

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 Zadé'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 Zadé 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

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 Imaums.

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

not far from the palace, was entered by a porch, extremely clean, and neatly ornamented by painting and other devices on its ceiling and walls. This remarkable contrast to the low, dark, and foul passages which generally lead to Turkish baths, was a pre-sage, upon the very threshold, of greater comfort and accommodation within.

When we reached the undressing-room, this prepossession was still further strengthened. Here we found a square hall, well lighted from above, having on three of its sides elevated recesses for the visitors, and on the fourth, the passage from the outer porch to the hall, and from this to the inner bath, having on each side shelves, in which were arranged the clean and dirty clothes, the combs, looking-glasses, and all the apparatus of the toilette, under the immediate care of the master of the bath himself. At the angles of these raised recesses, and dividing their lower roof, which they supported, from the higher one of the central square, were four good marble pillars, with spirally fluted shafts, and moulded capitals, perfectly uniform in size and design and producing the best effect. In the centre of the square space, which these marked out, and on a lower floor, was a large marble cistern of cold water; and at each end of this, on wooden stands, like those used in our arbours and breakfast rooms, were arranged coloured glass jars, with flowers of various kinds in them, well watered and perfectly fresh.

The walls of this outer hall were ornamented all around by designs of trees, birds, and beasts, in fanciful forms, executed in white upon a blue ground, and though possessing nothing worthy of admiration, yet giving an air of finish, of neatness, and of cleanliness to the whole, in which the baths of Turkey are generally so deficient.

We undressed here, and were led from hence into the inner bath, where all was still free from every thing offensive, either to the sight or smell. This inner room was originally an oblong space of about fifty feet by twenty-five, but had been since made

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



perfumed soap, with which the Turks end a course of treatment full of delight, the Persians are occupied in staining the beard and hair black, the nails of the toes and fingers of a deep red, and the whole of the feet and hands of a yellow colour, by different preparations of henna. This operation is the most unpleasant that can be imagined. The Persians do not shave the whole of the head, as is usual with most of the Turks and Arabs, but, taking off all the hair from the forehead, over the crown, and down the neck, for about a hand's breadth, they leave on each side two large bushy masses, depending over their shoulders. These are almost as full in some individuals as the apparent wigs of the Sassanian medals: and in others, they are sufficiently long and large to meet and cover the neck behind, which would deceive a stranger into a belief, that they wore the whole of their hair, without either cutting or shaving it. This, then, with a very long and full beard, in which all the people here take pride, is plastered with a thick paste, of the consistence of hog's lard, and not less than two pounds weight of which is sometimes used on one person. It possesses a strongly astringent and penetrating quality, and requires great skill in the use of it, to avoid doing considerable mischief. As the eye-brows are plastered with it, as well as the rest of the hair, and as it softens by the heat of the room and of the body, it frequently steals into the eyes, and produces great pain. The mustachios sometimes give a portion of this paste also to the nostrils, as well as to the mouth, and never fail to yield a most unpleasant odour to all within its reach. The patient (as he may well be called) reclines on his back, naked, and on the stone floor, with his eyes and mouth completely shut, and not daring to breathe with too great freedom. He remains in this manner for an hour or two at a time, while the operator visits him at intervals, rubs his hair and beard, patches up the paste where it has dissolved or is fallen off, and lays on fresh coats of the dye, on the nails, the hands, and the feet. Some of these

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 there 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.

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 superintendence 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

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.

to some, and the thick bushy masses of a stiffer kind an aspect of ferocity to others; while the sameness of colour in their dresses, which are either of a dull green or blue, with the absence of rich shawls, bright shalloons, gilded and silver arms, &c. make the inhabitants of the town look much inferior to the strangers there.

The Koordish peasants have conical caps, and short jackets of thick white woollen. The Arabs are mostly from Bagdad, and dress as they do there. The Shooster people wear turbans formed of a brown cotton shawl, crossed with white, and amply folded round the head, while one end is suffered to hang loosely behind, something like the white turban of the Arabs of Yemen. The Persian women, of whom we saw remarkably few, were all closely veiled by a white cloth, tied over the forehead and hanging low down on the breast, with a grating work of hollow thread before the eyes, and the great outer cloth or scarf, of checked blue cotton, as in Egypt.

The people on the whole, however, seemed to be exceedingly polite among themselves, and courteous towards strangers, ingenious in the exercise of their respective trades, quick of apprehension, full of industry, and intent on their respective affairs of business.

SEPT. 17th.—We were occupied during the first hours of the morning in preparation for departure from Kermanshah by such occasion as might offer. One of my horses, purchased at Bagdad, having broken out all over his body with sores, so that he could neither be saddled, nor mounted bare, it became necessary to part with it, if possible, and look out for another. We accordingly led it to the Maidan, or place of the horse-market, without the walls, on the north of the town, where, though we found many seeking for horses, we could find no one who would purchase or barter for this, and were accordingly obliged to buy another.

