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CENTRAL ASIA.

PART V.

A CONTRIBUTION TOWARDS THE BETTER KNOWLEDGE

OF THE

HISTORY, ETHNOGRAPHY, TOPOGRAPHY, AND RESOURCES

OF PART OF

ASIATIC TURKEY AND CAUCASIA.

COMPILED BY

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PREFACE.



It is not pretended that this work is a complete account of Asiatic Turkey and Caucasia but only a compilation of the information contained in the records to which the Compiler has had access.

It is hoped that it will be much improved and added to hereafter as more information becomes available.

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LIST OF AUTHORITIES.

- Abich.** On the climatology of the Caucasus.
- Ainsworth.** Account of a visit to the Chaldeans.
- Journey from Angora to Birehjik.
- Journey from Constantinople to Moosul in 1839, by W.—
- Journey from Kaisaryah to Birehjik.
- Journey to Kalah Sharkat and ruins of Al Hadr.
- Brant.** Journey through part of Armenia and Asia Minor in 1835, by James—
- Chesney.** Report on the Euphrates and Tigris Rivers.
- Eastwick.** Three years in Persia.
- Fraser.** Travels in Kûrdistân and Mesopotamia.
- Goldsmid.** Overland journey from Baghdâd to Constantinople.
- Hamilton.** Journey in Asia Minor in 1837.
- Haxthausen.** Trans-Caucasia, by Baron Von—
- Hell.** Travels in the Steppes of the Caspian, by Xavier de—
- Humboldt.** On the difference of level between the Black Sea and the Caspian.
- Imperial Gazetteer.**
- Jones.** Journey to the Nahrwan Canal by Commander T. F.—
- Notes on the Topography of Nineveh.
- Report on the Pashalic of Baghdâd.
- Researches on the vicinity of the Median wall of Zenophon.
- Loftus.** Journey from Baghdâd to Busrah by W. Kennett—
- Mignan.** Journal of a tour through Georgia, Persia, and Mesopotamia, by Captain R.—
- Monteith.** Kârs and Arzûm, by Lieutenant-General W.—
- Description of tribes and states on the frontier of Persia and Russia, by Colonel W.—
- Morier.** A journey through Persia, Armenia, and Asia Minor in 1808-1809.
- A second journey through Persia, Armenia, and Asia Minor in 1810-1816.
- Pollington.** Travels in Armenia of Viscount —
- Rawlinson.** Journey from Tabrez to Ghilan, by Major H. C.—
- Notes on march from Zohâb to Kermânschâh in 1839, by Major H. C.—
- Report on the co-operation of an Anglo-Indian army in a Russian war.
- Rich.** Kûrdistân.
- Ross.** Journey from Baghdâd to the ruins of Opis.
- Route between Kermânschâh and Baghdâd.**
- Shiel.** Journey from Tabrez through Kûrdistân, by Lieutenant-Colonel J.—
- Stuart's Journey in Persia.**
- Taylor.** Travels in Kûrdistân, by J. G.—
- Todd.** Itinerary from Tabrez to Teheran in 1837, by Major D'Arcy—
- Wagner.** Travels in Persia, Georgia, and Kûrdistân.
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A.

ABĀRĀN—Lat. Long. Elev.
A river of the district of Erivān in Russian Armenia, which flows into the Aras River from the North. It is much drawn upon for purposes of irrigation. (*Cheaney.*)

ABĀRĀN—Lat. Long. Elev.
A range of mountains in Russian Armenia. They are a north spur of the Alāgaz Mountains. During the three severest months of the winter, owing to the intense cold and to the depth of the snow, it is impassable. It is a favourite cold-weather resort of the Kūrds and other wanderers, who in the summer season are to be seen in every part of it, living in black tents and having numerous flocks of sheep and goats. The difference of temperature between the slopes of this mountain and the valley of the Ashtarak River below is considerable, having when Morier visited it amounted to no less than 18°. (*Morier.*)

ABĀRĀN—Lat. Long. Elev.
A small town in Russian Armenia, on the south slope of the Alāgaz Mountains, 30 miles north-west of Erivān. It lies near the left bank of a considerable stream of the same name which rises in the Alāgaz Mountains and flows towards the Aras. The valley of the Abārān was the scene of the last gallant struggle of Colonel Montresor of the Russian army, who was here overtaken by Pīr Kōli Khān with 6,000 horse in the attempt to open communication between Erivān and Kāra Kiltisā and after a desperate struggle slain with nearly all the Russians with him. Lumsden says Abārān is "nothing but a fine ruin of an Armenian Church in the midst of half-buried fragments of houses." (*Imperial Gazetteer—Lumsden—Monteith.*)

ABASIA—Lat. Long. Elev.
A trans-Caucasian Province, in the Government of Immeretia, Russia, bounded north and west by the Caucasus, which separates it from Circassia, east by Mingrelia and south by the Black Sea. The country consists of the southern slopes of the Caucasus and of the low plains intervening between these mountains and the Sea. The prevailing geological formations are greenstone, porphyry, and black slate, and limestone. Immense forests of the finest trees, oak, alder, cheanut, &c., clothe the mountain sides stretching down to the plains, whose Italian climate, ripening maize, figs, pomegranates, the fruits of Central Europe, grain, and excellent grapes, invites profitable cultivation, but the country is a waste, its numerous ruins alone proclaiming its former flourishing condition.

Nor do the Abases excel in cattle rearing, agriculture, or commerce; a little of the latter, in felt mantles, in fox and polecat skins, honey, wax, and box-wood, being carried on. On the contrary with such indifference are these branches of industry pursued that by their means they do not obtain a sufficient subsistence, which therefore they eke out in the manner most congenial to their tastes by plunder and robbery, occupations which in them have become a second nature. The slave trade with

Turkey formerly constituted one of the chief employments, and tended greatly to reduce the population. Notwithstanding the watchfulness of the Russians slaves are still secretly exported. The Abases belong to the Circassian race and distinguish among themselves five tribes—Abases Proper, Bsubbes, Ischobeldies, Aschawes, Imnozabanes. The Abasians number some 15,000 families, mostly Mahamadans. They call themselves in their own language Apsna and the territory along the coast Apsne. They are classed into princes, noblemen, and peasants. The peasants have been called since the sway of the Georgians Thawadi; the noblemen, Amystha. The population is extremely rude and miserable, living in thatched wicker huts, which afford but slight protection against the weather. Under the Byzantine Emperors Abasia formed an independent State separate from Georgia. In the eleventh century it fell to the Kings of Georgia, under whom it decayed, and in 1757 it came under the supremacy of the Turks. In 1771 the Abases asserted their independence and after various fortunes, about 1823, the reigning Prince Michael Bei called on the Russians to occupy the country which they did by stationing troops at Sookoom, Jambor, Pitzunda, and Gagra, the chief towns of Abasia. Area about 2,638 square miles. Population about 52,000. (*Monteith—Chesney—Wagner—Imperial Gazetteer.*)

ABBASĀBĀD—Lat. Long. Elev.

A Fort in the Russian District of Nakshwan on the right bank of the Aras, 4 miles south from Nakshwan. It contains an old Armenian Church now used as a powder magazine. The fortifications of this place were traced out by Captain Lamie, a talented French Officer before the Russian campaign of 1827-28. Though a place of some importance as a support to Erivan, and of considerable strength, it was treacherously surrendered in the war of 1828-29 to the Russians under Paskivitz by a battalion of Kangarū tribe, which then formed its garrison, and who were disaffected towards the Royal Kajar tribe of Persia.

The Russians have secured by the acquisition of this fortress, and 'tête-de-pont they have erected here, the means of at all times safely crossing the Aras, and also of turning the strong defile of Dara Diz on the road to Mehrand, thus laying Tabrēz almost at their mercy. (*Monteith—Morier.*)

ABBĀS TŪMAN—Lat. Long. Elev.

A village in Georgia on the road from Pōtl to Tiflis, 10 miles north-west of Akhaltzik. It is situated in a thickly wooded defile, at the entrance of which is a small ruined fort on an eminence. Here there are mineral springs of three temperatures, the hottest being about 100° Fahrenheit. (*Eastwick.*)

ABDEH—

A tribe of Bedouin Arabs, who inhabit the northern portion of Mesopotamia near Nisibin, on the banks of the Jaghjagha river, in Asiatic Turkey. They number 2,000 tents and are quite subject to the powerful tribe of Shamur Arabs. (*Tayler.*)

ABDŪL AZIZ—Lat. Long. Elev.

A range of hills in Asiatic Turkey, which appear to leave the Taurus range north of Ras-el-Ain in the Al-Jazirah and to run towards the Euphrates at Rakkah. It drains on one side into the Khābūr and on the other into the Jalāb. Chesney calls it a low chalk formation. (*Chesney.*)

ABED—

A tribe of Arabs who reside in the Province of Baghdād, Asiatic Turkey, to the north of Baghdād, and occupy the land opposite the Dijel tribe around

Samara and the Katuls and extending from the east bank of the Tigris to the Hamrin hills and Karkūk. They are of ancient lineage and are known also by the name of the *Abū S bahr* or illustrious.

Their divisions are as follows :—

Al Abed,	150 tents usually reside at Shābechēh.
Ash Shawizādeh	100 " " ditto.
Abū-algeh	300 " " near and round Karkūk.
Abū Hyaza	200 " " Al-aiih.
Allū Ah	150 " " Hamrīen.
Abū Reyash	150 " " Hawi Lek-lek.

They are predatory and strong in horses and camels, and give much trouble to the authorities. (*Jones.*)

AB-I-ĀLĀ.—Lat. Long. Elev.

A river of Kūrdistān, which rises in the mountains of Mangasht near Kalat Ala, from which it receives its name. Leaving the high range it traverses the small and fertile valley of Mai Dāūd. Below the plain of Bāgh-i-Malik it receives the waters of the Āb i Zard, and then empties itself into the Ab-i-Ramōz, a feeder of the Jarāhī. The water of this river is of the most exquisite transparency, and is celebrated for its purity throughout the country. On its banks are the ruins of many villages and towns of the Sassanian period. The houses which are almost without exception vaulted are constructed of roughly hewn stone united by a very tenacious cement. (*Lazard.*)

ABICHES.—Lat. Long. Elev.

A tribe of the Caucasus, who inhabit the mountains on the east coast of the Black Sea. They are said to excel all the tribes in daring and bravery, but they are rapacious, revengeful, treacherous, and cruel to their prisoners. Only two Europeans have acquired any information of this people, one the Englishman Bell, the other a Baron Von Turnau, who was taken prisoner by them. The latter describes their country as one mass of steep mountains presenting the wildest features of the Caucasian region. Immense primeval forests clothe the slopes of the mountains on the side of the Black Sea. The villages are generally placed in most inaccessible spots being either hidden in the bosom of the thickest forest or perched like eagles' nests on the rocky declivities at the edge of the chasms.—(*Wagner.*)

AB-I-GARM.—Lat. Long. Elev.

A hot spring in the Province of Kars, Asiatic Turkey, to which considerable medicinal qualities are attributed. It lies on the road from Kars to Arzrūm, about 60 miles west of the former, and on the boundary between the two provinces. Travellers are in the habit of bathing in it, though Sir W. Ouseley describes the heat to be "almost as great as the human body can well endure." (*Ouseley.*)

AB-I-RĒSH.—Lat. Long. Elev.

A river of Kūrdistān, which rises in the southern slopes of the Jabl Tūr and on the junction of the Āb-i-Spi forms the Jaghjagha River. It has its rise in a deep sluggish pool near some old grots. The water of this river is as its name Rēsh denotes of a darker colour than that of the Ab-i-Spi. (*Taylor.*)

AB-I-SPI.—Lat. Long. Elev.

