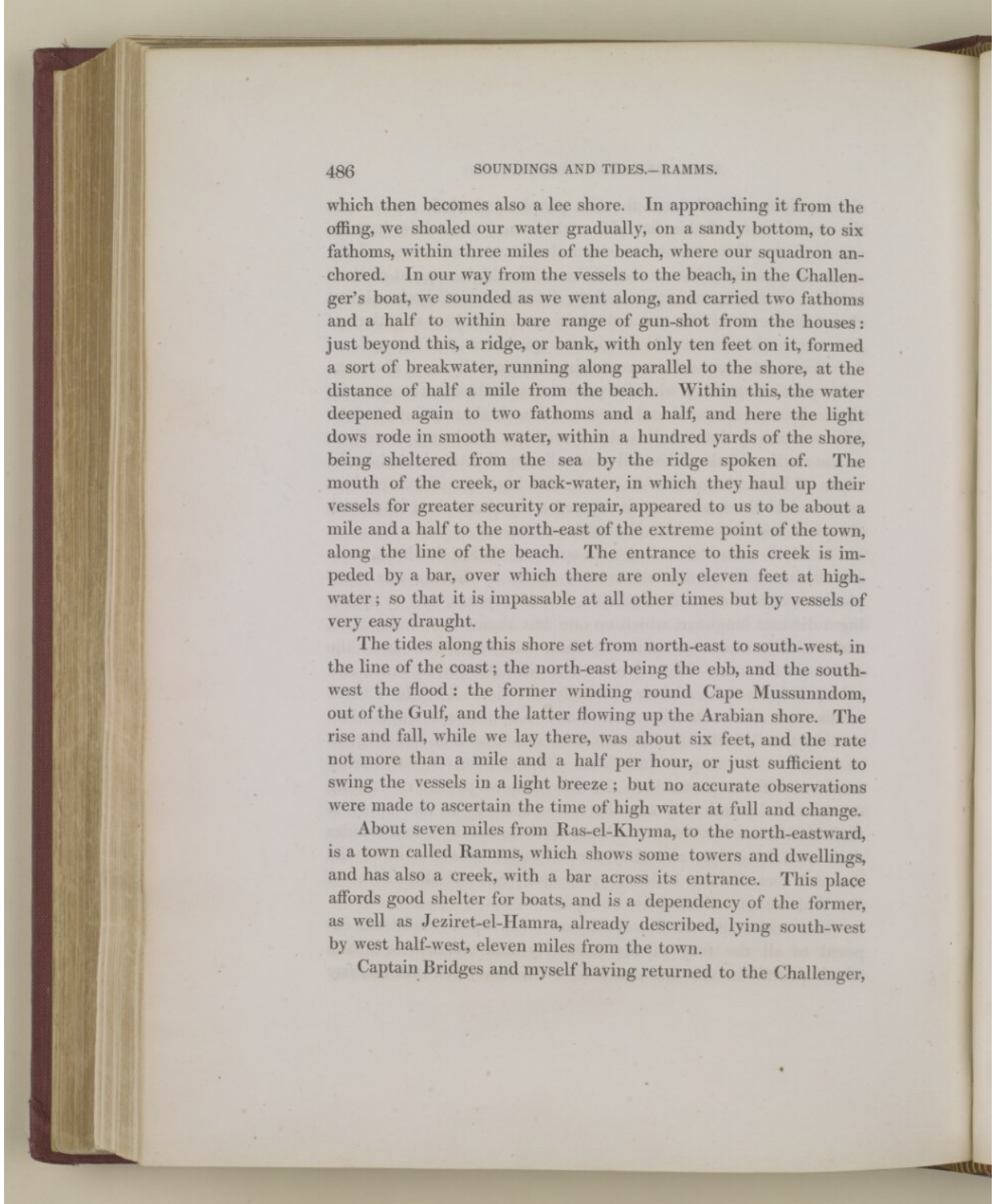


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العرب إلى بومباي. [٤٨٥] (٥٨٢/٥١٦)



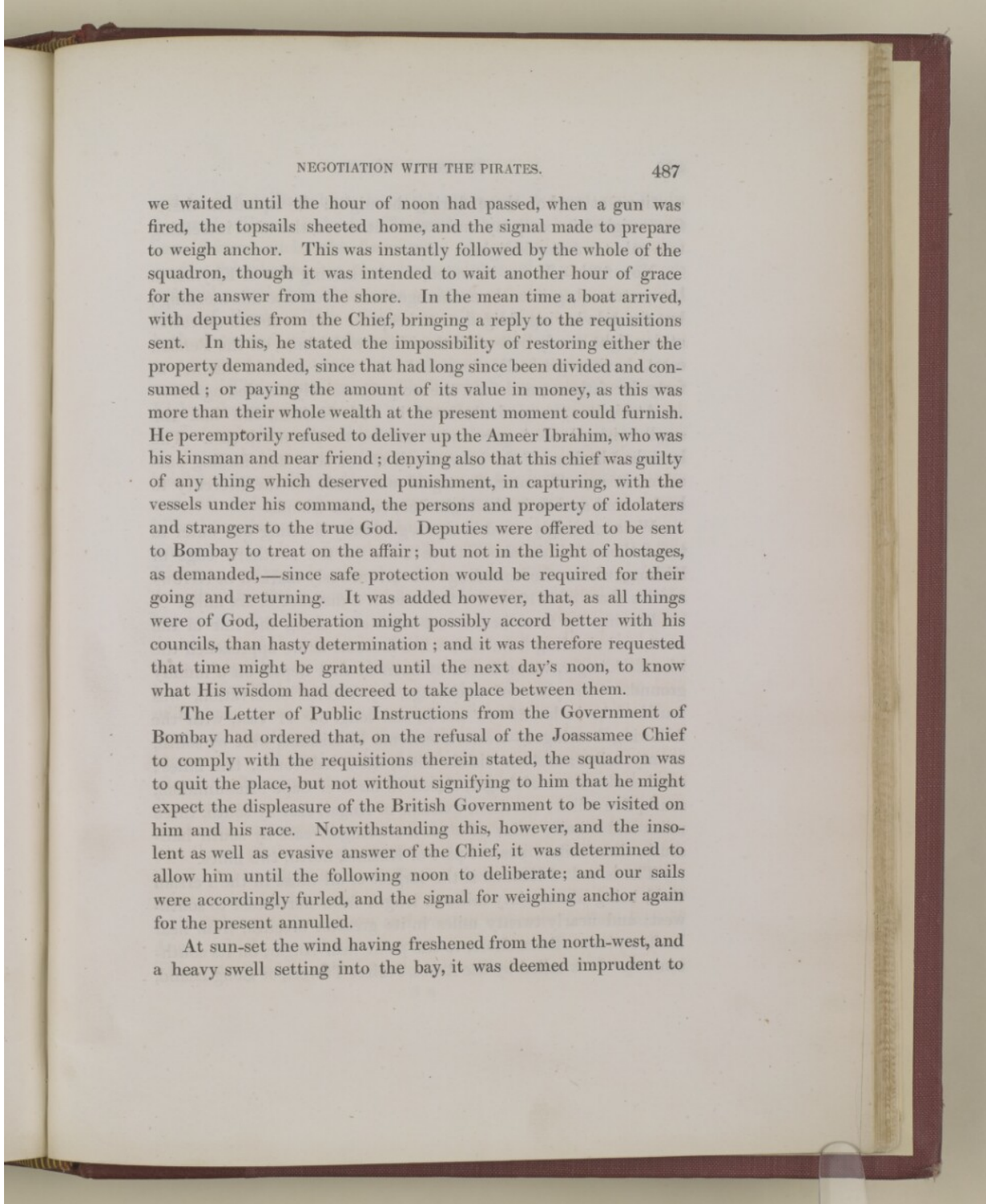


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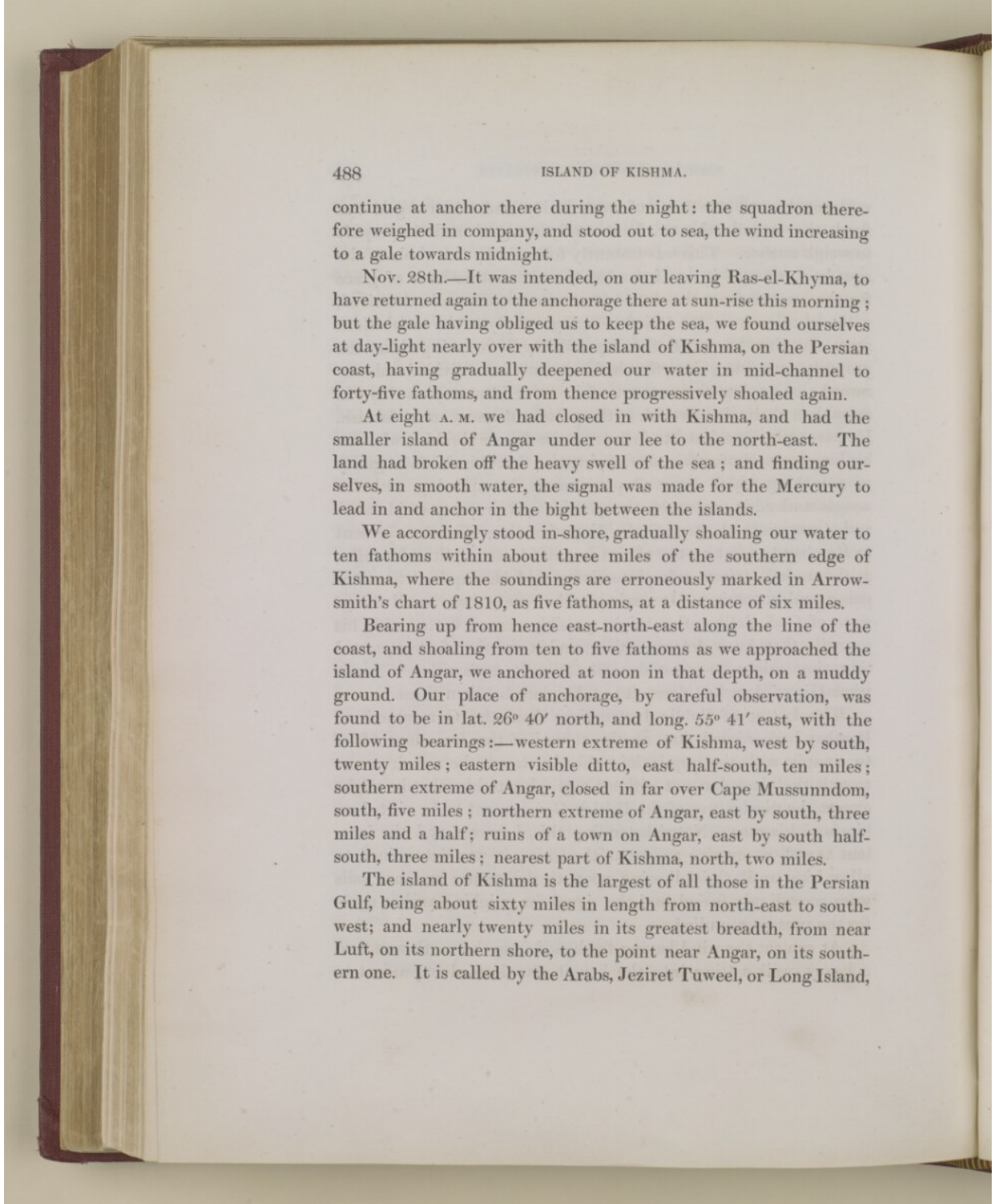


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العرب إلى بومباي. [٤٨٧] (٥٨٢/٥١٨)



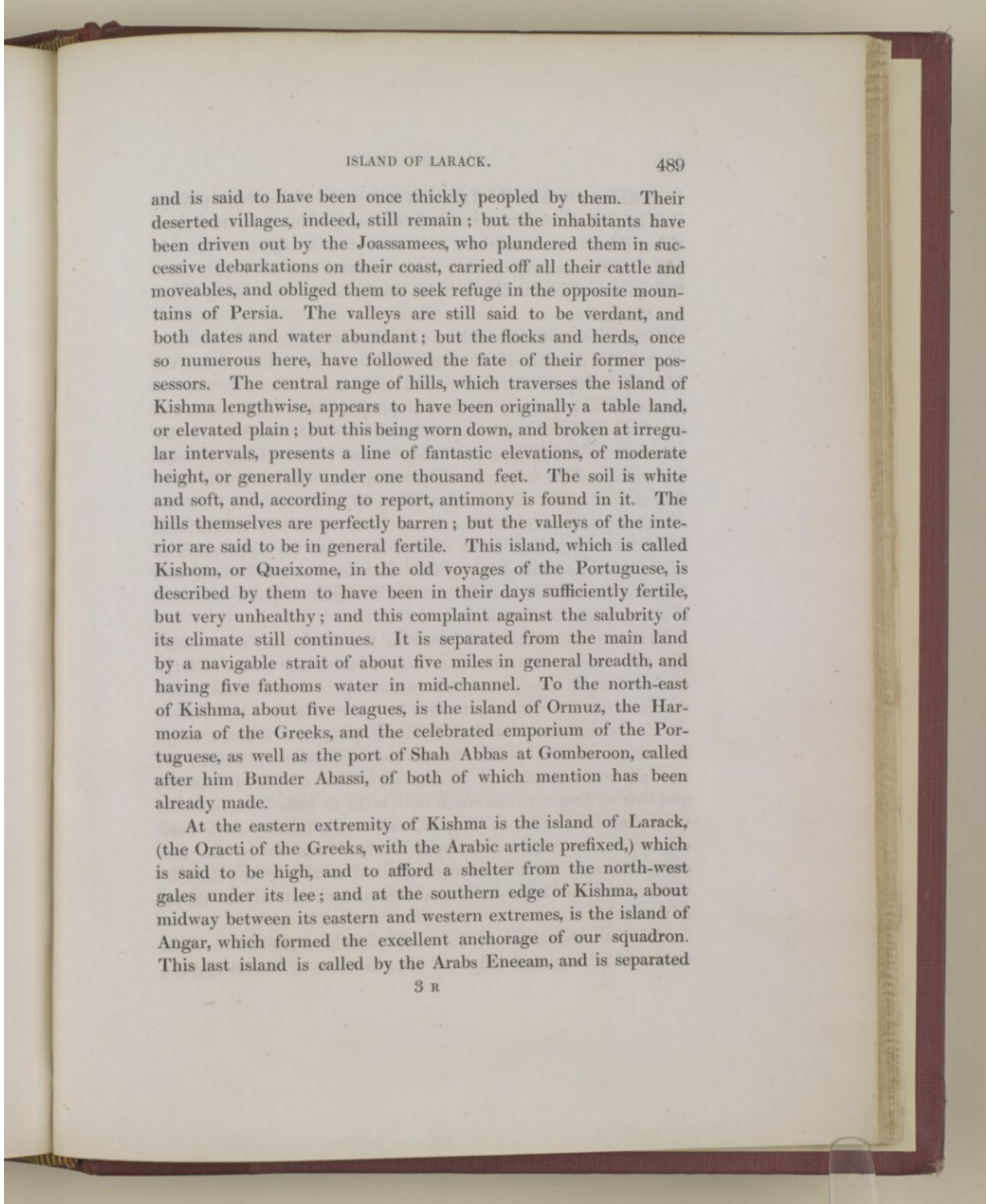


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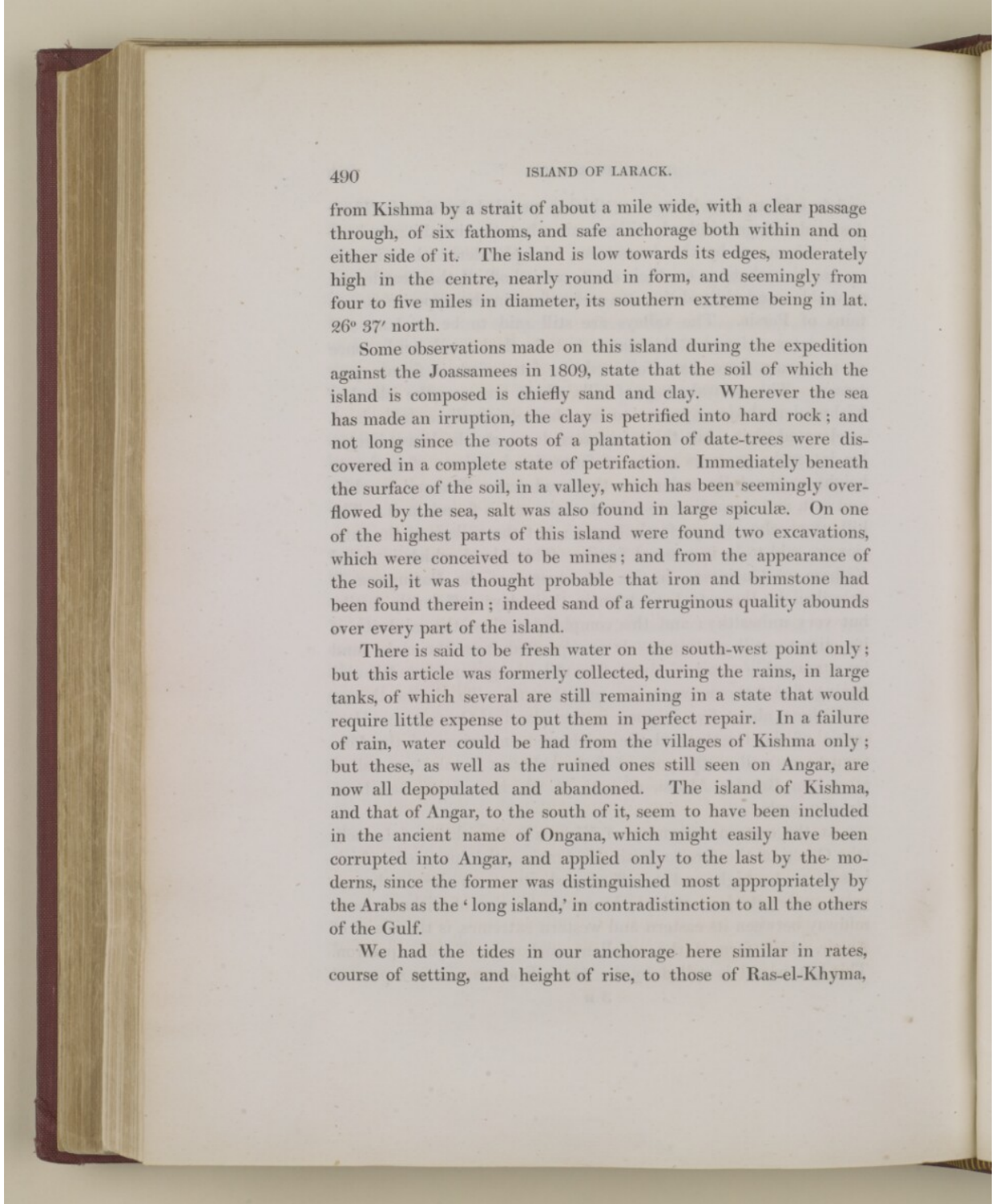


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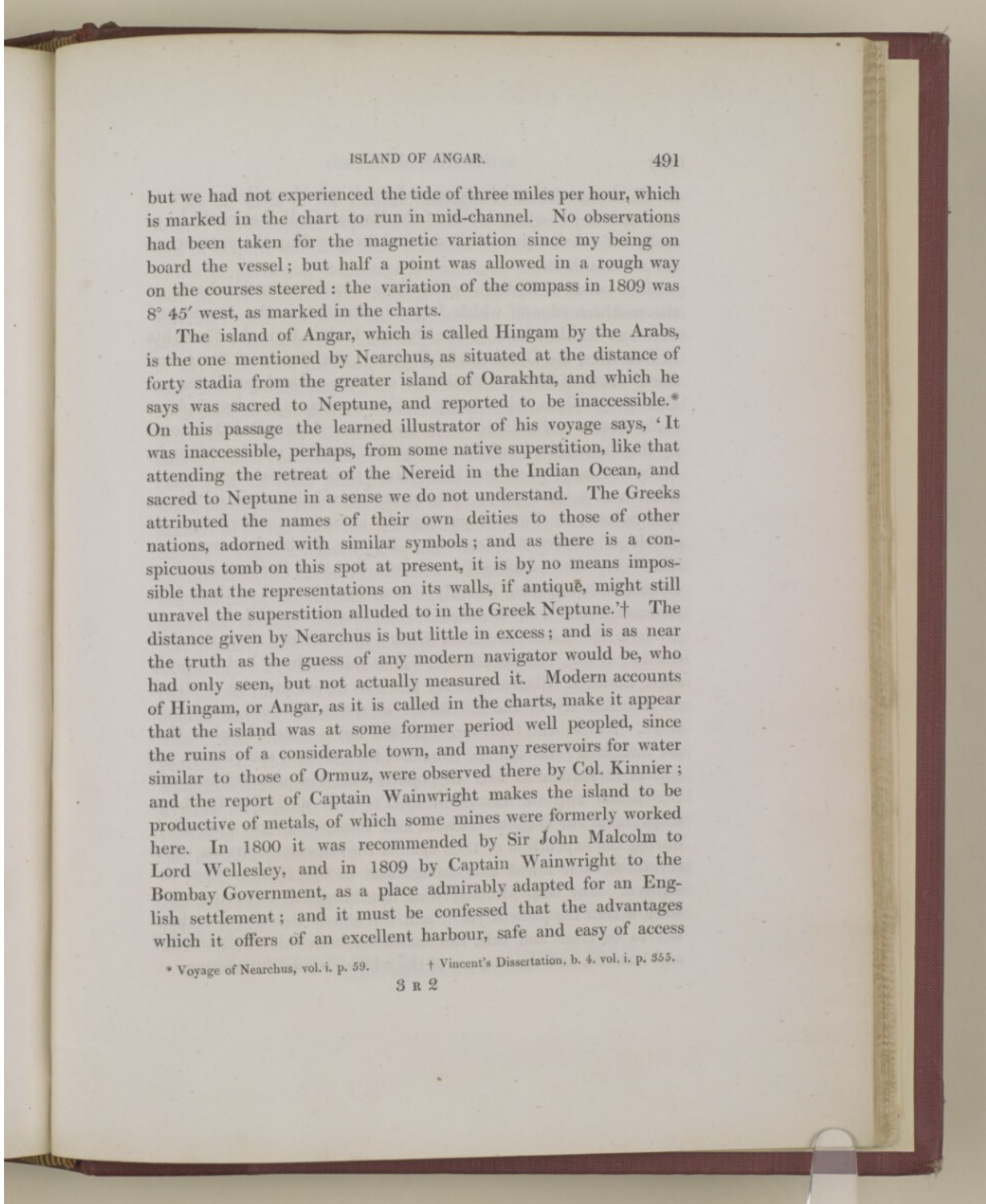


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but we had not experienced the tide of three miles per hour, which is marked in the chart to run in mid-channel. No observations had been taken for the magnetic variation since my being on board the vessel; but half a point was allowed in a rough way on the courses steered: the variation of the compass in 1809 was $8^{\circ} 45'$ west, as marked in the charts.

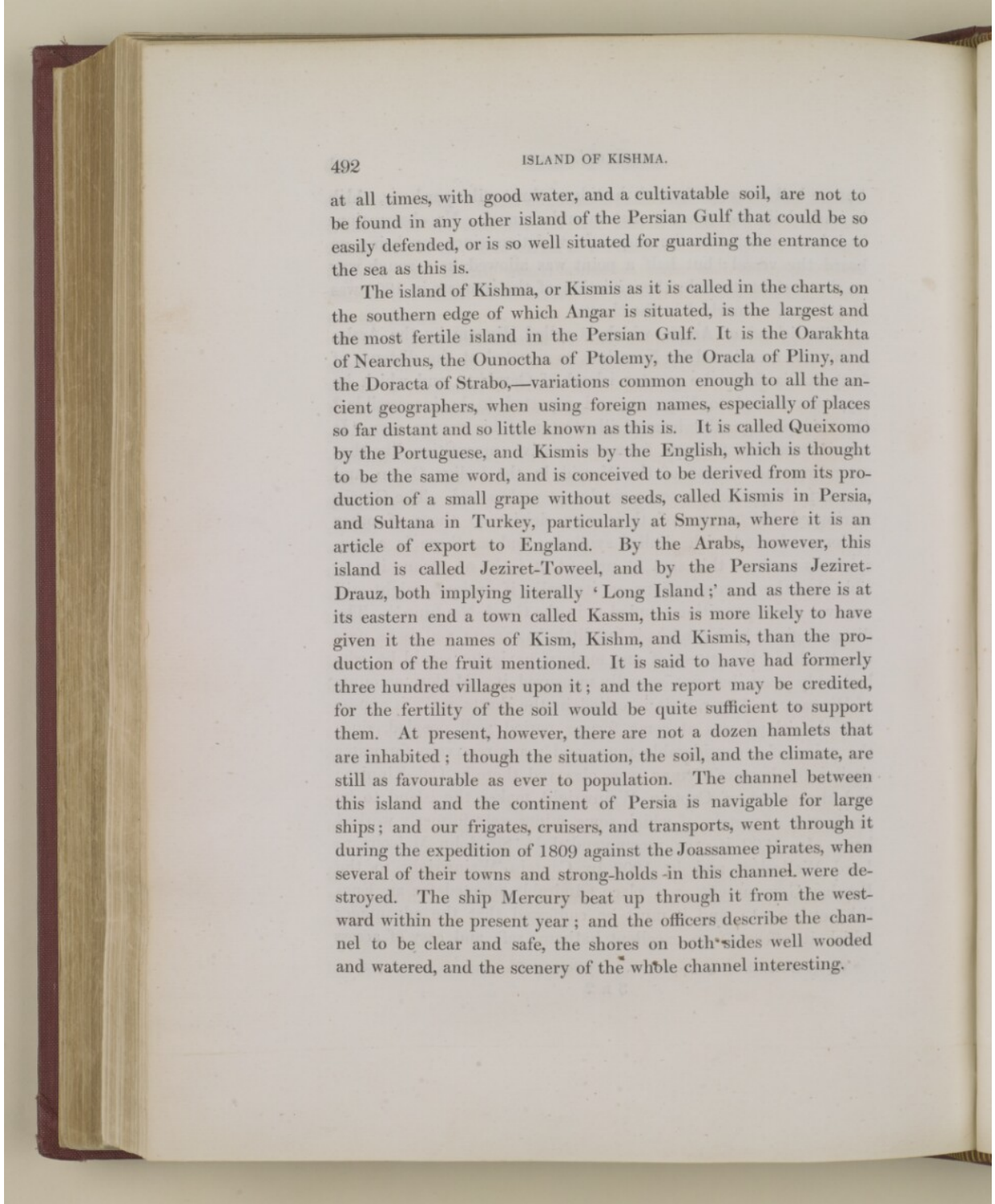
The island of Angar, which is called Hingam by the Arabs, is the one mentioned by Nearchus, as situated at the distance of forty stadia from the greater island of Oarakhta, and which he says was sacred to Neptune, and reported to be inaccessible.* On this passage the learned illustrator of his voyage says, 'It was inaccessible, perhaps, from some native superstition, like that attending the retreat of the Nereid in the Indian Ocean, and sacred to Neptune in a sense we do not understand. The Greeks attributed the names of their own deities to those of other nations, adorned with similar symbols; and as there is a conspicuous tomb on this spot at present, it is by no means impossible that the representations on its walls, if antique, might still unravel the superstition alluded to in the Greek Neptune.† The distance given by Nearchus is but little in excess; and is as near the truth as the guess of any modern navigator would be, who had only seen, but not actually measured it. Modern accounts of Hingam, or Angar, as it is called in the charts, make it appear that the island was at some former period well peopled, since the ruins of a considerable town, and many reservoirs for water similar to those of Ormuz, were observed there by Col. Kinnier; and the report of Captain Wainwright makes the island to be productive of metals, of which some mines were formerly worked here. In 1800 it was recommended by Sir John Malcolm to Lord Wellesley, and in 1809 by Captain Wainwright to the Bombay Government, as a place admirably adapted for an English settlement; and it must be confessed that the advantages which it offers of an excellent harbour, safe and easy of access

* Voyage of Nearchus, vol. i. p. 59.

† Vincent's Dissertation, b. 4. vol. i. p. 355.

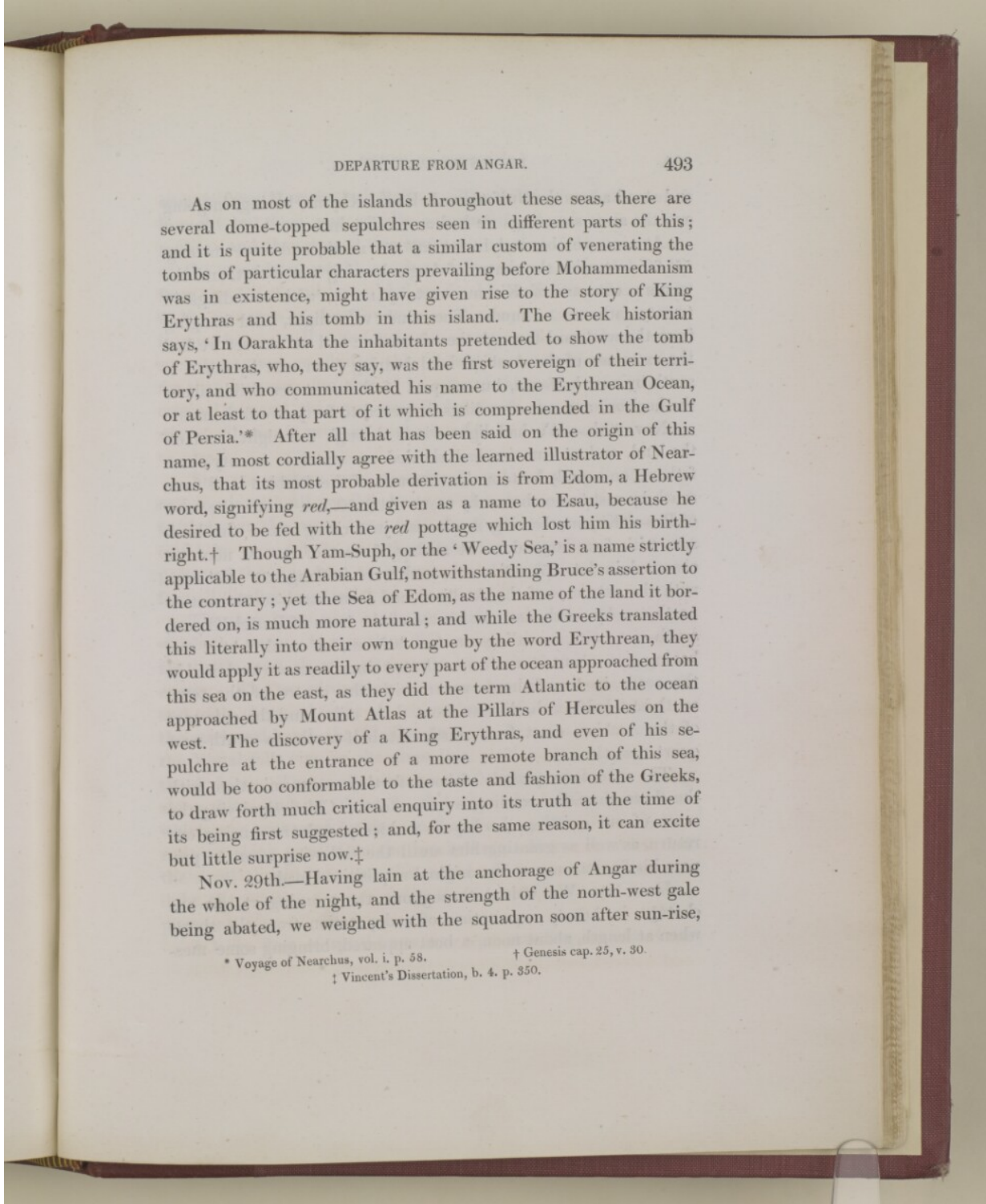


"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
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As on most of the islands throughout these seas, there are several dome-topped sepulchres seen in different parts of this; and it is quite probable that a similar custom of venerating the tombs of particular characters prevailing before Mohammedanism was in existence, might have given rise to the story of King Erythras and his tomb in this island. The Greek historian says, 'In Oarakhta the inhabitants pretended to show the tomb of Erythras, who, they say, was the first sovereign of their territory, and who communicated his name to the Erythrean Ocean, or at least to that part of it which is comprehended in the Gulf of Persia.* After all that has been said on the origin of this name, I most cordially agree with the learned illustrator of Nearchus, that its most probable derivation is from Edom, a Hebrew word, signifying *red*,—and given as a name to Esau, because he desired to be fed with the *red* pottage which lost him his birth-right.† Though Yam-Suph, or the 'Weedy Sea,' is a name strictly applicable to the Arabian Gulf, notwithstanding Bruce's assertion to the contrary; yet the Sea of Edom, as the name of the land it bordered on, is much more natural; and while the Greeks translated this literally into their own tongue by the word Erythrean, they would apply it as readily to every part of the ocean approached from this sea on the east, as they did the term Atlantic to the ocean approached by Mount Atlas at the Pillars of Hercules on the west. The discovery of a King Erythras, and even of his sepulchre at the entrance of a more remote branch of this sea, would be too conformable to the taste and fashion of the Greeks, to draw forth much critical enquiry into its truth at the time of its being first suggested; and, for the same reason, it can excite but little surprise now.‡

Nov. 29th.—Having lain at the anchorage of Angar during the whole of the night, and the strength of the north-west gale being abated, we weighed with the squadron soon after sun-rise,

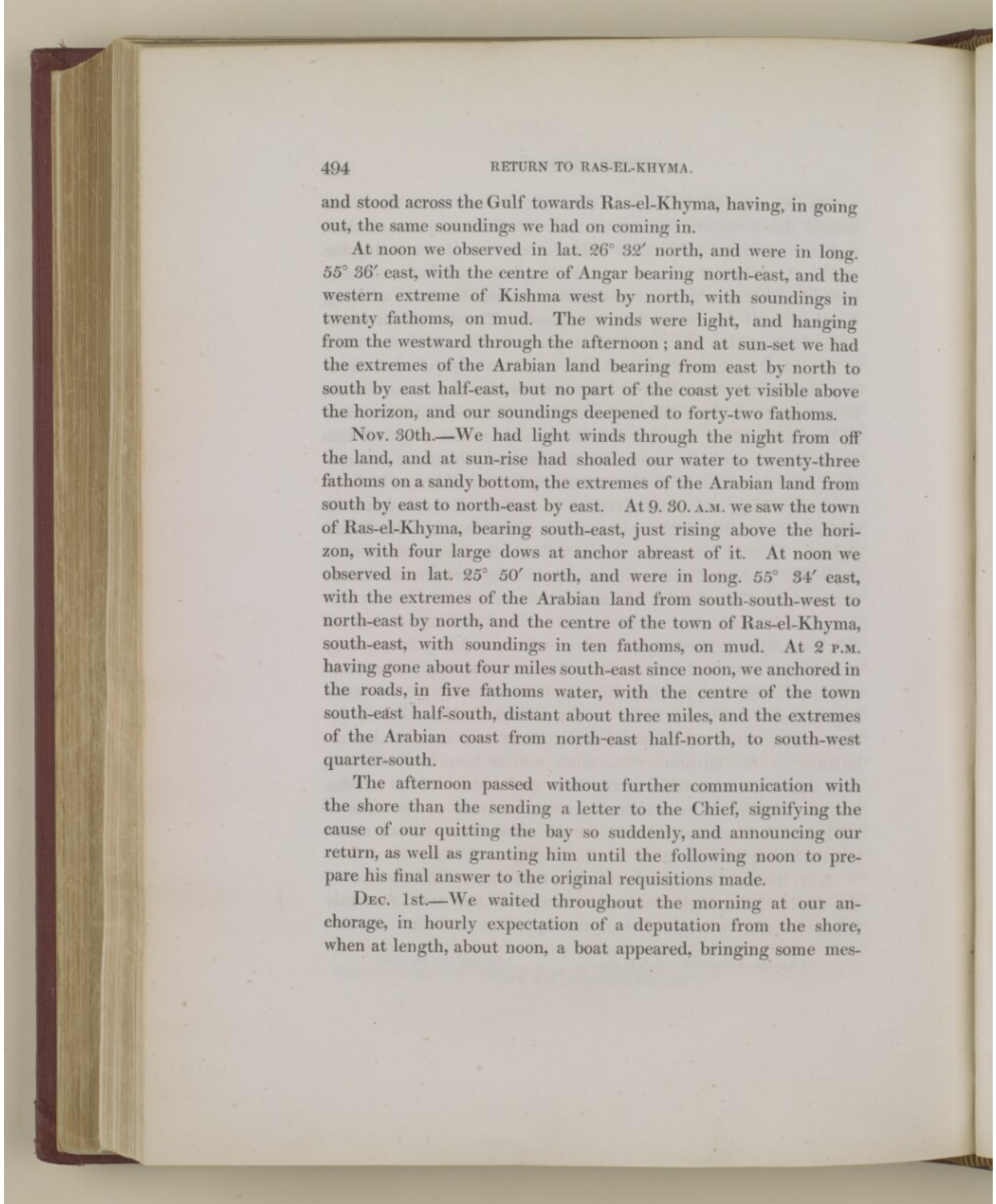
* Voyage of Nearchus, vol. i. p. 58.