The horses we saw here, except our own, were all Persian. These are larger and perhaps stronger than the Arab race, but are extremely inferior in beauty, and are said to be so in speed, and in

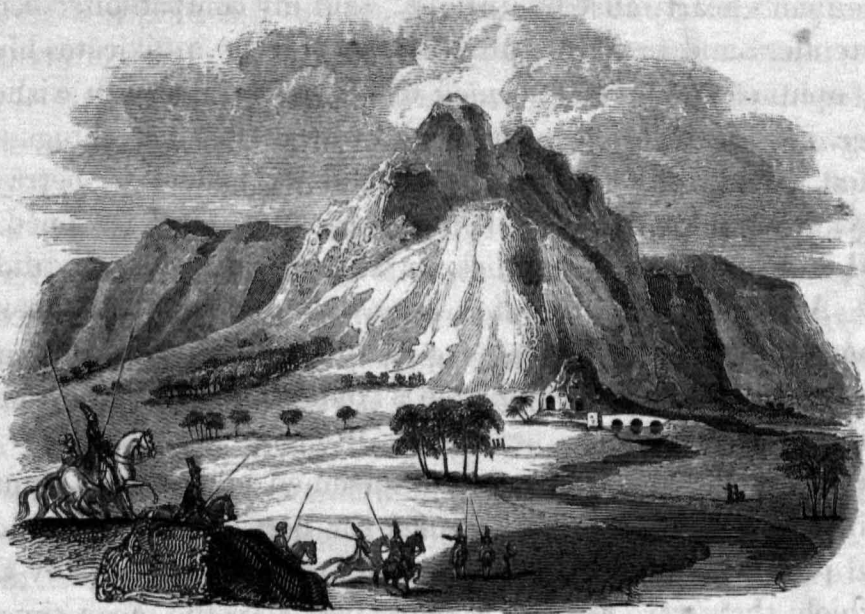


capacity of sustaining the privations of food and water. The Persians indeed, as far as I had seen of them, did not appear to take as much pleasure in horses as the Arabs or Turks. They are less masterly and less graceful riders; and their mountings or trappings, while no more fitted for the comfort of the horse, by lightness and adaptation to its form, than either of these, are much inferior, in richness of ornament and general appearance, to both.

To leave my diseased horse at this place, seemed an abandonment of what had cost me dearly, and what might perhaps recover; while, if we took it with us, an extra attendant would be absolutely necessary, since all the other duties of the road, which had now completely devolved on myself, were already more than sufficient. It was therefore determined that we should seek for such a person; and this was no sooner suggested, than the Dervish Ismael had one immediately ready to my hand. A Faqueer of Ispahan, who had come with us from Kerrund to Kermanshah, had supped from our bread and fruit, and smoked his evening nargeel with the Dervish after I was asleep, was recommended as the most proper person I could add to our party, as he was ready and willing to undertake any duty that might be required of him. "But," said I, "does he understand the duties of a groom? or do you know any thing of his character?" "Oh," replied Ismael, "a Faqueer understands every thing; and as for his character, I am sure that his heart is pure, and his tongue is clean." "How then?" I asked: "was there any previous acquaintance, or the testimony of any friend who had known the man?" "Not at all," was the reply; and after much hesitation—not of fear, but seemingly of unwillingness to clear up any doubt for which he thought there was no just foundation—this explanation at length came: "He is not a Philosopher, emphatically *one of us*," said Ismael, (meaning the "Mutuffuk b'el Philosophiea" at Bagdad,) "it is true; but the man has loved the wife of another, for whom he has wept by day, and chased away his sorrows by smoking bhang (an intoxicating drug) at night!" It was in vain

that I objected to these two excellent qualities, as certain pledges of his neglecting the duties I wished him to perform on the way. "The man's heart must be upright," said my companion, "because it is tender; and free from all guile, because he intoxicates himself with opium!" The fact seemed to be that my Dervish wished to secure, on any terms, some one who would do such things as we needed, provided he was not too rigid a Moslem to betray our laxity, or abandon us from being shocked at it. I reasoned, persisted, refused, and pretended an anger which I really did not feel. All was in vain, the die was cast, and Zein-El-Abedeem, the bhang-smoking Faqueer, was regularly invested with the care of the diseased horse, and admitted as one of our party, beyond the possibility of revocation.

We now heard of four or five horsemen going off to Hamadan on the morrow; and as this seemed the best occasion by which we could profit, we sought them out, and agreed to accompany them; of which they were as glad as ourselves. In the mean time, as a good portion of the day yet remained to us, I determined to employ it in a visit to the antiquities of Tauk-e-Bostan, which I had been hitherto too much occupied in the town even to enquire after.



## CHAPTER VII.

### VISIT TO THE ANTIQUITIES OF TAU-K-E-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

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-



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,



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 necessities 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 Eulæus 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 Eulæus 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 Eulæus, 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.

'It

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

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\* 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.

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† 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.

party of young men from the town, who had come out to pass in this agreeable retreat a day of undisturbed pleasure ; and for the moment I felt sorry that our presence should have in any way broken in upon their retired hours of joy. They were employed in saying alternate stanzas of some mourning hymn or dirge, if one might judge from the sighs and interjections of those who hung their heads upon their hands as they listened and approved. They had before them several baskets of fresh fruit, and nargeels for smoking ; and inviting us, " B'ism Illah," in the name of God, to sit down and partake of their rustic feast, we did so most willingly.