A river of Kūrdistān which rises in the south slopes of the Jabl Tūr and on the junction of the Ab-i-Rēsh forms the Jaghjagha River. It rises in a deep spring at the base of the mountains and its water is clear and sparkling as crystal. (*Taylor.*)

- AB-I-TALAR.**—Lat. Long. Elev.
 A river of Kūrdistan which rises in the mountains of Mangasht flows south through the districts of Patek and Beiza, till after its junction with the Tezeng or Alai it joins the Jarāhī, about 10 miles below in the plain of Rām Hornaz. It is described as a considerable stream flowing between high banks. The districts through which it flows are reckoned very productive and consist of fields of barley and wheat. On its banks is found a poisonous shrub "hirzeh" of which it is said animals die as soon as they eat of it. Baron De Bode conjectures this to be the river Fei, mentioned by Sherifeddin, the biographer of Timoor.
- ĀB-I-ZEMKAN.**—Lat. Long. Elev.
 A river of Kūrdistan which rises in the table land of Bewanij, in the Dalāhū range, and running south-east at a distance of three miles west of the town of Gahwara, and the same distance south of it turns abruptly to the north, and again passes close to the east thus making a circuit of the south-east prong of the Dalāhū Mountain. Confined between the east face of Dalāhū and the steep barren cliffs of the Kala Kāzī chain to the east it then pursues a nearly direct north course until past the oblique declivities, abutting from the north-east brow of Dalāhū in the neighbourhood of Bābīan and Kala Zanjīr, when it receives many petty adjuncts and in the winter becomes a considerable stream. It then diverges to the west and north-west keeping the latter direction through the vale of Darueh, bounded by the undulating peaks of the Pāsht-i-kōh to the west and by the precipitous range, near which the ancient city of Darneh stood, to the right, finally falling into the Āb-i-Sherwān opposite the face of the Nilambū range, a few miles south of Gūndar, and about 100 yards east of an old bridge over the Āb-i-Sherwān on the road from Sulimānia to Kirmānsbah. (*Rawlinson*.)
- ABŪ-GHARIB.**—Lat. Long. Elev.
 An inlet from the river Euphrates near Saklawīah, six miles below Felōjah, which Chesney supposes may have been part of an ancient canal connecting that river with the Tigris. (*Chesney*.)
- ABŪ-MĀRI.**—Lat. Long. Elev.
 A village in the Province of Mūsāl in Asiatic Turkey, about 25 miles west of Mūsāl on the main road to Constantinople. There is an abundant spring of brackish water here, and it is the station of a small detachment of troops (*Ainsworth*.)
- ABŪ REYĀSH KALA.**—Lat. Long. Elev.
 A fort on the right bank of the Tigris, 25 miles above Tekrit. It is built high upon the cliffs and has a fine plain stretching east from it.
- ADEL JIWAZ.**—Lat. 38°48' Long. 42°35'30" Elev.
 A walled town in the province of Vān, Asiatic Turkey, 14 to 16 miles from Aklat on the north-west shore of the Lake Vān. Though small and many of the houses are in ruins, it is a very pretty and pleasant place, the approach to it being skirted by meadows and orchards. The greater part of the inhabitants live in detached houses among the gardens with which the whole valley in which it is situated is occupied. The rocks are limestone, and pure water runs in great abundance through the lanes serving to irrigate the gardens. There are here plenty of common fruits and water melons and grapes also thrive well. Coarse cotton cloths are manufactured, there being about 20 looms in the town employed in the production of these fabrics.

Adeljiwaz contains about 250 Mahomedan and 30 Armenian families. There is an old castle in ruins, placed high on a rock above the town, which is enclosed by walls uniting with the works of the castle at both extremities, and running directly down to the lake. There is no defence on that side of the town, but the water is too deep to admit of persons getting round the end of the walls which terminate in the lake, and are in a tolerable state of repair, and the gates serve to keep intruders out. (*Brant—Glascott.*)

ADHEM—Lat.

Long.

Elev.

A river of the Province of Baghdād, Asiatic Turkey, which rises in the mountains of Karkūk, and after a south course for some distance it receives the Taūk, a tributary coming from the north-east, and a little lower the Tūz-Khūrmatī, coming by a westerly direction from the Karādāgh range. The course of the Adhēm continues to run south through the Hamrīn hills, at the foot of which on the south side are the remains of a remarkable "bund," which was constructed with the most solid materials at a remote period. Its object was to raise the water so as to supply the canal of Rathān which runs to the south-south-east as well as that of the Nuhr Bāt. This "bund" is built of enormously large blocks of hewn sandstone cemented with lime, and is in the form of two sides of a square, one crossing the stream just where it leaves the Hamrīn hills, the other running along the right bank. Though of vast strength and thickness it has not been sufficient to resist the force of the water and has given way in its centre right down to its foundations. At the "bund" the river is not above 30 feet broad, and in summer only from 12 to 20 inches deep, but in winter the rush of water is said to be terrific, carrying away all before it. The Adhēm carries into the Tigris the united waters of the Krossā Sū, Taūk Sū, and Tūz Khūrmatī Sū. At its confluence it is but 15 yards wide and 20 inches deep, and for from three to five months of the year it is nearly dry. (*Ross—Jones—Rich.*)

ADIAN KŪRDS—Lat.

Long.

Elev.

A tribe of Kurds who inhabit the country near Khoekheyr on the banks of the Bohtān Sū, in the Bohtān Berwārī district. They claim to be the descendants of the real Shekh Adi, the Saint of the Kurds. (*Taylor.*)

ADINA KEWY—Lat.

Long.

Elev.

A village in the province of Baghdād, Asiatic Turkey, 3½ miles from the caravanserai of Dellī Abbas, and a little off the main road to Sūlimānīa. It is described as a fine village. The surrounding country is infested by roving bands of marauding Arabs. (*Fraser.*)

ADIYAMAN—Lat. 37° 41' 6"

Long. 38° 22'

Elev. 2,700

A small town in the province of Diārbakr, Asiatic Turkey, 75 miles west by south from that town, and 132 miles north-east by north of Aleppo.

It is nearly circularly disposed round a mound called Castle Hill, is surrounded by gardens, and contains 800 houses of Mūsalmāns and 300 of Christians. It has several mosques, three ruinous 'Khāns,' and one bath. On an adjacent hill are the tombs of two celebrated men. (*Ainsworth—Imperial Gazetteer.*)

ADJĀRA SŪ—Lat.

Long.

Elev.

A river of Turkey in Asia in the province of Trebizond, rising in the mountains to the east of Batūm and flowing with a direction generally west past the towns of Kulah, Kizl Kalesī, and Maghal falls into the Jorak Sū at the last mentioned place after a course of about 50 miles. It forms the boundary between the sub-districts of Batūm and Maghal.

ADSCHARA—Lat. Long. Elev.

A small district of Asiatic Turkey, north of Kars.

It is noted in Monteith's Kars and Arzrüm, but scarcely any information is given regarding it. The men of Adschara are considered among the most gallant of all the Turkish races and are specially prized for garrisons.

During the Russo-Turkish Campaign of 1828-29, they behaved with great gallantry, sending with the Lazi on one occasion in the midst of winter 12,000 men into the field. General Osten Sacken undertook an expedition against them, but was unable to conquer them. The Adschara, together with the Lazi, may amount to 60,000 families. Their origin is unknown, but their language has a slight resemblance to the Georgian, though it differs from it sufficiently to be considered a separate tongue. They inhabit the country at the head of the great range of the Taurus, which is perhaps even more strongly defended by nature than the Caucasus.

They profess a nominal subjection to Turkey but pay no tribute, while on the other hand they receive large presents in arms and clothing from the Turkish Government. The Seraskier of Arzrüm can only obtain their aid as troops near their own country and by paying them very highly, but they are very insubordinate and will only obey their own Chiefs and not even them implicitly. Moreover they are always ready to desert either for the purpose of returning home with their plunder or to gratify any other inclination. (*Monteith.*)

AFIS—Lat. Long. Elev.

A small village in the province of Diarbakr, Asiatic Turkey, on the north-east of that town. Near it are a mass of ruins covering the slopes of the hill for the space of one mile, fragments of thick walls and neatly cut blocks of stone being strewed over the road. There are the remains of the old city of Fis (Phison of Procopius). The village is also called Fies and Afisios. (*Taylor.*)

AGEIL—Lat. Long. Elev.

A tribe of Arabs who live in the west part of the city of Baghdád. They are part of a tribe said to be very large and powerful in Nejd, who in consequence of an arrangement with Süliman Pasha some 90 years ago monopolized the trade of guiding and guarding caravans which go from Baghdád to Aleppo and Damascus. They are said to be exceedingly troublesome. (*Fraser.*)

AGHABÜN—Lat. Long. Elev.

An Armenian village in Diarbakr, Asiatic Turkey, three marches west of Mäsh, and seven marches east of Kharput. It is beautifully situated in a gorge of the Darkush Dagh Mountains, opening to the plain commanding a splendid view and surrounded by magnificent walnut trees. It is called Khanzir by the Kürds. (*Brant.*)

AGHVERÄN—Lat. 39° 28' 40" Long. Elev. 6,205

A village in province of Arzrüm, Asiatic Turkey, 58 miles south south-east of that city. It is in the sub-district of Khinis, and contains eleven families of Kürds. There are about 40 fields under cultivation and with a good stock of sheep and cattle. (*Brant—Glascott.*)

AGH-YAZ.—Lat. Long. Elev.

A large Kürd village in province of Arzrüm, Asiatic Turkey, about 22 miles south-east of that city and situate low down in the mountains. (*Brant.*)

AGYL—Lat. Long. Elev.

An ancient fort situated 25 miles north of Diarbakr, Asiatic Turkey, on the

AGY—AKA

right bank of the Arganeh-Maden branch of the Tigris. It is built on a high steep, rocky mountain above the river. At its east end are the remains of a fine old castle with a double wall, communicating by a covered stair of 177 steps, cut out of the rock, with the Tigris. At the west end the mass on which the fort is built has been artificially separated from the parent mountain so as to secure complete isolation. A ravine runs round the south side of the mountain, the river being on the north. (*Taylor.*)

AHMADIA—Lat. Long. Elev.

A village in the Aljazira province of Baghdad, Asiatic Turkey, situated on the Darā river, 18 miles from Mardin on the road to Mūsāl. (*Ainsworth.*)

AHMAD KALWĀN—Lat. Long. Elev.

A village in the Kūrdistān Mountains, three marches east of Sulimānia. It is situated in a bay at the foot of the mountains, and has a fine spring of water and many corn fields. (*Rich.*)

AIGHRY—Lat. Long. Elev.

A river of the district of Shirwān, Trans-Caucasia, which rises in the south slopes of the Caucasus and joins the Aras. It is always fordable except during floods. (*Cheesey.*)

AILISE CHAI—Lat. Long. Elev.

A river of the District of Karābagh, Trans-Caucasia, which rises in the Mountains of Karābagh and joins the Aras River between Jūlfa and Urdābād. (*Cheesey.*)

AIN-U-SAFRA—Lat. Long. Elev.

A village in the Yezdi country of Kūrdistān, about 30 miles north-east of Mūsāl, Asiatic Turkey. Here, in a ravine near the village, is a spring, the water of which is of yellow color and acid taste, which is held sacred by the Yezdis, who repair to it in spring to the number of 2,000 to 3,000 men, women and children, and offer sacrifices, play at various martial games, and not unfrequently end by getting drunk. The spring is also called Sara Bolak. (*Rich.*)

AJ JEBŪN—Lat. Long. Elev.

A tribe of Arabs who are met with in the Taji District between Kathemein and Telgosh to the north-west of Baghdad above the Saklawāh Canal and on right bank of the Tigris. They number 140 tents and matchlocks. For further remarks see Al Meshahadeh. (*Jones.*)

AJ JABR—Lat. Long. Elev.

A tribe of Arabs who reside about Dholojiyeh Hawis, in the Province of Baghdad, Asiatic Turkey. They number 300 tents and are all cultivators. (*Jones.*)

AKAR KŪF—Lat. Long. Elev.

A mound on Province of Baghdad, Asiatic Turkey, 10 miles north-west of Baghdad, on the west shore of a large marsh, called sometimes the lake of Akarkuf. The lake is formed by the waters coming from the Euphrates by the Saklawiah canal. It has a length of about 12 miles, a breadth of five, with a depth in the centre of from 12 to 15 feet. It is navigable for steamers, the *Euphrates* of Colonel Cheesey's Expedition having passed through it in 1838. (*Cheesey.*)

AKAVANSK—Lat. Long. Elev.

