

Hafiz! thy faithful zeal bestow
On him who placed thee here below;
Bold in the path of Virtue tread,
Tho' dangers thicken round thy head.

At the upper corners of the tombstone is the following verse from another of his odes:

When near my tomb your footsteps measure,
Ask of my shade some blessing dear;
For all who've sipped the goblets treasure,
On pilgrimage will hasten here.

In the lower left-hand corner. "The lamp of Wisdom, Khaja Hafiz."

In the lower right-hand corner. "Seek the era of his death in the words——" here some Persian letters follow, which, calculating the numbers they contain, and adding them together, correspond to 791 of the Hejira.* Now† 475 years ago.

We had scarcely reached his tomb, before the Dervish who always resides here, brought out the large book of his odes before mentioned, and placed it upon the tombstone. This copy of Hafiz is supposed to be the most correct of any; it is written in a large legible hand, and every stranger consults it to know his destiny.

The manner in which this is done I copy from the work of one who visited the tomb with my father.

"The person desiring to know his fortune, first invokes Hafiz, by the ringlets of his mistress, to speak the truth; then shutting his eyes, he opens the book, and the first stanza at the seventh page, is deemed oracular. His countrymen are fond of relating the first occasion when this was done."

"Hafiz had, when he died, many disciples who conceived him to be a pattern of virtue. These contended he was a Soofee, or Philosophical devotee, and that all his poems were mystical, but his enemies, at the head of whom were the Moullahs, or orthodox priests of the Mahomedans, said he was an infidel, and that his works were seductive and wicked. These latter insisted that he was not entitled to the religious rites of burial. It was at last agreed that the dispute should be terminated by consulting his Dewan, or Book of Odes in the manner described. The Heaven-directed finger fell on the following distich:—

"O! turn not your steps from the obsequies of Hafiz;
Tho' immersed in sin, he will rise into Paradise."

The triumph of the friends of Hafiz was complete, and his remains were deposited with all due honours in the tomb."

Many other examples are related of very appropriate passages presenting themselves upon these odes being consulted. I shall only mention one or two more:

When Shah Ismael of the Safavean race, commanded that the tombs of his adversaries should be destroyed, it happened that Moolla

Muggus,* the Kings High Priest, came to the tomb of Hafiz, and was actively assisting in erasing it, agreeably to the orders he had received from his Sovereign, his readiness to perform the command, however, seemed more to be instigated by private animosity, than by any principle of religious difference. Upon taking a "Faul" from the Odes of the Poet, this couplet presented itself.

"Thou Fly! the atode of the Simargh† is not thy sporting place. Thou art blasting thine own reputation, and giving me trouble."

I will only mention one more, tho' many others are equally appropriate.

Shah Tamash one day in play lost a signet-ring from his finger, which he estimated very highly. The carpets of the room were all removed, and every search made to recover it, but in vain. It happened that a copy of the odes of Hafiz was in the room, and the King resolved to consult it upon the subject. The book being opened the following couplet presented itself.

"He who possesses Jemshud's Goblet‡ knoweth that which is concealed.

What cause of grief is there, though a seal should be lost for a moment!"

The King in astonishment at the aptitude of the couplet to the subject, struck his hand violently upon his knee, and the ring which had become entangled in the lining of his garment, being liberated by the blow, rolled upon the floor, and was picked up and restored to the monarch.

Having said so much concerning his tomb, which may be considered the more interesting; as it has since been utterly destroyed; we propose before offering a few specimens to our readers, to say a few words upon his writings in general.

The most opposite views on this point are entertained both by his own countrymen and Europeans. This difference of opinion did not terminate when his body was laid in the tomb. Europeans who have studied the subject have been led to form conflicting opinions; some deeming them licentious and immoral, while others conceive that a hidden and mystical meaning lies in his wildest flights; and that while speaking apparently of the delights of women and wine, his thought were dwelling upon far higher subjects, and, he was in fact, moralizing in a lofty strain of allegory. This latter view, certainly, corresponds with our

* "Muggus" in the Persian language signifies "a fly," and is the very word used in the couplet of Hafiz referred to.

† The Simurg is a fabulous bird corresponding to the Roc of the Arabian Nights Entertainments; the word is also sometimes used when speaking of an Eagle.

‡ Jemshud is one of the fabulous kings of Persia, and founder of Persepolis, which is called "Tukht-e-Jemshud," or "the Throne of Jemshud." He possessed a resplendent cup or rather mirror, in which he saw at one glance everything in creation. He tried to make his throne Celestial, and proclaimed himself a God, but was punished by the loss of power and life, and the destruction of Persepolis, the mansion of his pride."

* Hejira or Hejrah. the Mahomedan era.

† Viz. in 1352—475 years ago, making the period of his death 1377, A.D.