This, however, agreeable as social pleasures always are, was a sad interruption to the minute examination which I was desirous of making of the numerous sculptured figures which covered the sides of the cave around us. I pondered for an excuse, and could scarcely hide my impatience. I cast my eyes about with all the eagerness of curiosity and enquiry, until every one perceived that this was my first visit to the 'Tauk, and that I was yet a stranger to all that concerned it.

Some of the young men who felt themselves to be more learned than the rest, explained the stories of Rustan, whose colossal figure on horseback was the prominent one of the place, and dwelt with still more delight on the loves of Ferhad and Shirine, with which the existence of the Caves was so intimately connected. The history of the lovely Queen, with her Lord Khosrou, and his minister Shapoor, whose figures filled the compartment above the equestrian Hercules of their days, was also detailed ; but I still wished to examine what more particularly caught my attention among the smaller figures, and to bring away with me correct copies of such inscriptions as might be there. I was well aware of the surprise, the enquiry, and the suspicion, which my writing on the spot in an unknown character would excite ; but as we did not fear the number of our beholders, and we should leave the neighbourhood to-morrow, I had determined at all hazards to

begin, though my Dervish obstinately resisted this, from the fear of its betraying him as well as myself.

It was in this moment of indecision that there arrived a party of twelve horsemen, of whom the chief was evidently a person of distinction, and alighted at the Cave. The salutations of "Salam Alaikom" and "Kosh Amadeed," were passed between us as we rose at their entry; carpets and cushions were spread, a divan formed, and presently the whole of the Cave was occupied by this leader and his suite. The young men whom we had found there on our first arrival instantly withdrew, and were not recalled; but as we attempted to follow their example after our first salutations had been exchanged, the Chief beckoned us to stay; and my full beard, and the title of Hadjee, with my Arab dress, obtained for me a seat beside him, while all the rest stood.

My journey was then enquired about; and there being among the servants a man who had been in Egypt, he remarked that neither my features nor my complexion were Egyptian, though, from the Arabic not being his native tongue, he did not apparently detect my being a foreigner in this. I told him that there was a mixture of Georgian blood in our family, as I had often been taken for one of that country. chiefly from my complexion, hair, and eyes, being all less dark than is usually seen among either Arabs, Persians, or Turks; and this explanation was deemed quite satisfactory.

The leader of the party spoke chiefly Turkish, and but just sufficient of Arabic for us to converse together face to face. His appearance struck me as very singular. His stature was short and compressed; his head small and round; his features flat; his eyes long, small, and of a greyish blue; his hair a brownish yellow; and his thin and scanty beard confined to a few long hairs on the point of his chin, such as I remember to have seen in a Chinese Mussulman at Mocha.

My surprise was heightened by finding that this man understood the Roman character; for, in looking round the Cave, on the walls of which were numerous inscriptions of visitors, in Hebrew,

Arabic, Persian, and English, he pointed to some of the latter, and said, "These are the names of Franks who have been here." I asked him if he could read them. He replied "Yes;" and going to one list, in which were the names of Captain (now General Sir John) Malcolm, Lieutenant (now Colonel) Mc. Donald (Kinnier), and Dr. Jukes, (of the Bombay army, since dead,) with several others which I did not afterwards remember, he counted letter by letter, and pretended to read them off with accuracy. His followers seeing this, expressed a very anxious desire to know what these Frank inscriptions could contain. "Not one of these infidels who have ever passed this way," said they, "have omitted to visit the Tauk-e-Bostan, and it must either be in veneration of their ancestors, by whom some think this country was once possessed, or in performance of some religious duty, that they come here to inscribe on the hard rock such long sentences as these. Do," continued they, entreating their Chief with unusual eagerness, "explain to us the writings which these Giaours leave behind them."

The names themselves, to the number of ten or twelve, were all cut in Roman capitals with great care: those of Mr. Manesty, an English Envoy and his suite, on the right of the figure of Rustan, on looking towards it; and those of General Malcolm and his attendants on the left. The latter were inscribed within a sort of outline tablet, drawn round it; and as sufficient space was left within this line for that purpose, some subsequent French visitor had cut, in long slender characters above this array of English names, the words VIVE NAPOLEON!—As a specimen of the accuracy with which the Chief understood the character, he read this first line, by saying it meant "Bism Illah, el Ralhman el Rakheem," or, "In the name of God, the great and the merciful," "What!" exclaimed his companions, "do the Infidels commence their writings with the prayer which our Holy Prophet has chosen for the head of every chapter of the Koran, and for the commencement of every operation of a true believer?" "No;" re-



plied the Chief, somewhat embarrassed by this remark, "it is not precisely the eloquent 'Bism Illah' of the Prophet, but it is a prayer to exactly the same effect, with which the Franks of the West commence all they do, and which the great mass of the Giaours write 'In Dei nomine,' but the English express by the words 'Shipped by the grace of God!'"