A village in Province of Van, Asiatic Turkey, situated on the south shore opposite the Island of Akhtamar. It belongs to the monastery on that Island. (*Brunt.*)

AK—AKH

- AK DĀGH**—Lat. Long. Elev.
 A peak on the mountains of Alagez, Georgia, composed of obsidian and pumice, and with an elevation of 12,300 feet.
- AK DARA**—Lat. Long. Elev.
 A river in the province of Marash, Asiatic Turkey, which joins the Euphrates below Diarbakr. The valley is well cultivated and full of villages. (*Ainsworth.*)
- AK ERĒH**—Lat. 36° 40' Long. 43° 40' Elev.
 A large village in Kārdistān, 35 miles north-east by east Mūsāl. It consists of about 500 houses surrounded by gardens, and is protected by a strong castle situated on the summit of a rock which overlooks the village. (*Imperial Gazetteer.*)
- AKHĀLKĀLĀK**—Lat. 41° 20' Long. 43° 20'
 A fortress in Georgia, Russia, on the River Kūr, 80 miles west-south-west of Tiflis, 35 miles south-east by east of Akhiska. Though possessed of but little strength, it is a place of very great importance from its situation, as it commands the bridge over this branch of the Kūr. The castle is 300 yards long, 60 or 80 broad, and stands at the angle formed by the junction of two small streams, the Taparwan and Gen Dara Sū, which, like all the streams in this elevated region, flow through deep ravines with high cliffs. It was at one time a considerable place, with an extensive suburb, containing a mosque and about 600 houses, but for many years before its capture by the Russians had become merely a resort of banditti and slave-dealers. The defences consisted of loop-holed walls and towers divided into two stories; there was a covered passage to the river to enable the garrison to supply themselves with water, but the place is commanded by hills on both sides. The Russian General Goudowitz was repulsed with great loss in 1807 in an attempt to storm it, but it was afterwards taken by surprise by General Kutlerousky and the garrison put to the sword to a man. In the Russo-Turkish war of 1828-29, it was finally captured by General Paskiwitz after a most desperate resistance in which three-fourths of the garrison perished on the breach. It was at one time one of the most considerable cities of Armenia. (*Monteith.*)
- AKHĀLKHĀLĀK**—Lat. 41° 52' Long. 44° 22' Elev.
 A tribe in Georgia, Russia, 10 miles south-south-east of Gori and 30 miles north-west of Tiflis (*Imperial Gazetteer.*)
- AKHĪSKA**—Lat. Long. Elev.
 A mountainous district of Georgia, lying between Gūria, Immeretia, Georgia, and the river Jorak. From the last to the borders of Georgia the distance is about 90 miles, and from the borders of Kars to Immeretia nearly 40 miles; the district therefore contains about 2,300 square miles. On the north-west it is covered with the spurs from the Caucasus and on the south-east with those of Ararat on the Armenian Mountains. In general the soil is fertile, and it is well watered by the Ardaghan Chai, the Akhitskhai Chai, the Mtkvary or Kiour, and the Tehildirr, besides the river Jorak on the west side, and more east of the river Kūr, which divides it into two unequal portions; that which lies to the west still belongs to the Turks, but the remainder between the right bank of Georgia was added to Russia by the treaty of Adrianople. In general this district enjoys a moderate and healthy climate; it possesses also a great many mineral springs with medicinal properties. Silk and cotton stuffs, oil,

drugs, trinkets, steel and tobacco are imported from Turkey; and untanned skins, iron and copper vessels. Silk and woollen stuffs are sent in return. The Russian 'Sanjaks' of Akhitzkhui, Atakhva, Aaspinz, Khertvisse, and Akhalkalaki, with the fortress of the latter, contain 103 villages, in which there are 11,800 Armenians in addition to 7,200 persons, consisting of Kúrks, Jews, Boche Gipsies, Tartars, and Kárapaks. A certain number of Armenians profess the Catholic religion, the rest the Armenian. The other inhabitants, including the greater part of the Georgians, are Mahamadans, and the language is spoken in all its purity. Akhiska was once a district or province of Georgia, but was formed into an *Ata Bêluk* at an early period of the Mahamadan power, and the greater part of the inhabitants forced to embrace the faith of Islam. It became Russian territory at the peace of 1820. Akhiska used to be the resort of all the robbers and banditti of the surrounding country, who here found a secure asylum and favourable field for carrying on their system of plunder, and the inhabitants had earned a reputation as the bravest and most desperate in Asia, and were greatly prized by the Turks as soldiers as forming the most determined garrison in fortified places. The winters of this district are long and rigorous, but the climate is generally healthy, the air pure, and the soil fertile, but the sudden changes of the seasons are unfavourable to cultivation; maize, barley, tobacco, flax, and cotton are among the ordinary produce, while excellent fruits grow without much culture. The inhabitants raise cattle and sheep in considerable numbers, particularly the latter, and pay great attention to the breeding of bees and silk-worms. The population is estimated at 70,000 Georgians, Turks, Armenians, Jews. (*Cheaney—Imperial Gazetteer.*)

AKHISKA.—Lat. 41° 35'

Long. 42° 44'

Elev.

A town in district of same name in Georgia, on the left bank of the Dalka, 10 miles above its junction with the Kúr, 140 miles north-west of Tiflis, 125 miles north-east of Arzrúm. It is an open town, divided into three parts by ravines, with high rocky precipices, and defended by a citadel with stone walls. It is the seat of a Greek Archbishop, and contains two Christian Churches (one Roman Catholic, a handsome building, with a dome over the centre), a Jewish synagogue and several mosques, one of which, that of Sûltán Ahmad, is built on the model of St. Sophia at Constantinople, and has a college and library attached to it. The latter was accounted one of the most curious in the east, but the Russians have removed about 300 of the most valuable works to St. Petersburg. The neighbourhood of the town produces silk, honey, and wax, with excellent fruits: raisins, peaches, apricots, and figs. Some manufactures are carried on, and the inhabitants prosecute an active trade with various places on the Black Sea. Formerly a large slave-market was held here, but it has been suppressed by the Russians since they acquired possession of the town. In the vicinity are some alkaline springs. The population in 1850 was 12,060, though Von Haxthausen says 16,000, including Armenians, Georgians, Turks, Russians, and Jews. Akhalkzik was a point of the greatest importance to the Turks. Established here they ruled and plundered all the districts south of the West Caucasus, and issuing from hence their emissaries sustained the warlike spirit of the Circassians and Leaghis. Rallying under the standard of the Pasha of Akhalkzik the Leaghis robbed and devastated the rich country of Georgia. The Ossetians, Didos, and Djares overran the beautiful banks and valleys of the Kúr and Alasan. Kidnapped

boys and girls were at that time a sort of merchandise in request, and were brought to Akhalzik, where a great fair for this sort of traffic was held. From this place, the boys and girls were transported to Arzrüm, Trebizond, Tehrân, and Constantinople. The Armenians had an especial privilege in this trade. In January 1811, the Russians under General Termasoff made an unsuccessful attempt to take this town but were repulsed with great loss. However, in 1826 Prince Paskiewitz more than retrieved this disaster, for not only did he defeat the Turkish army, three times his own strength, which was covering this place, but after one of the most desperate resistances on record by a garrison of not less than 10,000 of the most determined men in Asia he captured it after a siege of eight days. The operations in the vicinity of this place by Paskiewitz' army, and indeed throughout the Russo-Turkish Campaign of 1828-29, are well worthy the study of every military man. The loss of the Russians in the battle before this place was 81 killed, 401 wounded, the Turks losing 1,200 men killed. In the siege the Russian loss was 128 killed, 489 wounded, while that of the glorious men of Akhiska was just one half their numbers dead, besides 67 pieces of artillery and 52 standards. The Turks had held possession of this important place for two centuries and a half, and when it was taken by the Russians they all emigrated to Asia Minor.

This place is also called Akhitskhai and Akhalteik or Akhalzik. (*Imperial Gazetteer*)

AKHLĀT—Lat. Long. Elev.

A town in the Province of Vān, Asiatic Turkey, on the north shore of the Lake of Vān, at foot of Nimrūd Tāgh Mountains, 35 miles north-east of Bitlis, 75 miles south-west of Bayazid. It is surrounded by a double wall and ditch, the inner being flanked by irregular towers: at the higher end is the Ieh Kala or citadel. The town is completely walled on all sides even facing the lake down to the borders of which it extends. The houses in the city are built of square stones, cemented by clay, very much in the style of Bitlis. The modern town is of some antiquity, from the style of its buildings and the character of its fortifications. Drill husbandry is practised here; the soil is a fine and apparently arid sand, but is moist at the depth of the trenches. In the vicinity are the ruins of the ancient city, in a deep narrow ravine in the centre of which there is a rock, in which are the foundations of a solid structure, probably a castle or palace, the stones cemented with lime. It was besieged and destroyed by Timūr in the 14th Century. The environs abound in grapes and other fruits. Population about 3 to 4,000. (*Brant.*)

AKHTAMAR—Lat. Long. Elev.

An island in the Lake of Vān, Asiatic Turkey, situated in its south corner immediately opposite Akavansk. There is an Armenian monastery on the island and communication between it and Akavansk is kept up by means of a boat. (*Brant.*)

AKISTAFA—Lat. Long. Elev.

A tributary of the Kūr in Georgia, which rising in the Murgus Dagh to the north of the Lake Gökcha falls into that river after a course north-east of some 70 miles, 32 miles south south-east of Tiflis. It was on this river that the Persian Army under Abbās Mirza was signally defeated by General Paskiewitz. The valley through which it flows is volcanic and the villages are nearly all Armenian. Several of them have vineyards and plantations of mulberries but of no great extent.

AK—AKU

- AK KALA SÜ**—Lat. Long. Elev.
 A river of the Province of Arzrüm, Asiatic Turkey, which falls into the Euphrates. It is met with about 50 miles east of Arzrüm. (*Fraser.*)
- AKRA**—Lat. Long. Elev.
 A river of Kûrdistan which falls into the great Zab river, about 12 miles below the villages of Kendil and Kasrokî, having come from the north-west. (*Cheaney.*)
- AKRA**—Lat. Long. Elev.
 A stronghold in the Province of Mûsal, Asiatic Turkey, 40 miles north-east from that city. It is described as being situated on the top of an almost perpendicular rock, approachable only by one path, so narrow that two men can scarcely mount abreast. It had a reputation of impregnability until it was taken from the Kûrds by a *coup de main* of the Pasha of Mûsal.
- AKSAI**—Lat. Long. Elev.
 A village in the country of the Tchetchens, Circassia, on the right bank of the river of the same name, 35 miles south-south-west of Kizliar, 60 miles north-west of Tarki. It is said to be frequented by slave-dealing Jews and Armenians. (*Imperial Gazetteer.*)
- AKSAI**—Lat. Long. Elev.
 A river in Circassia, rising in the north-east slopes of the Caucasus about latitude 42°20', longitude 43°52'. It flows north-north-east and falls into the Terek, about 48 miles from where it joins the Caspian after a course of about 120 miles. (*Imperial Gazetteer.*)
- AK SHÖR**—Lat. Long. Elev.
 A village in Georgia, Russia, about 17 miles from Bûrjan and 9 miles from Akhulzik. Here there is a large castle on an isolated peak, a place of some strength even against rifled cannon. In the Russian war of 1854-6 it was occupied by the Turks who were drawn out of it by a feint and then defeated by the Georgian Militia, with the loss of 50 men and 2 guns. (*Eastwick.*)
- ÂKSU**—Lat. Long. Elev.
 A river of the Province of Baghdad, Asiatic Turkey, which rises in Kûrdistan at Ali Delâ, in the Karâdâgh Mountains, and passing by Ibrahim Khânjî comes to Tûzkhormatî, whence it eventually falls into the Adhêm River. Its bed is extremely broad and in the dry season has little water, but in the rains it is a considerable torrent. It is also called the Tûzkhormatî River. (*Rich—Fraser.*)
- AKSÜ**—Lat. Long. Elev.
 A river of the district of Shirwân, in Trans-Caucasia, which rises in the mountains of Dâghistan and joins the Aras. It is always fordable except after heavy rain. (*Cheaney.*)
- AKCK**—Lat. Long. Elev.
 A village in Kûrdistan, on the right bank of the Mox Sâ, one of the extreme sources of the Tigris, and a few miles from its head. It is situated in a small fertile plain. In the centre of the village is a fine old Christian Church, with an elaborately carved doorway. (*Taylor.*)
- AKULCHO**—Lat. Long. Elev.
 A stronghold in the Lesghî country in Caucasia, situated at the junction of the Andishkoiû and the Avârsh Korsû Rivers, some 50 miles west by south of Tarki. It was the scene of a sanguinary conflict in 1839 between the Russians under General Grabb and the Tchetchens under the celebrated

Schamyl. The defences of the place appear to have consisted of three natural terraces with scarp sides only reached by one small path. The first attempt is said to have cost the Russians a loss of all but 150 of 1,500 who made the assault, and in the next assault 2,000 are said to have fallen. On the side of the Tchetchens nearly all the males were killed, but Schamyl escaped unhurt. (*Wagner.*)

AKUSCHA.—Lat. Long. Elev.