† Genesis cap. 25, v. 30.

‡ Vincent's Dissertation, b. 4. p. 350.

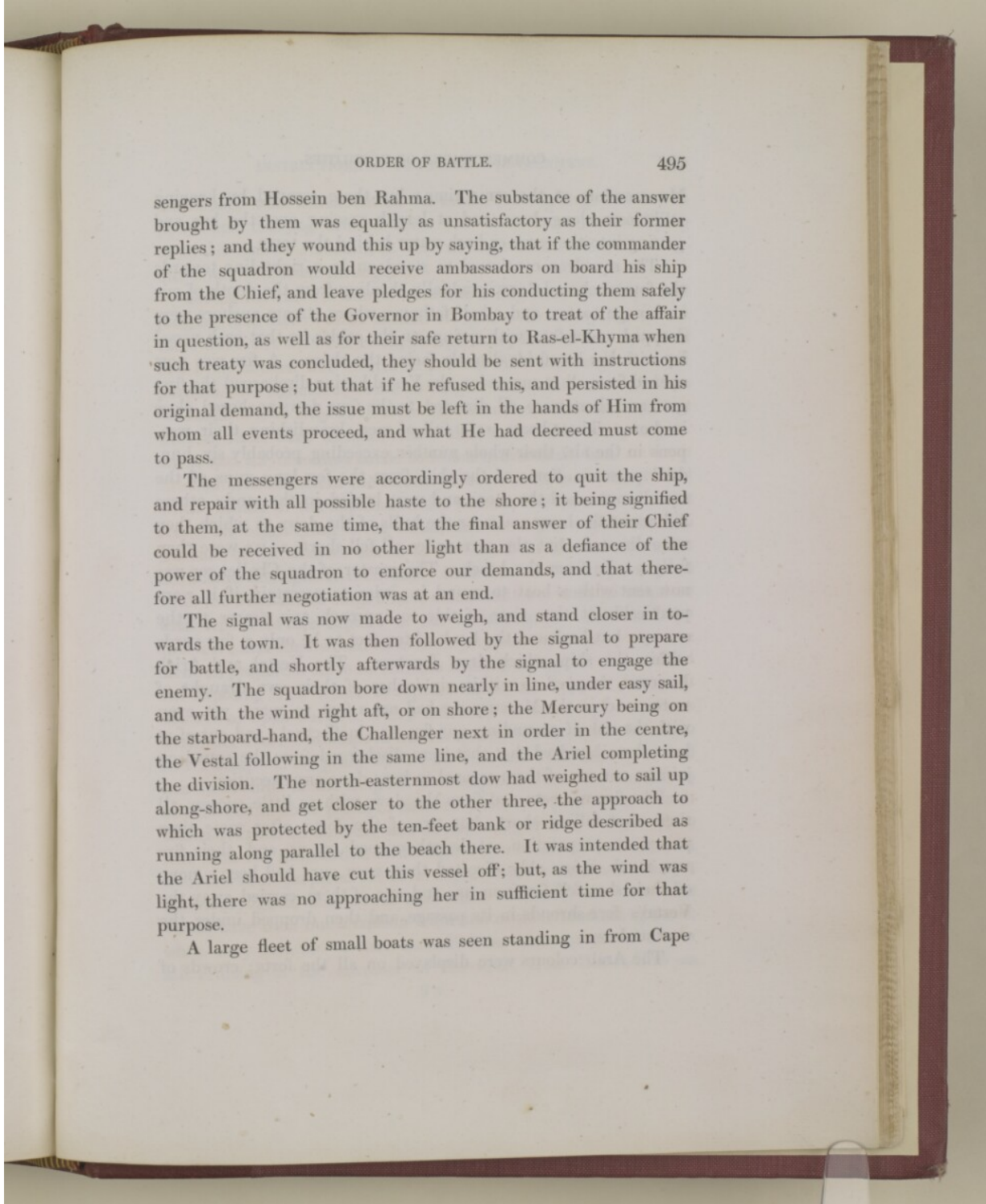


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العرب إلى بومباي. [٤٩٤] (٥٨٢/٥٢٥)



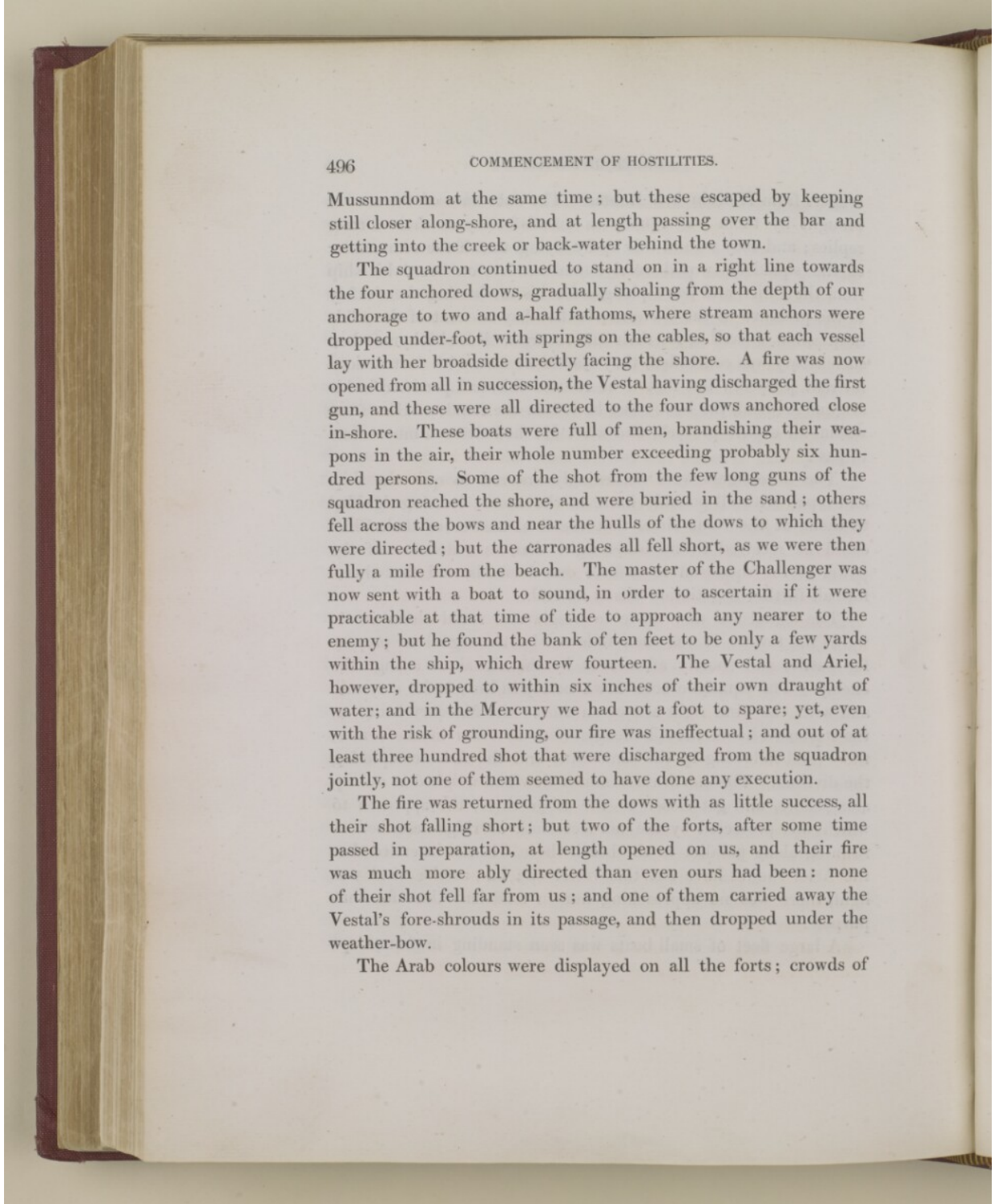


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العرب إلى بومباي. [٤٩٦] (٥٨٢/٥٢٧)



Mussunndom at the same time; but these escaped by keeping still closer along-shore, and at length passing over the bar and getting into the creek or back-water behind the town.

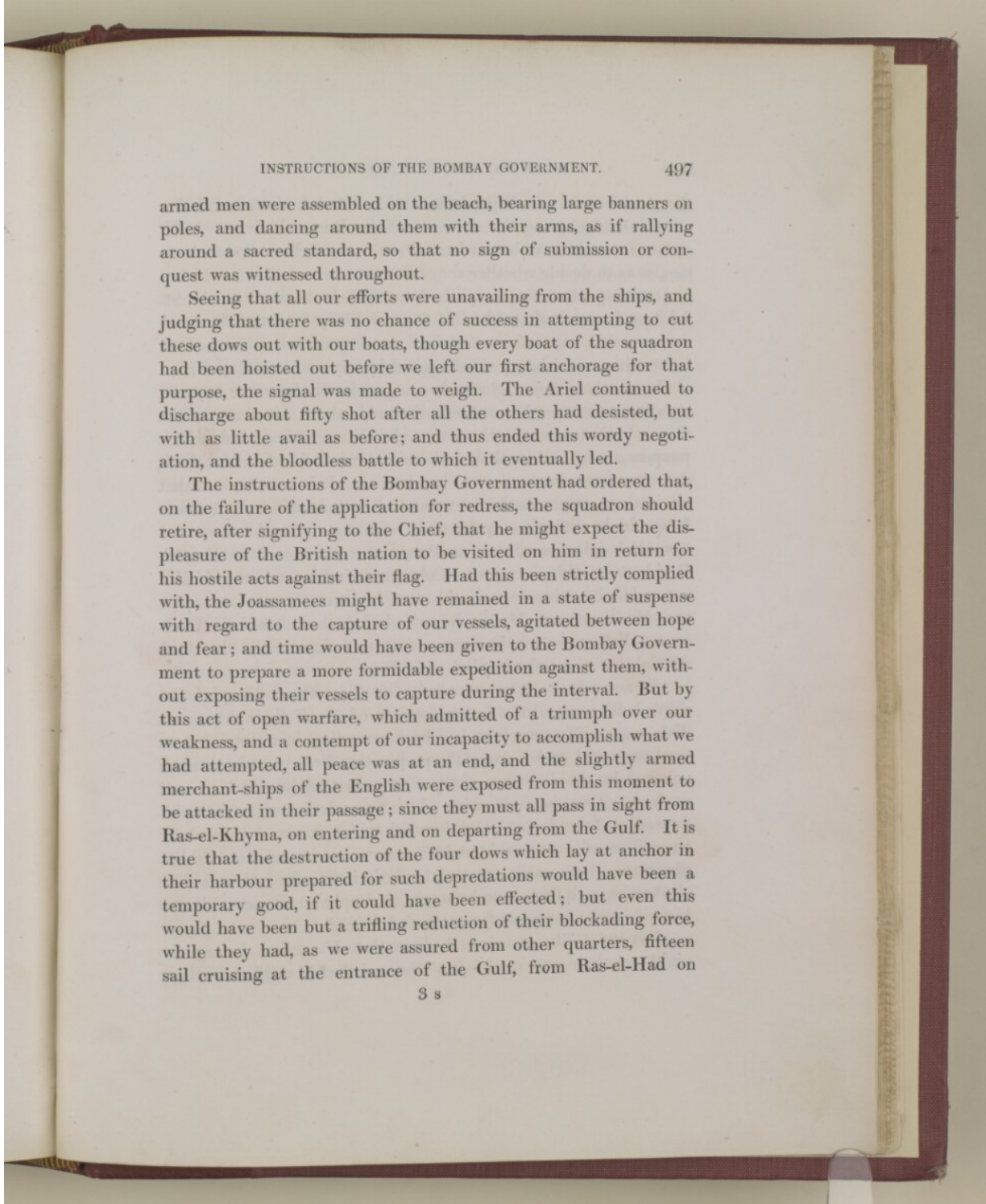
The squadron continued to stand on in a right line towards the four anchored dows, gradually shoaling from the depth of our anchorage to two and a-half fathoms, where stream anchors were dropped under-foot, with springs on the cables, so that each vessel lay with her broadside directly facing the shore. A fire was now opened from all in succession, the Vestal having discharged the first gun, and these were all directed to the four dows anchored close in-shore. These boats were full of men, brandishing their weapons in the air, their whole number exceeding probably six hundred persons. Some of the shot from the few long guns of the squadron reached the shore, and were buried in the sand; others fell across the bows and near the hulls of the dows to which they were directed; but the carronades all fell short, as we were then fully a mile from the beach. The master of the Challenger was now sent with a boat to sound, in order to ascertain if it were practicable at that time of tide to approach any nearer to the enemy; but he found the bank of ten feet to be only a few yards within the ship, which drew fourteen. The Vestal and Ariel, however, dropped to within six inches of their own draught of water; and in the Mercury we had not a foot to spare; yet, even with the risk of grounding, our fire was ineffectual; and out of at least three hundred shot that were discharged from the squadron jointly, not one of them seemed to have done any execution.

The fire was returned from the dows with as little success, all their shot falling short; but two of the forts, after some time passed in preparation, at length opened on us, and their fire was much more ably directed than even ours had been: none of their shot fell far from us; and one of them carried away the Vestal's fore-shrouds in its passage, and then dropped under the weather-bow.

The Arab colours were displayed on all the forts; crowds of

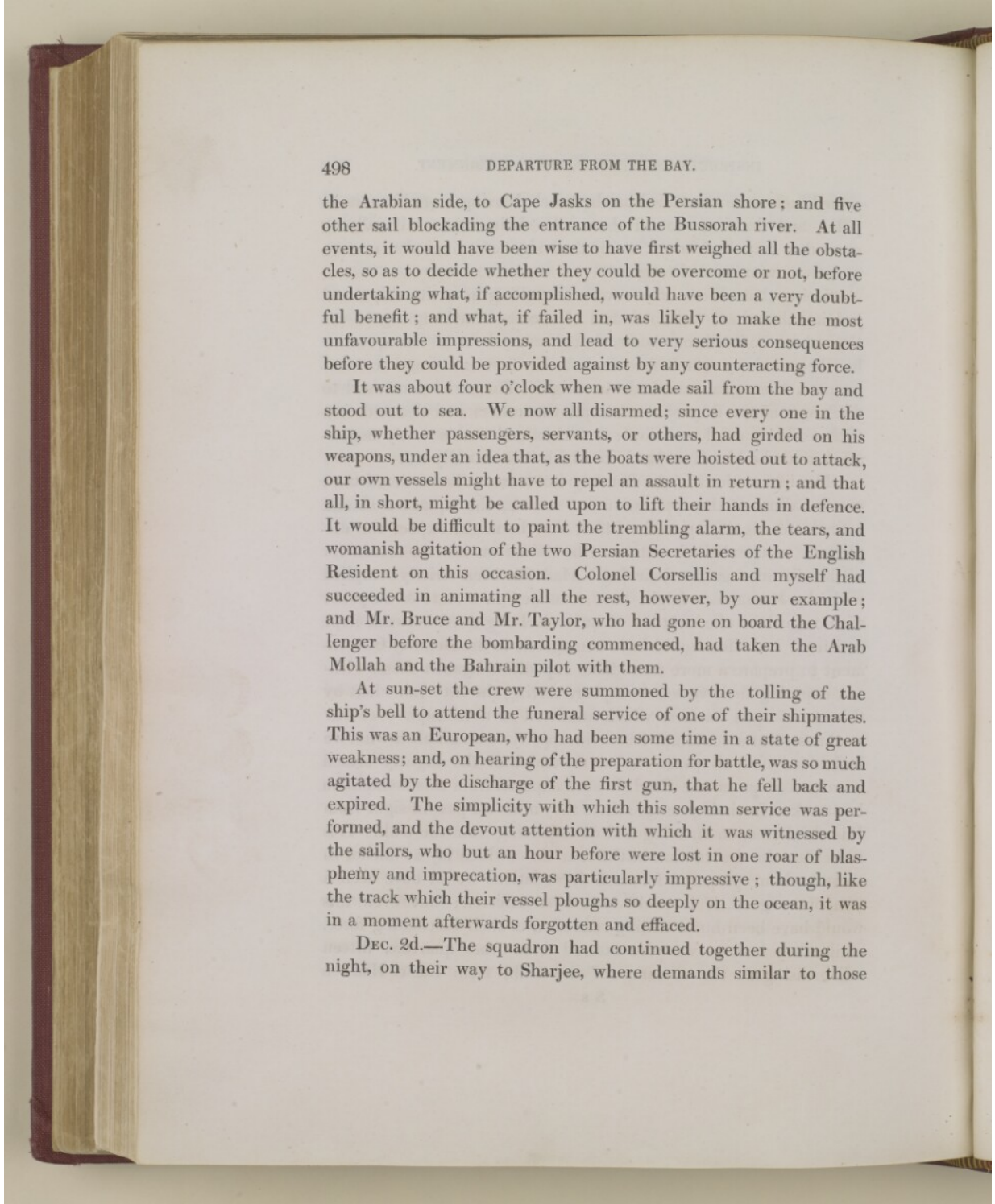


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the Arabian side, to Cape Jasks on the Persian shore; and five other sail blockading the entrance of the Bussorah river. At all events, it would have been wise to have first weighed all the obstacles, so as to decide whether they could be overcome or not, before undertaking what, if accomplished, would have been a very doubtful benefit; and what, if failed in, was likely to make the most unfavourable impressions, and lead to very serious consequences before they could be provided against by any counteracting force.

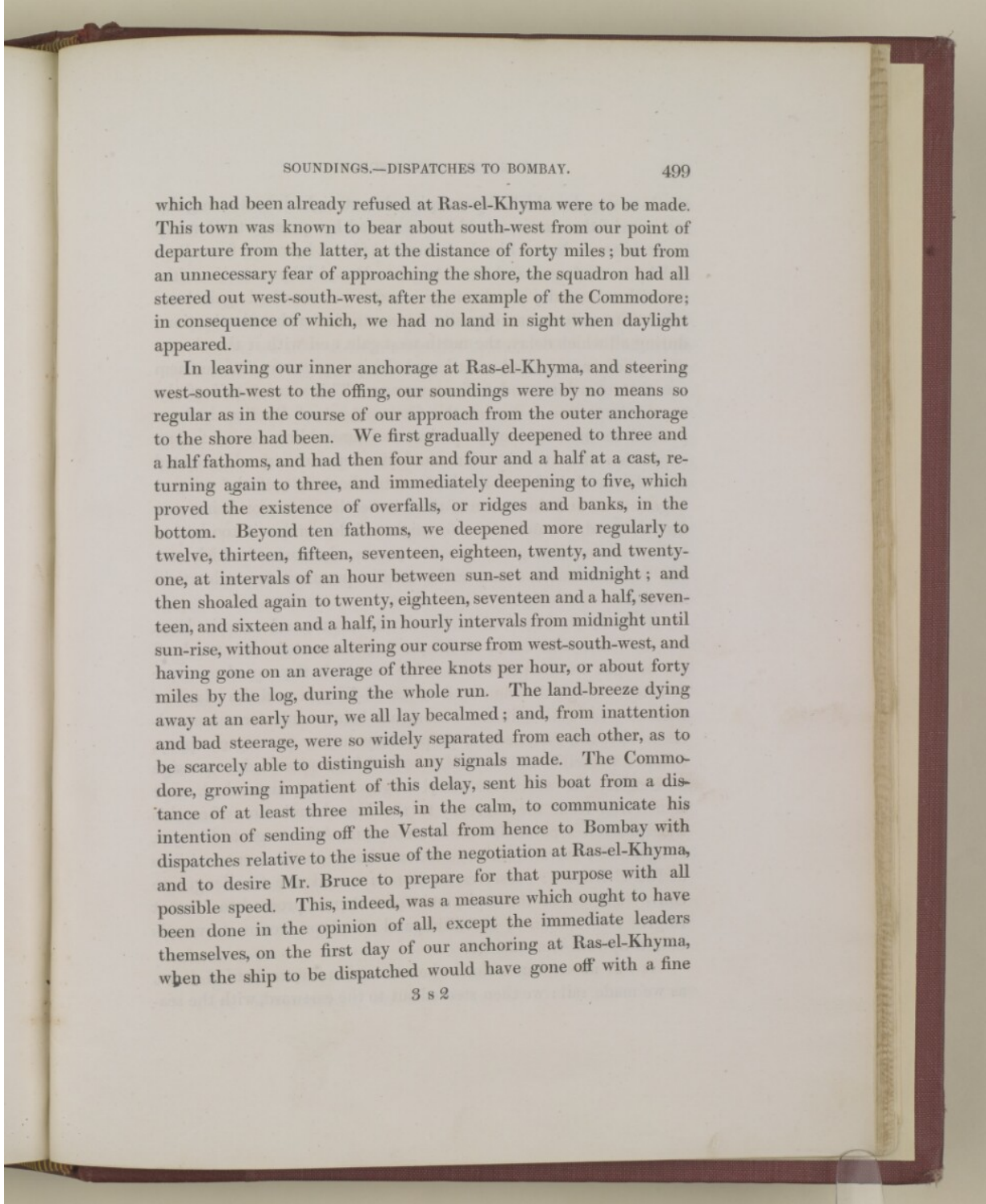
It was about four o'clock when we made sail from the bay and stood out to sea. We now all disarmed; since every one in the ship, whether passengers, servants, or others, had girded on his weapons, under an idea that, as the boats were hoisted out to attack, our own vessels might have to repel an assault in return; and that all, in short, might be called upon to lift their hands in defence. It would be difficult to paint the trembling alarm, the tears, and womanish agitation of the two Persian Secretaries of the English Resident on this occasion. Colonel Corsellis and myself had succeeded in animating all the rest, however, by our example; and Mr. Bruce and Mr. Taylor, who had gone on board the Challenger before the bombarding commenced, had taken the Arab Mollah and the Bahrain pilot with them.

At sun-set the crew were summoned by the tolling of the ship's bell to attend the funeral service of one of their shipmates. This was an European, who had been some time in a state of great weakness; and, on hearing of the preparation for battle, was so much agitated by the discharge of the first gun, that he fell back and expired. The simplicity with which this solemn service was performed, and the devout attention with which it was witnessed by the sailors, who but an hour before were lost in one roar of blasphemy and imprecation, was particularly impressive; though, like the track which their vessel ploughs so deeply on the ocean, it was in a moment afterwards forgotten and effaced.

Dec. 2d.—The squadron had continued together during the night, on their way to Sharjee, where demands similar to those



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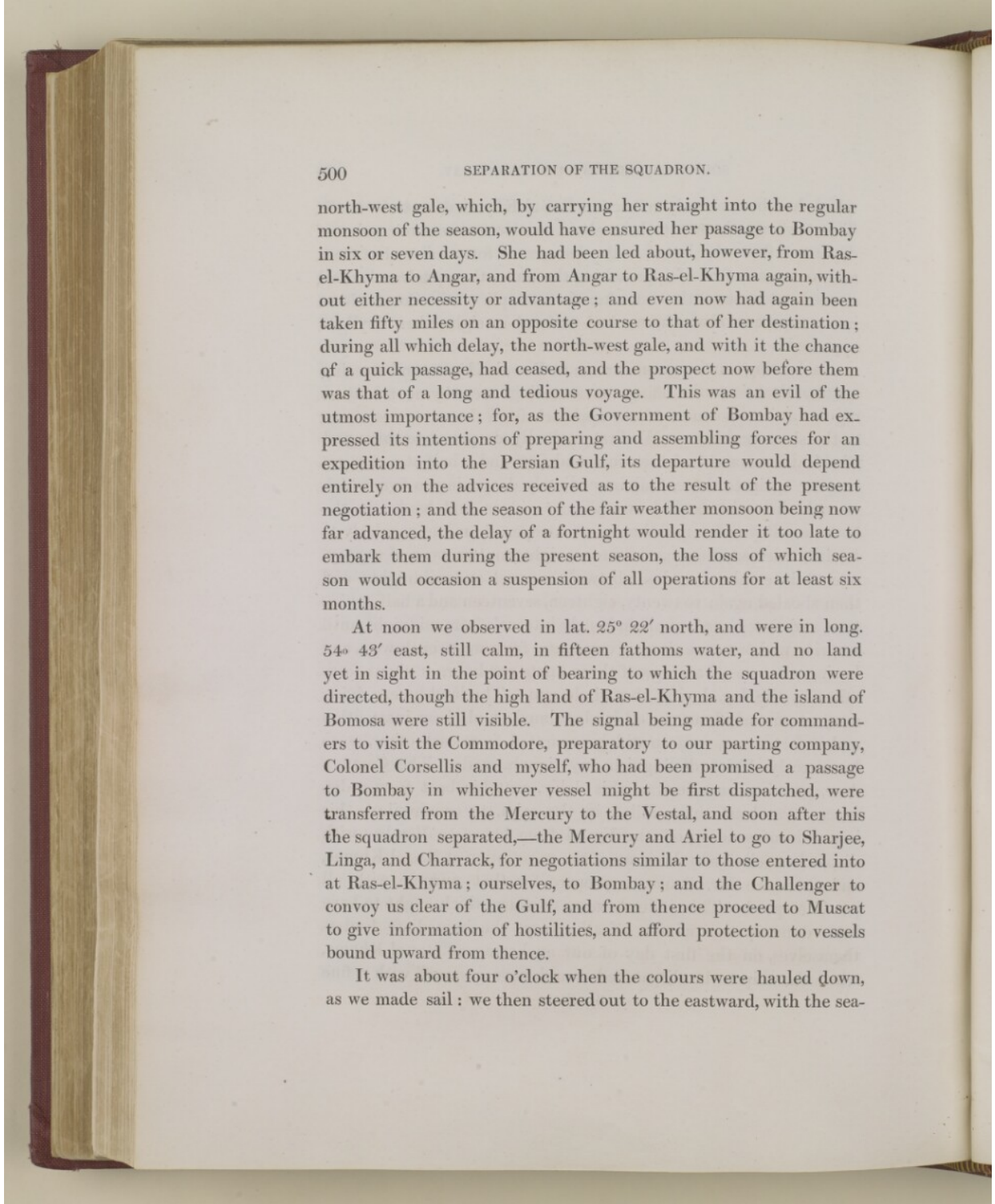


which had been already refused at Ras-el-Khyma were to be made. This town was known to bear about south-west from our point of departure from the latter, at the distance of forty miles; but from an unnecessary fear of approaching the shore, the squadron had all steered out west-south-west, after the example of the Commodore; in consequence of which, we had no land in sight when daylight appeared.

In leaving our inner anchorage at Ras-el-Khyma, and steering west-south-west to the offing, our soundings were by no means so regular as in the course of our approach from the outer anchorage to the shore had been. We first gradually deepened to three and a half fathoms, and had then four and four and a half at a cast, returning again to three, and immediately deepening to five, which proved the existence of overfalls, or ridges and banks, in the bottom. Beyond ten fathoms, we deepened more regularly to twelve, thirteen, fifteen, seventeen, eighteen, twenty, and twenty-one, at intervals of an hour between sun-set and midnight; and then shoaled again to twenty, eighteen, seventeen and a half, seventeen, and sixteen and a half, in hourly intervals from midnight until sun-rise, without once altering our course from west-south-west, and having gone on an average of three knots per hour, or about forty miles by the log, during the whole run. The land-breeze dying away at an early hour, we all lay becalmed; and, from inattention and bad steerage, were so widely separated from each other, as to be scarcely able to distinguish any signals made. The Commodore, growing impatient of this delay, sent his boat from a distance of at least three miles, in the calm, to communicate his intention of sending off the Vestal from hence to Bombay with dispatches relative to the issue of the negotiation at Ras-el-Khyma, and to desire Mr. Bruce to prepare for that purpose with all possible speed. This, indeed, was a measure which ought to have been done in the opinion of all, except the immediate leaders themselves, on the first day of our anchoring at Ras-el-Khyma, when the ship to be dispatched would have gone off with a fine



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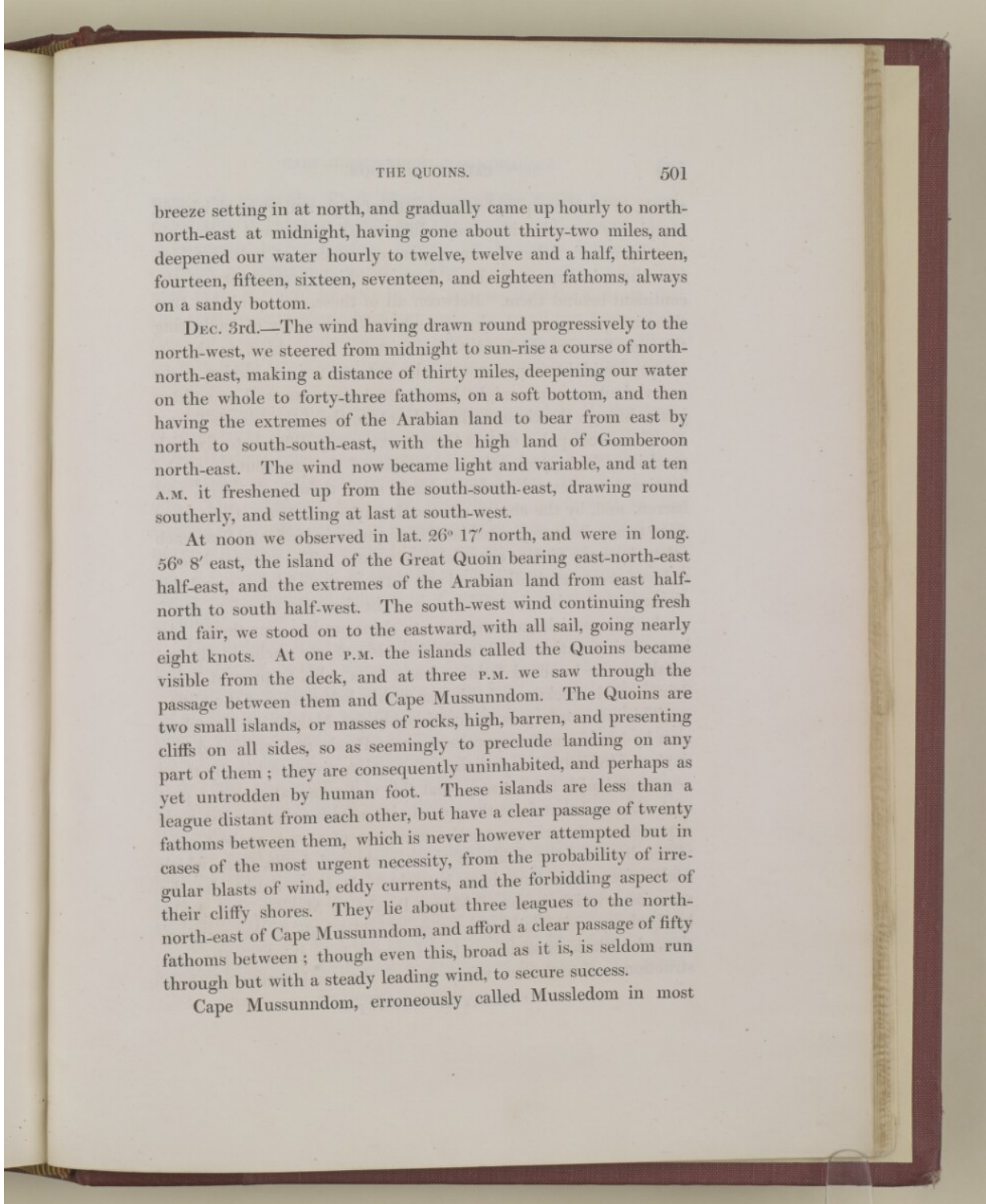
north-west gale, which, by carrying her straight into the regular monsoon of the season, would have ensured her passage to Bombay in six or seven days. She had been led about, however, from Ras-el-Khyma to Angar, and from Angar to Ras-el-Khyma again, without either necessity or advantage; and even now had again been taken fifty miles on an opposite course to that of her destination; during all which delay, the north-west gale, and with it the chance of a quick passage, had ceased, and the prospect now before them was that of a long and tedious voyage. This was an evil of the utmost importance; for, as the Government of Bombay had expressed its intentions of preparing and assembling forces for an expedition into the Persian Gulf, its departure would depend entirely on the advices received as to the result of the present negotiation; and the season of the fair weather monsoon being now far advanced, the delay of a fortnight would render it too late to embark them during the present season, the loss of which season would occasion a suspension of all operations for at least six months.