The Latin and the English formulæ were each expressed imperfectly, but with sufficient distinctness for me to recognise them both; though how this man could have learned these two, applied generally to such opposite purposes, was still to me unintelligible. My Dervish, who knew the man well, explained it perfectly however, by telling me that he was a Russian, who had been in the service of the Turks, and having embraced Islamism, had risen by progressive gradations to be the Mutesellim, or Governor of Bussorah, which station he had filled for several years. Rustan Aga, for that was now his name, becoming obnoxious to the Pasha of Bagdad, as all the servants of the great in the East are sure to do when they are supposed to become too wealthy, he was recalled to the capital, stripped of his riches, and at last banished from thence, on which occasion he had recently come here to Kermanshah as a retreat. In his capacity of Mutesellim at this seaport, frequented by English ships, he might have learned to distinguish the Roman character from others, perhaps by the occasional sight of their package-marks, or papers; and from the last alone, he must have remembered the pious formula of "Shipped by the grace of God," with which all our English bills of lading are still commenced.

When we had talked of the Caves, and the visitors had decided that the large one was for Khosrou, the bench at the end for him to enjoy the caresses of Shirine, and the adjoining smaller cave for the servants and Cawajee Bashi, or chief of the coffee-preparers, a repast of fruits was served to us in numerous baskets of freshly gathered grapes and peaches from the neighbouring gardens, of which Rustan Aga and myself first partook, and afterwards

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,”

said the Dervish, "is true philosophy. Behold this Rustan, born an infidel, embracing afterwards the true faith, becoming rich, abandoned by fortune, banished, and shown the whole round of poverty and wealth, of favour and disgrace, yet retaining wisdom enough amidst all these reverses to solace his banishment with pleasure, and not to suffer a moment of pure enjoyment to pass by him for the sake of the works of the past, or the hopes of the future, of which you so idly talked." I strove to convince him that it was because the man had no philosophy, and was really unhappy in his banishment, that he sought for pleasure in such sources as these; but all that I could say was in vain. Ismael contended that we had acted foolishly, and thought not only that my disappointment at the Caves was a fit punishment for my folly, but that I should deserve all the evils which might in any other way result from it.

It was nearly sun-set before we returned to the khan, and we had still many little duties to perform preparatory to our setting out in the morning. I had determined, if possible, to turn aside from the road then, and make a second visit to the Caves in our way to Bisitoun; but as that might not be practicable, I sat down by my lamp, when my companions were asleep, to note down such recollections as I still retained of the Caves, from my imperfect and restrained examination of them.

They are called by the natives Tauk-e-Bostan, or the Arch of the Garden, and not Takht Rustam, or the Throne of Rustam, as has been said. They are situated at the distance of somewhat more than a league from Kermanshah, in a due bearing of north-east by compass. They are hewn out at the foot of the mountain of the same name, connected with which are the separate masses of Parou to the north, and Bisitoun to the east. The rock here rises in nearly a perpendicular cliff from the plain, and the Caves face the south-west, looking immediately towards the town.

On approaching them, they are scarcely seen, as they are covered by clusters of trees thickly planted, some of them extend-

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 south-east 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.

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.



level. The outer front of this excavation presents first a fine broad pilaster on each side, with a device formed by a chain of stems and flowers winding round a central stalk, not unlike some of the rich pilasters on the doors of Palmyra, and as beautifully executed as they are tastefully designed. The arch itself has sculptured mouldings running over it to finish its front, which are also chastely done. Above this, and exactly over the centre of the arch, is a crescent, resting on what appears to be extended wings, which might perhaps be thought to have some affinity with the winged globe of the Egyptians. This device of a serpent, or a lizard (for it has been called both) with expanded wings, as seen both here and at the Caves of Nakshi Rustam, has been taken by the learned Dr. Hyde, (author of a Treatise on the Religion of the Ancient Persians,) for a symbol of the soul, and by others, for an Egyptian scarabeus; while Thevenot calls it a winged idol, and Pietro della Valle, the Devil !\*

On each side of this symbol, in the angular space left between the arch and a square of the rock formed over it, are two beautiful female figures, such as in Europe we should call angels. These are larger than the life, and sculptured in bas-relief. They are robed in fine flowing drapery, have broadly expanded wings of the eagle form, boldly drawn and executed; and they lean in free and graceful attitudes towards the central symbol, being buoyant in air; and while, with the nearest hand, they seem to present to this a circular wreath of flowers, in the other they hold a vase of the flat Roman form, filled above the brim with fruits. The faces of these female figures are round, smiling, and full of complacency and good nature: their forms are at once elegant and free, their hair short and curly, the disposition of the fingers in holding the wreath and the vase extremely natural, the wings noble, and the drapery ample and flowing, so that they give to the whole front of the excavation the most imposing appearance.

\* *Memoires de l'Academie des Inscriptions et Belles Lettres.*

On the inside of the great cave, the largest and most prominent figures are on the end wall, immediately facing the spectator on entering. This wall is divided into two equal compartments by a broad sculptured frieze or cornice, jutting out from the level of the ground on which the designs are executed, in about the same proportion as the figures; so that its highest part is on a level with the most projecting of the group, these last being all executed in very bold alto-relievo.