A territory and town of Daghistan in Caucasia. The former occupies the east slope of the Caucasus and is inhabited by a people called Lesghi, who speak a peculiar dialect. They consist of about 18,000 families, distributed through 34 villages and are governed by a kind of federative Republic composed of 12 cantons. Each village has a chief of its own, who is always the oldest man in it. The people are employed partly in agriculture and partly in rearing sheep, but in the latter much more extensively than the former. The town, the capital of the district, is situated on a high mount of the Caucasus, near the source of the Tarkali Ozan River, 55 miles west-north-west of Dardband. Its population in 1849 numbered 3,000 souls.

Monteith gives the Ak Kuschas as one of the four divisions of the Lesghis, and says they number 12,000 families. (*Imperial Gazetteer—(Monteith.)*)

AKUSCHA.—Lat. Long. Elev.

A town in Lesghistan. It was taken in by General Yermoloff. There appears to be a section of the Lesghi tribe of this name.

ALAGAZ.—Lat. Long. Elev. 13,063.

A volcanic mountain and range bordering the north side of the basin of Armenia. It lies on the north side of the great plain of the Aras and on the east touches on Lake Gokcha, and on the north it is connected with offshoot mountain ranges of the Caucasus. On some parts of its slopes large quantities of sulphur are obtained. It is covered with perpetual snow. It is distinguishable from being crowned by two peaks not unlike asses' ears. (*Alich—Morier—Imperial Gazetteer.*)

ALA KOI.—Lat. Long. Elev.

A village in the Province of Van, Asiatic Turkey, on east shore of the Lake, 13 miles north of Van, 80 miles south-west of Bayazid. It contains about 100 Armenian families, and about 30 Kurd winter here. On the hill above the village is an old church in ruins; at the foot of the same hill is situated another church of small dimensions, and a large one of modern construction is to be seen in the village. The vineyards are very extensive and a considerable quantity of wine is made, which is sent to Van for sale. A low range of hills intervenes between the village and the lake, which is shut out from view. The soil is a whitish clay, which when the seasons are wet produces abundant crops but in a contrary case they fail. The water descending from the mountains suffices for the vineyards and the use of the villagers, but the supply is not ample enough for irrigating the fields. (*Brant.*)

ALAN.—Lat. Long. Elev.

A district in Turkish Kurdistan, situated on the south bank of the Bana river north of Solimania. A great quantity of very tolerable tobacco is grown in this district, as well as much grain, and the wild vine peculiarly luzuriant abounds on the slopes of the hills. (*Rich.*)

ALĀ TAGH.—Lat. Long. Elev.

A mountain in province of Bayazid, Asiatic Turkey, 50 miles west of Mount

ALA—ALB

Ararat, and on the same range. Its height has not been accurately ascertained but is stated at 9 to 10,000 feet. On the north face of the highest peaks Brant saw large masses of snow lying in September. The range from Mount Ararat west to near the junction of the two main sources of the Euphrates seems to have this name. (*Brant—Stuart.*)

AL ATHAR.—Lat. Long. Elev.

The name by which the ruins of Nimrud are known to the inhabitants of Mesopotamia. (*Chesney.*)

ALAZANI.—Lat. Long. Elev.

A river of Georgia, which is a large tributary of the Kūr, rises in the slopes of the Caucasus, and flowing with a course nearly south-east or almost parallel to the Kūr falls into that river immediately after its junction with the Yora, after a course of 250 miles. It is crossed by the road from Tiflis to Baku. The valley of the Alazan is one of the richest parts of Georgia. Its plains are highly cultivated and productive and the surrounding hills are covered with valuable forests of pine, chestnut, oak, ash, and other timber. (*Chesney.*)

AL-BAKR.—Lat. Long. Elev.

A tribe of Arabs who reside north of the Zab River, in the Province of Baghdad, Asiatic Turkey. They number about 200 tents and are chiefly pastoral in their habits, though on occasions they take to robbing. With the Ash Shawan tribe they are sometimes known as Albu Haodan. (*Jones.*)

AL BEYATH.—Lat. Long. Elev.

A tribe of Arabs who reside between Tuz Khurnati and Kifri, in the Province of Baghdad, Asiatic Turkey. They number 300 tents and are said to be more of a Turkish than an Arab origin. They are rich, being large cattle proprietors and much employed on cultivation. They are bound to give military service to the province of Baghdad in time of war. (*Jones.*)

AL BIRGATH.—Lat. Long. Elev.

A tribe of Arabs who wander about near Nahrkathwaniyeh, west of Baghdad, in Asiatic Turkey. They number 130 tents and the same number of matchlocks, are pastoral, agricultural, and warlike, and possess some good horses. (*Jones.*)

ALBU AMAR—

A tribe of Arabs who reside near Nahar Daudi, west of Baghdad, in the province of Baghdad, Asiatic Turkey. They number 250 families. They are agricultural and pastoral and are warlike, and possess some good horses. They are of Bedouin descent. (*Jones.*)

ALBU ASI—

A tribe of Felahins subject to the independent Shamur Arabs, who inhabit the north part of Mesopotamia round Nisbiu. They number 500 tents or 3,000 souls. (*Taylor.*)

ALBU FARASH.—Lat. Long. Elev.

A marsh in the province of Baghdad, Asiatic Turkey, lying between the valley of Deli Albass, 130 miles north of Baghdad and the Hamrin hills. The direct route to Kifri usually lies over this marsh, but sometimes it is impassable. (*Rich.*)

ALBUGHESH—

A tribe of the Chab Arabs, who reside at Buziah, in the province of Khuzistan, Persia. They number 6,000 adult males. (*Pelly.*)

ALBŪ HAMAD—

A tribe of Arabs who reside at Eski Mūsā, Province of Baghdad, Asiatic Turkey. They number 150 tents and are usually employed in cultivation, though also given a good deal to predatory pursuits, sometimes making forays as far south as Baghdad. (*Jones.*)

ALBŪ HAMAD—

A tribe of Arabs who roam about the country in the neighbourhood of Samara, in Mesopotamia. They are the terror of Al Jezirah from their lawless habits being more feared than even the Shamurs. They possess large herds of camel. (*Jones.*)

ALBŪ MAHAMAD—

A tribe of Arabs who reside in the Province of Baghdad occupying the marshes north of Kornah and the banks of the Tigris as far as the Hud stream. Among Arabs they are held in no estimation being considered of an impure stock; and their occupation, as mere buffalo proprietors and dwellers in reed huts, further degrades them in the eyes of those who boast of pure blood, and the profession of a creed which holds "border theft and high treason" as the greatest accomplishments in man, though in these respects the Albū Mahamad are not deficient, and are even powerful enough, screened as they are in fens and marshes, to beard the more aristocratic hords who condemn them, and who will not give them their daughters in marriage, though they will ally themselves with the girls of their tribe. These are esteemed for their beauty. It must be confessed, however, that the Albū Mahamad are a despicable set, neither courteous nor brave, but, when strong, capable of committing every villainy and theft for the least possible gain, or even out of pure mischief. They are comparatively rich in the Arab acceptation of the term, have good fire-arms, and move about in light boats called Mashūfs, which they handle admirably, and are the terror of those who trade by water, from their exactions and cruelty, if denied. To coerce them is difficult, owing to their position, as, when threatened, they betake themselves to the marshes, and lie perdu among the high jungles of matted reeds, where, in the creeks and mud, they are quite at home. (*Jones.*)

ALBŪ SĀKR—

A tribe of Arabs who are met with to the north-west of Baghdad above the Saklawiah canal, chiefly on the right bank of the Tigris and especially from Saklawiah to Suadiyah in the desert. They number 300 tents and have the same number of matchlocks. They are probably of Dallim blood and are wholly pastorals paying tribute direct to Baghdad. (*Jones.*)

ABBŪ SĀLMAN—

A tribe of Arabs who reside at Zabl-kebir in the province of Baghdad, Asiatic Turkey. They number 200 tents and are employed in cultivation, though at times they take to predatory pursuits. (*Jones.*)

ALEPPO—Lat. 36° 11' 25" Long. 37° 5' 23" Elev.

A city of North Syria, in the pashalic of the same name, on the small river Koik, 60 miles south-east of Iskandariin, which is its port, and the nearest point on the Mediterranean shore, 195 miles north-north-east of Damascus. It is encompassed, at the distance of a few miles, by a circle of low rocky hills, destitute of trees and scantily watered, but affording good pasturage for sheep and goats. It occupies eight small hills of unequal height, with their intermediate valleys, and is surrounded by walls 30 feet high and 20 broad, in

which there are seven gates. Its circumference within the walls is about $3\frac{1}{2}$ miles, without and including the suburbs, about seven miles. Its appearance, on approaching it, is striking and picturesque. Numerous mosques, cupolas, and minarets, the last of dazzling whiteness, crowd on the eye; the flat roofs of the houses on the hills rise one behind another in a succession of hanging terraces, while a profusion of cypress and poplar trees impart beauty and animation to the whole. But on entering the gates much of this pleasing illusion is dispelled. The streets are found to be gloomy and silent; the shops mean-looking; and the baths and fountains heavy, unadorned structures. The houses, however, are well and substantially built of stone, two or three stories in height; mostly in the Saracenic style, with spacious apartments, large windows, and richly ornamented walls and ceilings, the latter being often beautifully painted and gilded. In some quarters of the city, particularly in that called Djedeide, the streets are well paved, and in general better kept than those of any other town in Syria. An ample supply of water is brought into the city by an ancient aqueduct, from two springs eight miles distant. On an oval hill, in the north-east corner of the city, stands the castle of Aleppo, a conspicuous object, surrounded by a broad and deep fosse, half mile in circumference, now filled up with gardens and plantations. A large square tower, beautifully inlaid with a dark coloured stone, forms the entrance, but the interior is in ruins, two houses only being now habitable. The only other public buildings of any interest are the ancient seraglio, or place of the Pasha, and the mosque of Djami-el-Adelieh. The former, now also in ruins, was of great extent and magnificence, but the only portion of its splendours now remaining is a gateway of admirable workmanship, the arch of which is composed of blocks of polished white and black marble. The seraglio was destroyed in 1819-20 during the siege of the city by Kourchid Ahmed Pasha. The mosque of Djami-el-Adelieh is reckoned one of the most graceful structures of the kind in Syria; it is surmounted by a magnificent dome, and by a tall and elegant minaret. A spiral staircase conducts to the top of the latter, from which a splendid view of the city and surrounding country is obtained. The beautiful portico of the mosque was much injured by the earthquake of 1822. There are two libraries in the city, one attached to the Osmanieh mosque, the other to a college called the Almedieh; the latter, though sufficiently meagre, is reckoned the best in Syria. Such institutions, however, meet with little encouragement in Aleppo, the taste for literature being extremely limited; neither is education in a better condition. Previous to the earthquake of 1822, Aleppo carried on a considerable trade with England, importing thence large quantities of red cloth, &c., and re-exporting the Indian manufactures brought overland from Baghdad. Its manufactures were then also very valuable, consisting of shawls, cottons, silks, gold, and silver lace, &c., in which, it is said, 12,000 artisans were engaged. But, on the occasion of the calamity alluded to, the town was nearly deserted by its surviving inhabitants, and its trade ruined. Both the latter and former, however, have considerably improved since; and Aleppo still retains, or has regained, its ancient reputation for the excellence of its silk stuffs, with gold and silver thread, and its flowered and striped cottons, in the manufacture of which about 4,000 looms, and nearly 5,000 persons, adults and children, are employed. There are besides numerous soap, dyeing,

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and print works. Its trade with England has also revived, 5,000 bales of British manufactures being yearly imported, while its caravan trade with the interior is likewise rapidly improving, the merchants finding they can now be supplied in Aleppo with all they want. Considerable quantities of wool and silk are exported to France and Italy; of the former, 2,568 bales were exported in one year lately, and 179 of the latter. The retail, or shop trade, however, does not seem to be very vigorous, owing in part perhaps to the smallness of capital employed in it, the aggregate amount of which, according to Doctor Bowring, does not exceed £20,000 sterling.