At noon we observed in lat. $25^{\circ} 22'$ north, and were in long. $54^{\circ} 43'$ east, still calm, in fifteen fathoms water, and no land yet in sight in the point of bearing to which the squadron were directed, though the high land of Ras-el-Khyma and the island of Bomosa were still visible. The signal being made for commanders to visit the Commodore, preparatory to our parting company, Colonel Corsellis and myself, who had been promised a passage to Bombay in whichever vessel might be first dispatched, were transferred from the Mercury to the Vestal, and soon after this the squadron separated,—the Mercury and Ariel to go to Sharjee, Linga, and Charrack, for negotiations similar to those entered into at Ras-el-Khyma; ourselves, to Bombay; and the Challenger to convoy us clear of the Gulf, and from thence proceed to Muscat to give information of hostilities, and afford protection to vessels bound upward from thence.

It was about four o'clock when the colours were hauled down, as we made sail: we then steered out to the eastward, with the sea-

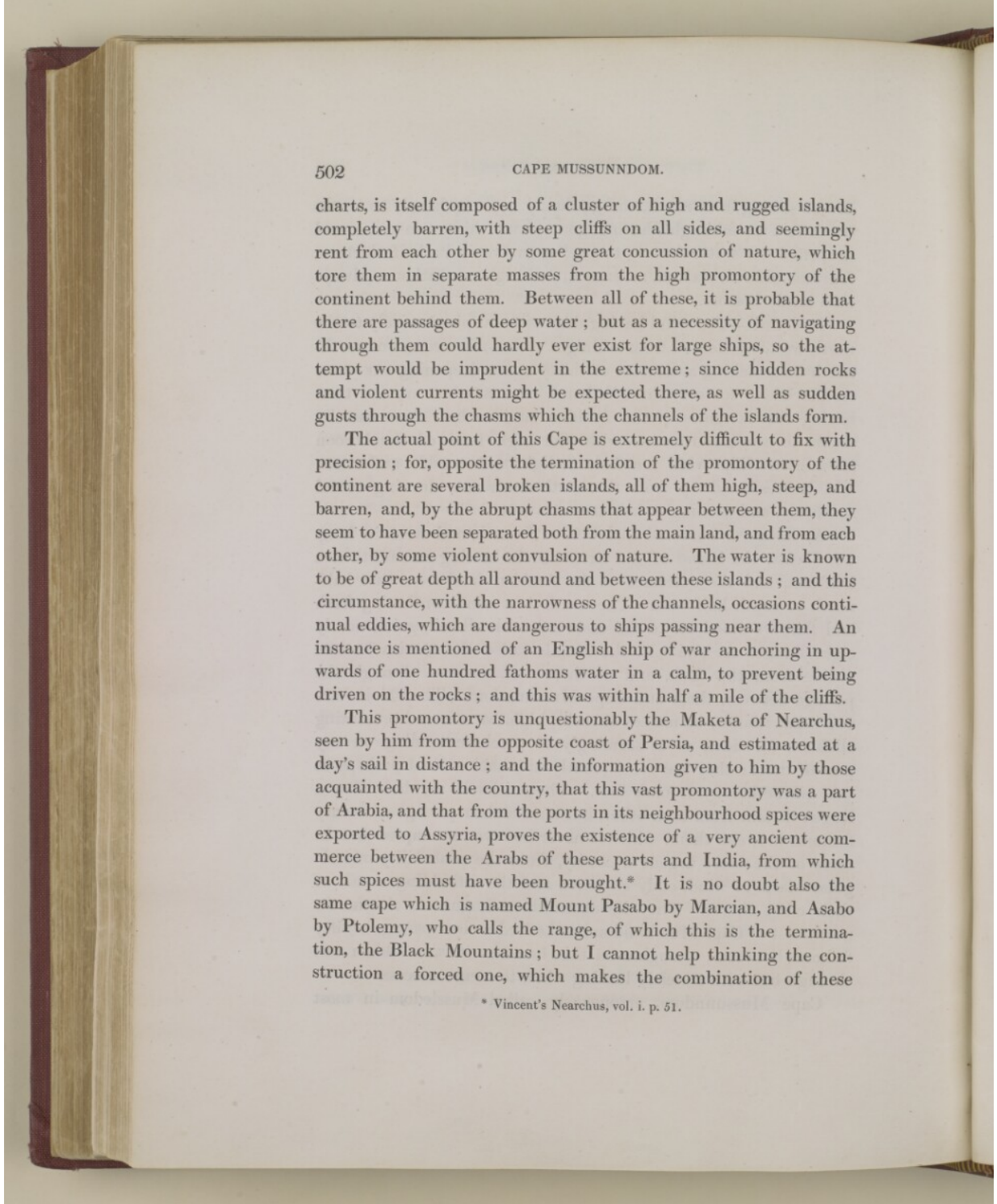


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charts, is itself composed of a cluster of high and rugged islands, completely barren, with steep cliffs on all sides, and seemingly rent from each other by some great concussion of nature, which tore them in separate masses from the high promontory of the continent behind them. Between all of these, it is probable that there are passages of deep water ; but as a necessity of navigating through them could hardly ever exist for large ships, so the attempt would be imprudent in the extreme ; since hidden rocks and violent currents might be expected there, as well as sudden gusts through the chasms which the channels of the islands form.

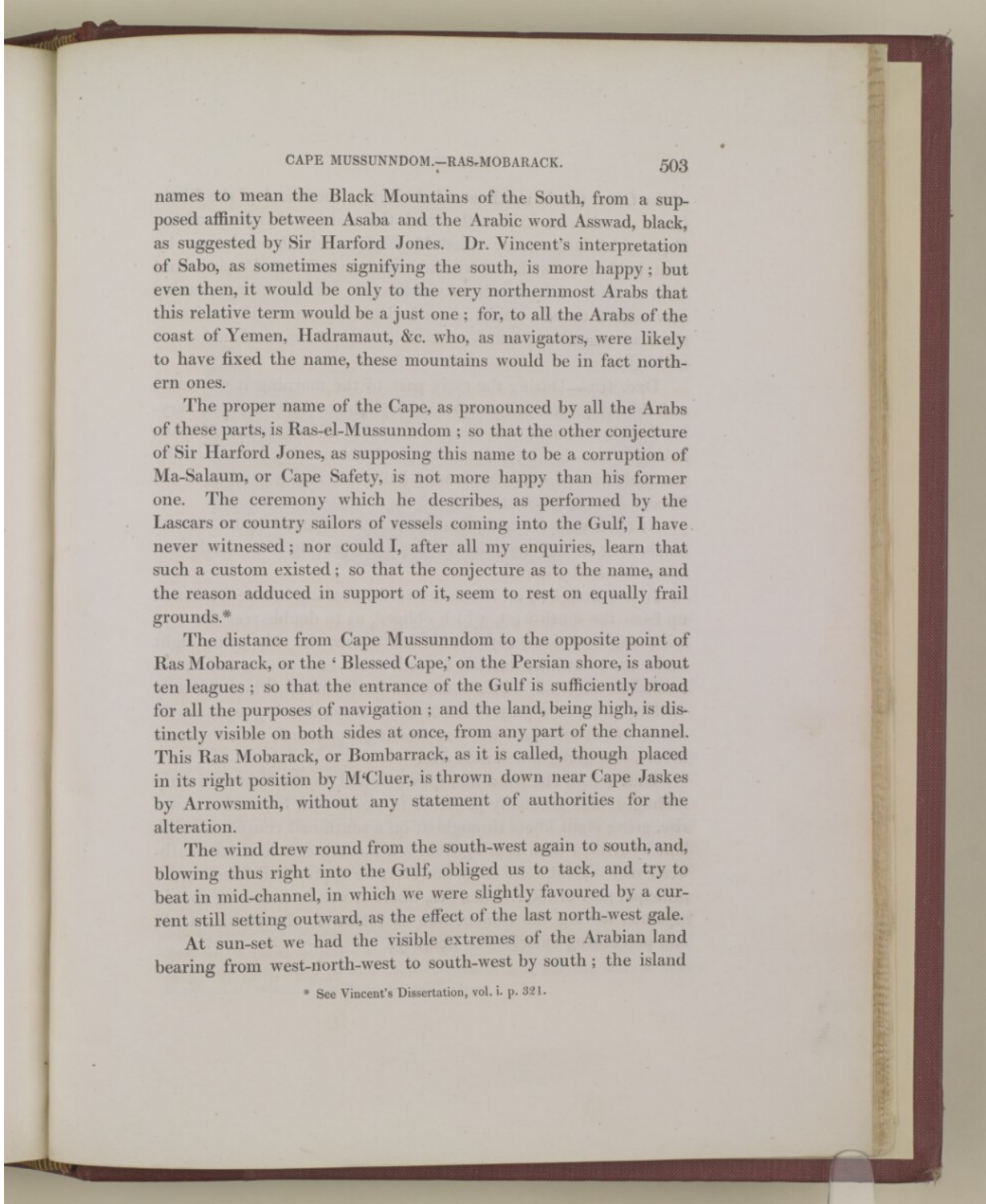
The actual point of this Cape is extremely difficult to fix with precision ; for, opposite the termination of the promontory of the continent are several broken islands, all of them high, steep, and barren, and, by the abrupt chasms that appear between them, they seem to have been separated both from the main land, and from each other, by some violent convulsion of nature. The water is known to be of great depth all around and between these islands ; and this circumstance, with the narrowness of the channels, occasions continual eddies, which are dangerous to ships passing near them. An instance is mentioned of an English ship of war anchoring in upwards of one hundred fathoms water in a calm, to prevent being driven on the rocks ; and this was within half a mile of the cliffs.

This promontory is unquestionably the Maketa of Nearchus, seen by him from the opposite coast of Persia, and estimated at a day's sail in distance ; and the information given to him by those acquainted with the country, that this vast promontory was a part of Arabia, and that from the ports in its neighbourhood spices were exported to Assyria, proves the existence of a very ancient commerce between the Arabs of these parts and India, from which such spices must have been brought.* It is no doubt also the same cape which is named Mount Pasabo by Marcian, and Asabo by Ptolemy, who calls the range, of which this is the termination, the Black Mountains ; but I cannot help thinking the construction a forced one, which makes the combination of these

* Vincent's Nearchus, vol. i. p. 51.

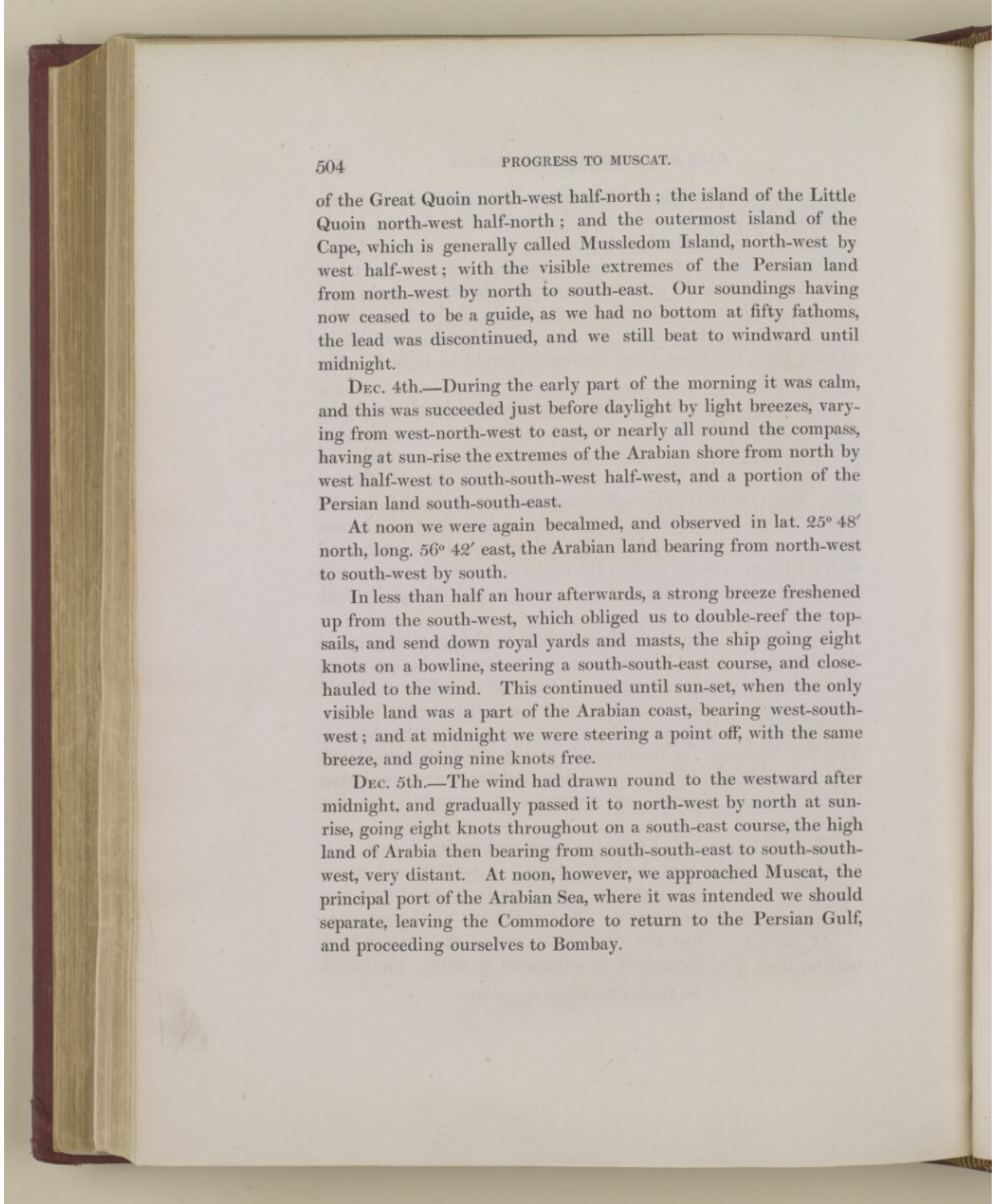


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العرب إلى بومباي. [٥٠٣] (٥٨٢/٥٣٤)





"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
بجبل زاغروس وصولاً إلى حمدان، في أكباتانا القديمة، والبحوث في أصفهان
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العرب إلى بومباي. [٥٠٥] (٥٨٢/٥٣٦)



CHAPTER XXVI.

HARBOUR AND TOWN OF MUSCAT,* AND VOYAGE FROM THENCE
TO BOMBAY.

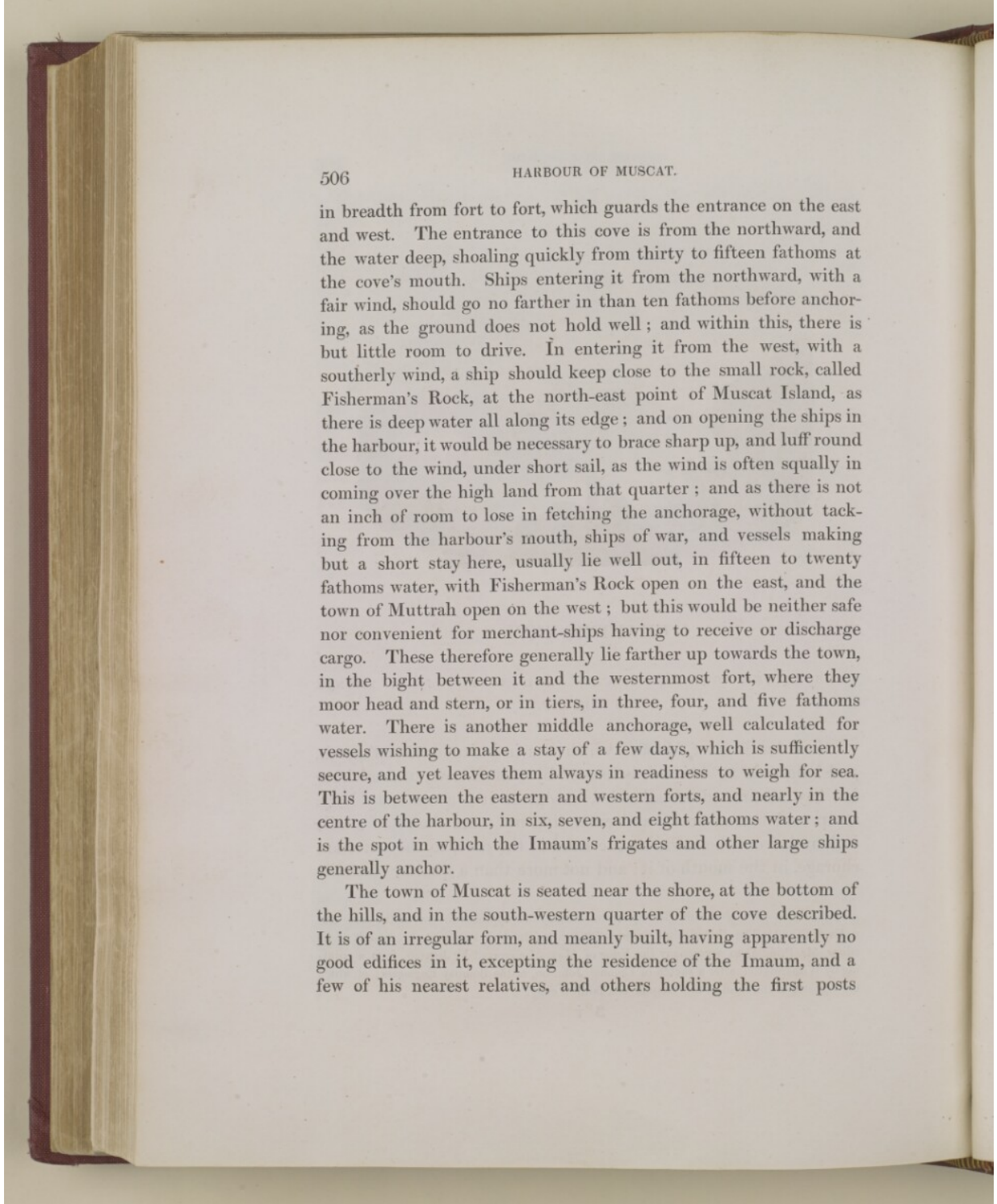
THE harbour of Muscat, which lies in latitude $23^{\circ} 38'$ north, and longitude $59^{\circ} 15'$ east, is formed by a small cove, or semicircular bay, environed on all sides, except at its entrance, by lofty, steep, and barren rocks, and extending not more than half a mile in length from the town, at the head of the cove, to the outer anchorage, in the mouth of it; and not more than a quarter of a mile

* A small portion of this description of Muscat has appeared in one of the new *Annals* for 1829, 'The Friendship's Offering,' it being furnished by me at the request of its editor, Mr. Pringle, to accompany the View of Muscat, engraved by Jeavons, from a painting by Witherington, after a sketch of Colonel Johnson, of the Bombay Engineers; of which the vignette at the head of this chapter is a faithful copy.

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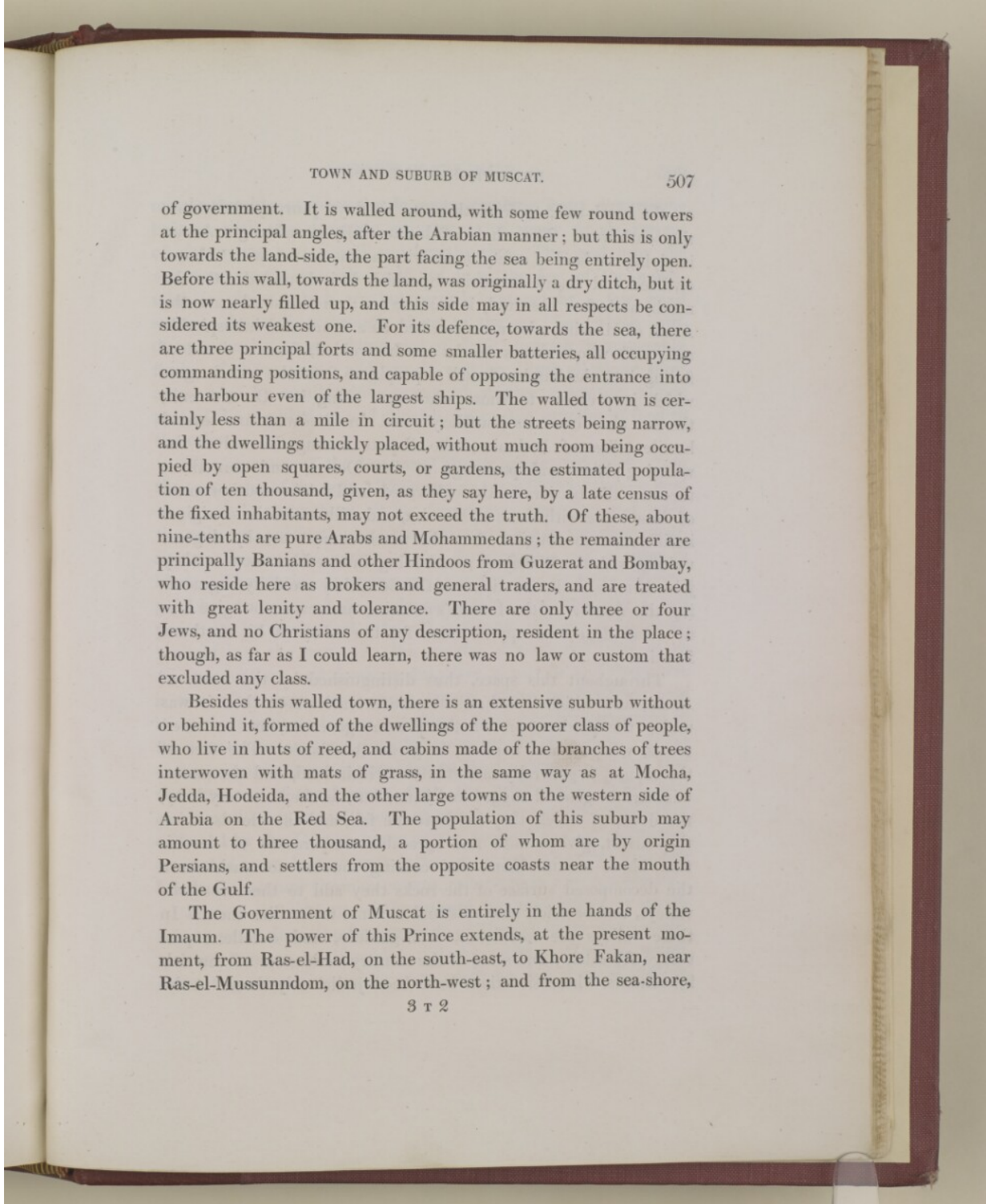


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العرب إلى بومباي. [٥٠٦] (٥٨٢/٥٣٧)



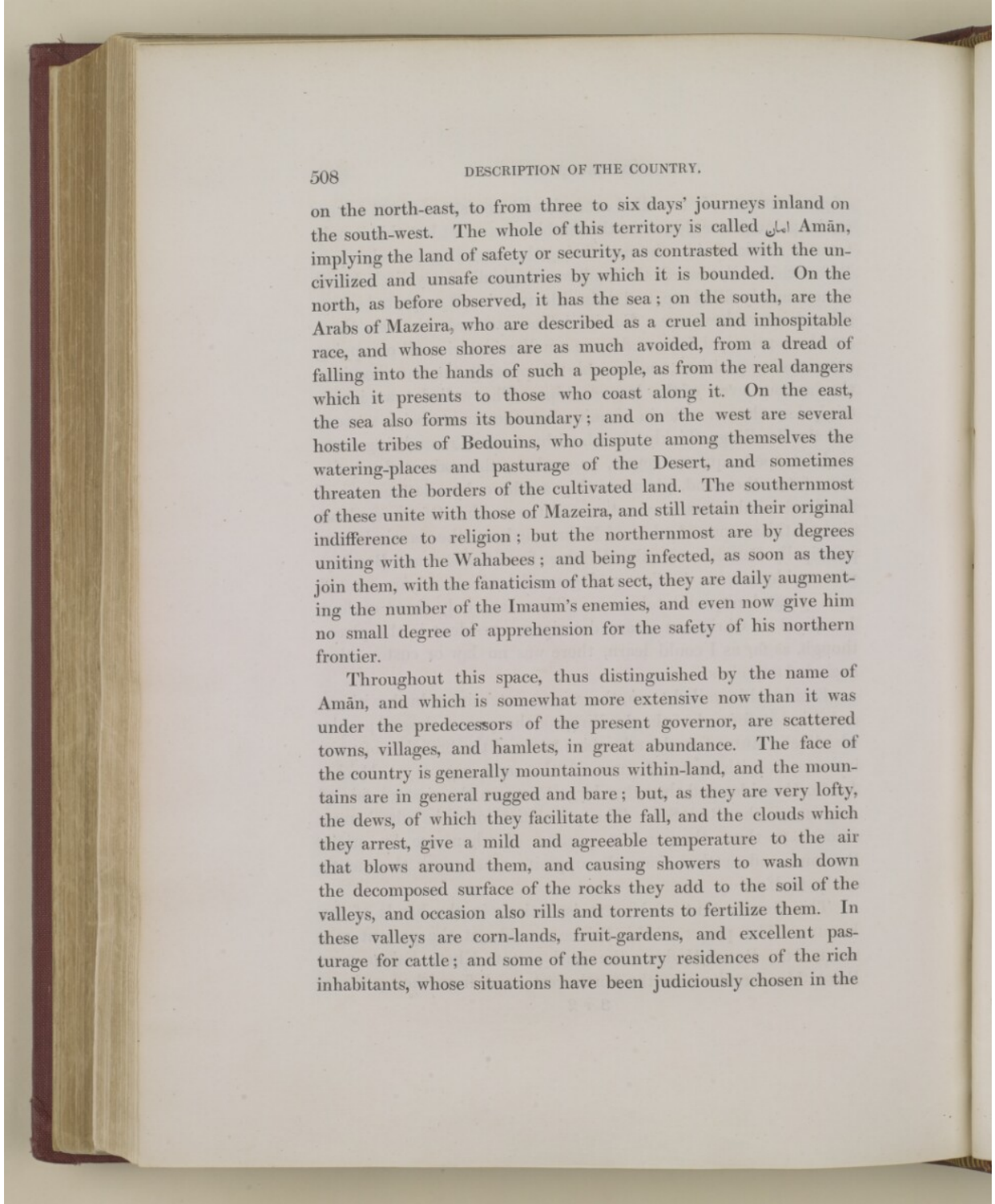


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العرب إلى بومباي. [٥٠٧] (٥٨٢/٥٣٨)





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العرب إلى بومباي. [٥٠٨] (٥٨٢/٥٣٩)

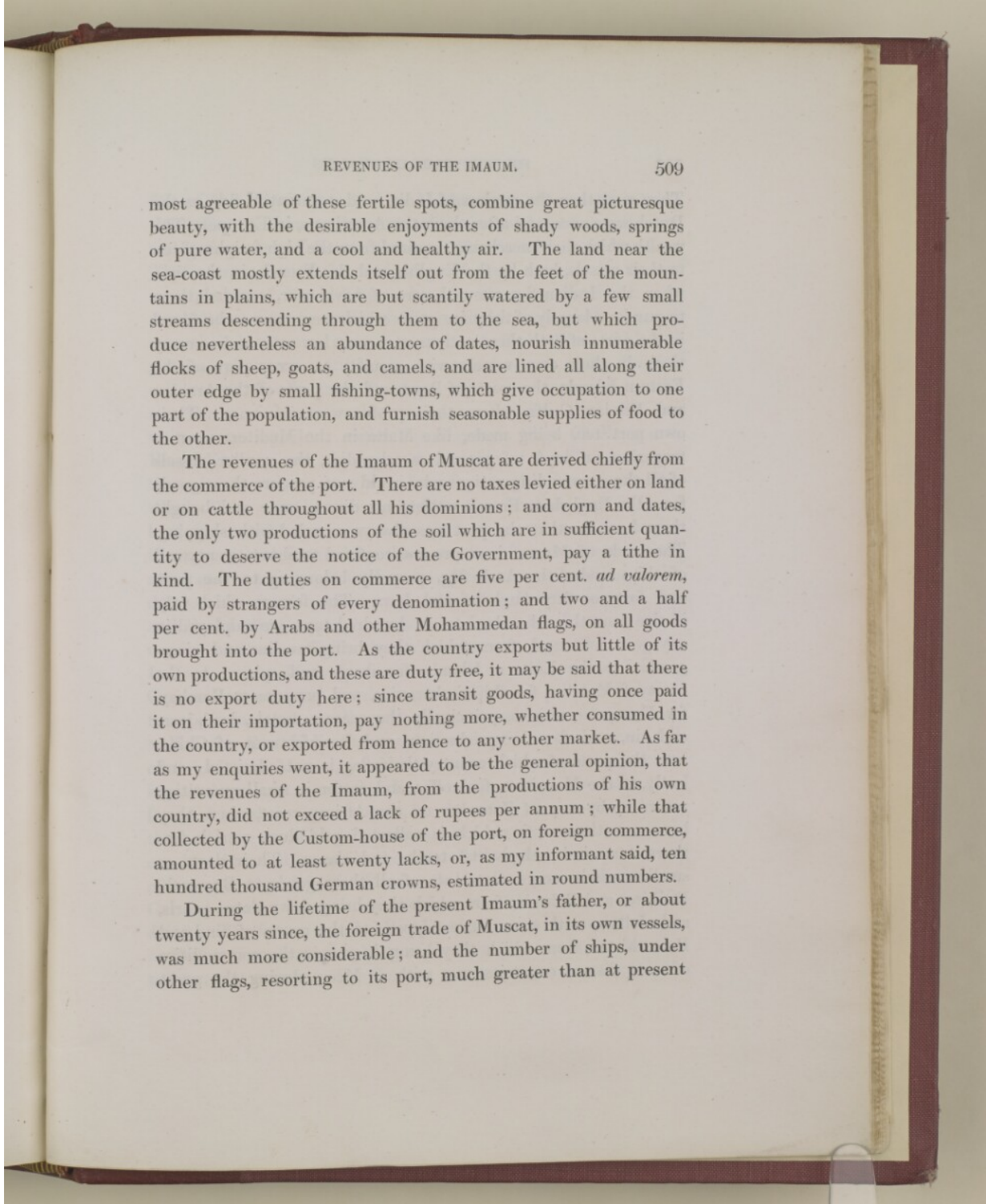


on the north-east, to from three to six days' journeys inland on the south-west. The whole of this territory is called *Amān*, implying the land of safety or security, as contrasted with the uncivilized and unsafe countries by which it is bounded. On the north, as before observed, it has the sea; on the south, are the Arabs of *Mazeira*, who are described as a cruel and inhospitable race, and whose shores are as much avoided, from a dread of falling into the hands of such a people, as from the real dangers which it presents to those who coast along it. On the east, the sea also forms its boundary; and on the west are several hostile tribes of *Bedouins*, who dispute among themselves the watering-places and pasturage of the Desert, and sometimes threaten the borders of the cultivated land. The southernmost of these unite with those of *Mazeira*, and still retain their original indifference to religion; but the northernmost are by degrees uniting with the *Wahabees*; and being infected, as soon as they join them, with the fanaticism of that sect, they are daily augmenting the number of the *Imaum's* enemies, and even now give him no small degree of apprehension for the safety of his northern frontier.