The lower compartment is entirely occupied by the colossal equestrian figure of Rustam, the Hercules of the Persians, famed for his feats of strength. His horse, though in some parts clumsy, has nothing in its form that grossly offends the sight, on seeing it at a proper distance. Its neck, breast, and shoulders, are covered with an ample cloth, richly wrought, with tassels; but its haunches are perfectly bare. The figure of the rider is on a scale of nine or ten feet high, and intended perhaps to represent the size of life in the hero himself, as the natural size seems to have been made the standard of all the other large figures seen here. This rider sits firmly on his horse, and is in the act of poising his spear; while from his neck or collar, are seen flying out behind him the ruffled plaits of a scarf, as if blown out by the wind. The face of the hero is masked, and his body is covered with a coat of armour formed of net-work, finely woven into a close cloth. The farther hind-leg of the horse is destroyed, and a part of its head is defaced; but the rest is well preserved, and its details are quite distinct.

The upper compartment contains three standing figures, about the size of life; the two right-hand ones of which are male, and the other a female. The traditions of the country say, that the central one is Khosrou Parviz, with Shirine, his bride, on his right, and Shapoor, his minister, on his left. I was struck with nothing peculiar in these figures, except that the queen holds a vase in her left hand, as if pouring water from it, which Beauchamp had before asserted, and Rousseau had denied to exist.\*

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

ornamented with a similar representation of a verandah, and large and small windows, through which the pictures there are seen. These spaces are crowded with a much greater number and variety of figures than on the opposite side. The same want of perspective, and confusion of grouping, is observed in both; but the figures are in general better drawn, and the whole detail of the sculpture is of infinitely more laboured and perfect workmanship than the other. The high finish of these is equal to any thing that I remember in Egypt, either at Tentyra, Edfou. Assouan, or even the temples in Nubia; and the difference, in this respect, between this and the other side of the cave, impressed me at once with an idea that they had been executed by different hands, and at very distant periods of time.

The general subject on this side seemed to be a hunting of wild boars in lakes and marshes. Water was sometimes fancifully represented in wavy lines, like a whirlpool; and though fishes were represented in this, yet a tree was also seen through it, and land animals and birds near it. The chief personage of all this multitude stood erect in a boat, and was sometimes seen drawing his bow, and at others with it relaxed. The dress of this chief was of the richest kind; and among the devices on the robes were large dragons, as if of Tartar or Chinese origin. By him sat a musician, who played on a harp of many strings, holding the perpendicular part towards his body, and resting the horizontal part on the knee. The boats were of the rudest form, and the oars were long poles, with flat square pieces of wood fastened to their extremities, in the Indian fashion. Two of these oars only were used, one ahead and one astern; being plied as paddles over each quarter, to act rather as rudders than as oars.

In one of the boats was a company of female harpers, playing on instruments of the same form as those described. These were very richly dressed in embroidered robes, and their attitudes were a combination of kneeling and sitting, as in use among Mohammedans in some parts of their prayers, and by most of the

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



warlike event, but are merely the ornaments of general pictures appropriate to such a place. The tradition of their being the work of Ferhad, the Georgian Prince, who was enamoured of Shirine, and whom Khosrou employed in labours of this kind to divert his attention from his mistress, is believed by all here, and would require the positive testimony of history or inscriptions to overthrow.

The opinion that these sculptures at the Taue-Bostan were the works of Semiramis, or of the Greek successor of Alexander, has been sufficiently combated by M. Silvestre de Sacy in his "*Mémoires sur les Antiquités de la Perse*;" and the correspondence of the costume with that seen in the drawings of the sculptures at Shapoor and Nakshi Rustam, as well as the Pehlvi inscription translated by the learned Frenchman, leave no longer any doubt of their being the work of the Sassanian age.

The neighbouring town of Kermanshah is said to have been founded by Bahram, the son of Sapor Dulactaf, who, having conquered Kerman, assumed the title of Kermanshah, or king of that country, which he bestowed on his new city, Chosroes.

Nashirvan, according to the Nozhat Alcolaub, here erected a magnificent hall of audience, where on one occasion he received at the same time the homages of the Emperor of Rome, the Emperor of China, and the Khan of the Tartars. No ruin of any ancient building of consequence is now however to be seen, continues the author from whom this is extracted; and it is not improbable but the historian may allude to the Hall of Kengawar. As, however, the figure of Bahram, or Varahram, himself is sculptured in one of the Caves, which we gather from the inscription accompanying it, there seems no reason why this fine arched chamber should not be the hall in question; delightfully seated as it is in the most agreeable spot near Kermanshah, and distinguished as it unquestionably was by the favour of the founder, in the expense and labour lavished on it.