The celebrated gardens of Aleppo, nearly 12 miles in length, are situated to the south-east of the city, but though much prized by the natives they have few attractions for Europeans, being sub-divided and enclosed by low stone walls, and exhibiting little of either taste or skill in management or arrangement. The trees are for the most part crowded close together with little regard to symmetry, while the kitchen and flower gardens, of which the whole is a compound, are undistinguished by the intervention of parterres or grass plots. Close to the city are many extensive quarries, from which is obtained a white gritty stone, easily cut at first, but becoming indurated after exposure for some time to the air. Of this stone all the houses are built. The climate of Aleppo is healthful, but is in summer excessively hot, though considerably moderated by the west winds, which then prevail. In winter there are considerable falls of snow. The earthquake already alluded to, by which Aleppo was nearly destroyed, occurred in August 13, 1822. It lasted only 10 or 12 seconds, but in that short space of time not only Aleppo, but a number of other towns in Syria, were converted into heaps of stones and rubbish, and 20,000 human beings destroyed. Aleppo was a place of considerable importance in very remote times, having risen on the destruction of Palmyra. From that period its prosperity continued to increase until the discovery of a passage to India by the Cape of Good Hope, when it began to decline. Its population in 1795 was, it is said, 250,000, while it is not now more than 60,000 or 65,000, of which 16,000 to 18,000 are Christians. Colonel Chesney gives a somewhat different account of the population. He says that it was formerly 150,000, and that it is now reduced to 100,000, of which 66,500 are Turks, 3,000 Armenians, 19,000 Greeks, 4,500 Jews, 5,000 Maronites, 2,000 Syrians and Aleppines. The language usually spoken here is Arabic. The Pashalic of Aleppo occupies the north extremity of Syria, and extends southward from the borders of Asia Minor at the foot of the Taurus to Damascus, Tripoli (in Syria), and the confines of Arabia Deserta; the Mediterranean Sea, and the Bays of the Orontes and Iskandarûn being its west limits, and the Euphrates its east. Its surface contains about 7,372 square miles. The west side is mountainous; on the east the hills are lower and more undulating. The soil in general is excellent, and the climate good. Aleppo is known to the natives as Haleb-es-Shabha. (*Bowring—Paton—Chesney—Imperial Gazetteer.*)

ALEXANDRETTA—Lat. Long. Elev.
See Iskandarûn.

ALEXANDROVSK—Lat. 44°2' Long. 42°42' Elev.

A town and district governed by Caucasia, Russia, the former 43 miles north-

west of Georgievsk. The south boundary of the district is formed by the Caucasus, the south-west by the Konlian, and the north by the river Kalaous. Some forest-wood is found in the south, but is only used for fuel. The soil is generally fertile and suited to the culture of grain and vines. The Kalmaks establish their winter quarters on the north and south; numerous bands of Nogays pasture their flocks in the valleys of the south.

AL FEDAGHA—Lat. Long. Elev.

A tribe of Arabs who wander about near Nahr Mahmūdīeh, west of Baghdad, Asiatic Turkey. They number 150 tents and the same number of matchlocks. They are pastoral, agricultural, and warlike, and possess some good horses. (*Jones.*)

AL HADR—Lat. 35° 47' Long. 42° 35' Elev.

A ruined ancient city on the banks of the Tharthar river in province of Baghdad, Asiatic Turkey, 190 miles north-west of Baghdad, 40 miles south-west by south of Mūsāl. The ruins occupy upwards of one mile in diameter and are enclosed by a circular wall of immense thickness, with square bastions or towers at every 60 paces, built of large square stone. Outside is a broad and very deep ditch now dry, and 100 to 150 paces beyond is a thick rampart, now only a few feet high. Going round the town, and at some distance from the fortifications, stand two high mounds, with square towers on them, one on the east side, and the other on the north. The whole city is built of a brownish-grey limestone. An interesting account of these ruins is to be found in 11th Vol. of the Roy. Geo. Society's Journal. (*Ainsworth.*)

ALI ARŪS—Lat. Long. Elev.

A tribe of Arabs dependent on Hawizeh district in Kūrdistān. During the summer and autumn they inhabit the banks of the Kerkhah and the marshes, in the winter they travel into the desert on both sides of the river, where at those seasons they find pasturage for their cattle and flocks. (*Layard.*)

ALI DELŪ—Lat. Long. Elev.

A village on Kūrdistān in the Karādāgh district at the source of the Taz-khormati river—(*Rick.*)

ALIGUR—Lat. Long. Elev.

A village in the province of Bayazid, Asiatic Turkey, situated on a stream which immediately below the village falls into the Murād Chai. It is north-west of Bayazid and east of Arzrūm.

ALIJĀH—Lat. Long. Elev.

A village in the province of Arzrūm, Asiatic Turkey, six miles west of Arzrūm at the point where the Trebizond and Constantinople roads meet, situated on the west branch of the Euphrates. It is famous for baths and mineral springs which taste strongly of sulphur: their temperature is 85° to 100°. A Russian division quartered here in 1829 burnt down half the houses, which have not been rebuilt. The baths here are much frequented during the fine season by the inhabitants of Arzrūm and its environs. (*Stuart.*)

ALI KATHIR—Lat. Long. Elev.

A large Arab tribe which occupies the district of Dizfūl, province of Khūzistān, Persia, the plain between the river of Dizfūl and the Karūn, the country between the Shāwar and Dizfūl and the left bank of the Kerkhah with the plains of Shush. It is divided into the following branches:—

Beni Moalla.	|	Ali Lowweh.
Beni Maamah.	|	El Muaneh.
Moawiyeh.	|	Zeheriyah.

Ebn Teraif.
 Tarbush.
 Rashid.
 Madeyyeh.
 Delfiyeh.
 Delim.
 Beni Akbah.

Chab.
 Melain.
 Zabbah.
 Rawashed.
 Aanakuyeh.
 Ebn Seyed.

This tribe possesses many villages and small mud forts as Komat Kheirabad, Mashkeit, &c., and is extensively engaged in the cultivation of the soil. Each division has its own Chief and many of the villages are in the hands of the Syuds. They are all however under one Chief, who is recognized by the Government as the head of the tribe. They possess several small tribes of peasants, such as Shawali, Teyewah, &c., &c., who are engaged in agriculture in the immediate neighbourhood of Dizful. The Ali Kethir may probably consist of between 14,000 and 15,000 families, and they have furnished a very good body of Irregular Arab cavalry. They have lost much of their character as Arabs, and being engaged almost entirely with cultivating the land seldom openly plunder or war with the neighbouring tribes. The Ali Kethir is composed of fragments of various tribes, but the original stock is said to be of the tribe of Neban from Nejd. The division which occupy the plains of Shūsh are the Cháb and Zabbah. Layard says that travellers are safe while in the country of the Ali Kethir. (*Layard.*)

ALIKHAMIS—Lat. Long. Elev.

A nomad Arab tribe who inhabit the plain of Ram Hormaz in Khūzistan. They are a branch of the large Arab tribe of Maḩdān. (*Layard.*)

ALINDJA CHAI—Lat. Long. Elev.

A tributary of the Aras in the sub-division of Nakhshvan, province of Karābāgh, Georgia, Russia, which falls into that river just above the Armenian town of Jūlfa. (*Cheesney.*)

ALINDYINE—Lat. Long. Elev.

A sub-division of the district of Nakhshvan in Georgia, Russia, comprising the country round the village of Alindja.

ALISHAN—Lat. Long. Elev.

A village in Province Diarbakr, Asiatic Turkey, about 40 miles east of Kharput. It is situated in a plain having to the south the road leading to Arghana and on the north the break in the mountains through which the Murād flows to its junction with the Karā Sū above Keban Maden. The village is about 10 miles from the river and contains 100 Mahamadlan families. Grain of various kinds are grown, as well as cotton, and the palma christi, for the sake of its oil which is used in lamps. There are neither pastures nor waste lands in the plain, and the cattle are sent to the mountains to feed during the day, but as they do not pick up sufficient to keep them, they are furnished throughout the year with chopped straw at home. (*Brant.*)

AL-KARKHIYEH—Lat. Long. Elev.

A tribe of Arabs who reside about Keshkul and Syadelan, in Province of Baghdād, Asiatic Turkey. They number 300 tents and are chiefly cultivators. (*Jones.*)

AL-KARWIYEH—Lat. Long. Elev.

A tribe of Arabs who reside about Karāstapa, in the Province of Baghdād, Asiatic Turkey. They number 300 tents and are chiefly cultivators, though they possess some camels. (*Jones.*)

- ALKÖSH**—Lat. Long. Elev.
 A town in the Province of Mūsāl, Asiatic Turkey, situated 30 miles north of Mūsāl. It is a large place, very strongly built on the side of a low rocky hill; it is surrounded by a strong stone wall, and the houses are built in the most substantial manner of the same materials; all are arched at the lower story and being built on a declivity, they rise above each other, which together with all the houses being loopholed and very strong makes it a place of great strength. The inhabitants are all Chaldeans and Roman Catholics, speaking nothing but Arabic. They are said to number about 2,000 to 3,000 souls. They are a very stout independent set, and can muster about 400 matchlocks. The men dress like Kōrds of the poorer class: the women wear blue trousers and over them a large blue shift; they wear no veils; their hair hangs down behind in two plaits or tails and round their heads they have a garland of silver coins. (*Shiel.*) (*Rich.*)
- AL-MASHAHEDEH**—Lat. Long. Elev.
 A tribe of Arabs who wander about from Taji to Tarmigh to the north-west of Baghdad above the Saklawieh canal and on the right bank of the Tigris. They number about 350 tents and the same number of matchlocks. They cultivate lands usually pertaining to the farmed district of Dijel. They have cattle in plenty, a few horses, and are capable of maintaining a position in a country exposed to the Bedouins. They are expert thieves and indulge their propensities in petty ways unusual with the Arabs in general. (*Jones.*)
- AL MUKADAM**—Lat. Long. Elev.
 A tribe of Chab Arabs who reside at Khūt, near Dorak, in the Province of Khūzistān, Persia. They number 4,500 adult males. (*Pelly.*)
- AL-TAI**—Lat. Long. Elev.
 A tribe of Arabs who reside south of the great Zab River in the Province of Baghdad, Asiatic Turkey. They number 500 tents and are generally employed in cultivation, though at times predatory. They possess many camels. (*Jones.*)
- ALTYN KOPRI**—Lat. Long. Elev.
 A town on the Altyn Sū, Province of Mūsāl, Asiatic Turkey, and 106 miles south-east from that town. It is situated in a peninsula (which becomes an island during the flood season) of the river, which is crossed by a bridge, whence the town received its name, "gold bridge." Its population is said at one time to have been 8,000, but Kinneir says it is of the same size as Kufri, which has a population of 2,000 only. It contains in addition to the dwelling-houses several grain-stores and wharfs, at which last the rafts descending thus far are discharged. These are a little below the town in the right bank. The river just above the town is about a mile broad, but runs off into two arms, which join below, both equally considerable and leaving the town in an island. Many houses are commonly carried away in the spring. The town is then completely washed by the river. On the side of the great bridge the river is confined by a strong bank of concrete pebbles till about the height of the bridge, where the bank retreats about quarter of a mile and slopes up gently. On the north side is a low plain, sandy, and pebbly, confined by broken hills at about the distance of a mile. This space has evidently at times been filled by the river up to the hills. (*Kinneir—Chesney Rich—Shiel.*)
- ALTYN SŪ**—Lat. Long. Elev.
 A river of Kūrdistān, which rises near Ūshnāi to the south-west of the

north extremity of the Crania Lake; then after a course of about 30 miles to the south-east it turns abruptly south-west, and about 20 miles onwards it receives in the latter direction five different affluents from the valleys of the Kerdistan Mountains. Thence it continues to Altyn Kopri, where it receives a stream from Koi Sanjak, whence it goes to join the Tigris. (*Rick—Chorney—Shiel.*)

ALTYN TAKHT—Lat. Long. Elev.

An ancient ruined city in Shirvān, Russia, 11 miles from the ford of Yedi Balık on the Aras. It is a considerable city which has every appearance of having a much greater antiquity than the name appears to warrant. The works are of the most solid construction and the bricks much larger than are observed in modern buildings. The fortress is $1\frac{1}{4}$ miles in circumference, but there appears to have been an outer town, a suburb. A canal had formerly conducted waters of the Aras to irrigate the surrounding country, but it has long since been dry, and this city was finally ruined by Nadar Shāh.

AL ŪZ—Lat. Long. Elev.

A village on the south bank of the Euphrates about 20 hours below Anah. It has 150 houses. (*Kinneir.*)

ALWAR—Lat. Long. Elev.

A village in the Province of Arzrūm, Asiatic Turkey, 5 miles from Hasn Kal, on the road to Arzrūm. It is an extensive village, comprising besides many cavern houses, three or four large and handsome edifices. (*Ouseley.*)

AMĀDIA—Lat. $36^{\circ}37'$. Long. Elev. 4,265.