Throughout this space, thus distinguished by the name of *Amān*, and which is somewhat more extensive now than it was under the predecessors of the present governor, are scattered towns, villages, and hamlets, in great abundance. The face of the country is generally mountainous within-land, and the mountains are in general rugged and bare; but, as they are very lofty, the dews, of which they facilitate the fall, and the clouds which they arrest, give a mild and agreeable temperature to the air that blows around them, and causing showers to wash down the decomposed surface of the rocks they add to the soil of the valleys, and occasion also rills and torrents to fertilize them. In these valleys are corn-lands, fruit-gardens, and excellent pasturage for cattle; and some of the country residences of the rich inhabitants, whose situations have been judiciously chosen in the

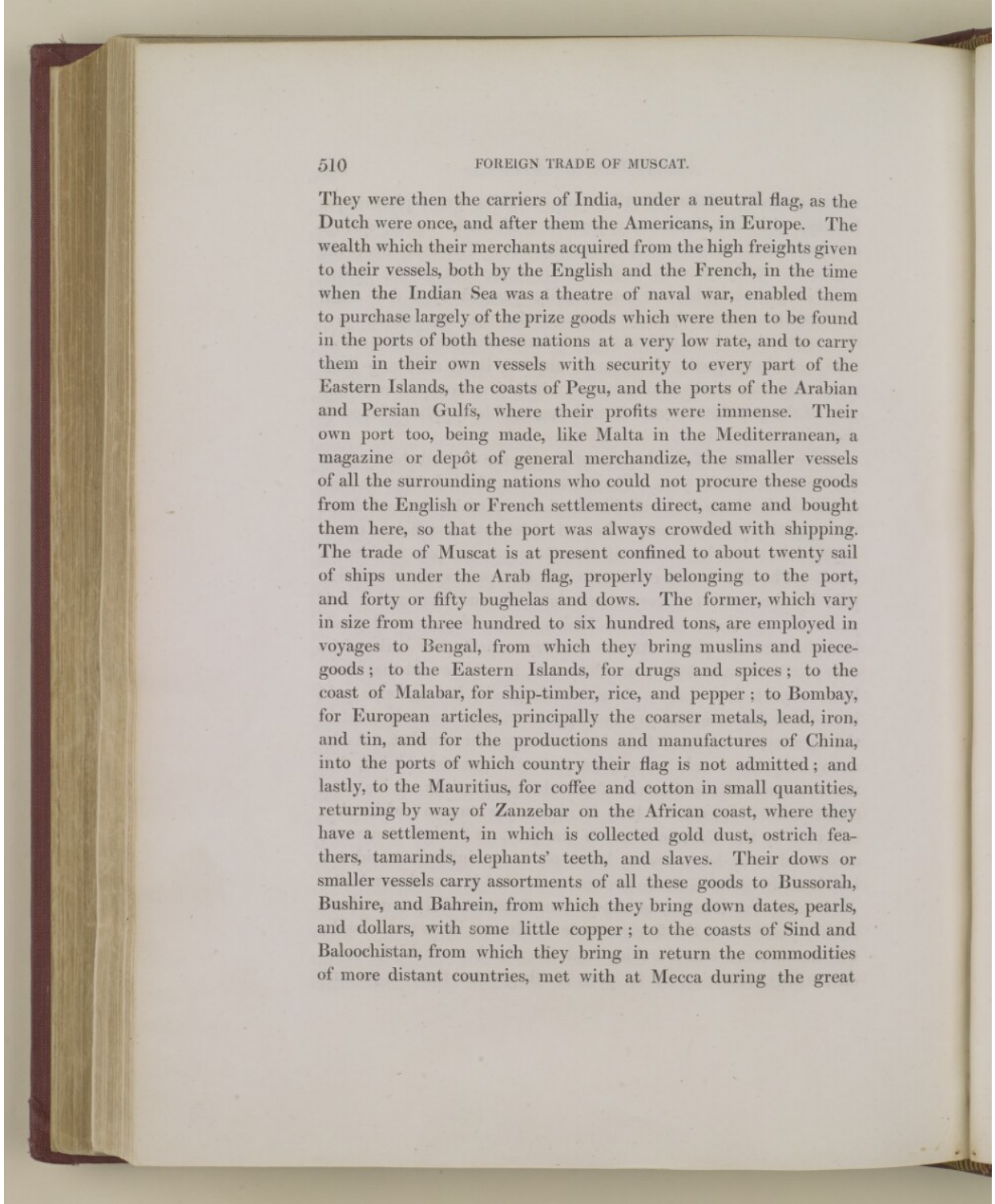


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العرب إلى بومباي. [٥٠٩] (٥٨٢/٥٤٠)



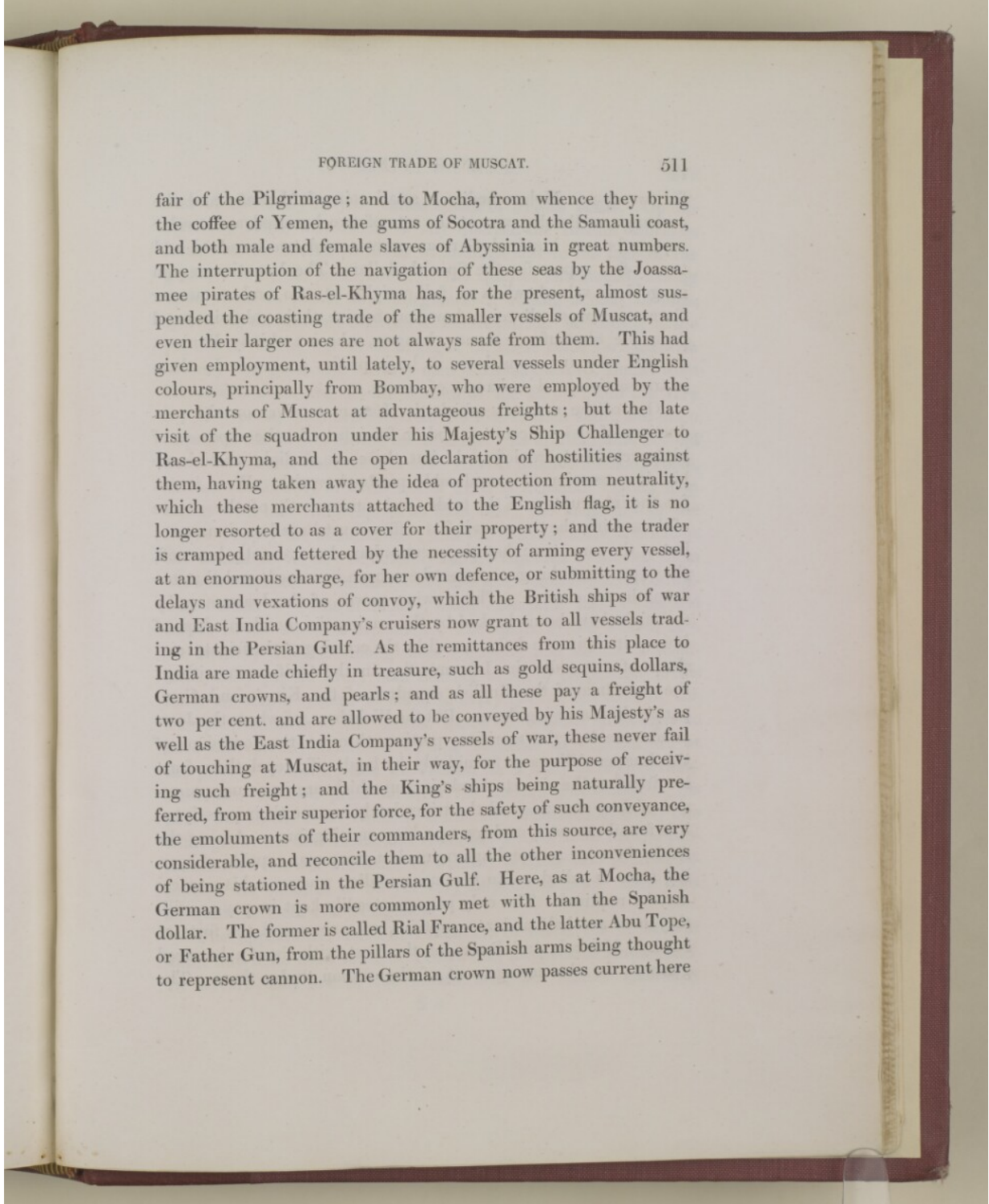


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العرب إلى بومباي. [٥١٠] (٥٨٢/٥٤١)



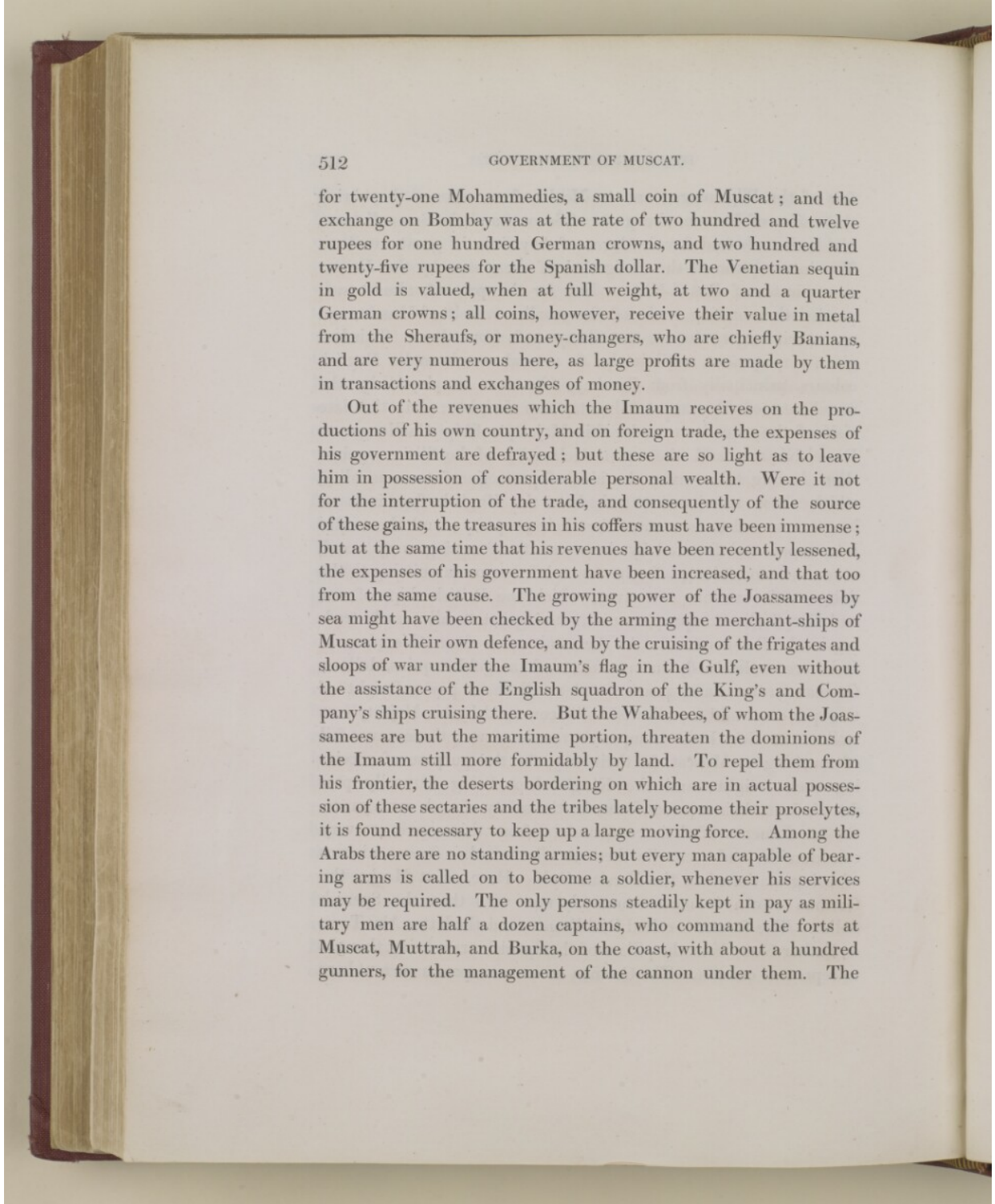


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العرب إلى بومباي. [٥١١] (٥٨٢/٥٤٢)



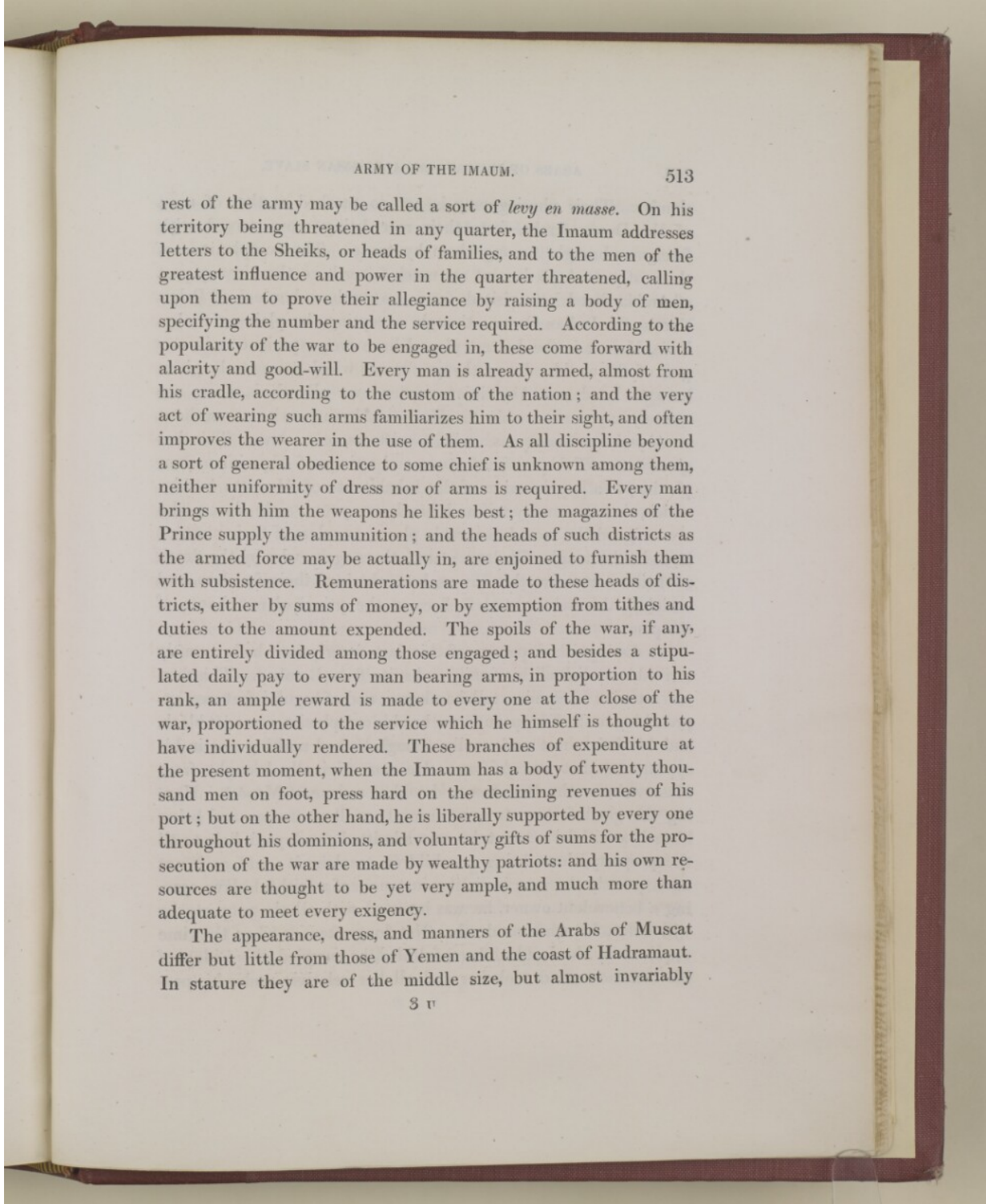


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العرب إلى بومباي. [٥١٢] (٥٨٢/٥٤٣)





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العرب إلى بومباي. [٥١٣] (٥٨٢/٥٤٤)

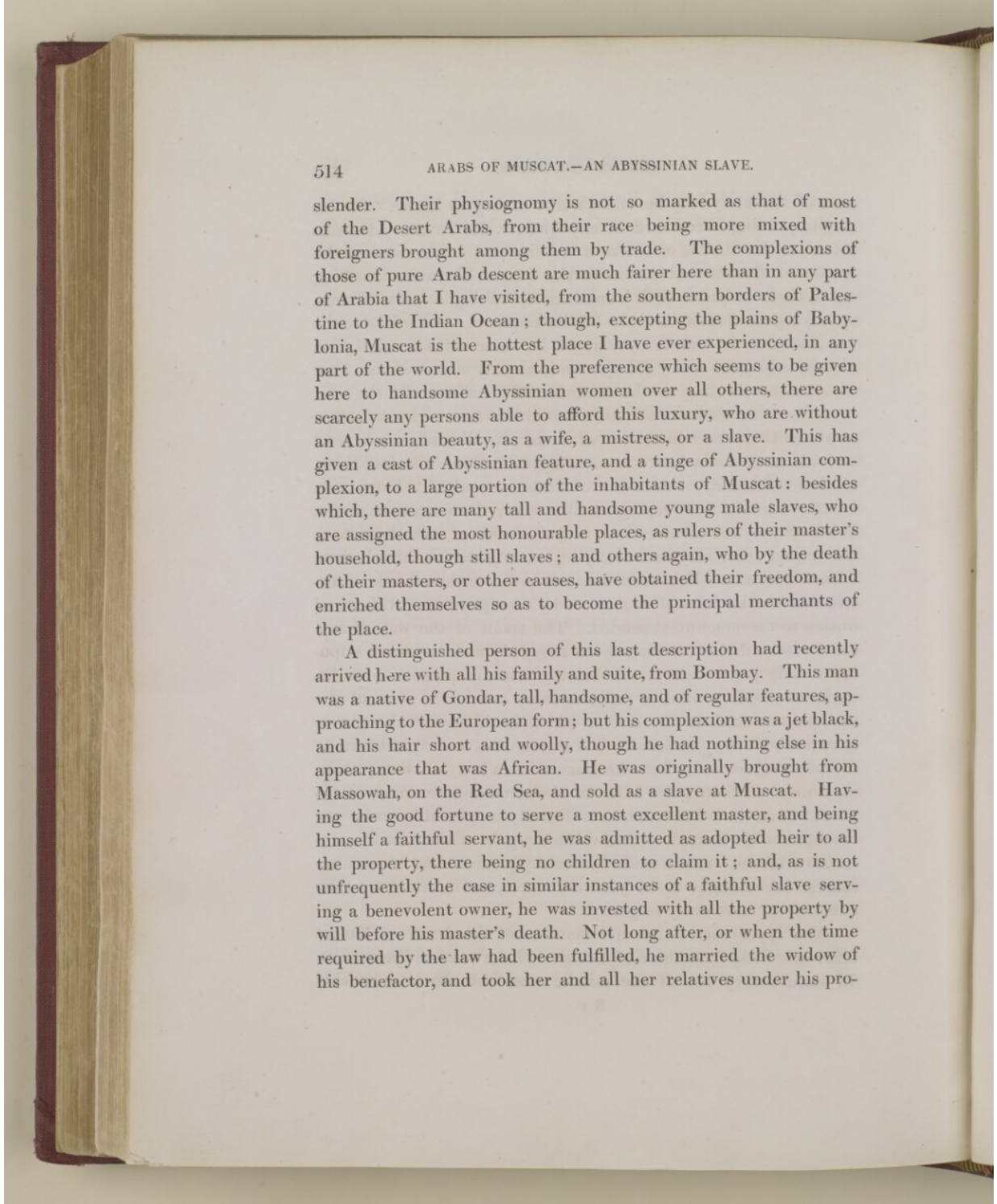


rest of the army may be called a sort of *levy en masse*. On his territory being threatened in any quarter, the Imaum addresses letters to the Sheiks, or heads of families, and to the men of the greatest influence and power in the quarter threatened, calling upon them to prove their allegiance by raising a body of men, specifying the number and the service required. According to the popularity of the war to be engaged in, these come forward with alacrity and good-will. Every man is already armed, almost from his cradle, according to the custom of the nation; and the very act of wearing such arms familiarizes him to their sight, and often improves the wearer in the use of them. As all discipline beyond a sort of general obedience to some chief is unknown among them, neither uniformity of dress nor of arms is required. Every man brings with him the weapons he likes best; the magazines of the Prince supply the ammunition; and the heads of such districts as the armed force may be actually in, are enjoined to furnish them with subsistence. Remunerations are made to these heads of districts, either by sums of money, or by exemption from tithes and duties to the amount expended. The spoils of the war, if any, are entirely divided among those engaged; and besides a stipulated daily pay to every man bearing arms, in proportion to his rank, an ample reward is made to every one at the close of the war, proportioned to the service which he himself is thought to have individually rendered. These branches of expenditure at the present moment, when the Imaum has a body of twenty thousand men on foot, press hard on the declining revenues of his port; but on the other hand, he is liberally supported by every one throughout his dominions, and voluntary gifts of sums for the prosecution of the war are made by wealthy patriots: and his own resources are thought to be yet very ample, and much more than adequate to meet every exigency.

The appearance, dress, and manners of the Arabs of Muscat differ but little from those of Yemen and the coast of Hadramaut. In stature they are of the middle size, but almost invariably



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العرب إلى بومباي. [٥١٤] (٥٨٢/٥٤٥)

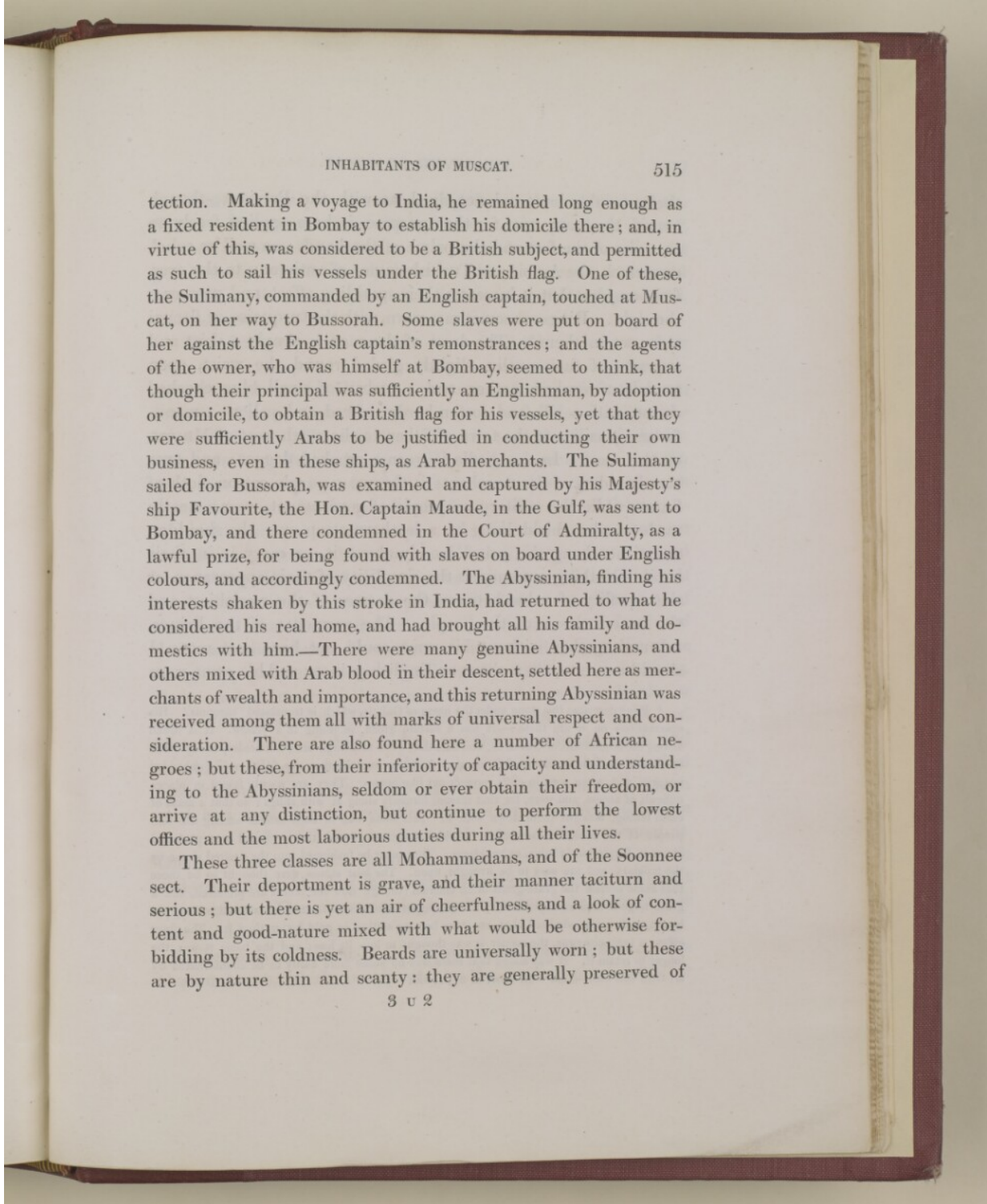


slender. Their physiognomy is not so marked as that of most of the Desert Arabs, from their race being more mixed with foreigners brought among them by trade. The complexions of those of pure Arab descent are much fairer here than in any part of Arabia that I have visited, from the southern borders of Palestine to the Indian Ocean; though, excepting the plains of Babylonia, Muscat is the hottest place I have ever experienced, in any part of the world. From the preference which seems to be given here to handsome Abyssinian women over all others, there are scarcely any persons able to afford this luxury, who are without an Abyssinian beauty, as a wife, a mistress, or a slave. This has given a cast of Abyssinian feature, and a tinge of Abyssinian complexion, to a large portion of the inhabitants of Muscat: besides which, there are many tall and handsome young male slaves, who are assigned the most honourable places, as rulers of their master's household, though still slaves; and others again, who by the death of their masters, or other causes, have obtained their freedom, and enriched themselves so as to become the principal merchants of the place.

A distinguished person of this last description had recently arrived here with all his family and suite, from Bombay. This man was a native of Gondar, tall, handsome, and of regular features, approaching to the European form; but his complexion was a jet black, and his hair short and woolly, though he had nothing else in his appearance that was African. He was originally brought from Massowah, on the Red Sea, and sold as a slave at Muscat. Having the good fortune to serve a most excellent master, and being himself a faithful servant, he was admitted as adopted heir to all the property, there being no children to claim it; and, as is not unfrequently the case in similar instances of a faithful slave serving a benevolent owner, he was invested with all the property by will before his master's death. Not long after, or when the time required by the law had been fulfilled, he married the widow of his benefactor, and took her and all her relatives under his pro-

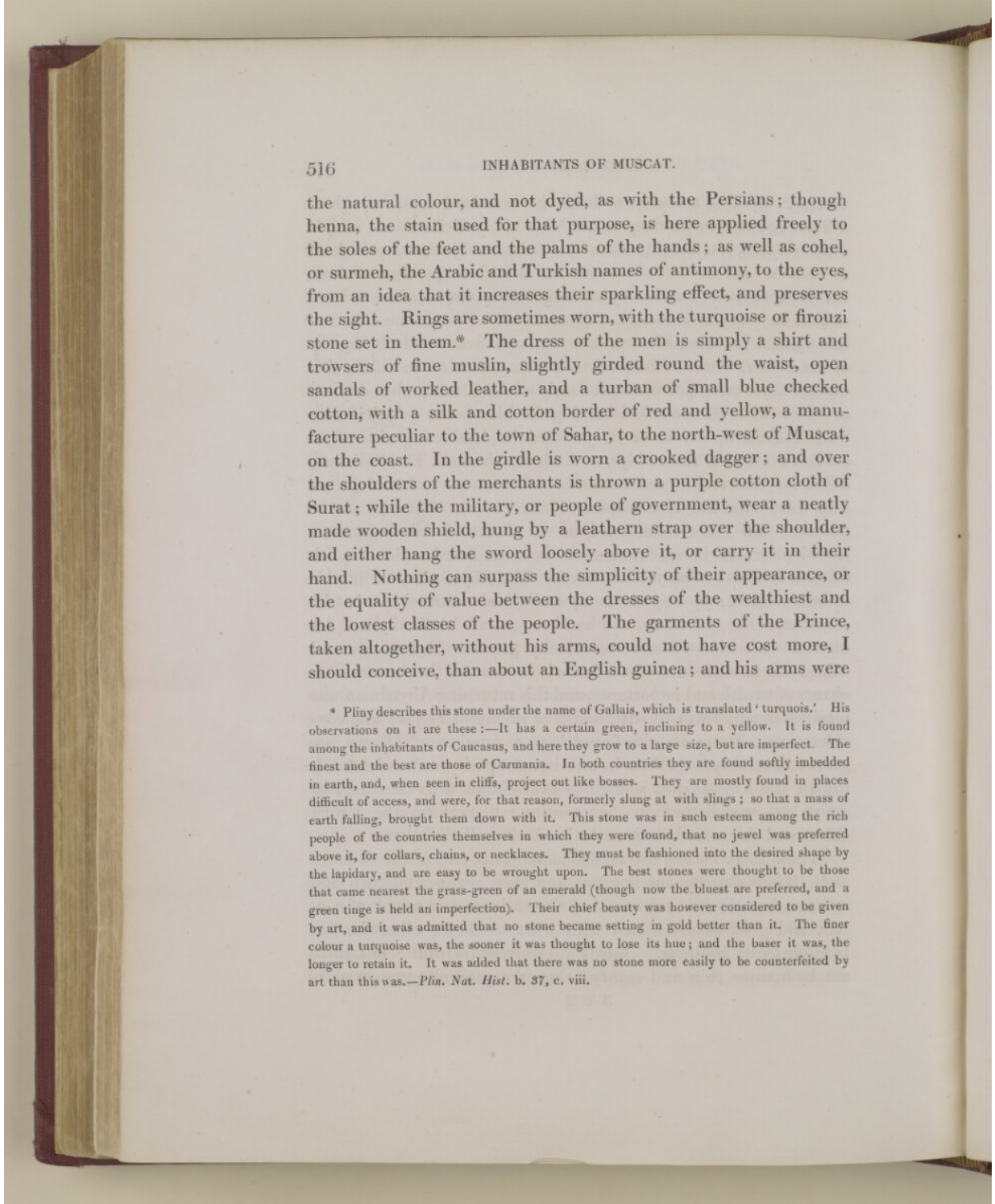


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العرب إلى بومباي. [٥١٥] (٥٨٢/٥٤٦)





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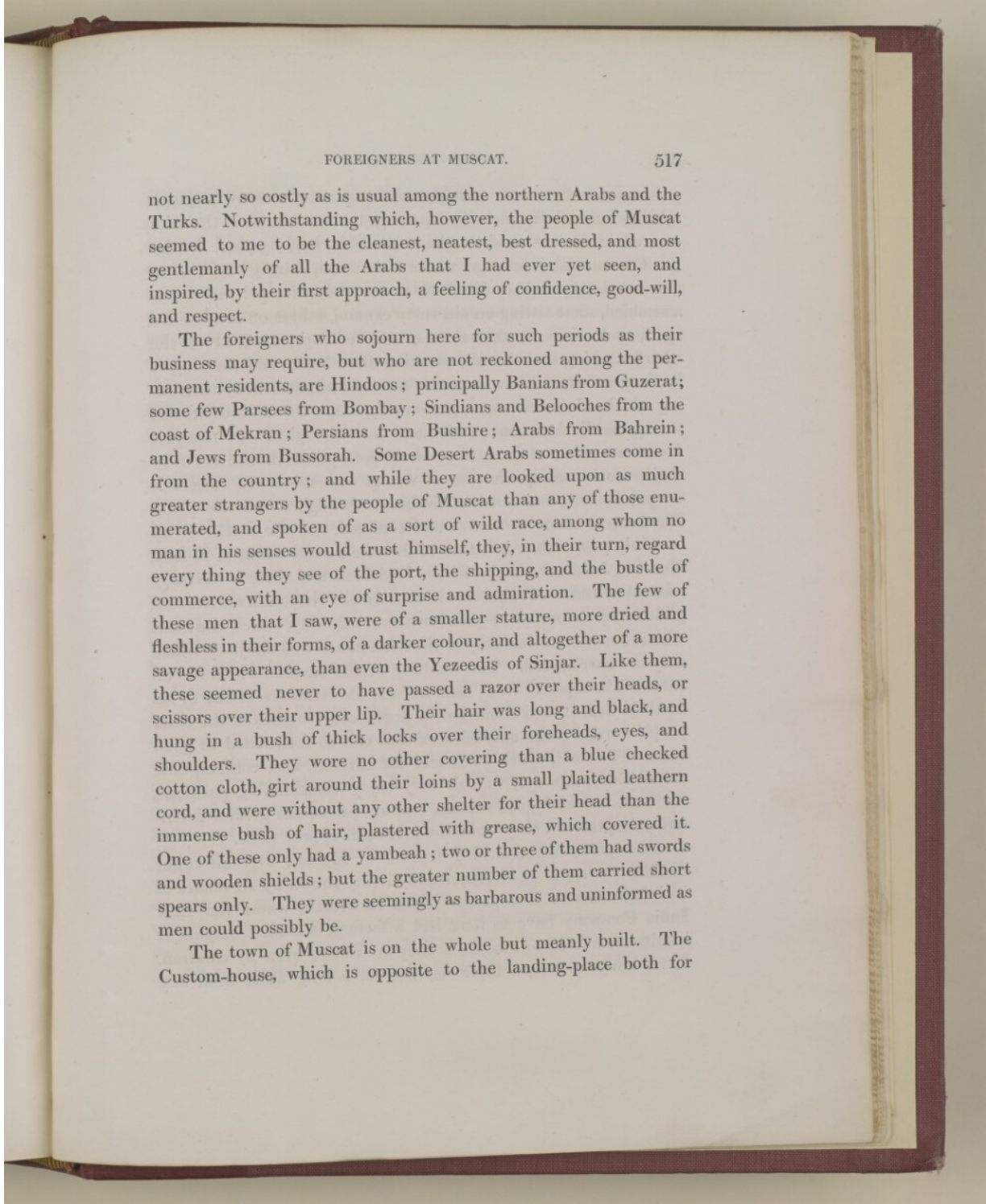


the natural colour, and not dyed, as with the Persians; though henna, the stain used for that purpose, is here applied freely to the soles of the feet and the palms of the hands; as well as cohel, or surmeh, the Arabic and Turkish names of antimony, to the eyes, from an idea that it increases their sparkling effect, and preserves the sight. Rings are sometimes worn, with the turquoise or firouzi stone set in them.* The dress of the men is simply a shirt and trowsers of fine muslin, slightly girded round the waist, open sandals of worked leather, and a turban of small blue checked cotton, with a silk and cotton border of red and yellow, a manufacture peculiar to the town of Sahar, to the north-west of Muscat, on the coast. In the girdle is worn a crooked dagger; and over the shoulders of the merchants is thrown a purple cotton cloth of Surat; while the military, or people of government, wear a neatly made wooden shield, hung by a leathern strap over the shoulder, and either hang the sword loosely above it, or carry it in their hand. Nothing can surpass the simplicity of their appearance, or the equality of value between the dresses of the wealthiest and the lowest classes of the people. The garments of the Prince, taken altogether, without his arms, could not have cost more, I should conceive, than about an English guinea; and his arms were