There are two other remarkable monuments spoken of in the

mountain behind, or to the northward of these Caves, and thought to be the work of the same artist. One of these is called Keresht, and is a large passage leading through the rock to such an extent that no torches will retain their light sufficiently long to enable the visitors to arrive at its termination. The other is a large building called Beit-Khan-el-Jemsheed, or the Idol-house of Jemsheed, which is now in ruins. The first of these is four or five hours' journey from Kermanshah, and the last somewhat more distant. Of the basin and sculptures in the mountain of Harrsin to the south-west, as spoken of by M. Rousseau, we could obtain no precise information.

In Col. Kinnier's Geographical Memoir on the Persian Empire, this place seems to be coupled with Bisitoun, from which it is perfectly distinct. After a description of the figures here at the Caves only, the author says: "I have been thus minute on the sculptures at Tauk-e-Bostan and Bisiton, because I have never, in any publication, seen an accurate description of them." And after a citation of the story of Semiramis and her hundred guards, from Diodorus Siculus, he concludes: "The group of figures (here at the Tauk-e-Bostan, since he describes no others) cannot indeed be construed into a representation of the Assyrian queen and her guards; but it must at the same time be remembered, that other sculptures have apparently been obliterated to make room for the Arabic inscription."\*

\* Geog. Mem. 4to. p. 137.



## CHAPTER VIII.

FROM KERMANSHAH TO BISITON AND KENGAWAR—ATTACK OF ROBBERS.

SEPT. 18th.—We mounted our horses at the gate of Kermanshah 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 Bisitoun, 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.

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



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.



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 Suzemanecah, 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 Bisitoun 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.

tance from it; yet there now intervened between us and that range a second inferior mass of hills, forming a boundary on our right. Many villages were still seen, though the soil now seemed less fertile and less cultivated than before.

In about four hours after our departure from the city walls, and two and a half after our crossing the Choaspes, we turned off the road a little on our right, to drink at a spring of water in a dell of fine turf grass. In the way to this, we crossed over a large heap of ruins, which seemed to have been the site of an ancient castle. There had been evidently an inner citadel, which was about a hundred feet in diameter, and several portions of the square bastions, of unbaked brick-work, were still preserved in their original place. The form of this inner citadel appeared nearly circular in its present state, and could be traced all round; the centre of it was hollow, or deeper than the walls themselves, but seemed to have been originally an open space unoccupied by buildings. There were evident appearances of two *enceintes*, or outer walls, at equal distances, surrounding the inner citadel; and from the fragments of brick and stone scattered beyond these, there might once have been still more. The whole of this stood but a few yards on the right of the high road; and immediately opposite to it, on the left, was a burying-ground of the peasants, in which were seen fragments of columns, and large blocks of hewn stone. These, the peasants whom we met and questioned on the subject, told us, were brought from the opposite ruins, which they called Dey Seboo, and spoke of as a place of great antiquity; but we could learn no tradition regarding its history, or the age of its destruction.

From hence we continued our way about east-north-east, the rays of the sun being scorchingly hot, the sky a deep blue, with scattered streaks of white clouds, and the wind a perfect gale from the south-west, though it had been a dead calm from sunrise until near noon. In about two hours more, gradually turning round the foot of the mountain of Bisitoun in a north-easterly

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 Ecbatana, 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

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." *Diod. Sic.* lib. 2. cap. 1.

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



figures could be still distinctly traced. and represented men in long robes, executed in bas-relief; but, from age and the decomposition of the rock, these were much decayed. The very centre of this sculptured story, whatever it might have been, was chosen for the smoothing away the tablet, to contain the long Persian inscription described; so that some of the figures, and both the lines of the earlier Greek inscription, had for this purpose been cut through and defaced.

I resolved to copy, however, such of the characters as I could make out, and applied to Ismael for my inkstand; a small sack, containing this, with all our coffee apparatus, and some articles in hourly demand, being always kept in his charge, in order that they might not be subject to the examination of curious eyes while I was otherwise employed. My mortification was extreme on learning from him, that the sack and all its contents had been lost during our stay in the khan; nor did it lessen that mortification to hear him express his belief that our new companions were most probably the stealers of it. I had neither pencil, knife, nor other implements, by which I could even scratch these letters down on any substance; and, as our companions were already far ahead of us in the march, there was no hope of recovering the lost sack from them, for my present purpose at least. The copying of these Greek lines was therefore abandoned with regret to some more fortunate traveller who might follow in the same track.

We were descending from the cliff to remount, when, on turning round and casting my eyes upward to observe the magnificent height of this perpendicular cliff, other appearances of sculptured figures caught my attention still higher up than the former. These already described occupied a piece of the rock which faced the south-east. Those above were in a small rock facing the north-east, and in a situation very difficult to be seen from below. I clambered up to these last with great impatience, and at the risk of breaking my neck by two severe falls in the way; while the

Dervish concluded, as he said, that I was in pursuit of the Philosopher's Stone, when he saw that, on recovering from these falls, I still persevered in trying to scale the craggy cliff again.

On getting as near to this object of my pursuit as was practicable, I perceived a smaller tablet than the lower one, surmounted by the figure of a winged circle or globe, with something hanging from it downward; the whole resembling the emblem by which the Holy Ghost is sometimes represented under the form of a dove, with expanded wings and tail, but no head. This singular emblem here overshadowed a line of about thirteen human figures, half the size of life, well sculptured, and well preserved, and appearing to represent the bringing in of bound captives, and their presentation to a conquering chief.