A town in Kūrdistan, Asiatic Turkey, 75 miles north-north-east of Mūsāl. It is built on a rock terrace of limestone, the only one which overlies the sandstone throughout the valley. This rock lies on the east side of the valley and is an offset from the Matineh range. The extent of the terrace, which is in shape somewhat oval, is three-fourths mile in length, and varying from 40 to 80 feet in altitude, consisting of compact limestone reposing upon limestone. It takes 45 minutes to ascend from the base to the gate, the road being tortuous. There are two gates to the town, one to the north-west, and the other to the east. The town stands on the east portion of the terrace, the remainder being occupied by graves and a square open castle with circular towers at the angles, built by the late Beg of Rovandiz, when he sacked this place. The rock terrace is also defended at various points by guard-houses, towers, and irregularly constructed bastions, with occasional curtains, which are, however, not carried round the work. The town is all in ruins; of the houses formerly existing, only about one-fourth is made use of, the remainder being in a state of decay. Above these perishing materials there rises a "serai," the residence of the Pasha, the lower part built of stone, the upper of mud, and near it is a beautiful model of a pillar, a detached minaret, the only one in the place and also near the only existing mosque. At present the chief population of Amādia are Jews, who have 70 houses here and three synagogues. The Mahamadans have 60 houses and the Chaldeans have 20 houses, of which five are Roman Catholic. There are five houses of Armenians, who pursue their usual avocations as jewellers, armourers, &c. There is usually a garrison of nearly 200 irregulars, chiefly Arnauts and Greeks of Rumelia. The valley of Amādia, although containing many villages belonging partly to Kūrds of the Bahdīnan tribe and partly to Chaldeans, is but sparingly cultivated, being mostly occupied by forests of Valonia oak, which more

especially stretch along the east fort of the Turagharah from hence to Rowandiz, a distance of three days' journey, and this is the great district for gathering galls and valonia. The bottom of the valley is occupied by a deposit of supra-cretaceous sandstone and sandstone conglomerate of little adhesion and deeply intersected by water-courses. It extends from the Tigris to the vale of Rowandiz, being, however, curved about 12 miles east of Amadia, in the district of Zibeiri, and is about five or six miles in width. Amadia is the capital of the Bahdinan Kurds, and is called by the natives Ekbadan. The air of Amadia is hot and unwholesome in the summer, in consequence of which all the inhabitants move at this season to an elevated situation, 2½ hours from the town, where there is snow all the summer. Here the Pasha has his summer-house and people make huts for themselves. A strong guard is, however, obliged to be kept up here for fear of the Tiari tribe of Chaldeans, who are much dreaded by the Mahamadans. (*Ainsworth—Rick.*)

AMĀNA—Lat. Long. Elev.

A ruined castle in the province of Diarbakr, Asiatic Turkey, situated at the angle formed by the junction of the Arganeh Māden and Dibeneh-Sū, which form the west Tigris, and occupying the top of an isolated mountain, of great height and inaccessibility. It can be approached only on one side by a single path, hardly practicable for mules, the other two sides being high perpendicular rocks, washed respectively by the Dibeneh and Māden rivers, the weakest portion deriving additional strength from walls of amazing thickness. The area of the summit is about 1½ miles long and one mile broad, and the whole, with the exception of a small portion of the south end, is choked by the *debris* of old houses and reservoirs of black stone. On the north-east side of the mountain a covered stair, cut out of the solid rock as at Eggil, 280 feet high and eight feet broad, leads down to the Dibeneh-Sū. Its site, its impregnability and extensive remains seem to coincide with that of the ancient Carthescerta.

AMĀREH—

A tribe of Arabs who reside in the Province of Baghlād, Asiatic Turkey. Their divisions are as follows:—

Adderijat with	100 tents	residing from	Yessaiyu to the Hye.
Al Atatfeh	100	”	” In Awudeh north of the Hye.
Al Aabed	150	”	” Huish to Rumiye.
Albā Gharbī	100	”	” Rumiye to Azniber.
Ahelijiyeh	50	”	” Azniber to Bedaeh.
Albā Atiyeh	100	”	” Bedaeh to Abadiyeh.
Ajghanat	50	”	” Abadiyeh to Zikh.
Waled Aberkeh	30	”	” Zikh to Bikher.
Al Beriat	100	”	” Yoosfrizeh.
Albā Amireh	100	”	” Heram.
Arubaiyu	100	”	” Ummeh Bini.
Albā-al-Heh	100	”	” An Nifeshizeh.
Waled Faraj	50	”	” Abū Ahmar.
Arruthan	50	”	” Bither.
Al Hamas	100	”	” Abū Zufer.

Total 1,280

This tribe some 60 years back was one of the most powerful in Irāk Arabi and ruled with absolute authority both to the north and south of the Hye River, setting the Government frequently at defiance and levying black-mail from all around. The increased power of the Montefik under the rule of Daud and Ali Pashas served, however, to break them, and when Jones wrote the above they could give but little annoyance. The distinguishing title of the chief of them was Darvesh al Amīr. They possessed about 500 matchlocks, some good horses, and plenty of camel, sheep, and oxen. They had frequent quarrels with the Beni Lam. Their war-cry is "Akhuyet Saadeh."

The other divisions of the Amareh are as follows:—

Myah Beyt Nasir residing at Assedifeh	numbering	200	tents.
Al Kerim	North of Sedifeh	200	"
Ar Rembha	Al Abel	100	"
Az Zyed	Bedat Ashameh	100	"
Ad Debat	Bedat Rudan	100	"
Az Zuahed	Aboo Ajhirat	100	"
Al Gharab	Al Zezreh	100	"
Albā Omrah	Wasit el Hye	50	"
Albā Aryisa	Al Akar	100	"
Adduheri	{ Junction of Hye and Euphrates }	100	"
Al Kuwiahat	Imet al Zul	50	"
Albā Ajaj	Kazmat al Hye	40	"
	Total	1,240	"

These portions of the Amareh are now living under the protection of the Montefik Sheikh and cultivate lands assigned to them by him. They are poor and pay for the lands they occupy an assessment of 300 shamies. They have lost the character of Bedouins from their settled mode of life. (*Jones.*)

AMBAR-SŪ—Lat. Long. Elev.

A small river in province Diarbakr, Asiatic Turkey, which rises from a large spring in the centre of the town of Hani and falls into the Tigris at Kurkli. The head of water is confined in a stone-built basin and the supply issues from several small arches. At the base of one of the sides the water is very excellent and limpid with a temperature of 57° Fahr. (*Taylor.*)

AMŪD—

A tribe of Bedouin Arabs, who inhabit the north part of Mesopotamia near Nisibin, on the banks of the Jaghjagha river, in Asiatic Turkey. They number 700 tents and are subject to the Shamur Arabs. (*Taylor.*)

ANAGASS—Lat. Long. Elev.

A village in Kekhetia, Georgia, east of Siknak. In the centre of the village stands a strong stone tower, built in former days as a defence against hostile attacks, principally those of the Lesghis.

ANAH.—Lat. Long. Elev.

A town in the province of Baghdad, Asiatic Turkey, on right bank of Euphrates, 160 miles west-north-west of Baghdad situated on a fringe of soil between a low ridge of rock and the river. The site of the ancient city of Anatti is upon the opposite bank, a little below the present town. Situated in a

ANA—ANI

district fertile in rice, corn, fruit, wine, and cotton, Anah forms a convenient resting place for the caravans which traverse the great desert of Mesopotamia. It is, however, exposed to the desert winds, locally termed 'fatal whirlwind,' which blow with great violence. During the Euphrates expedition, in 1836-37, the Ship *Tigris* was lost in one of these hurricanes. In 1807, Anah was sacked and burned by the Wahabis. The population, chiefly a branch of the Omniades, or Beni-Ommaiyah, is estimated at 3,000 or 4,000. (*Chesney—Rich—Imperial Gazetteer.*)

ANAKLIA.—Lat. 42°22' Long. 41°28' Elev.

A fortified town and port in Mingrelia, Russia, east coast of the Black Sea, on the left bank of the Engura River, and near its embouchure. It contains a custom-house and carries on some trade with Turkey. The fort was erected by the Turks, but is now a Cossack post; near it is a wretched village. (*Von Hazthausen—Imperial Gazetteer.*)

ANANUR.—Lat. Long. Elev.

A village in Georgia, on right bank of the Aragua river and about 40 miles north of Tiflis. It contains 47 houses with a population of 150 Georgians and 100 Armenians.

ANAPA.—Lat. 41°54' Long. 37°5' Elev.

A seaport and fortified town in Black Sea, Russian Circassia. The port is tolerably good for small vessels, but the outer road is unsheltered and is safely accessible only in the fine season. The fort was constructed in 1784 by the Turks when the Russians took possession of the Crimea and the island of Taman. In 1791 the Russians carried it by storm. It was afterwards restored to the Turks, who strengthened the fortifications. By a subsequent treaty the Russians again acquired possession of it. The exports are grain, tallow, hides, and honey and wax. The inhabitants are Circassians, Tartars, Greeks, Turks, Jews, Armenians, and Russians, and the population, exclusive of the garrison, about 3,000. It is a poor place and wretchedly built, the only traces of European comfort being the newly-erected houses of the Russian Civil and Military officers. There used to be some Circassians in the garrison of this place. Before the acquisition of this place by the Russians it used to be one of the chief posts by which the Turks used to supply the Circassians with arms, ammunition, and stores, to enable them to carry on the struggle with the former nation. (*Imperial Gazetteer.*)

ANHEL.—Lat. Long. Elev.

A village in K rdist n high up in the mountains near the source of a tributary of the Tigris, some 40 miles north of Nisibin and 12 miles south of Mediat. (*Taylor.*)

ANI.—Lat. Long. Elev.

An ancient city in Turkish Armenia, on the right bank of the Arpa Chai and 26 miles east of K rs. The city is situated on a tongue of land, protected on the east and south by the enormous and exceedingly steep ravine through which flows the Arpa Chai, and on the west by another ravine of similar proportions, which joins the above stream. These ravines may be 40 yards wide and 20 yards deep. The north is the only side exposed to assault, and this is defended by a double wall of hewn stone: even the ravines have been strengthened by a strong parapet, which runs the whole length of the face towards the Arpa Chai, and the ravine to the west. The space inside the walls must have been very confined and could not have admitted of a large population. Each face of the fortress is about 500 yards in length. The

walls are in as perfect a state as if they had been recently erected, being built double, of a soft red stone, in the best style of architecture, and of great height and thickness, with enormous towers at close intervals. These are round and may be 60 feet in height. The entire structure, both walls and towers, is in such excellent preservation that comparatively little repair or expense would be required to make them serviceable. The gates of the two walls are not built opposite each other with the object no doubt of exposing an assaulting party to greater loss in proceeding from the outer to the inner gate. The site seems to have been admirably chosen for strength and purposes of defence; at the south extremity is a high mound which was the citadel, crowned with extensive ruins. A bridge over the Arpa Chai, of which the remains are still in existence, connected the citadel with its left bank. Near this spot in the stream is a very rugged rock, on which is built called Kiz Kilisia. Besides the citadel the ruins consist of an edifice of great size on the north-west angle. There also two high column shaped like minarets, but of great size, which may have been towers for military purposes. Three churches complete the remains of Ani. All these buildings, walls, citadel, palace, columns, and churches are made of the same beautiful reddish stone, intermixed with black, which receives a fine polish and produces an admirable effect. Everything is constructed in the most substantial and massive manner and of first-rate masonry. The sides of the immense ravine on the west side of the town are covered with excavations which form small apartments and which were evidently used as dwellings or as shops. At present there are no inhabitants whatever in this city, but it might doubtless be converted into an offensive and defensive position for Turkey in the same way as Gümri is for Russia, for the position is excellent, and with so many appliances at hand, the expense of converting this abandoned city into a fortification of great strength ought not to be heavy.

ANJEL CHAI.—Lat. Long. Elev.

A river of Vän, in Asiatic Turkey, which rises in the mountains to the south of the Mahmüdiçh Kala. It flows through a narrow valley and the channel is not in general more than 15 to 20 yards broad; but it is deep, being scarcely fordable. It flows into the Lake of Vän, at the Bay of Vastan, and its depositions at this point has formed a sand bank, which extends to a considerable distance, and it is probable the way will before long be completely filled up as it is already very shallow. (*Brant.*)

ANKOWA.—Lat. Long. Elev.

A village in the province of Müsal, Asiatic Turkey, a short distance north of Arbél, entirely inhabited by Chaldeans. (*Rich.*)

AN NAIM.—Lat. Long. Elev.