* Pliny describes this stone under the name of Gallais, which is translated 'turquoise.' His observations on it are these:—It has a certain green, inclining to a yellow. It is found among the inhabitants of Caucasus, and here they grow to a large size, but are imperfect. The finest and the best are those of Carmania. In both countries they are found softly imbedded in earth, and, when seen in cliffs, project out like bosses. They are mostly found in places difficult of access, and were, for that reason, formerly slung at with slings; so that a mass of earth falling, brought them down with it. This stone was in such esteem among the rich people of the countries themselves in which they were found, that no jewel was preferred above it, for collars, chains, or necklaces. They must be fashioned into the desired shape by the lapidary, and are easy to be wrought upon. The best stones were thought to be those that came nearest the grass-green of an emerald (though now the bluest are preferred, and a green tinge is held an imperfection). Their chief beauty was however considered to be given by art, and it was admitted that no stone became setting in gold better than it. The finer colour a turquoise was, the sooner it was thought to lose its hue; and the baser it was, the longer to retain it. It was added that there was no stone more easily to be counterfeited by art than this was.—*Plin. Nat. Hist. b. 37, c. viii.*

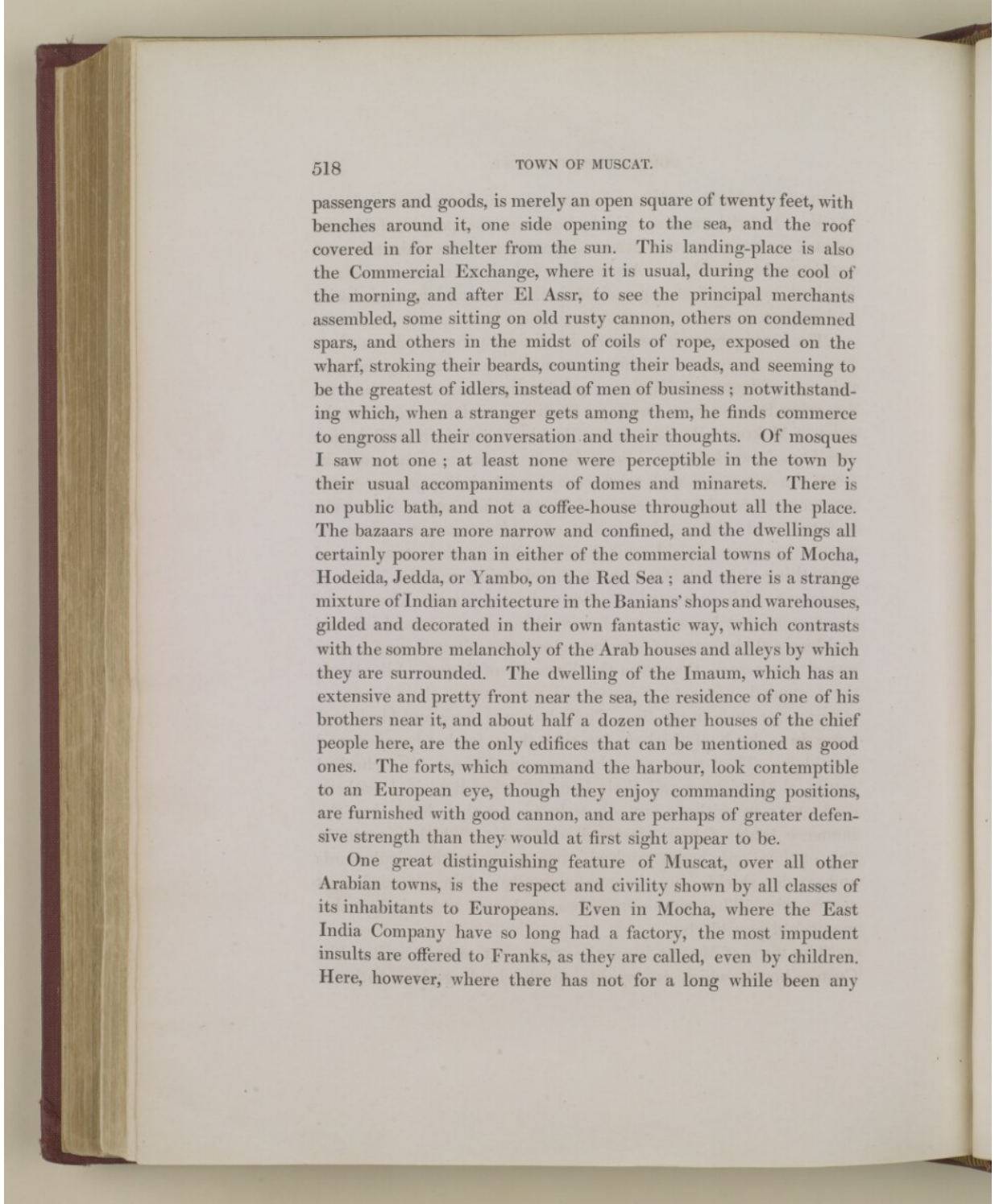


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العرب إلى بومباي. [٥١٧] (٥٨٢/٥٤٨)



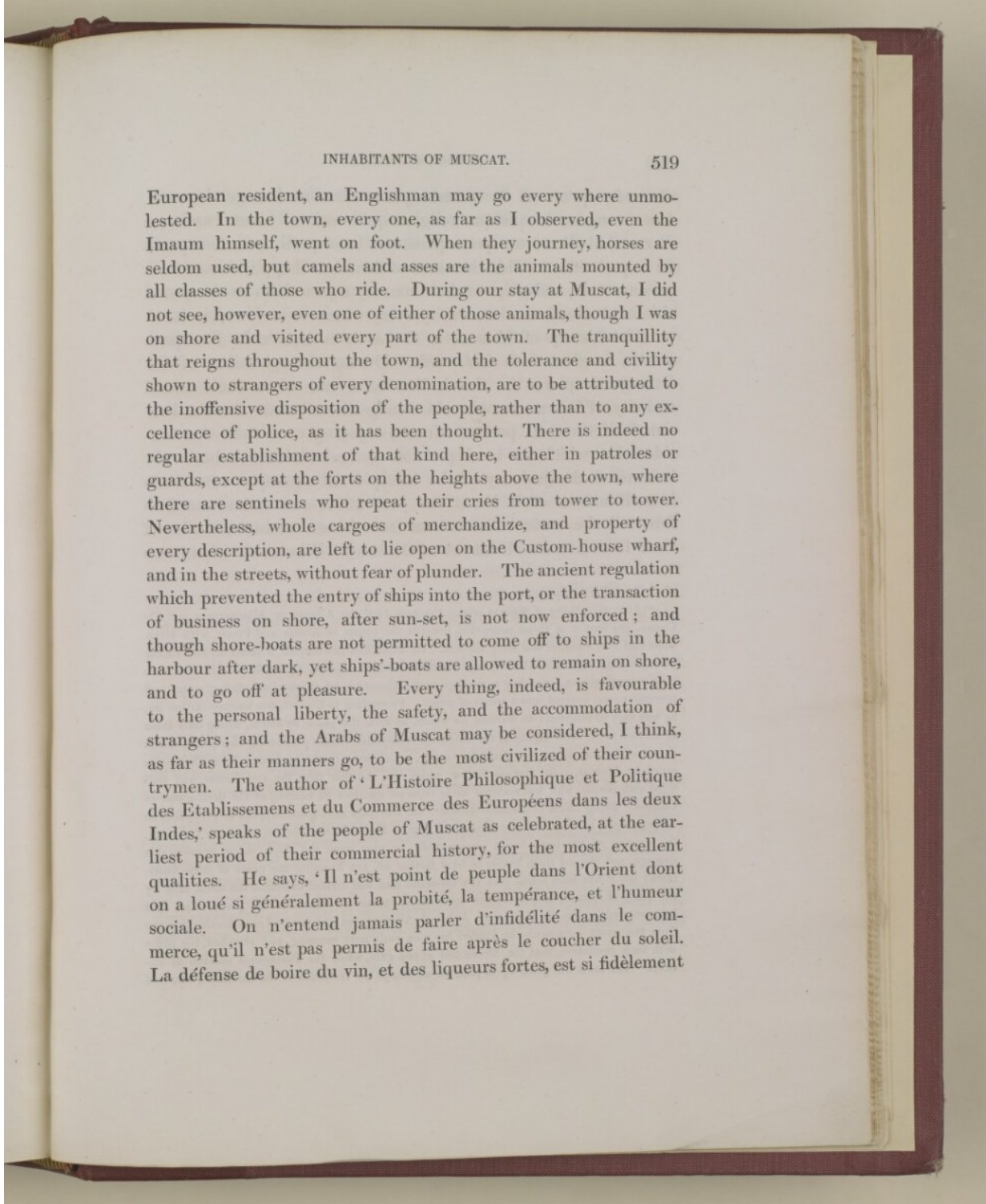


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العرب إلى بومباي. [٥١٨] (٥٨٢/٥٤٩)



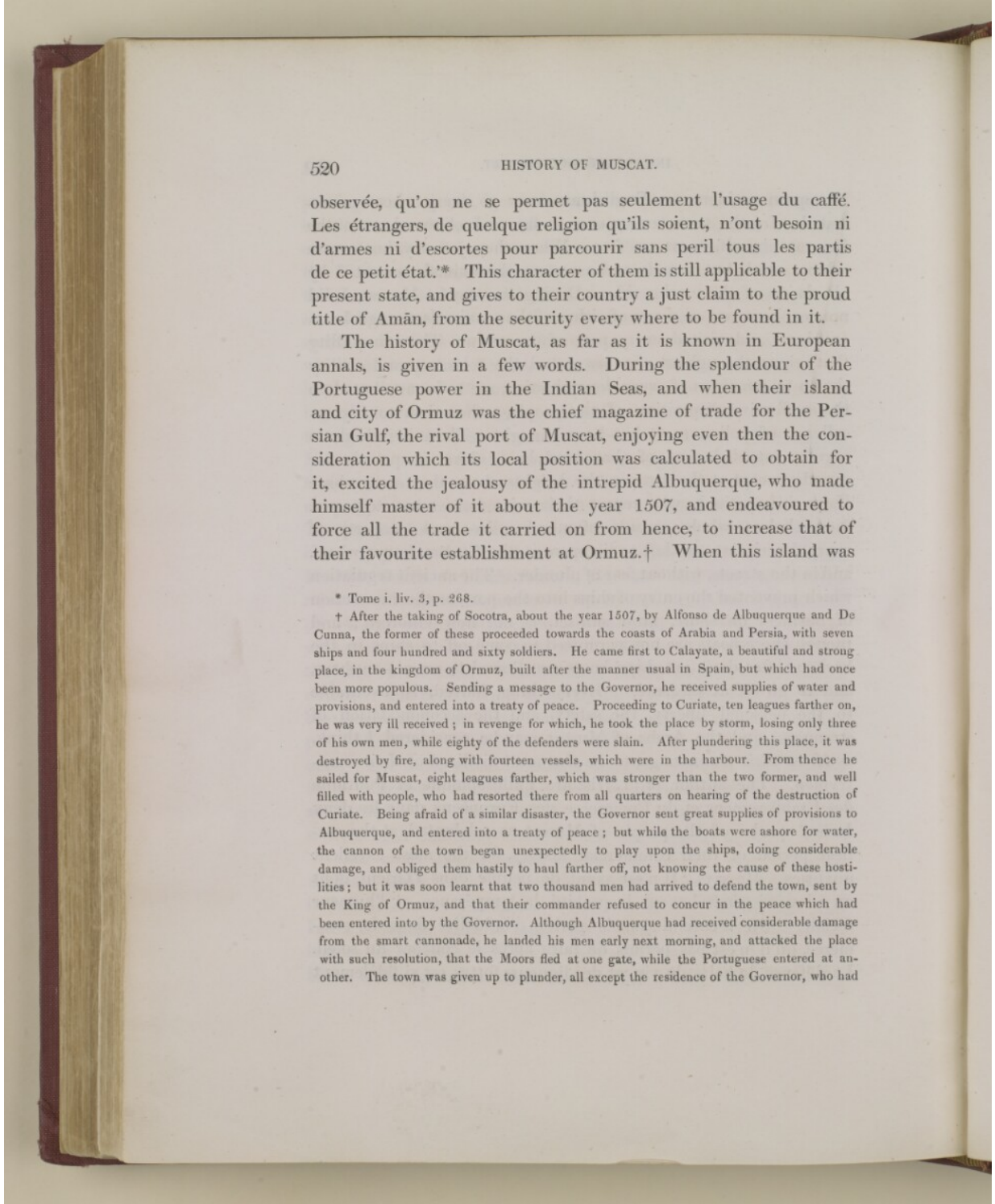


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observée, qu'on ne se permet pas seulement l'usage du café. Les étrangers, de quelque religion qu'ils soient, n'ont besoin ni d'armes ni d'escortes pour parcourir sans peril tous les partis de ce petit état.* This character of them is still applicable to their present state, and gives to their country a just claim to the proud title of Amān, from the security every where to be found in it.

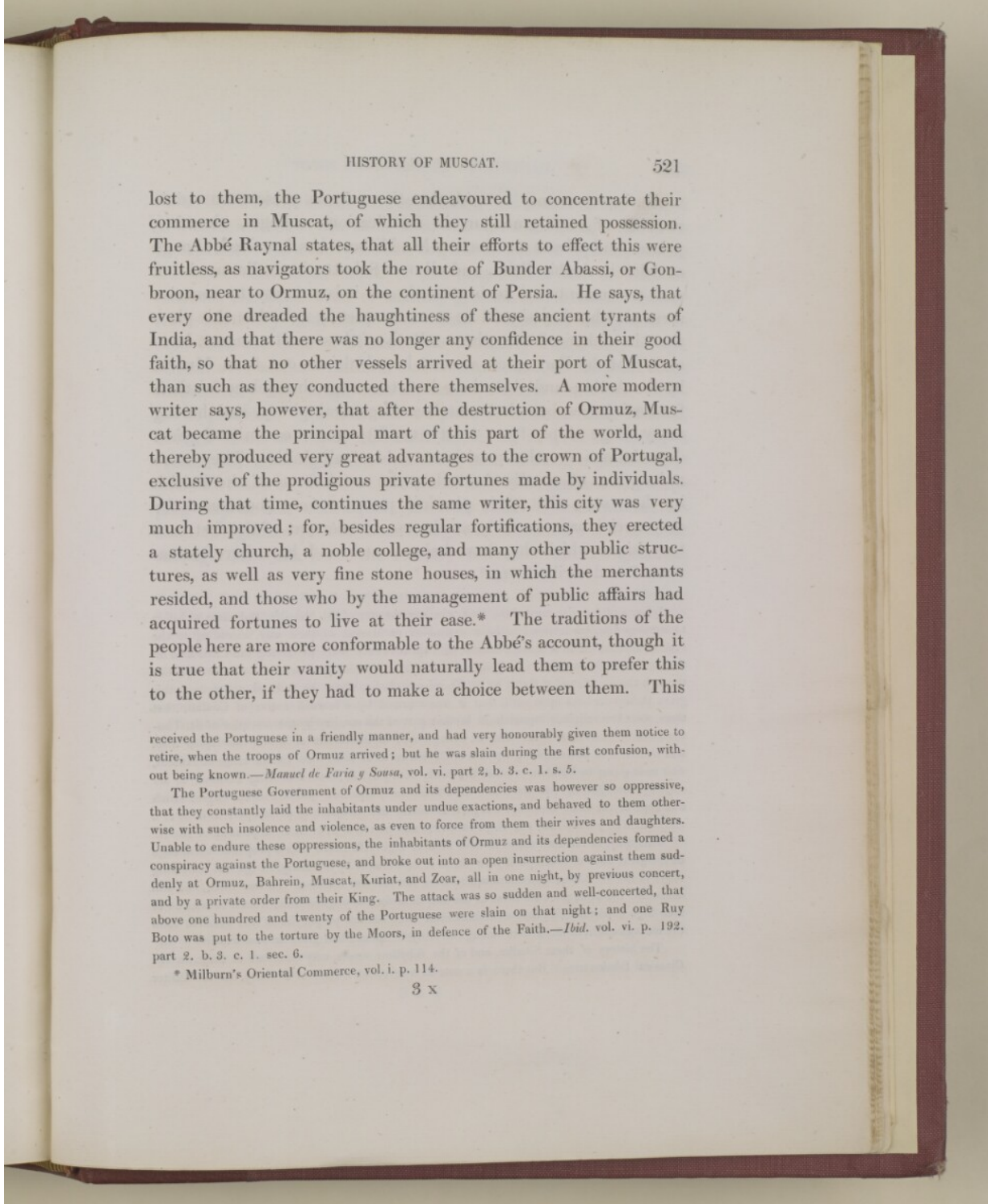
The history of Muscat, as far as it is known in European annals, is given in a few words. During the splendour of the Portuguese power in the Indian Seas, and when their island and city of Ormuz was the chief magazine of trade for the Persian Gulf, the rival port of Muscat, enjoying even then the consideration which its local position was calculated to obtain for it, excited the jealousy of the intrepid Albuquerque, who made himself master of it about the year 1507, and endeavoured to force all the trade it carried on from hence, to increase that of their favourite establishment at Ormuz.† When this island was

* Tome i. liv. 3, p. 268.

† After the taking of Socotra, about the year 1507, by Alfonso de Albuquerque and De Cunna, the former of these proceeded towards the coasts of Arabia and Persia, with seven ships and four hundred and sixty soldiers. He came first to Calayate, a beautiful and strong place, in the kingdom of Ormuz, built after the manner usual in Spain, but which had once been more populous. Sending a message to the Governor, he received supplies of water and provisions, and entered into a treaty of peace. Proceeding to Curiate, ten leagues farther on, he was very ill received; in revenge for which, he took the place by storm, losing only three of his own men, while eighty of the defenders were slain. After plundering this place, it was destroyed by fire, along with fourteen vessels, which were in the harbour. From thence he sailed for Muscat, eight leagues farther, which was stronger than the two former, and well filled with people, who had resorted there from all quarters on hearing of the destruction of Curiate. Being afraid of a similar disaster, the Governor sent great supplies of provisions to Albuquerque, and entered into a treaty of peace; but while the boats were ashore for water, the cannon of the town began unexpectedly to play upon the ships, doing considerable damage, and obliged them hastily to haul farther off, not knowing the cause of these hostilities; but it was soon learnt that two thousand men had arrived to defend the town, sent by the King of Ormuz, and that their commander refused to concur in the peace which had been entered into by the Governor. Although Albuquerque had received considerable damage from the smart cannonade, he landed his men early next morning, and attacked the place with such resolution, that the Moors fled at one gate, while the Portuguese entered at another. The town was given up to plunder, all except the residence of the Governor, who had



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lost to them, the Portuguese endeavoured to concentrate their commerce in Muscat, of which they still retained possession. The Abbé Raynal states, that all their efforts to effect this were fruitless, as navigators took the route of Bunder Abassi, or Gombroon, near to Ormuz, on the continent of Persia. He says, that every one dreaded the haughtiness of these ancient tyrants of India, and that there was no longer any confidence in their good faith, so that no other vessels arrived at their port of Muscat, than such as they conducted there themselves. A more modern writer says, however, that after the destruction of Ormuz, Muscat became the principal mart of this part of the world, and thereby produced very great advantages to the crown of Portugal, exclusive of the prodigious private fortunes made by individuals. During that time, continues the same writer, this city was very much improved; for, besides regular fortifications, they erected a stately church, a noble college, and many other public structures, as well as very fine stone houses, in which the merchants resided, and those who by the management of public affairs had acquired fortunes to live at their ease.* The traditions of the people here are more conformable to the Abbé's account, though it is true that their vanity would naturally lead them to prefer this to the other, if they had to make a choice between them. This

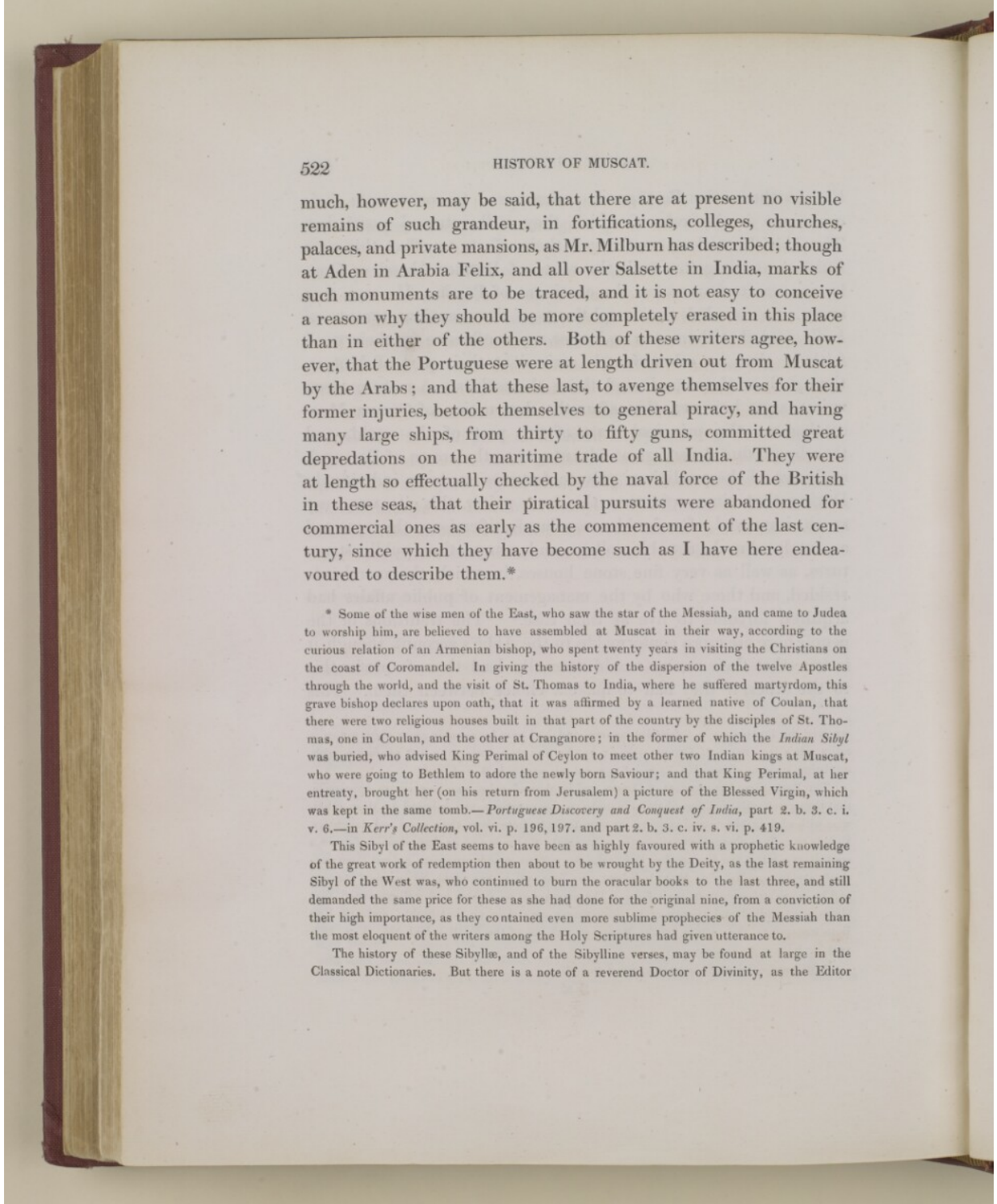
received the Portuguese in a friendly manner, and had very honourably given them notice to retire, when the troops of Ormuz arrived; but he was slain during the first confusion, without being known.—*Manuel de Faria y Sousa*, vol. vi. part 2, b. 3. c. 1. s. 5.

The Portuguese Government of Ormuz and its dependencies was however so oppressive, that they constantly laid the inhabitants under undue exactions, and behaved to them otherwise with such insolence and violence, as even to force from them their wives and daughters. Unable to endure these oppressions, the inhabitants of Ormuz and its dependencies formed a conspiracy against the Portuguese, and broke out into an open insurrection against them suddenly at Ormuz, Bahrein, Muscat, Kuriat, and Zoar, all in one night, by previous concert, and by a private order from their King. The attack was so sudden and well-concerted, that above one hundred and twenty of the Portuguese were slain on that night; and one Ruy Boto was put to the torture by the Moors, in defence of the Faith.—*Ibid.* vol. vi. p. 192. part 2. b. 3. c. 1. sec. 6.

* Milburn's Oriental Commerce, vol. i. p. 114.



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much, however, may be said, that there are at present no visible remains of such grandeur, in fortifications, colleges, churches, palaces, and private mansions, as Mr. Milburn has described; though at Aden in Arabia Felix, and all over Salsette in India, marks of such monuments are to be traced, and it is not easy to conceive a reason why they should be more completely erased in this place than in either of the others. Both of these writers agree, however, that the Portuguese were at length driven out from Muscat by the Arabs; and that these last, to avenge themselves for their former injuries, betook themselves to general piracy, and having many large ships, from thirty to fifty guns, committed great depredations on the maritime trade of all India. They were at length so effectually checked by the naval force of the British in these seas, that their piratical pursuits were abandoned for commercial ones as early as the commencement of the last century, since which they have become such as I have here endeavoured to describe them.*

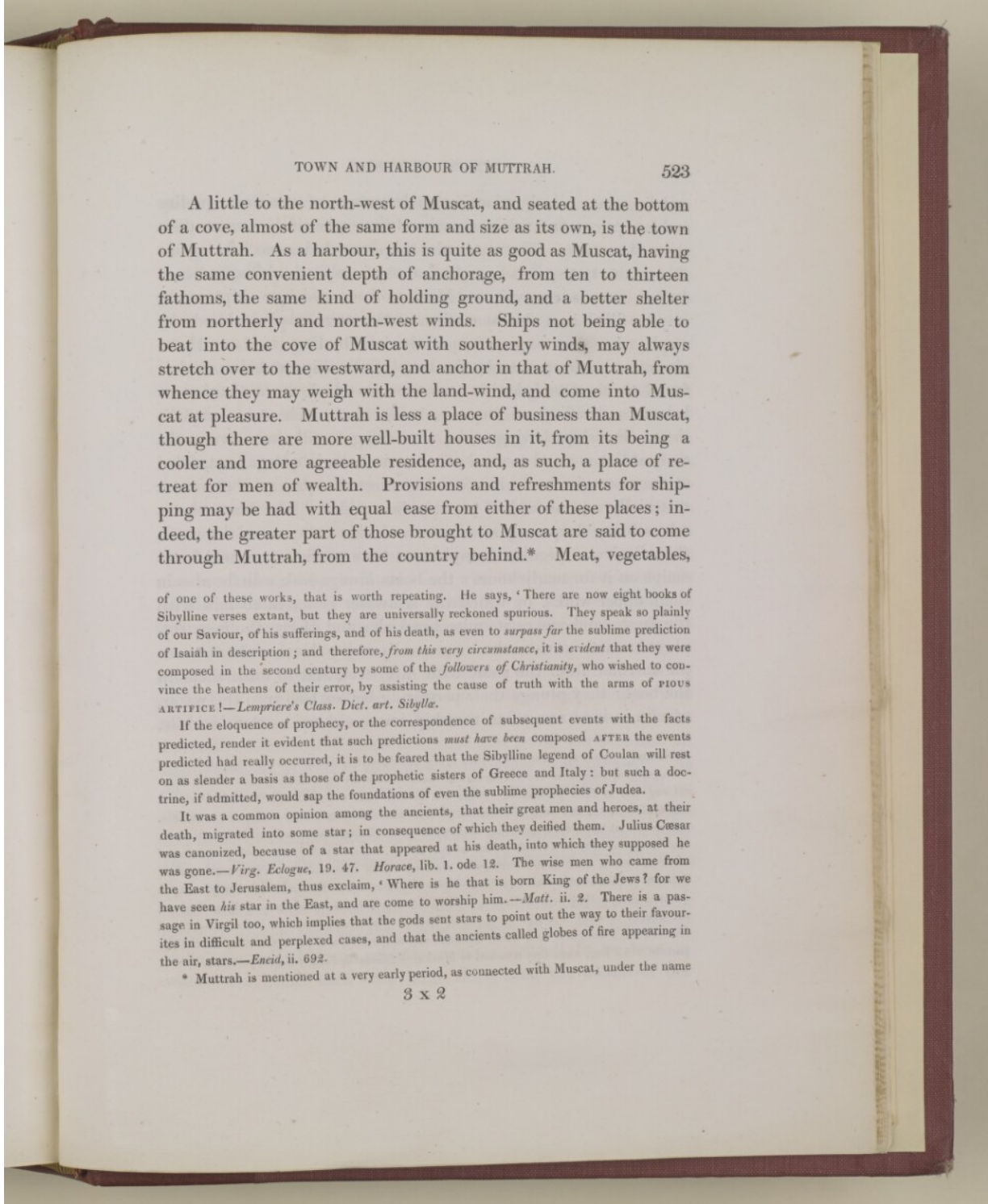
* Some of the wise men of the East, who saw the star of the Messiah, and came to Judea to worship him, are believed to have assembled at Muscat in their way, according to the curious relation of an Armenian bishop, who spent twenty years in visiting the Christians on the coast of Coromandel. In giving the history of the dispersion of the twelve Apostles through the world, and the visit of St. Thomas to India, where he suffered martyrdom, this grave bishop declares upon oath, that it was affirmed by a learned native of Coulan, that there were two religious houses built in that part of the country by the disciples of St. Thomas, one in Coulan, and the other at Cranganore; in the former of which the *Indian Sibyl* was buried, who advised King Perimal of Ceylon to meet other two Indian kings at Muscat, who were going to Bethlem to adore the newly born Saviour; and that King Perimal, at her entreaty, brought her (on his return from Jerusalem) a picture of the Blessed Virgin, which was kept in the same tomb.—*Portuguese Discovery and Conquest of India*, part 2. b. 3. c. i. v. 6.—in *Kerr's Collection*, vol. vi. p. 196, 197. and part 2. b. 3. c. iv. s. vi. p. 419.

This Sibyl of the East seems to have been as highly favoured with a prophetic knowledge of the great work of redemption then about to be wrought by the Deity, as the last remaining Sibyl of the West was, who continued to burn the oracular books to the last three, and still demanded the same price for these as she had done for the original nine, from a conviction of their high importance, as they contained even more sublime prophecies of the Messiah than the most eloquent of the writers among the Holy Scriptures had given utterance to.

The history of these Sibyllæ, and of the Sibylline verses, may be found at large in the Classical Dictionaries. But there is a note of a reverend Doctor of Divinity, as the Editor



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A little to the north-west of Muscat, and seated at the bottom of a cove, almost of the same form and size as its own, is the town of Muttrah. As a harbour, this is quite as good as Muscat, having the same convenient depth of anchorage, from ten to thirteen fathoms, the same kind of holding ground, and a better shelter from northerly and north-west winds. Ships not being able to beat into the cove of Muscat with southerly winds, may always stretch over to the westward, and anchor in that of Muttrah, from whence they may weigh with the land-wind, and come into Muscat at pleasure. Muttrah is less a place of business than Muscat, though there are more well-built houses in it, from its being a cooler and more agreeable residence, and, as such, a place of retreat for men of wealth. Provisions and refreshments for shipping may be had with equal ease from either of these places; indeed, the greater part of those brought to Muscat are said to come through Muttrah, from the country behind.* Meat, vegetables,

of one of these works, that is worth repeating. He says, 'There are now eight books of Sibylline verses extant, but they are universally reckoned spurious. They speak so plainly of his Saviour, of his sufferings, and of his death, as even to surpass far the sublime prediction of Isaiah in description; and therefore, from this very circumstance, it is evident that they were composed in the second century by some of the followers of Christianity, who wished to convince the heathens of their error, by assisting the cause of truth with the arms of PIOUS ARTIFICE!—Lempriere's Class. Dict. art. Sibylla.