Below this sculptured story were several oblong and perpendicular tablets, filled with inscriptions, in small, thick, square letters, void of curve, and more like Hebrew, Chaldaic, Syriac, or Sanscrit, than any of the other ancient Oriental characters. The foot of this was perfectly inaccessible for many yards; and, at the distance from whence I saw it, I could make out nothing distinct, except that the tablets were planed smoothly down, and their surfaces then covered with letters of some kind or other. If this was writing, as I believed it to be, there could not have been less than two or three hundred lines in all the different compartments; but of this, much was injured by time, though the figures above were still remarkably distinct.

Whether either, or which of these, related to the visits of Semiramis to this place, it was not easy to decide. The situation and the style of the designs would rather justify the belief of these sculptures being those before adverted to; while the number of the figures and their apparent occupation are at variance with the account given of the sculptures in question by the ancients.

This mountain of Bisitoon is thought, by most of the learned, to correspond with the mountain of Baghistan; in which, accord-

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 Komeslah 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 "Sitoon," 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

its eastern part, which obtained for the mountain the distinction of being sacred to Jupiter, since, bare and forbidding as is its aspect, there is much of majesty and sublimity in its frown.

Diodorus Siculus, in describing the route of Alexander from Susa to Ecbatana, speaks of Baghistan as a most delicious country, and fit for the recreation of the Gods themselves. In this respect also, the situation is still consistent: for, with such mountain boundaries, so fine a plain, such an abundance of excellent water, and so pure an air, there is no charm of Nature that might not be commanded here.

De Sacy, in his "*Mémoires sur diverses Antiquités de la Perse*," has proved satisfactorily that the caves and sculptures at the Tauk-e-Bostan are more in harmony with the traditions of the country, which assign them to Khosrou, Shirine, and Shapoor, than they are with the works of Semiramis alluded to. It is probable, indeed, as he has suggested, that there are still other sculptures in this mountain, not generally known, among which the Babylonian Queen and her hundred guards might be found. From the remarkable correspondence of the spot, I have little doubt but that those which we had seen this morning, were really the works alluded to, and imperfectly or erroneously described by an historian who had only heard of the sculptures and their general character and object, without seeing them himself.

From this place we continued our way nearly north, for about an hour, when we turned to the east and crossed the river Komesah, over a bridge of six arches. This stream has its source to the northward, within the limits of the plain, and goes from hence south and south-easterly, until it falls into the Kara Soo. Its waters are beautifully transparent, and pure and sweet to the taste.

Continuing our course easterly from hence, we passed over a fine soil, watered by a second stream, called Aub-Zerdoo, coming from the north-east, and falling into the Komesah, besides several smaller brooks of fine clear water, perhaps leading from these artificially, as they now irrigated grounds sown with rice and

maize. On our right, or about a mile to the southward of us, and nearly in the centre of the plain, was a large castle, apparently of modern structure, bearing the name of the plain itself, namely, Chum Chemal.

It was about noon when we reached Saana, a large village seated among gardens, on the slope of a hill, and having good water before it in the plain. The great public khans, or caravan-serai, are now discontinued, that of Bisiton being the last to the eastward; so that passengers are obliged to seek for shelter among the villagers, or sleep in the open air.

We halted here about half an hour, chiefly to learn the practicability of reaching a more advanced station of halt before night; on ascertaining which, we set out again on our way.

Our companions insisting upon going by another route more southerly than the one we had chosen, we here separated, and continued our course about east-north-east, over gently-rising ground. We had not proceeded far, however, before we met a party of twelve persons, among whom were two women and an old man; the whole of them on foot, and all bitterly bewailing their fate. On enquiring into the cause of their sorrow, we found that, about two miles distant, on the road we were pursuing, a party of four horsemen and ten men on foot had robbed them all of whatever was worth taking away. The old man, who was a green-turbaned descendant of the Prophet, had lost a fine mare, with all her lading; and the women, both of whom were his wives, had been dismounted from mules also charged with their personal baggage. The others had been stripped of such money and arms as they possessed, and all were made sufficiently to repent their own want of union and firmness; as they were divided among themselves on the occasion, and no attempt at resistance was made. They conjured us, who were now only three in number, the Dervish Ismael, the Faqueer Zein-el-Abedein, and myself, by every thing sacred, not to go on, as our fate was certain if we did.



I consulted my companions, however, and by a seasonable appeal to their pride, made them ashamed to confess their fears : then, going through the form of swearing the one on his musket, by making him kiss the lock and the muzzle, and present it for firing, and binding the other by his sword, as he kissed its hilt and point, and directed it upwards to heaven, that we should all stand or fall together, we went on in a dead silence for nearly an hour.