A tribe of Arabs who reside near Hamrin, in the province of Baghdad, Asiatic Turkey. They number 100 tents, are chiefly of the Momen (religious) order; many of them profess great sanctity and go about as Syuds and Darvishes. They possess camels and horses. (*Jones.*)

AN NEDEH.—Lat. Long. Elev.

A tribe of Arabs who reside near Mendall in the province of Baghdad, Asiatic Turkey. They number 300 tents, and are usually employed in cultivation, though not free from predatory habits. (*Jones.*)

ANTARI.—Lat. Long. Elev.

A small village in the Aljazirah, in province of Baghdad, Asiatic Turkey, on the road between Mardin and Müsal. (*Ainsworth.*)

ANT—ARA

- ANTI TAURUS.**—Lat. Long. Elev.
 The name applied by different authorities to various spurs from the range of the Caucasus in Asiatic Turkey. For instance the following spurs are called Anti Taurus, *viz.*, 1st., the spur between the two branches of the Euphrates; 2nd, that between the Murād Chai and the sources of the Tigris; 3rd, various spurs to the west of the Euphrates. This seems to me a very slipshod way of naming ranges, and it would certainly be better to leave it alone than give half a dozen totally different spurs the same name. The name Anti-Taurus is fanciful and of course unknown to the natives, and so I shall not adopt it.
- ANTÖGH TAGH.**—Lat. Long. Elev.
 A peak on the range between the Murād Chai and the sources of the Tigris, in the province of Diärbakr, Asiatic Turkey. When Ainsworth saw it from near the village of Kizl Āghaj in July it had a good deal of snow on it, though this does not remain all the summer. The description of this authority is exceedingly vague and unsatisfactory on this point. (*Ainsworth.*)
- APSHERON.**—Lat. 40° 29' Long. 50° 30' Elev.
 A peninsula of the west coast of the Caspian Sea, formed by a spur running east from the Caucasus. Its heights and cliffs are composed of chalky rocks upon which here and there repose masses of a sort of brown freestone. The chalky rock exhibits in great numbers petrifications of the same kind of fish which still exist in the Caspian. About 36,000 lbs. of prepared saffron are annually exported from Apsheron. There are ten salt lakes on the peninsula, only one of which is worked, and this yields, notwithstanding defective management, 10,000 tons of salt annually. But much more might be obtained. There are also a number of naphtha pits, black and white, which are wrought by the Russian Government. The peninsula of Apsheron has been celebrated for many centuries in all the east countries as a sacred soil, and the fire-worshippers still make pilgrimages to adore the fires which then issue from the earth, arising from the ignition of the naturally formed naphtha. (*Imperial Gazetteer.*)
- ARABAH OVOHSI.**—Lat. Long. Elev.
 A fertile valley in the province of Aleppo, Asiatic Turkey, near Ramkala. It contains numerous villages. (*Ainsworth.*)
- ARAGA.**—Lat. Long. Elev.
 A river in Georgia which rises in the Mount Kazbek of the Caucasus, flows south, and falls into the Kür at the town of Mtzchetha, 25 miles above Tiflis. The valley is described as one of the richest parts of the province of Georgia. (*Cheaney.*)
- ARAKOLETS VANK.**—Lat. Long. Elev.
 An Armenian monastery in province Diärbakr, Asiatic Turkey. It is a place of some fame, and is situated on the slope of the mountain at whose foot are the remains of Khoren, and near Changerli. There is an elaborately carved ebony door here, which was sent from India many centuries ago, as a votive offering from an Armenian colony. (*Taylor.*)
- ARALIK.**—Lat. Long. Elev.
 A village in Russian Armenia on the right bank of the Arpa Chai, a few miles below Gümri. It has a small tower.
- ARARAT.**—Lat. 39° 42' Long. 43° 38' Elev. 17,323.
 A celebrated mountain in Armenia, forming the point of contact of Russia with Turkey and Persia, to all of which it belongs. It lies in the south portion of the extensive plain of the Aras, about 35 miles

broad, and of whose length about 70 miles can be taken in by the eye. It consists of two mountains, the Great Ararat on the north-west, and the Less Ararat on the south-east, their summits in a direct line being about seven miles apart, and their bases insensibly blending into each other by the interposition of a wide, level, upland valley. The summit of the Great Ararat lies in latitude $39^{\circ} 42'$ North, longitude $43^{\circ} 38'$ East, and is 17,323 feet above the sea level, and 14,320 feet above the plain of the Aras. The north-east slope of the mountain is about 14 miles in length, and the south-west about 20 miles. On the former, visible even from Erivan, 32 miles distant, is a deep, gloomy, crater-like chasm. The mountain is covered with perpetual snow and ice for about three miles from its summit downward, in an oblique direction. On the entire north half, from about 14,000 feet above the sea, it shoots up in one rigid crest to its summit, and then stretches downward on its south side to a level not quite so low, forming what is called the Silver Crest of Ararat.

Little Ararat rises 13,093 feet above the sea level, and 10,140 feet above the plain of the Aras, and is free from snow in September and October. Its declivities are greater and steeper than those of the Great Ararat, and its almost conical form is marked with several delicate furrows that radiate downwards from its summit. The top of the Great Ararat was first reached on October 9th, 1829, by Professor Parrot, who reports it to be a 'gently vaulted, nearly cruciform surface, of about 200 paces in circuit, which at the margin sloped off precipitously on every side, but particularly towards the south-east and north-west. Formed of eternal ice, without rock or stone to interrupt its continuity, it was the austere silvery head of old Ararat.' Towards the east this summit is connected, by means of a flattish depression, with a lower summit, distance 397 yards; and in like manner covered with ice. After remaining on the summit three-quarters of an hour, determining the height, and making various observations, Parrot descended to the monastery of St. James; the third day after he left it. The observations of Parrot have been in every respect confirmed by another Russian traveller, named Abich, who reached the summit of the Great Ararat without difficulty on July 29th, 1845. He, with six others, remained an hour on the top, without experiencing any inconvenience from cold, so much felt by Parrot and his companions. Abich, previous to making the ascent, had his tent for some time pitched on the upper slope of the mountain, in the valley between the two peaks, nearly 8,000 feet above the sea. He reports the important fact that from this point the ascent can with facility be accomplished, few obstructions interfering with the progress of the traveller compared with those met with on the ascent from the monastery of St. James. It would appear even that the ascent of Mount Ararat is easier than that of Mont Blanc, for the height of the latter, above the valley of Chamouni, is 12,000 feet, while that of the former, above the point where Abich pitched his tent, cannot be above 9,000 feet, and the limit of perpetual snow is lower on the Swiss than on the Armenian Mountain. The season most suitable for the ascent is the end of July or beginning of August, when the summer attains its greatest heat, and when there is annually a period of atmospheric quiet, accompanied by a clear, unclouded sky. So soon, however, as the five days in the earlier part of August are over, the atmospheric war commences in the higher regions of the air, the strife being hottest between the two great peaks. Then there is no certainty of fine weather, for sudden thunderstorms, always on the higher parts of the

mountains, accompanied by hail and snow, endanger the life of the traveller. This continual elemental strife has left, on the summit of the Little Ararat, an enduring memorial of its rigour in the lightning-tubes with which the rocks are bored. These tubes are covered with a greenish glass, which was formerly supposed to be obsidian. So numerous are they on the highest peaks that they impart to the rock the appearance of worm-bored wood.

Wholly isolated on the north, south, and east sides this enormous mass shoots up abruptly from the plain on which it stands, in stupendous grandeur, to the eye, apparently exceeding in height the giants both of the Himalaya and the Andes. The north-west slope of this mountain is partially connected with a chain, which, running west into Turkish Armenia, borders the entire right bank of the Aras; its west end, wheeling round the head waters of that river, touches Arzurum, and gives to the left bank a mountain-barrier similar to that which exists on the right. All travellers attest the volcanic nature of the Ararat Mountains, as evidenced by the stones found on all their slopes, undoubtedly the products of a crater. They are composed chiefly of trachytic porphyry, and on them pumice and various descriptions of lava have been met with. Reinoggs avers that he saw the Great Ararat send forth smoke and flame for three days, in 1785; but this is believed to be one of the many romances which that traveller has related. No such occurrence was remembered by individuals resident on the mountain at the period indicated, and no eruption is found recorded in the chronicles of the monastery of Echmiadzin, though they extend back over a period of 800 years. All doubt, however, as to the volcanic nature of the two Ararats was put an end to on July 2, 1840, when an eruption took place from the head of the great chasm, which destroyed the monastery and chapel of St. James, the village of Arguri, and their inmates. Dr. Wagner, an enterprising German traveller and naturalist, who visited the spot in 1843, gives in substance the following account of that event, as related by Sahatel Chotschaieff, brother to Stephan Aga, village elder of Arguri, honorably mentioned both by Parrot and Dubois, and confirmed by other two eye-witnesses:—"On July 2nd, 1840, half an hour before sun-set, the atmosphere clear, the inhabitants of Armenia were frightened by a thundering noise that rolled loudest and most fearfully in the vicinity of the Great Ararat. During an undulating motion of the earth, lasting about two seconds, which rolled from the mountain east and south-east and wrought great destruction in the districts of Sharur and Nakhshvan, a rent was formed in the end of the great chasm, about three miles above Arguri, out of which rose gas and vapour, hurling with immense force stones and earth over the slope of the mountain down into the plain. The vapour rose very quickly higher than the summit of Ararat, and seems to have been wholly of aqueous composition, for in the same night a heavy rain fell in the vicinity of the mountain, an unusual occurrence in this country during summer. The vapour at first was of various colours, in which blue and red prevailed. Whether flames burst forth could not be ascertained; but the pillars of vapour or smoke had a red tint, which, had the eruption taken place during the night, might possibly have exhibited flame. The blue and red tint of the vapour soon became dark black, and immediately the air was filled with a very disagreeable smell of sulphur. While the mountain continued to heave, and the earth shake, with the unremitting thunder, along with the subterranean cracking and growling might

be heard the whiz as of bombs caused by the force with which stones and large masses of rock, some upwards of 50 tons weight, were hurled through the air. Likewise, the dash of the stones as they met in the air in their flight could be distinguished from the thundering noise issuing from the interior of the mountain. Where these large stones fell there in general they lay, for, in consequence of the gentle declination of the ground at the foot of the mountain, to roll far was impossible. The eruption continued a full hour. When the vapour had cleared away, and the shower of stones and mud had ceased, the rich village of Arguri, the monastery and chapel of St. James, were not to be seen; all, along with their inmates, were buried under the mass of stones and mud that had been ejected. The earthquake, which accompanied the eruption, destroyed 6,000 houses in the neighbouring districts of Nakhshvan, Sharar, and Ārdabad. Four days after a second catastrophe occurred, which spread still further the work of destruction at the foot of the mountain. After the rent in the chasm, whence issued the vapour and stones, had closed, there remained in the same place a deep basin filled with water by the melting of the snow, by the rain, and by a streamlet from above, so as to form a small lake. The mass of stone and clay, which formed a dam, and surrounded the lake like the edge of a crater, was burst by the weight of water, and poured down the declivity of the mountain with irresistible force in a stream of thick mud, which spread into the plain, and partly stopped up the bed, and altered the course of the small river Kārāsū. A part of the gardens of Arguri that had escaped the eruption were destroyed by this stream of mud, which carried trees, rocks, and the bodies of the inhabitants of the village down into the plain, and to the bed of the Kārāsū. This stream of mud was three times repeated, and was accompanied by subterranean noises.'"

A document, purporting to be an account of this remarkable occurrence, was drawn up by a Russian officer, Major Voskoboinikoff, who, however, did not approach the mountain nearer than Erivan, where he obtained his information solely from inhabitants of that town, who had visited the place after the eruption. He narrates that the mass which covered up St. James' monastery and Arguri was loosened by the earthquake from the highest regions of the mountain. This veracious document, preserved in the town archives of Tiflis, gave rise to the erroneous report that a part of Ararat had fallen, and that the snowy summit had considerably sunk, which story Dr. Wagner distinctly contradicts, not only from very perfect evidence derived from a minute investigation of the locality, but also from the concurrent testimony of numerous individuals who had spent their whole life on Ararat, and in its vicinity. Another fable, which has gained some currency, is that this mountain forms a landmark for the navigators of the Caspian Sea, to which a sufficient reputation is furnished by the fact, that the nearest point of the Caspian is about 260 miles distant. There are several glaciers on the Great Ararat, from one of which flowed the stream that passed through the village of Arguri, the lowest being about 10,000 feet above the sea level.