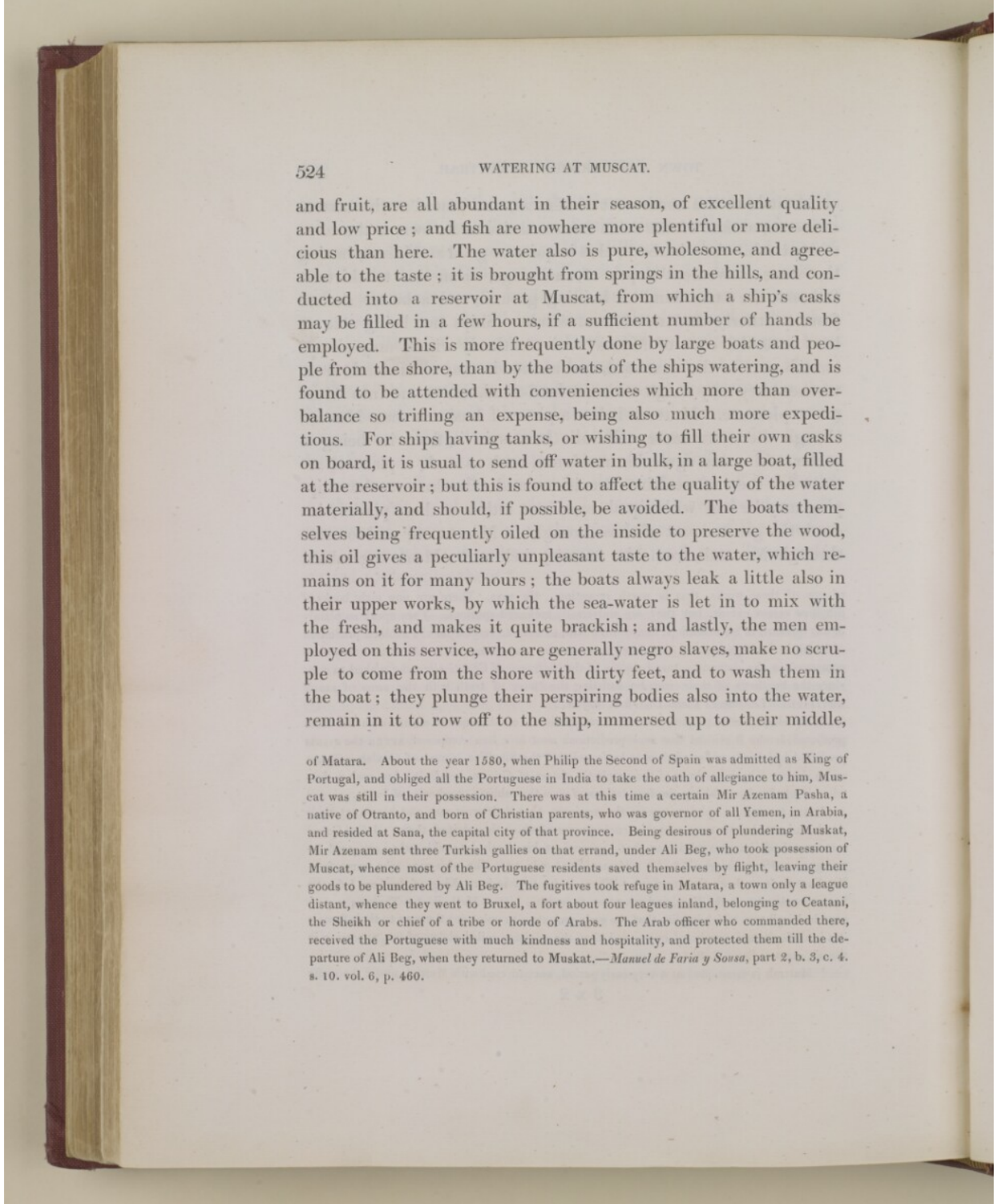
If the eloquence of prophecy, or the correspondence of subsequent events with the facts predicted, render it evident that such predictions must have been composed AFTER the events predicted had really occurred, it is to be feared that the Sibylline legend of Coulan will rest on as slender a basis as those of the prophetic sisters of Greece and Italy: but such a doctrine, if admitted, would sap the foundations of even the sublime prophecies of Judea.

It was a common opinion among the ancients, that their great men and heroes, at their death, migrated into some star; in consequence of which they deified them. Julius Cæsar was canonized, because of a star that appeared at his death, into which they supposed he was gone.—Virg. Eclogue, 19. 47. Horace, lib. 1. ode 12. The wise men who came from the East to Jerusalem, thus exclaim, 'Where is he that is born King of the Jews? for we have seen his star in the East, and are come to worship him.—Matt. ii. 2. There is a passage in Virgil too, which implies that the gods sent stars to point out the way to their favourites in difficult and perplexed cases, and that the ancients called globes of fire appearing in the air, stars.—Æneid, ii. 692.

* Muttrah is mentioned at a very early period, as connected with Muscat, under the name



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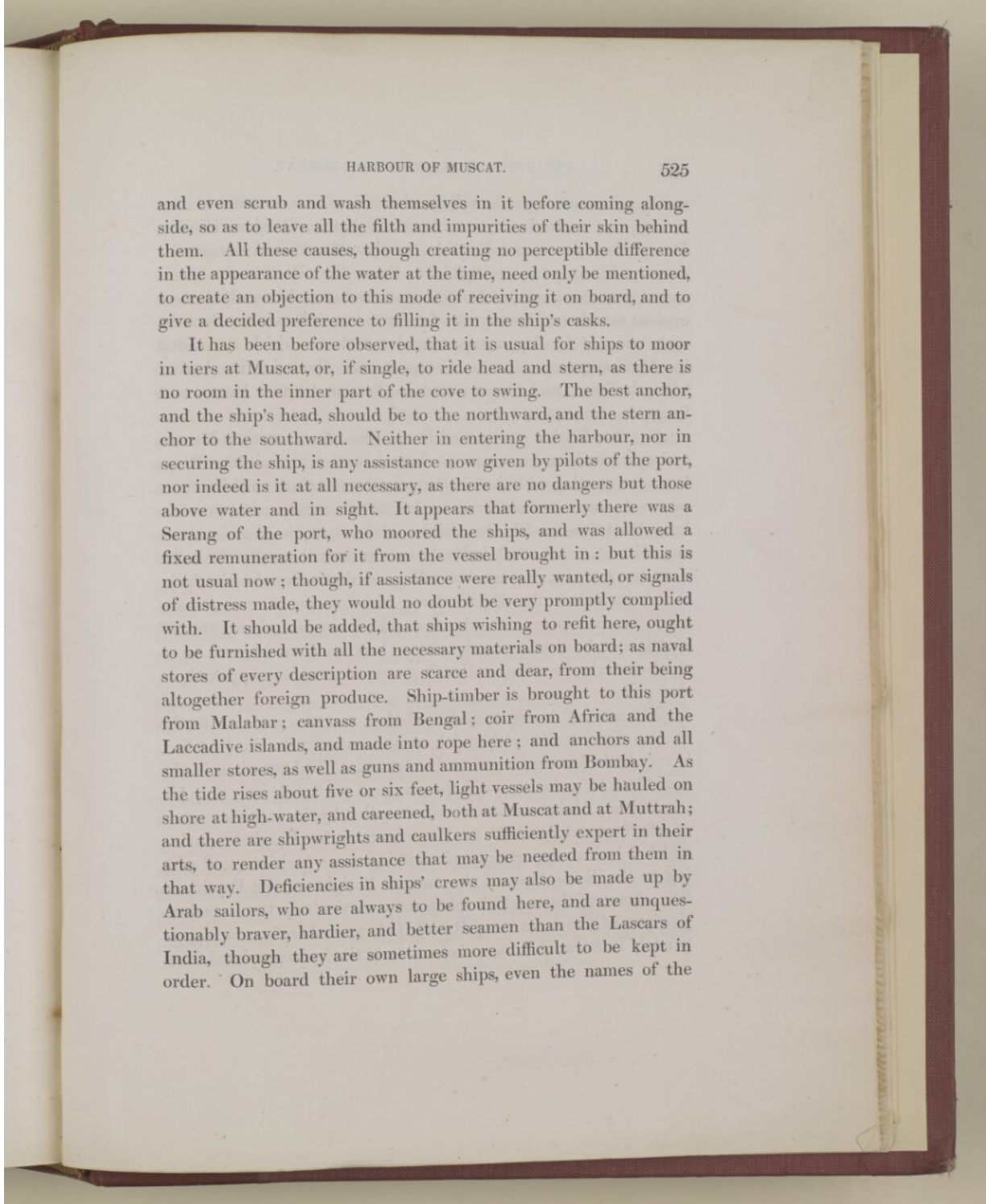


and fruit, are all abundant in their season, of excellent quality and low price ; and fish are nowhere more plentiful or more delicious than here. The water also is pure, wholesome, and agreeable to the taste ; it is brought from springs in the hills, and conducted into a reservoir at Muscat, from which a ship's casks may be filled in a few hours, if a sufficient number of hands be employed. This is more frequently done by large boats and people from the shore, than by the boats of the ships watering, and is found to be attended with conveniencies which more than overbalance so trifling an expense, being also much more expeditious. For ships having tanks, or wishing to fill their own casks on board, it is usual to send off water in bulk, in a large boat, filled at the reservoir ; but this is found to affect the quality of the water materially, and should, if possible, be avoided. The boats themselves being frequently oiled on the inside to preserve the wood, this oil gives a peculiarly unpleasant taste to the water, which remains on it for many hours ; the boats always leak a little also in their upper works, by which the sea-water is let in to mix with the fresh, and makes it quite brackish ; and lastly, the men employed on this service, who are generally negro slaves, make no scruple to come from the shore with dirty feet, and to wash them in the boat ; they plunge their perspiring bodies also into the water, remain in it to row off to the ship, immersed up to their middle,

of Matara. About the year 1580, when Philip the Second of Spain was admitted as King of Portugal, and obliged all the Portuguese in India to take the oath of allegiance to him, Muscat was still in their possession. There was at this time a certain Mir Azenam Pasha, a native of Otranto, and born of Christian parents, who was governor of all Yemen, in Arabia, and resided at Sana, the capital city of that province. Being desirous of plundering Muskat, Mir Azenam sent three Turkish galleys on that errand, under Ali Beg, who took possession of Muskat, whence most of the Portuguese residents saved themselves by flight, leaving their goods to be plundered by Ali Beg. The fugitives took refuge in Matara, a town only a league distant, whence they went to Bruxel, a fort about four leagues inland, belonging to Ceatani, the Sheikh or chief of a tribe or horde of Arabs. The Arab officer who commanded there, received the Portuguese with much kindness and hospitality, and protected them till the departure of Ali Beg, when they returned to Muskat.—*Manuel de Faria y Sousa*, part 2, b. 3, c. 4. s. 10. vol. 6, p. 460.

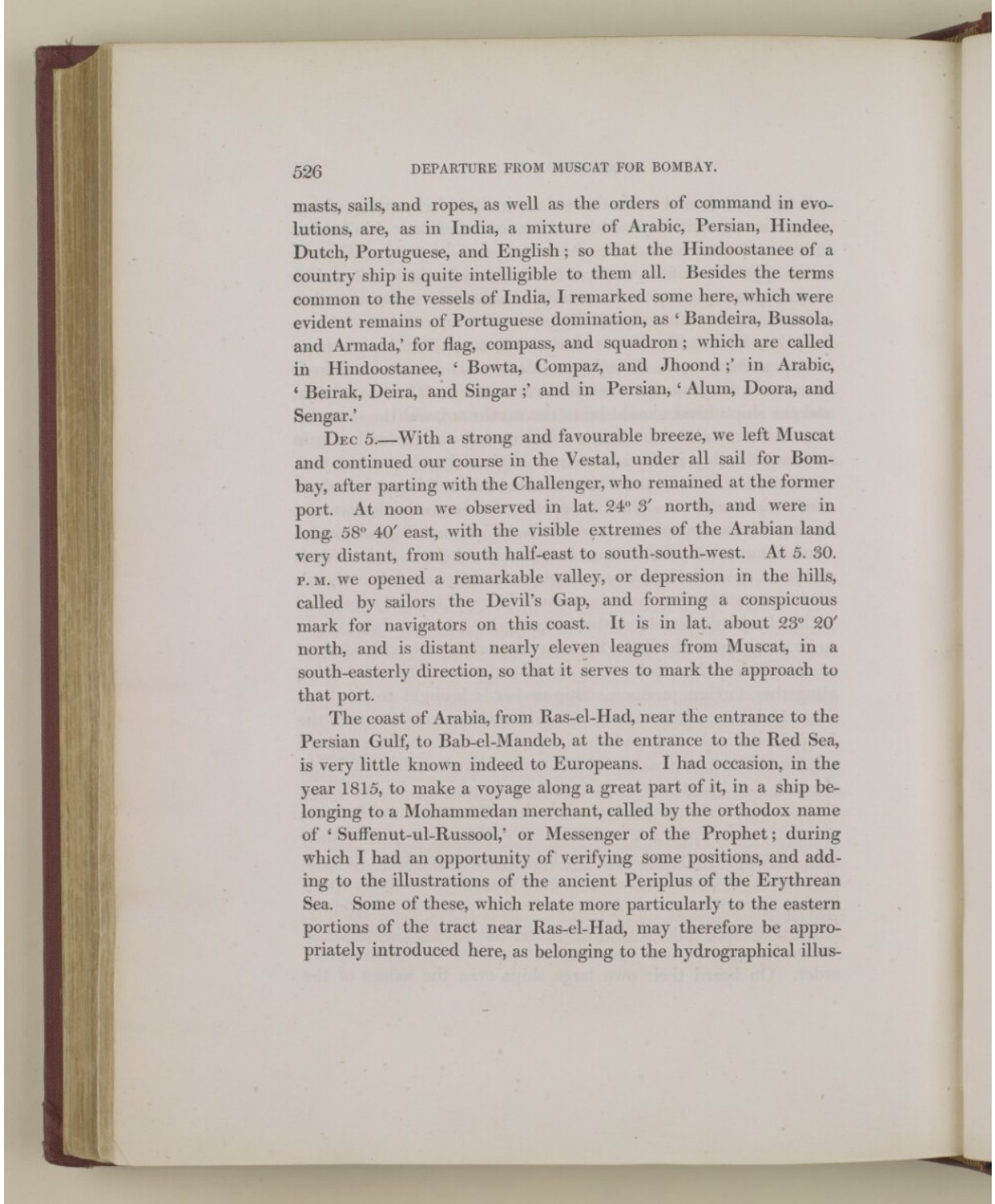


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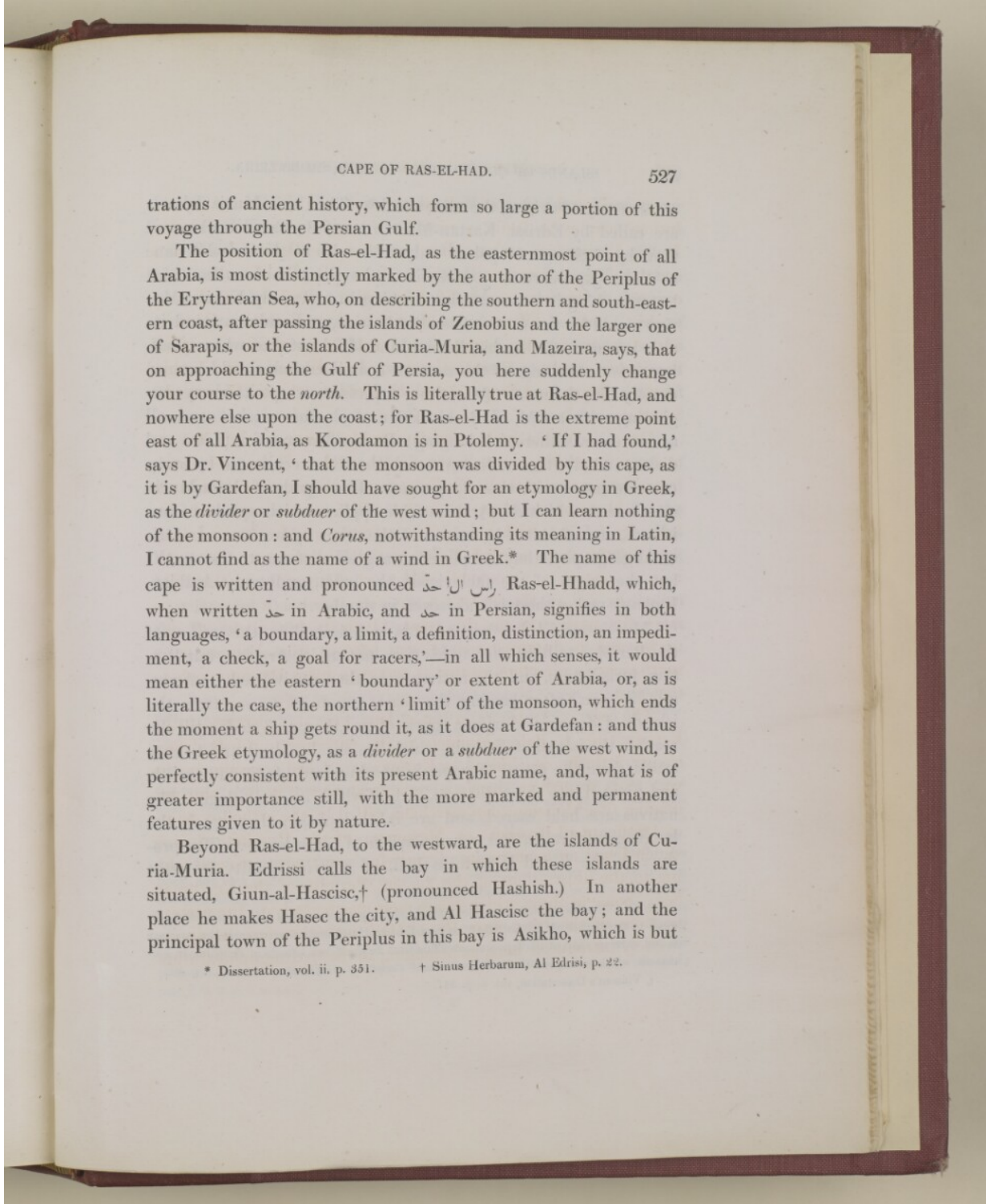
masts, sails, and ropes, as well as the orders of command in evolutions, are, as in India, a mixture of Arabic, Persian, Hindee, Dutch, Portuguese, and English; so that the Hindoostanee of a country ship is quite intelligible to them all. Besides the terms common to the vessels of India, I remarked some here, which were evident remains of Portuguese domination, as 'Bandeira, Bussola, and Armada,' for flag, compass, and squadron; which are called in Hindoostanee, 'Bowta, Compaz, and Jhoond;' in Arabic, 'Beirak, Deira, and Singar;' and in Persian, 'Alum, Doora, and Sengar.'

Dec 5.—With a strong and favourable breeze, we left Muscat and continued our course in the Vestal, under all sail for Bombay, after parting with the Challenger, who remained at the former port. At noon we observed in lat. 24° 3' north, and were in long 58° 40' east, with the visible extremes of the Arabian land very distant, from south half-east to south-south-west. At 5. 30. p. m. we opened a remarkable valley, or depression in the hills, called by sailors the Devil's Gap, and forming a conspicuous mark for navigators on this coast. It is in lat. about 23° 20' north, and is distant nearly eleven leagues from Muscat, in a south-easterly direction, so that it serves to mark the approach to that port.

The coast of Arabia, from Ras-el-Had, near the entrance to the Persian Gulf, to Bab-el-Mandeb, at the entrance to the Red Sea, is very little known indeed to Europeans. I had occasion, in the year 1815, to make a voyage along a great part of it, in a ship belonging to a Mohammedan merchant, called by the orthodox name of 'Suffenut-ul-Russool,' or Messenger of the Prophet; during which I had an opportunity of verifying some positions, and adding to the illustrations of the ancient Periplus of the Erythrean Sea. Some of these, which relate more particularly to the eastern portions of the tract near Ras-el-Had, may therefore be appropriately introduced here, as belonging to the hydrographical illus-



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another way of writing the same word.* The Curia-Muria Islands are called by Edrissi, Kartan-Martan; and Bochart has observed that, by a change of points only, this will be Kurian-Murian: as thus, كرتان Kurtan, كريان Kurian, (the points above the third letter making it a *t*, and below making it an *i*.) By Kurian-Murian would be meant the island of Kurian, and others around it: as it is common in Arabic, Persian, and Hindoostanee, when speaking of several things of the same or a similar kind, to add a word exactly like the name of the thing expressed, except its always beginning with an M, as Bundoock-Mundoock, for musket and all accoutrements thereto belonging; Barsun-Marsun, for plates and dishes, and all other table-ware; - which will be recollected by every one conversant with those languages. The islands of Curia-Muria are those to which the Arabian fable applies, which speaks of two islands, one inhabited by men, and the other by women. In Oriental geography, they are placed at a great distance to the south; but the origin of the fable is on the coast, and truly Arabian. Ptolemy makes these islands seven in number.†

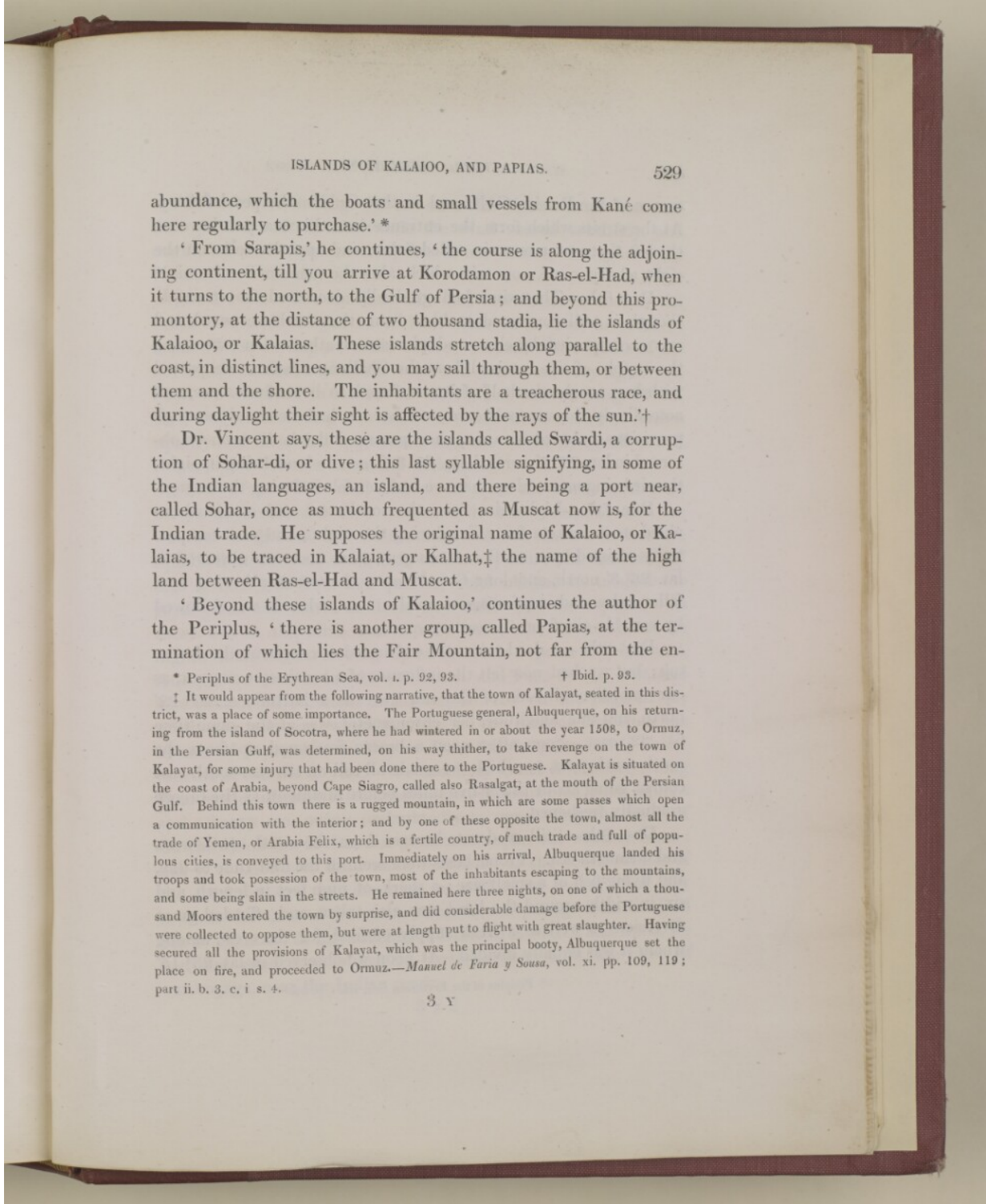
Mazeira, which lies beyond this, is described by the author of the Periplus to have been in his time not under Arabian, but Persian jurisdiction, and the natives were then uncivilized. 'A vessel,' he says, 'after passing the coast, stands off to sea from the islands of Zenobius during a course of two thousand stadia, till she reaches the island of Sarapis, which lies one hundred and twenty stadia from the main. Sarapis is two hundred stadia in breadth, and divided into three districts, each of which has its village. The natives are held sacred, and are ikhtheiophagi; they speak the language of Arabia, and wear an apron of cocoa leaves. The produce of the island is tortoise-shell, of superior quality, in great

* From Moskha, (which is assumed to be Shahr,) the coast extends fifteen hundred stadia more to the district of Asikho, (the Hasek of Edrissi: Hasek means weedy, and the sea here is said to be so,) and at the termination of this tract lie the Seven Islands of Zenobius in succession, which correspond to the Curia-Muria.—*Periplus of the Erythrean Sea*, vol. i. p. 92.

† Vincent's Dissertation, vol. ii. p. 347.



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trance of the Persian Gulf; and in that Gulf is the pearl fishery. At the straits which form the entrance into this sea, you have on the left that vast mountain called Sabo; and opposite to it, on the right, a lofty round mountain, which takes the name of Semiramis.*

Dec. 6th.—The wind had gradually decreased in strength, though it still continued to blow from the north-westward, and was accompanied by clear and pleasant weather. On examining the supply of rice received from the Challenger before we parted with her, nearly the half of it was found to be unfit for use, and accordingly thrown overboard; so that we had now only enough provisions on board for a very short passage indeed. At noon we observed in lat. $23^{\circ} 7'$ north, long. $60^{\circ} 30'$ east, no land being in sight, the air being more sultry than we had yet felt it during the voyage.

Dec. 7th.—Light airs from the southward and eastward enabled us to make a few miles during the night; and we were partially assisted by a south-east current, as at noon we observed in lat. $23^{\circ} 3'$ north, and long. $61^{\circ} 17'$ east; the weather having now fallen calm, and continuing so until sun-set, when it was followed by variable airs from the eastern quarter.

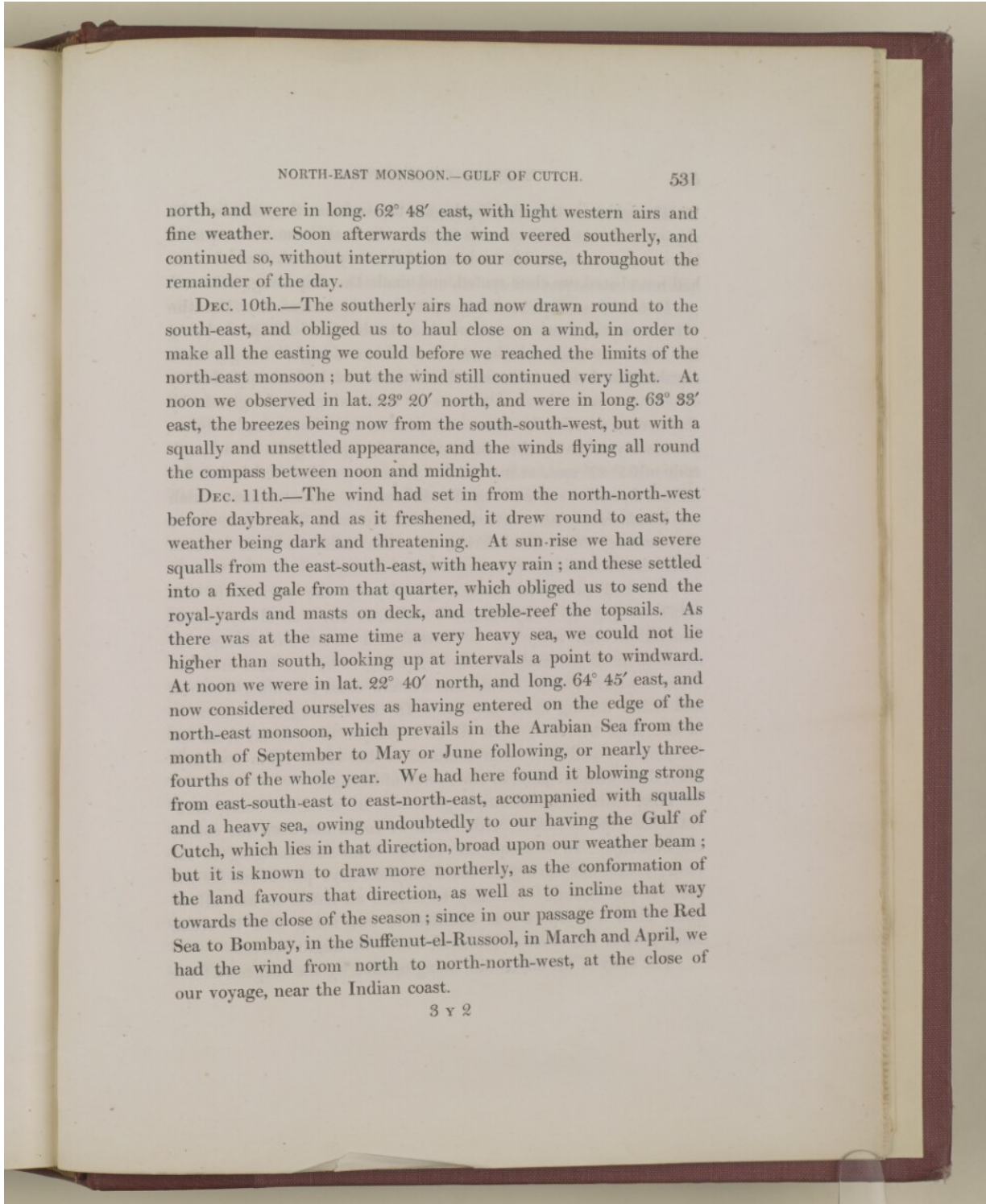
Dec. 8th.—A dead calm still continued throughout the morning; but we had now felt the influence of a north-east current, as our meridian altitude of the sun gave us a latitude of $23^{\circ} 22'$ north, and our longitude, per chronometer, was at the same time $61^{\circ} 32'$ east. Soon after noon a breeze freshened up from the south-south-west, to which we made all sail on an east-south-east course, going about thirty-five miles before midnight, as the breeze gradually freshened.

Dec. 9th.—Still moderate breezes from the south-south-west, and a smooth sea. Tropic birds were seen for the first time to-day, and flying-fish of a small size: a shark, of nine feet in length, and six in width around the head, was also taken, and afforded great diversion as well as a fresh supply of food for the crew, among whom it was equally divided. At noon we observed in lat. $23^{\circ} 15'$

* Periplus of the Erythrean Sea, vol. i. p. 93.