At length the very party who had been minutely described to us, appeared approaching towards us from ahead ; the four horsemen kept the centre of the main road, six of those on foot were on the high ground on their right, and four on the low plain on their left. They were yet about a quarter of a mile off ; and between us both, but closer to our own position, were several goats-hair tents of shepherds near the road. We made no halt ; but as we passed these tents, several ill-looking fellows, armed with bludgeons, hoes, and hatchets, came out of them, and intercepted us, by forming a line right across our path. This was danger from a quarter that we had not at all expected ; and as the eyes of those farther on, whom we now believed to be aided by those near, as colleagues, were no doubt fixed upon us, we determined to push through this first obstacle, if only to show them that we were prepared for the second. Accordingly, drawing one of my pistols, which I held with the bridle in my left hand, and poising my spear high in my right, I set off at full gallop, and my companions steadily followed me.

We succeeded completely in breaking the line of our enemies, one of whom fell, and was trampled on by my horse ; another had a deep wound in the side, and his garments torn to ribbands by my spear ; and a third received a cut from the sword of the Faqueer, who came last in the train ; but no shots were fired, those being reserved for future use. The horsemen ahead, seeing this, made a bold push towards us ; and, without at all checking our reins, we met the shock on a gallop, by which the Faqueer

and two of our opponents, with whom he had come in contact, were unhorsed. I myself received a slight spear wound in the side, but had the satisfaction to unhorse two opponents; one by the shock of meeting, and the power of my lance, and the other by a close encounter with the sabre. The men on foot were evidently afraid to draw near: and they could do us no harm at a distance, their only weapons being large bludgeons and hatchets. The Faqueer remounted with great alacrity, and the Dervish behaved steadily throughout the whole affair. We therefore caught this opportunity of the general panic, to raise our tone as conquerors, and to insist upon our opponents, who were altogether five times as numerous as ourselves, instantly going on towards their colleagues at the tents; adding, that whoever among them dared to look back on the way, should meet a harder fate than even the wife of Lot.

We followed up our triumph by pushing on one of the horse-men by the butt of the musket, and another by the end of the spear; and, discharging our pieces over their heads, created a sufficient degree of terror in all parties most effectually to hasten their escape from us.

We now went over bare land, still keeping our course to the eastward, and ascended a high range of steep and barren hills; from the summit of which we noted the bearing of Jebel Bisitoun to be west by north, by compass. From hence we went down over a rocky road, coming out on a plain below, considerably above the level of that which we had left, before crossing the range. On our right was a large village, and near it a castle of modern structure, standing on an artificial ground of more ancient date. The name of the village we could not learn, but the castle was known to both my companions as the Giaour Khallah-se, or Castle of the Infidels. We could learn no farther particulars regarding it than its name.

From hence we ascended to the north-east over barren land, and overtook a party of Suzemanecah, or courtezans, one of whom

was not more than twelve years old, and beautiful as an angel. Their place of residence or retirement was pointed out to us by them, in the hills on our left, being an isolated cottage remote from all other dwellings. In answer to the enquiries of the Dervish and Faqueer, they assured us, laughingly, that when we returned this way, they should be most happy to entertain us in the manner which our good appearance bespoke us to deserve; but that for the present they had guests engaged, whom they had too high a sense of honour to disappoint.

We now came to a second plain; in passing which, we crossed over a long, low bridge of many arches, leading over a marshy tract. To the north-east of this, about a mile, was a small village, with gardens and modern walls; and beyond it, three or four miles in the plain, a large castle, ruined and deserted. This was called Boat Khana Jemsheed, or the Idol dwelling of Jemsheed:—of this we could learn no more than the name.

It was about an hour from hence, and past sunset, when we reached Kengawar, having been nearly twelve hours on the road; our course being about east by north, and the distance forty miles. There was no khan, or place of public reception, here; and the governor had given to one of his subjects a monopoly of selling corn for the horses of passengers, so that we became completely at the mercy of this man. He refused, indeed, to let us enter the town at all; obliging us to sleep below, on a marshy ground, with some Persian robbers, who were going as pilgrims to the tombs of the Imams; and, disagreeable as this was, there was no remedy for it: we therefore bore it in patient submission.

SEPT. 20th.—The night was so cold and stormy, and a vigilant look-out after our horses, among an acknowledged herd of holy thieves, was so necessary, that we obtained not a wink of sleep. When we remounted in the morning, we went up through the town, into which we had been prevented from entering on the preceding evening; but as our passage through it was rapid,

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

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 Concohar,\* 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 Concohar. 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 *h* and the *v* are continually pronounced alike)—to give the preference to Concohar."†

\* Compendium of Ancient Geography.

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



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 Mesobatene, 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,

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 Bisitoon 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.

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

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

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



This man, like my own Dervish, Ismael, was a perfect Epicurean in faith and practice; he held pleasure to be the only good worth pursuing, though the means by which he sought its enjoyment seemed unaccountably strange. He had been over almost all the Eastern World, and was now going to Bagdad, where Ismael gave him introductions to his best friends; and, embracing him with fervour, expressed a hope that they might one day meet again. He continued with us, however, until nearly midnight, when mere weariness alone led to our separation.

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 at the gate of the city of Shapoor.—*Malcolm's Persia*, vol. 1, p. 101.