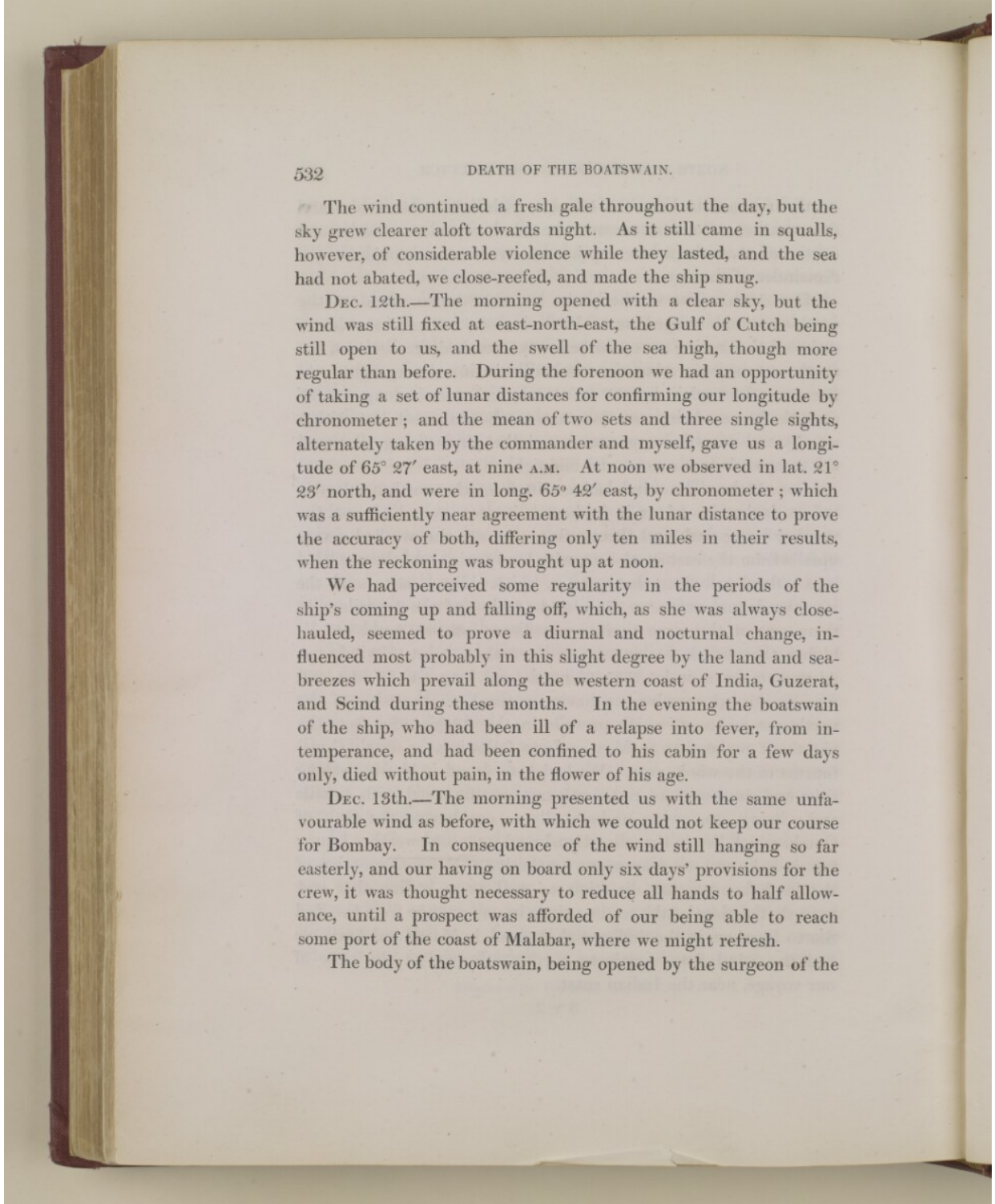


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The wind continued a fresh gale throughout the day, but the sky grew clearer aloft towards night. As it still came in squalls, however, of considerable violence while they lasted, and the sea had not abated, we close-reefed, and made the ship snug.

Dec. 12th.—The morning opened with a clear sky, but the wind was still fixed at east-north-east, the Gulf of Cutch being still open to us, and the swell of the sea high, though more regular than before. During the forenoon we had an opportunity of taking a set of lunar distances for confirming our longitude by chronometer; and the mean of two sets and three single sights, alternately taken by the commander and myself, gave us a longitude of $65^{\circ} 27'$ east, at nine A.M. At noon we observed in lat. $21^{\circ} 23'$ north, and were in long. $65^{\circ} 42'$ east, by chronometer; which was a sufficiently near agreement with the lunar distance to prove the accuracy of both, differing only ten miles in their results, when the reckoning was brought up at noon.

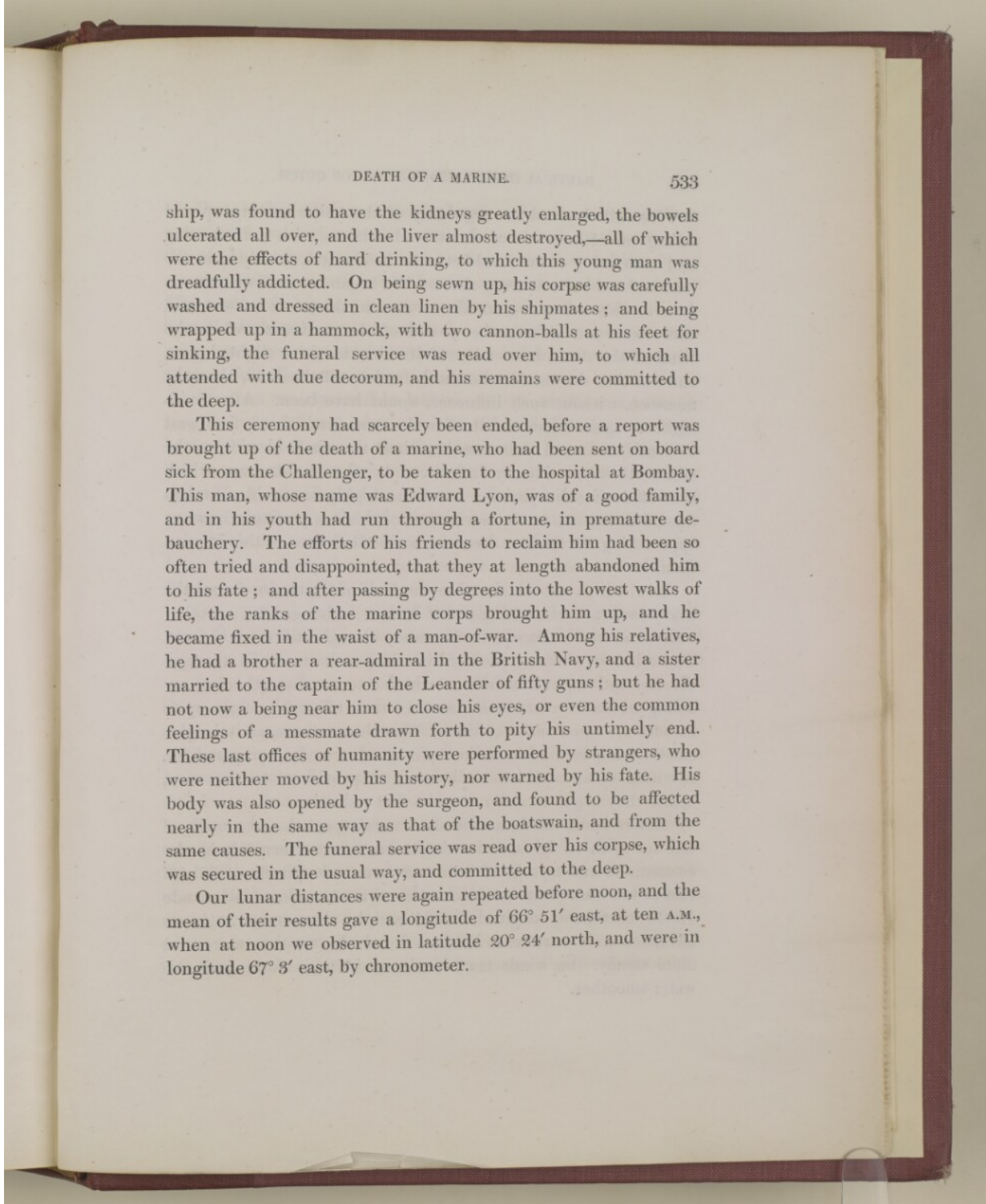
We had perceived some regularity in the periods of the ship's coming up and falling off, which, as she was always close-hauled, seemed to prove a diurnal and nocturnal change, influenced most probably in this slight degree by the land and sea-breezes which prevail along the western coast of India, Guzerat, and Scind during these months. In the evening the boatswain of the ship, who had been ill of a relapse into fever, from intemperance, and had been confined to his cabin for a few days only, died without pain, in the flower of his age.

Dec. 13th.—The morning presented us with the same unfavourable wind as before, with which we could not keep our course for Bombay. In consequence of the wind still hanging so far easterly, and our having on board only six days' provisions for the crew, it was thought necessary to reduce all hands to half allowance, until a prospect was afforded of our being able to reach some port of the coast of Malabar, where we might refresh.

The body of the boatswain, being opened by the surgeon of the

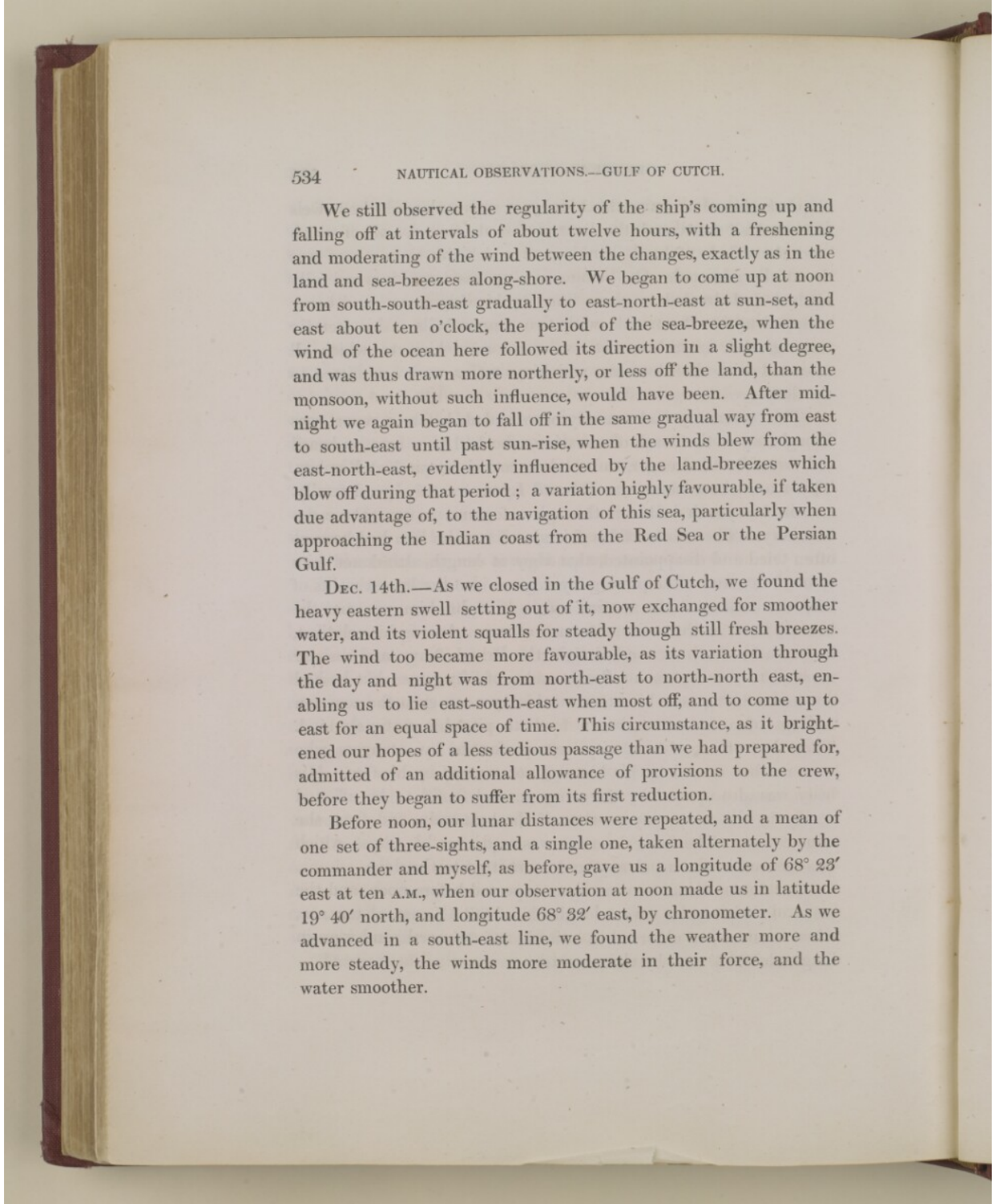


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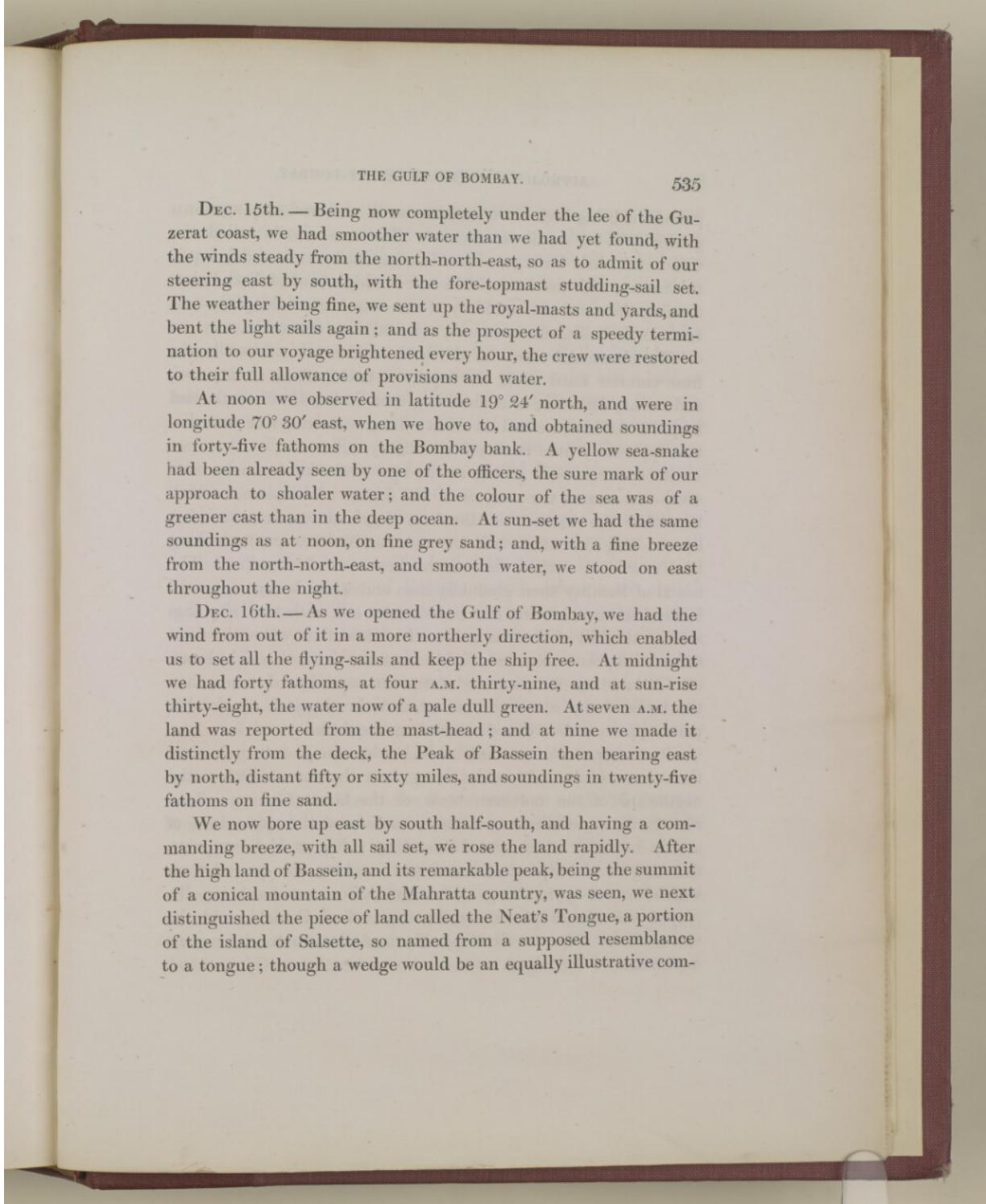
We still observed the regularity of the ship's coming up and falling off at intervals of about twelve hours, with a freshening and moderating of the wind between the changes, exactly as in the land and sea-breezes along-shore. We began to come up at noon from south-south-east gradually to east-north-east at sun-set, and east about ten o'clock, the period of the sea-breeze, when the wind of the ocean here followed its direction in a slight degree, and was thus drawn more northerly, or less off the land, than the monsoon, without such influence, would have been. After mid-night we again began to fall off in the same gradual way from east to south-east until past sun-rise, when the winds blew from the east-north-east, evidently influenced by the land-breezes which blow off during that period : a variation highly favourable, if taken due advantage of, to the navigation of this sea, particularly when approaching the Indian coast from the Red Sea or the Persian Gulf.

DEC. 14th.—As we closed in the Gulf of Cutch, we found the heavy eastern swell setting out of it, now exchanged for smoother water, and its violent squalls for steady though still fresh breezes. The wind too became more favourable, as its variation through the day and night was from north-east to north-north east, enabling us to lie east-south-east when most off, and to come up to east for an equal space of time. This circumstance, as it brightened our hopes of a less tedious passage than we had prepared for, admitted of an additional allowance of provisions to the crew, before they began to suffer from its first reduction.

Before noon, our lunar distances were repeated, and a mean of one set of three-sights, and a single one, taken alternately by the commander and myself, as before, gave us a longitude of $68^{\circ} 23'$ east at ten A.M., when our observation at noon made us in latitude $19^{\circ} 40'$ north, and longitude $68^{\circ} 32'$ east, by chronometer. As we advanced in a south-east line, we found the weather more and more steady, the winds more moderate in their force, and the water smoother.

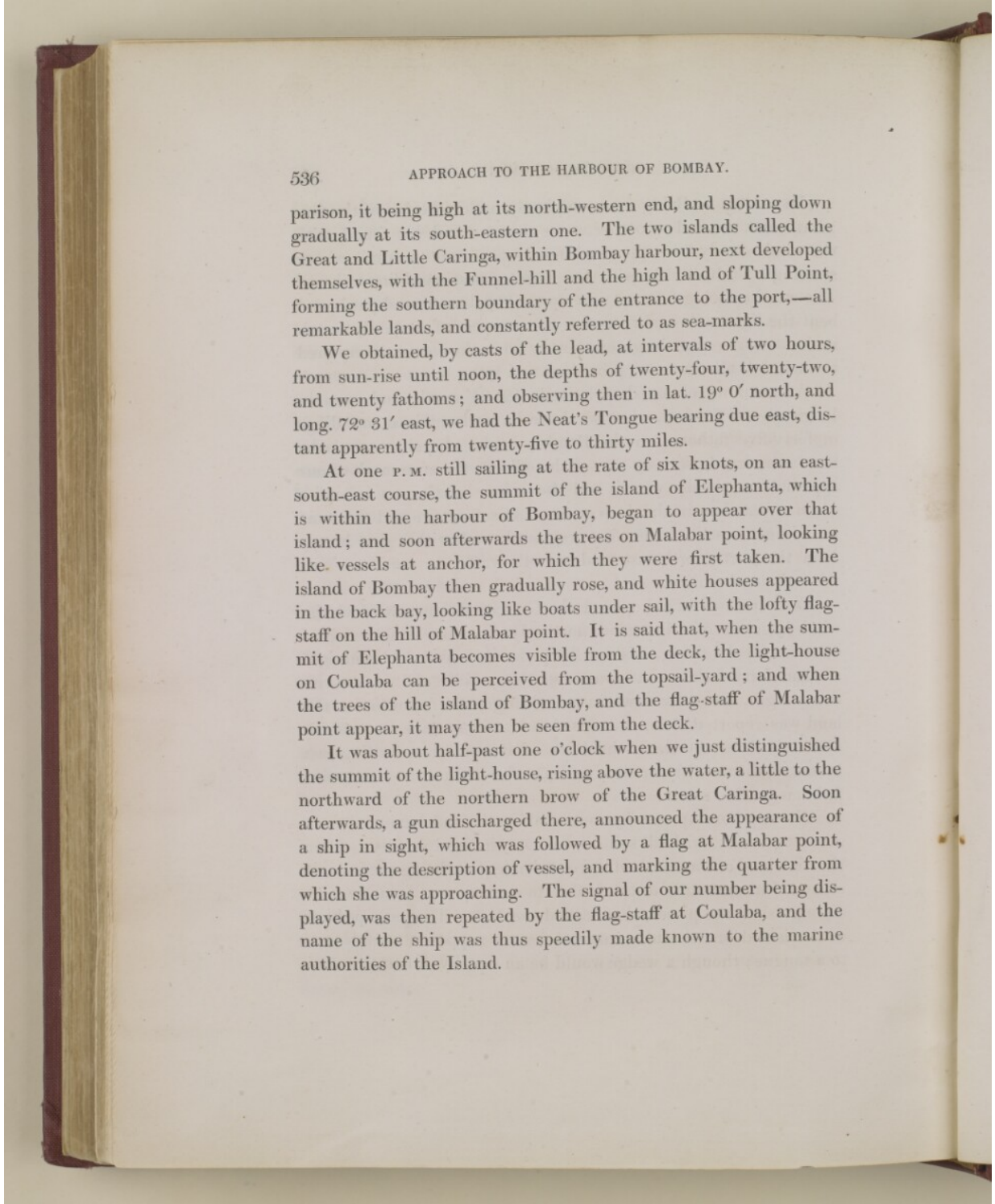


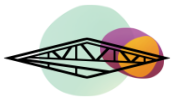
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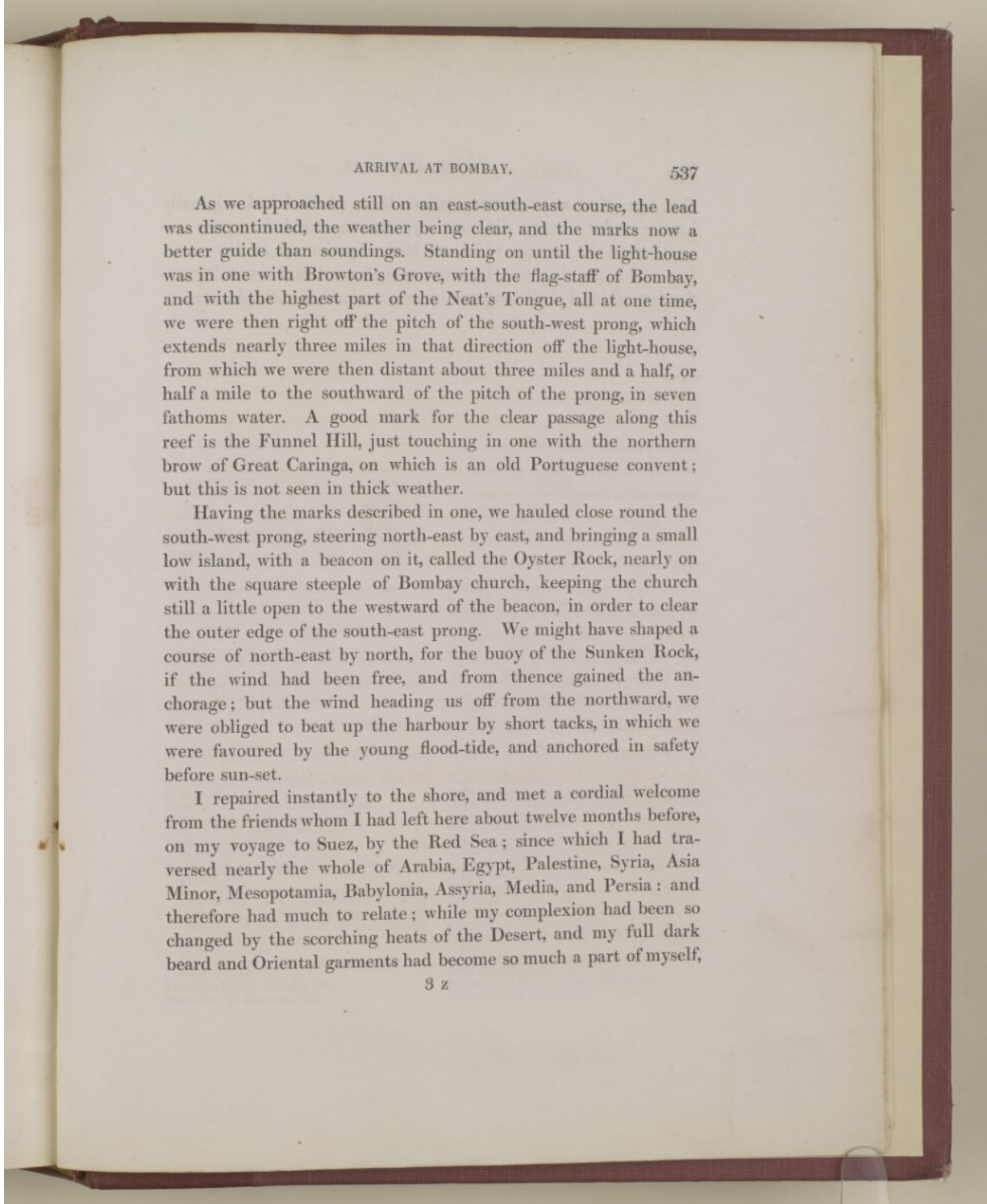


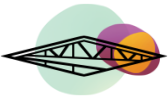
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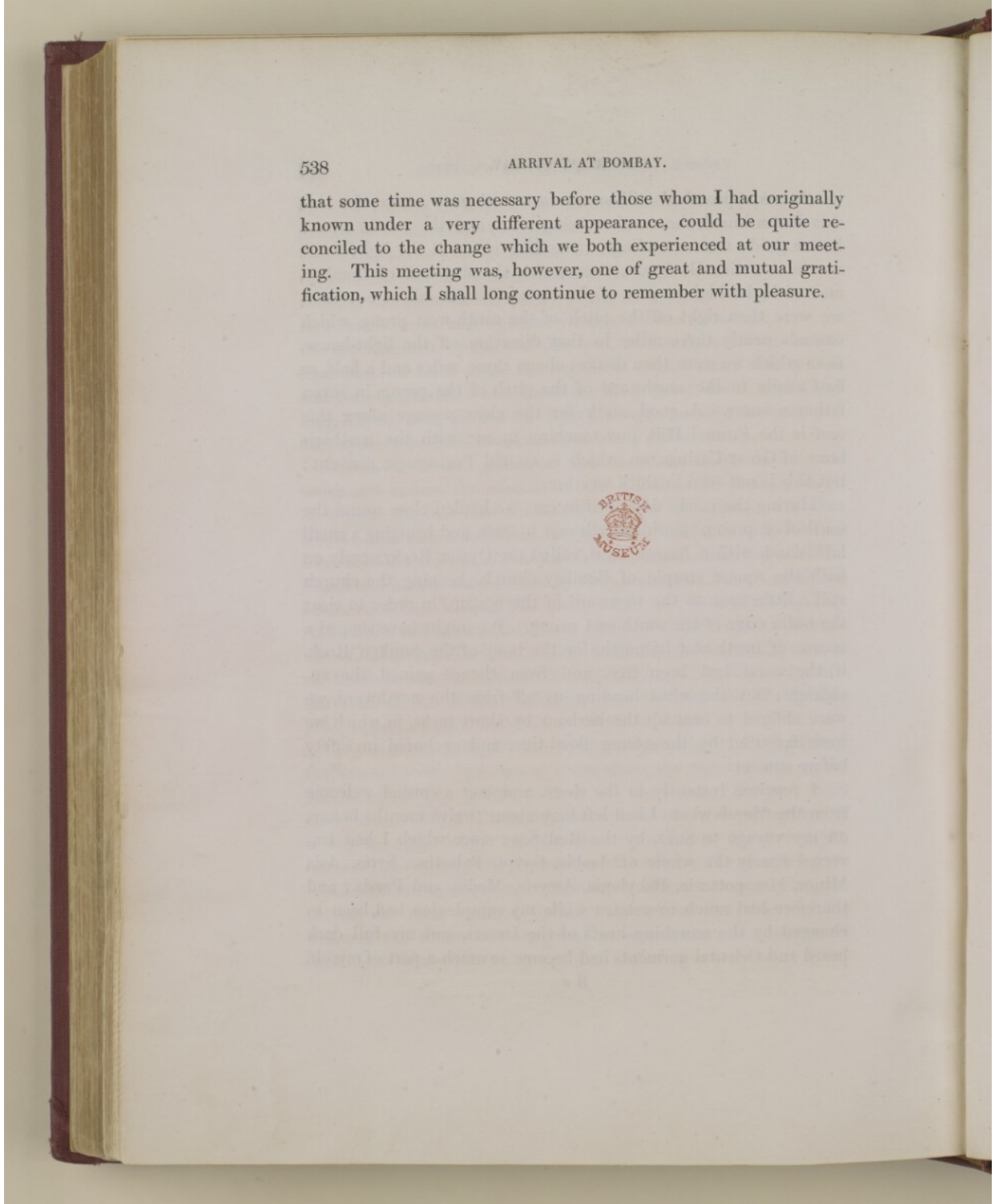


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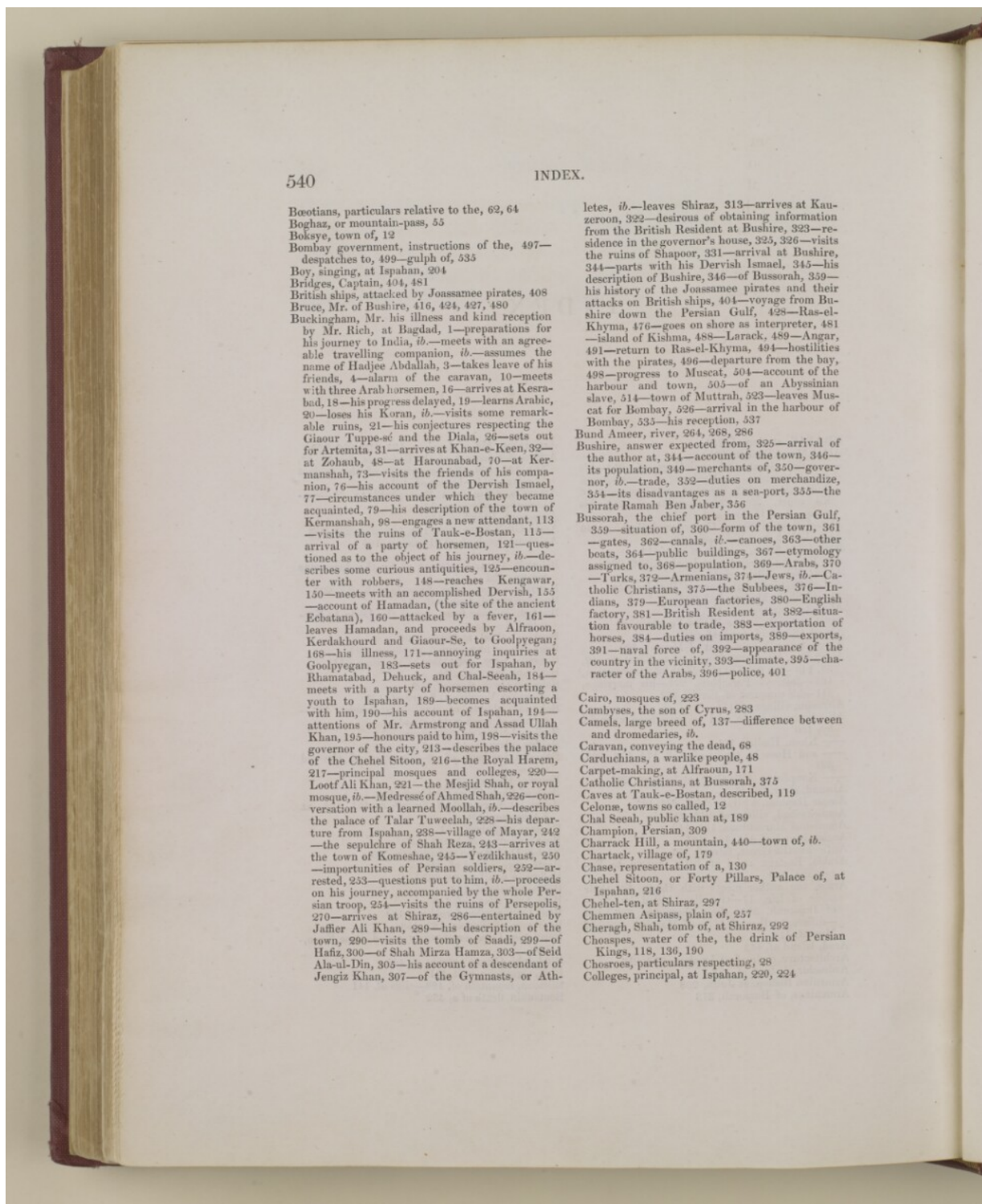
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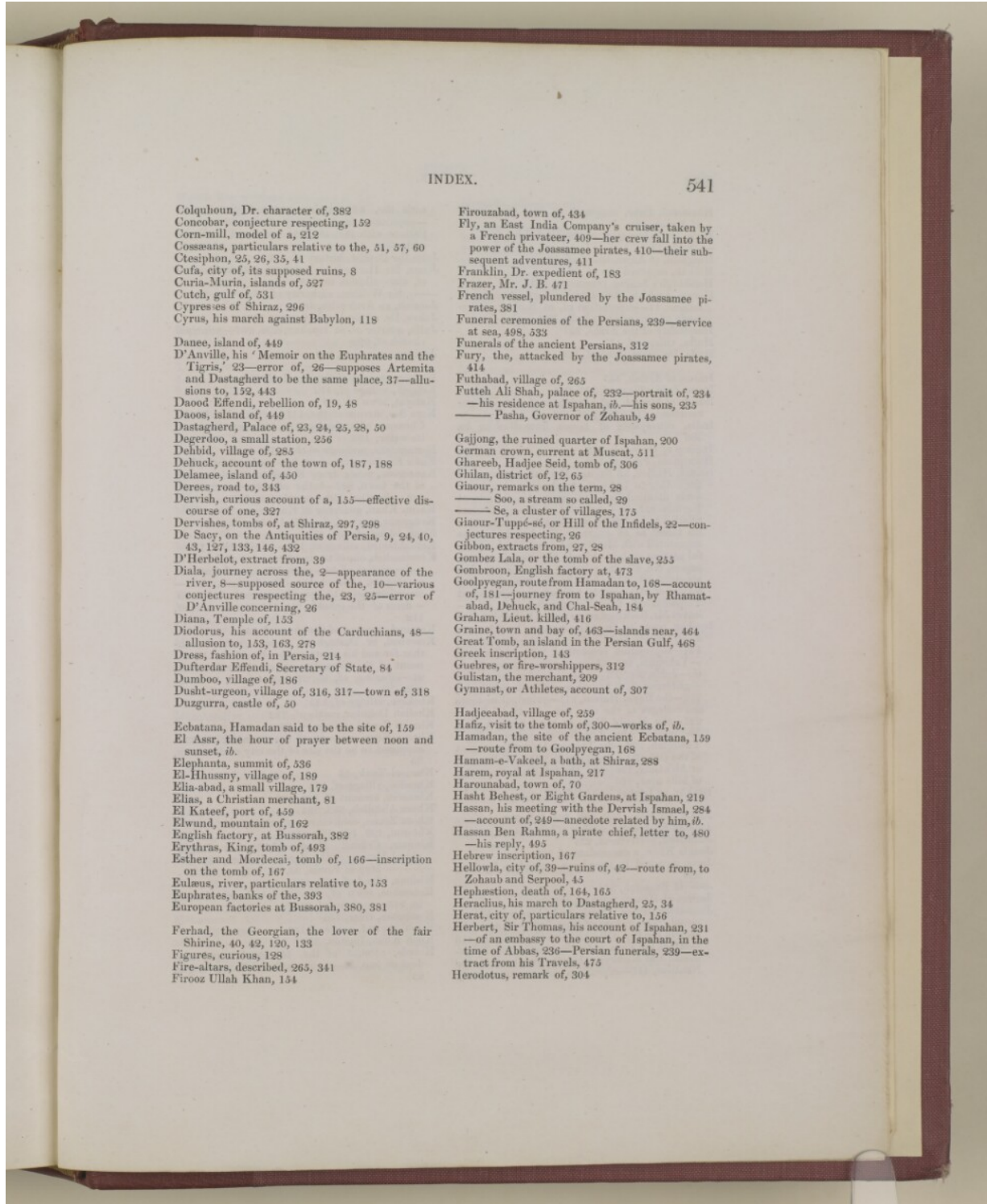
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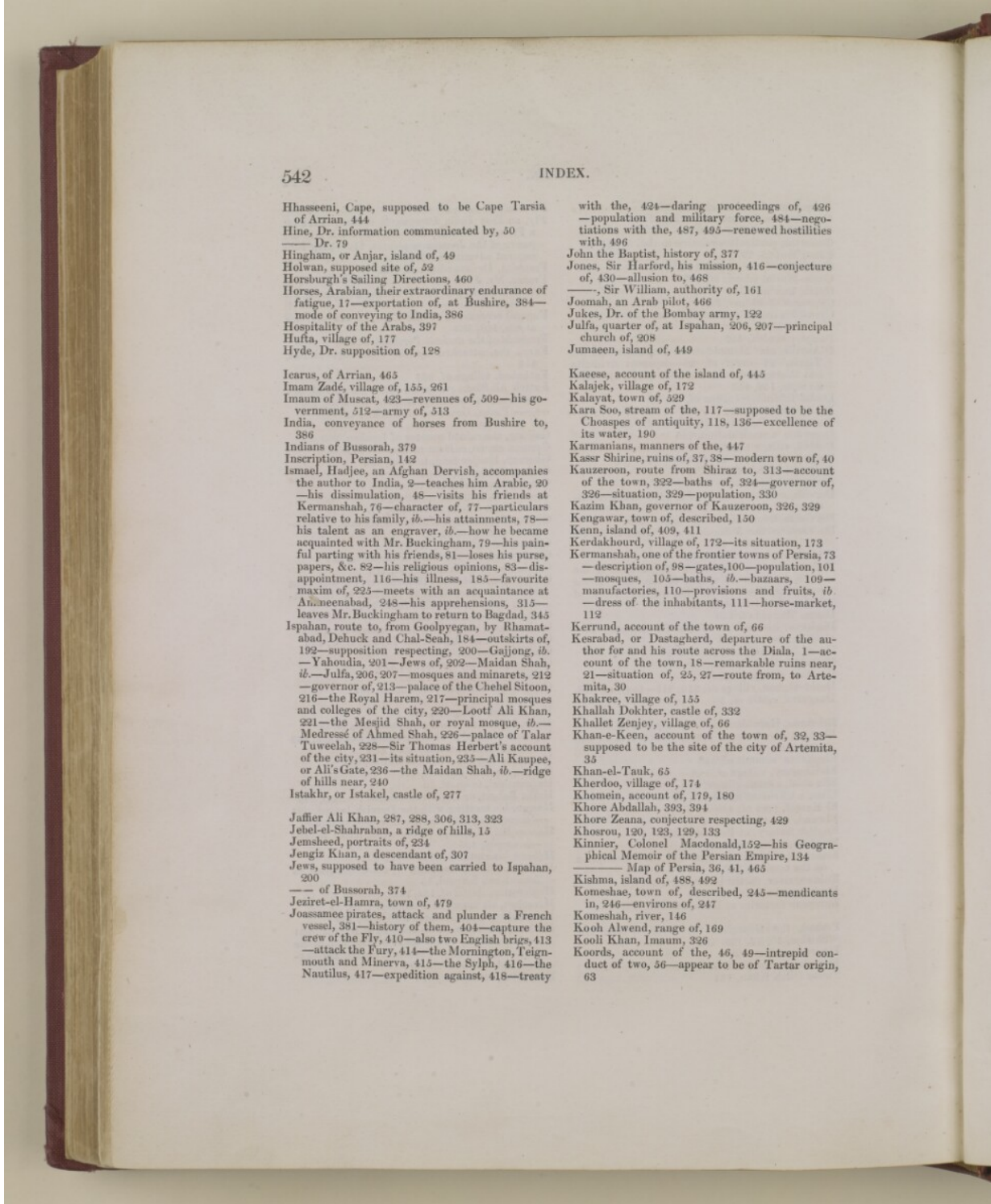


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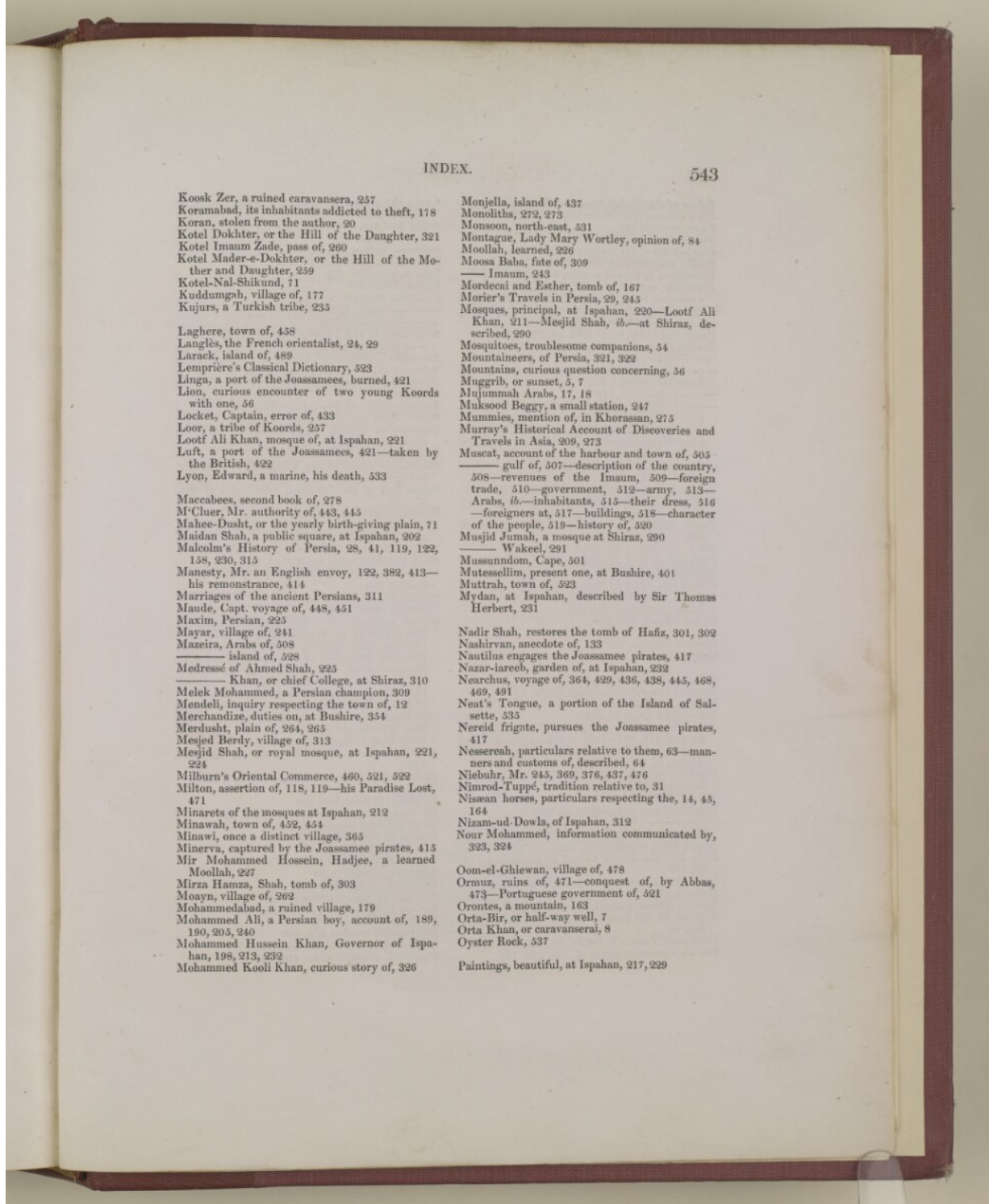


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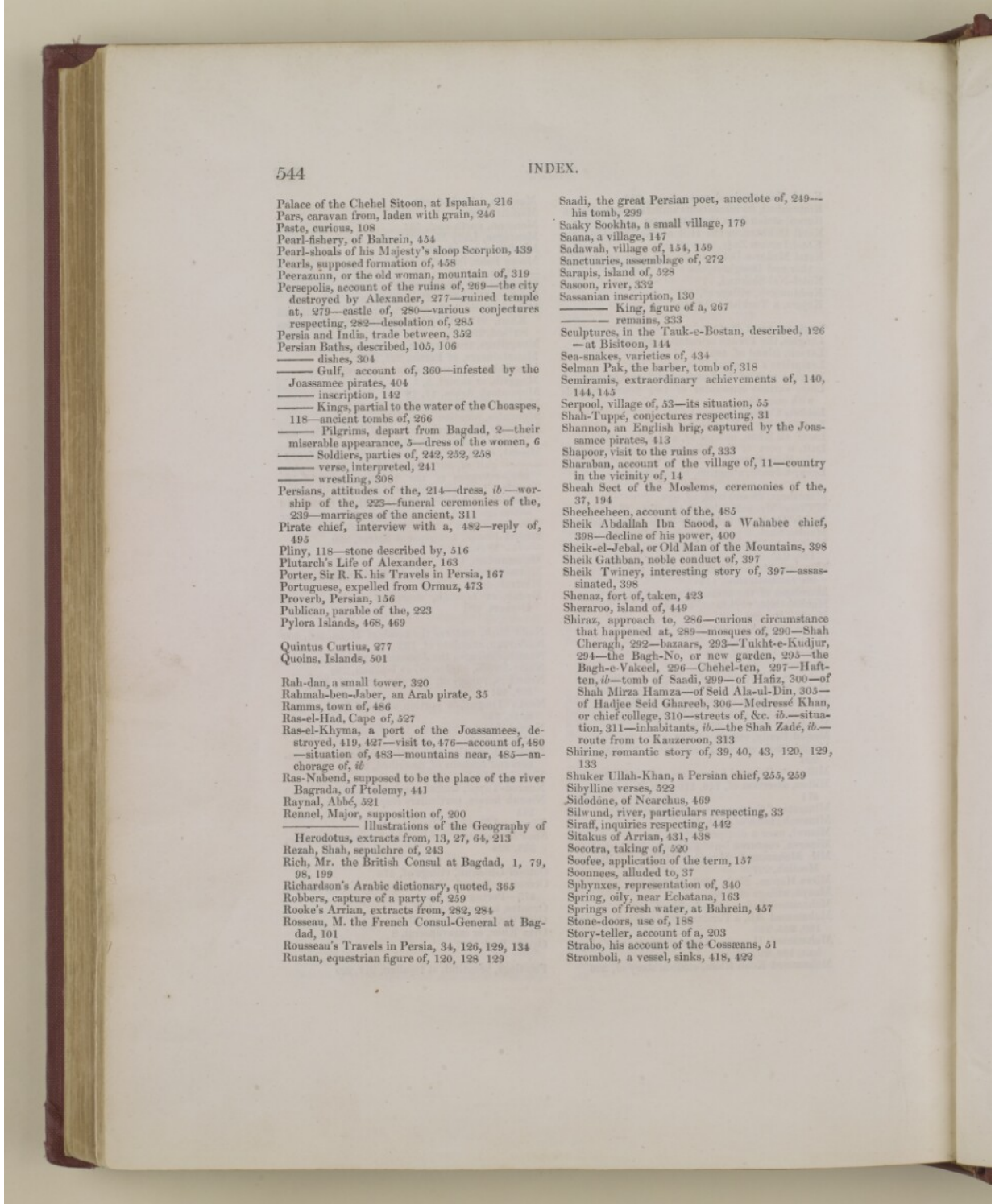
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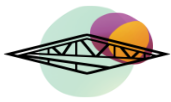
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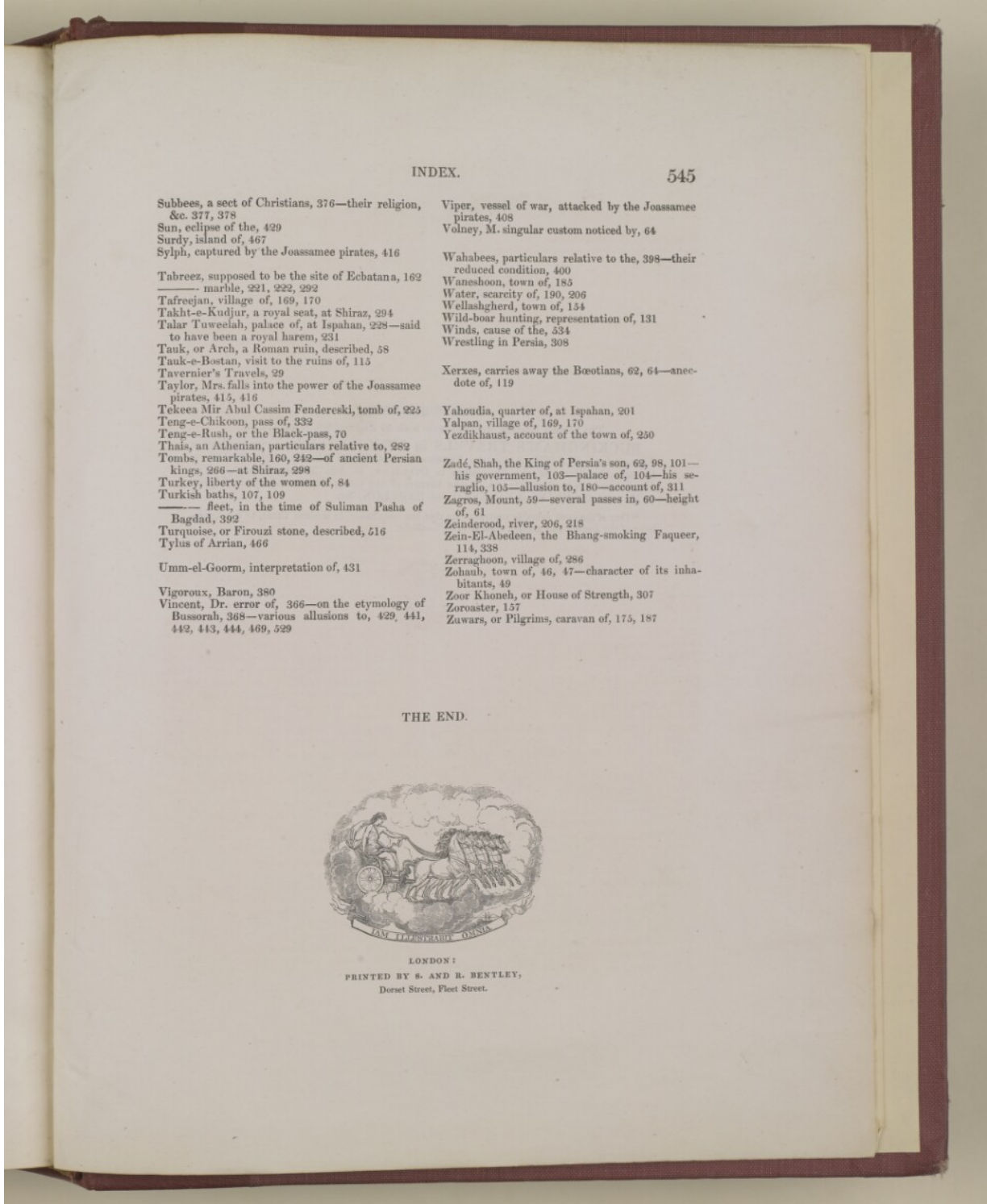
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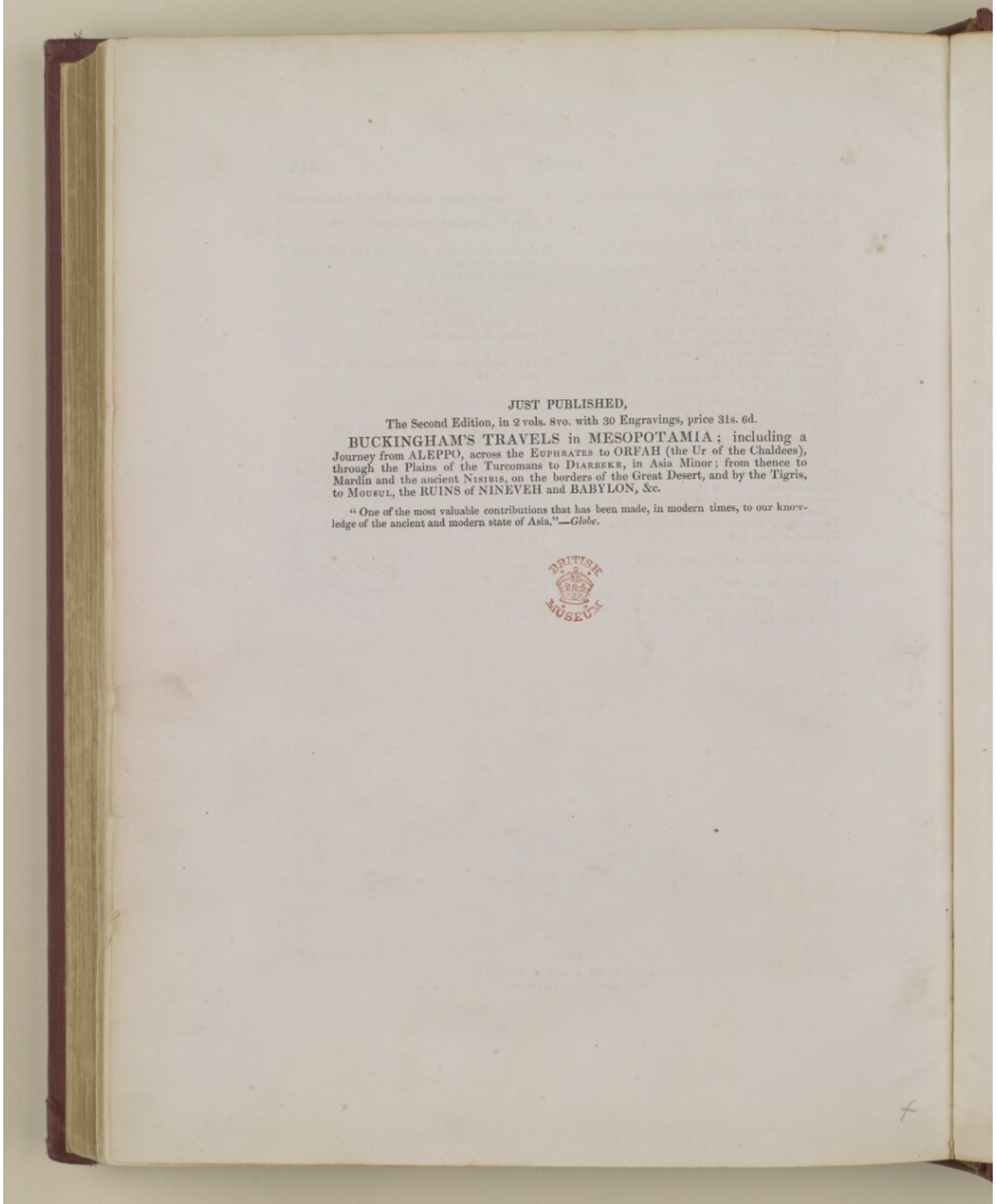
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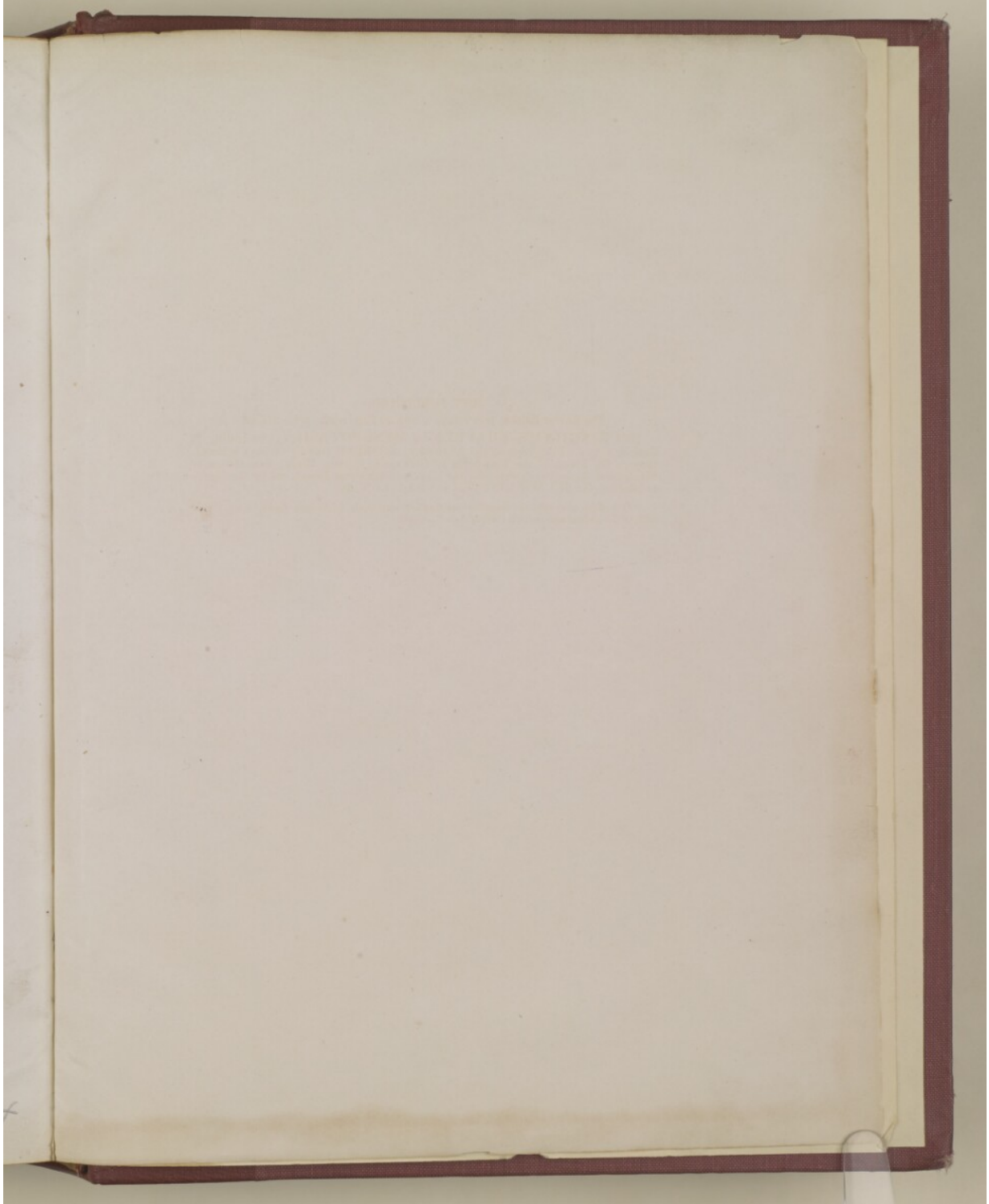


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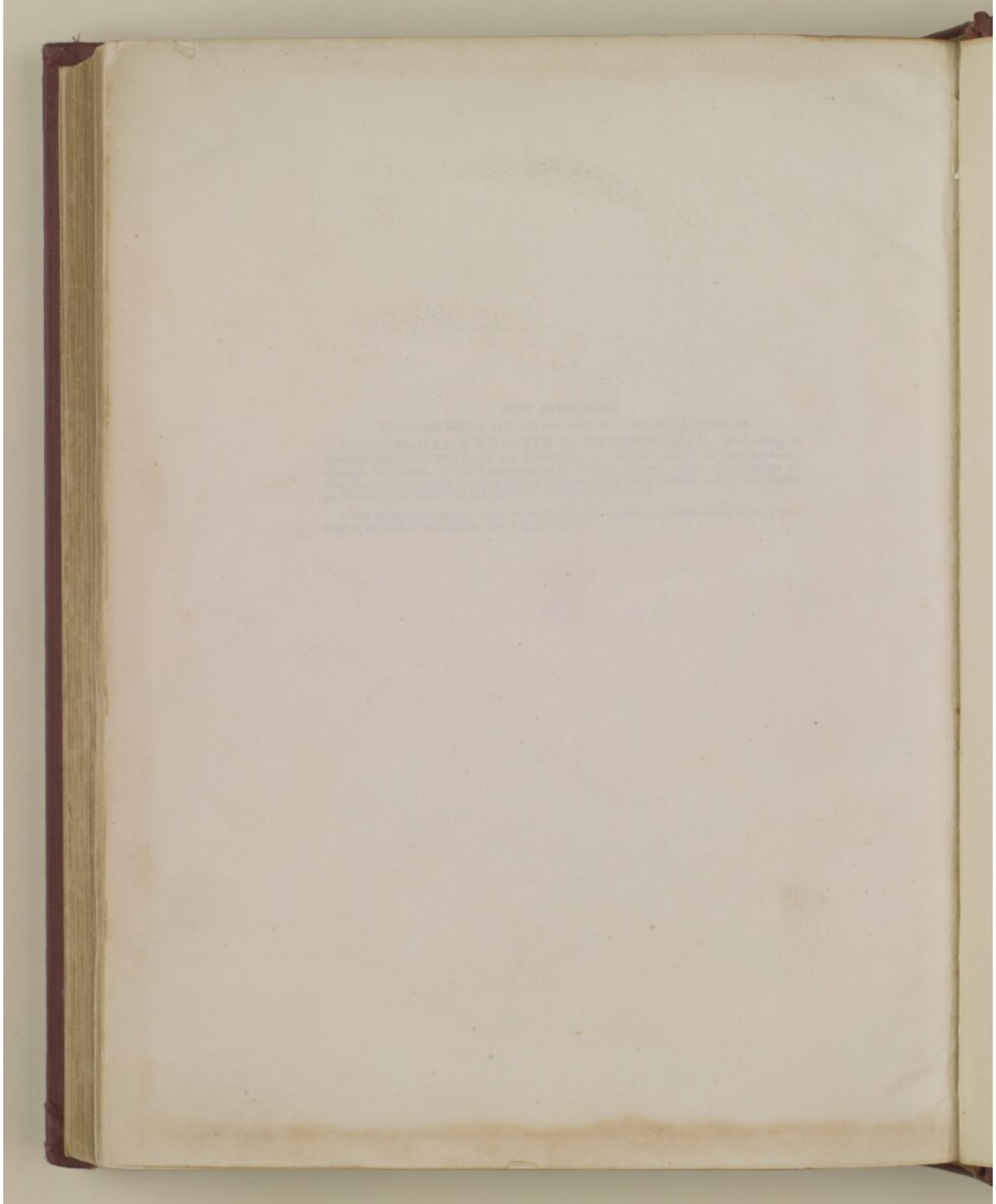


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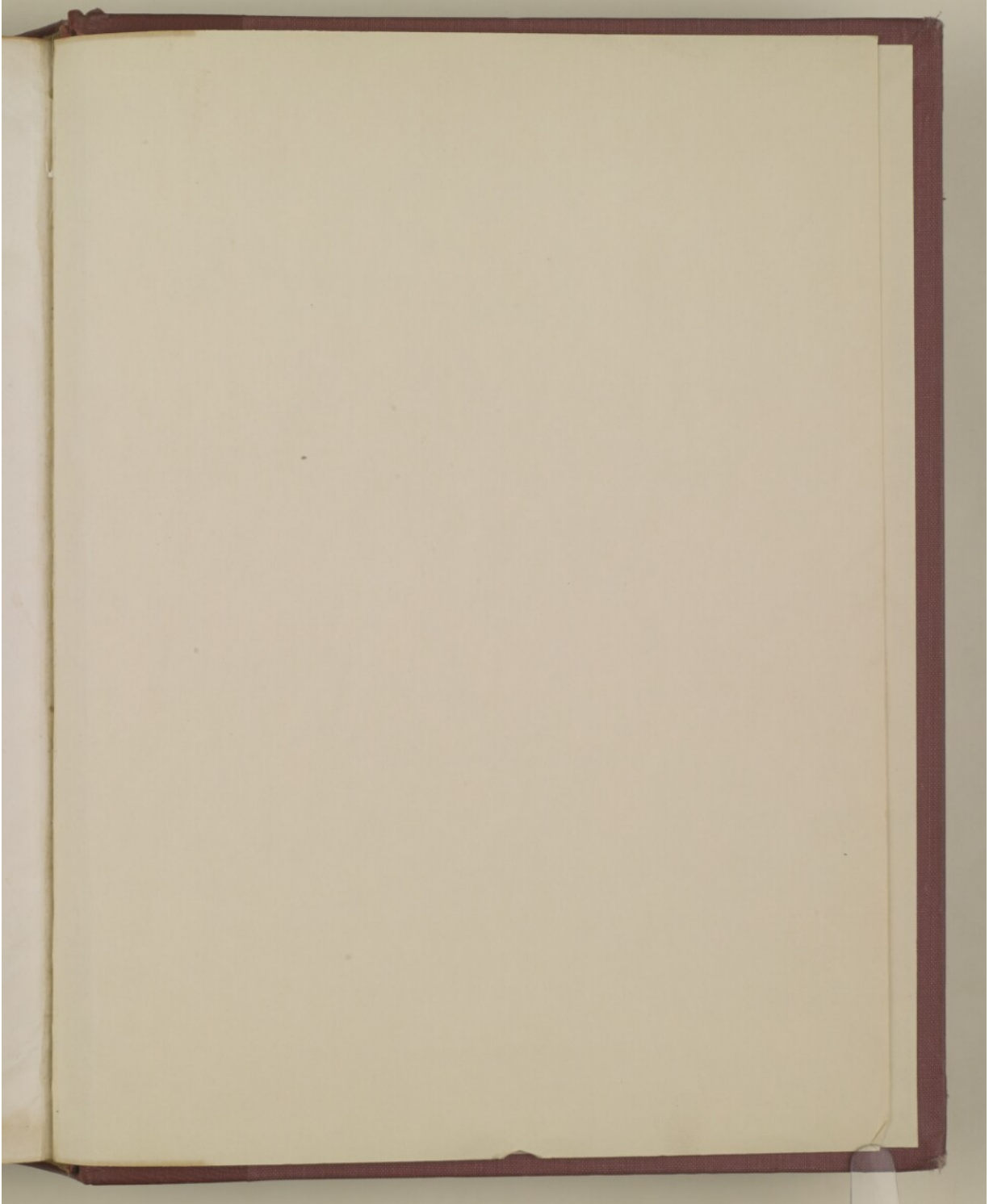


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العرب إلى بومباي. [iv-ظ] (٥٨٢/٥٧٩)





"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
بجبل زاغروس وصولاً إلى حمدان، في أكباتانا القديمة، والبحوث في أصفهان
وأطلال برسبوليس، ورحلة منها مروراً بشيراز وشابور وصولاً إلى ساحل
البحر. وصف البصرة، بوشهر، البحرين، هرمز، ومسقط، وسرد لحملة ضد قراصنة
الخليج العربي، مع رسومات توضيحية لرحلة بحرية لنيرتثوس، والمرور ببحر
العرب إلى بومباي. [٧-و] (٥٨٢/٥٨٠)





"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
بجبل زاغروس وصولاً إلى حمدان، في أكباتانا القديمة، والبحوث في أصفهان
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الخليج العربي، مع رسومات توضيحية لرحلة بحرية لنيرتثوس، والمرور ببحر
العرب إلى بومباي. [٧-ظ] (٥٨٢/٥٨١)





"رحلات في آشور، ميديا، وبلاد فارس، بما في ذلك رحلة من بغداد مروراً
بجبل زاغروس وصولاً إلى حمدان، في أكباتانا القديمة، والبحوث في أصفهان
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الخليج العربي، مع رسومات توضيحية لرحلة بحرية لنيرتثوس، والمرور ببحر
العرب إلى بومباي. [خلفي-داخلي] (٥٨٢/٥٨٢)