The fauna of Ararat is very poor, the only mammal, according to Wagner, being the common hare. Birds are tolerably numerous till about half way up the great chasm, beyond which they do not ascend. The most celebrated is the rose starling (*Sturnus roseus*), famed as a locust-killer. Insects are

numerous, among which, as peculiar, may be noted the curiously formed *coleopter*, *callisthenes*, *araraticus*. One reason for the small number of the mammalia is, doubtless, the want of water on the mountain, which at the same time causes a scant vegetation. Still many forms of plants are to be met with. The Great Ararat, on its north side at all events, has no trees, but on the Little Ararat, the birches form quite a forest, due no doubt to the greater moistness of the soil. In autumn, yellow *ackillea*, white *scabiosa*, and different kinds of *compositæ*, chiefly of red tints, are prominent. A few specimens of *juniperus*, *oxycedrus*, and *coloneaster uniflora* are to be seen. The alpine vegetation is the same as on the Caucasus, and the most frequently to be met with are *aster alpinus* and *pulchellus*, *campanula saxifraga*, *pyrethrum caucasicum* and *centaurea pulcherrima*.

That Noah's ark rested on the top of Mount Ararat is not to be credited; the difficulty of the descent, and the low temperature of the atmosphere, which must have killed many of the animals, alike preclude the supposition; and, moreover, Scripture does not say it rested on the top, but merely "on the Mountains of Ararat." If this be the mountain there referred to, which is somewhat doubtful, seeing that the olive does not grow near it, the ark must have rested on one of its lower slopes.

The name Ararat is said to be derived from Arai, a King who lived 1750 years before Christ. He fell in battle, in an Armenian plain, which was hence called Arai-arat, the fall of Arai. Before him reigned Amassias, the sixth from Japhet, who called the country Amasia; hence the name Massis, by which alone Armenians in the present day know the mountain. By the Turks and Persians it is called Agridagh. The third syllable *dagh*, means mountain, but philologists are not agreed on the signification of *agri*. (*Imperial Gazetteer*.)

ARAS—Lat.

Long.

Elev.

A river of Armenia, which rises from the side of Bin Gol or 'mountain of a thousand lakes,' about 30 miles south of Arzrūm and nearly in the centre of the space between the east and west Euphrates. It receives at its commencement the name of Harharas from its many affluents. Its course from its first spring near Jabl Seihan is almost north-east for about 145 miles through Armenia, when it turns east being then near the frontier of Kars: this proximity continues for 110 miles, the river in all that extent running parallel to the frontier and eventually touching it for an instant at the south extremity, where it is joined by its first large tributary, the Arpa Chai, which comes from the north and forms the east boundary of Kars. On receiving this stream the Aras leaves the province, taking a south-east and tortuous course, between the foot of Mount Ararat and Erivān, opposite to which city the Kārāsū runs into it from the north, and a little further east it is joined by the Zenani, which also comes from the north and washes Erivān. The general direction after rounding Ararat continues as before south-east, the river separating the territory of Erivān from the district at the foot of that mountain. It receives on the right side in this part of its course the south Kārāsū, which comes by a north-east course from the Sanı district and the Ajichai also from the south, whilst on the opposite or north side it is joined by the Zaighon, the small Arpa Chai, the north Kārāsū, the Abaran, and at the north extremity of Nakhshvān, by the great Arpa Chai, which forms the west limits of the province. Being thus augmented

it flows round the south border of Nakhshvān for nearly a distance of 38 miles to the fortress of Abbāsābād, and here receives a third Arpa Chai in addition to other streams, *viz.*, the Nakhsvan Chai and the Atendja Chai. As the country is here moderately level the course of the Aras continues to be tranquil as far as the village of Jūlfa, where it enters a rocky defile, extending about 14 miles, and having forced its way over a succession of cataracts it finally enters the level country with a noise which is heard at the distance of a mile. The Aras now bends to the north-east for a distance of about 35 miles along the district of Urdabād, where it is augmented by the Ghilān Chai, the Oustonron Chai, the Nenate Chai, the Ailisse Chai, and finally the Urdabād Chai.

In quitting the latter village the course of the Aras becomes more tortuous, and it takes the general direction of north-east between the provinces of Karābagh and Karatagh, till it enters the extensive plain of Moghān. (The Persian army under Abbās Mirza crossed here in the war of 1828-29. It consisted of six battalions and 12 guns and took 24 hours in crossing.)

A little to the west of Moghān its width is about 350 feet, and it is crossed by a stone bridge of 15 arches in a very dilapidated state. A few miles short of this tract it is joined on the south side by a considerable tributary formed by two branches, *viz.* the Karāsū, coming north-north-west from the mountains of Ghilān, and the Adhar, which falls into the former branch a few miles before it enters the Aras after a lengthened course from the mountains north of Tabrez. Having run about 35 miles through the plain of Moghān, where it receives the Bergasht stream on the left the Aras at some distance from their common estuary is joined by the Kūr near the castle of Kalagān, whose length to the place of junction is greater than that of the former river. The river is extremely rapid, but occasionally fordable in many places during the summer. At Nakhshvān it is not more than 60 yards wide, and at Mergri, 55 miles north of Tabrez it is about 80 yards in breadth and 4 feet deep, and is a rapid foaming torrent, fordable only in one place about 1½ miles further up the river. A few miles below this place is a handsome bridge, thrown across the river by Abbās the Great. There is another bridge of seven arches each, double, of beautifully light construction at Chobān Kopri, 4,500 feet elevation. This bridge was crossed by Paskievitz' army operating against Arzrum in 1828-29, and is the spot where the Greeks under Zenophon supposed they had come to the banks of the Colchian Phasis, the streams being here called the Phasichai from the name of the district. There is another bridge at Hasn Kala of two arches only. The ferries over the Aras appear to be at Kargalik, Jūlfa, Tyrabad, Khūda Afrin, and the fords are 1½ above Mergri, at Aslandūz, and Zedi Balūk.

ARASCIA—Lat.

Long.

Elev.

A river of Mingrelia, Russia, which rises in the mountains and flows south-west, and after receiving the Hippius flows through Letaghum, dividing Mingrelia from Iberia and enters the Phasis near the Iredia.—(*Kinneir.*)

ARBĒL—Lat. 36°11'.

Long.

Elev.

A town in province of Mūsāl, Asiatic Turkey, 56 miles south-east of Mūsāl. It is situated in a fertile plain, but derives its chief interest from the celebrated battle of Arbēla, in which Alexander the Great defeated Darius and decided the fate of Persia, B. C. 331. It subsequently formed part of the dominions of a family of Persian or Arabic Princes. It was at one time a large and important city, defended by a strong fortress on a conical hill, and capable

ARB—ARD

of containing a large garrison that stands on a large mound 60 or 70 feet high, 900 feet long, and 600 feet wide. It is enclosed by a brick wall with bastions and contains three large mosques and two baths. At the foot of the mound is another town surrounded by a mud wall and nearly ruined and deserted. Its population is 6,000 souls. Rich says that it is situated at the foot of the mount and only part of it on it. Shiel remarks that he saw no river near Arbél, and the people declared there was none. So it is an error to say it is on the right bank of the Little Zab River. (*Kinneir—Rich—Sheil—Imperial Gazetteer.*)

- ARBUZANK.—Lat. Long. Elev.
 A village in Vān, Asiatic Turkey, 5 miles from north shore of Lake Vān. It is situated in a hollow at the east foot of the Sapān Dagh. (*Brant.*)
- ARDAGAN.—Lat. Long. Elev.
 A town in Asiatic Turkey, in the Province of Arzrūm. Monteith mentions it as having been taken by the Russians under Mouravief in the war of 1828-29, and says it is situated at the junction of the Kārs and Arzrūm roads. (*Monteith*)
- ARDĀHĀN.—Lat. Long. Elev.
 "A highland in which are the sources of the Aras and Kūr."
 (*Abich.*)
- ARDAHAN.—Lat. Long. Elev.
 A town in province of Kars, Asiatic Turkey, on the left bank of Ardahan Chai.
- ARDBABĀ.—Lat. Long. Elev.
 A peak on the Zagros Range of Kūrdistān, bearing north to east from Bana. There is a pass of this name leading from Bana into Persia, which is said to be easier than the Tak-i-gira road, though the mountains are very dismal in appearance, looking burnt and bare. (*Rich.*)
- ARDILLER.—Lat. Long. Elev.
 A district of Caucasia but where situated is impossible to make out from the text of this authority. (*Wagner.*)
- ARDISH.—Lat. Long. Elev.
 A village in Vān, Asiatic Turkey, on the bank of the Ardīsh Chai, and at the north corner of Lake Vān. It is situated in a small plain and is inhabited by about 100 Mahamadans and a very few Armenian families; they have a small and very ancient church. There is a castle here, the residence of the petty governor of Ardish, which is in a most ruinous condition, the walls having fallen in many places, and as they do not reach down to the shore it is open towards the lake and may be said not to have any defences. The houses within the walls are in the style of the villages in the neighbourhood, half under ground. The territory within the jurisdiction of this petty Governor contains about 20 thriving and large village masses, and a few which are small and poor the inhabitants possess. The road crosses the plain in a straight line. The Haidaranlis tribe of Kūrds pasture their cattle on the neighbouring mountains and pass the winter on the villages belonging to Ardish. The winter is severe here, and a great deal of snow falls, but the cold is never so intense as at Arzrūm; occasionally the lake here freezes firmly enough for people to cross over from Ardish to the opposite side. They own a great number of cattle, sheep, and mares, as the pastures are extensive and fine. The soil is alluvial, deep, and very productive. It would appear that the plain of Ardish is gaining on the lake, in ten years

it having advanced one mile. Formerly along the shore there was an impassable morass which the road to Ardish led round. (*Brant.*)

ARGHANA MÄDEN.—Lat. 38°13' Long. 39°10' Elev. 3,644

A town in Diärbakr, Asiatic Turkey, 36 miles north-west of Diärbakr town on the left bank of the Tigris, near its source. It is situated on Mount Taurus, on a declivity so steep that the houses appear to be piled one above another, and in winter the torrents rush down the street with a violence which often makes them impassable. It is wretchedly built and is inhabited by Turks and Kürds. Near it, at an elevation of 3,644 feet, there is a rich copper mine. The surrounding hills are covered with vineyards, and the town is noted for the quantity of wine made in its vicinity. Its population is about 4,000 souls.

ARGHANEH.—Lat. Long. Elev.

A village in province Kars, Asiatic Turkey, on road between Kars and Gümri. It contains a small stone tower and is situated in a highly cultivated country.

ARGHUZAN.—Lat. Long. Elev.

A village in province Kars, Asiatic Turkey at the junction of the river of Kars with the Arpa Chai.

ARGON.—Lat. Long. Elev.

A river of the Caucasus which flows into the Terek. (*Abich.*)

ARGURI.—Lat. Long. Elev. 5,400.

A village in Russian Armenia, 186 miles south of Tiflis and 30 miles south-west of Erivän, on the level ground at the end of the great chasm on the north-east slope of Mount Ararat. This was formerly one of the largest and most beautiful villages in Armenia; its houses, all of stone, were enclosed in court-yards surrounded by stone walls, and it had a well-built church. A rivulet, which had its source in a glacier and passed down though the great chasm, had its outlet at the village and in conjunction with some spring wells afforded a plentiful supply of good water. The inhabitants, about 1,600 Armenians and a number of Kürds, lived by rearing horses and cattle and by growing some corn, though at a distance from the village, the soil on the immediate neighbourhood being very strong. They also cultivated the vine, which according to tradition was first planted here, when he left the ark, whence the Armenian name of the village. Up the mountain, a short distance from Argüri, was the monastery and chapel of St. James, 6,375 feet above the sea. It stood on a grassy terrace, about 25 feet above the rivulet on the lower part of the chasm, which here has a depth of 600 to 800 feet. On 2nd July 1840 an eruption of Ararat overwhelmed in one common destruction the village of Argüri, the monastery and chapel of St. James, with their inhabitants and inmates, consisting of 1,500 Armenians, 400 Kürdish servants, and eight monks. Only 114 individuals escaped, who were engaged in the fields at a distance from the scene of calamity. Since the eruption the wells of the village have given forth discoloured water of a sulphurous taste. (*Imperial Gazetteer.*)

ARIN.—Lat. Long. Elev.

A village in Vän, Asiatic Turkey, about one mile from north shore of Lake Vän. It contains 15 Armenian families; also ten of Kürds make their winter quarters here. The soil is very productive and well adapted to the culture of the water melon, and the pastures near the village are good and extensive and the peasants own a considerable number of cattle and mares. Soda is collected on the borders of the lake and is sold to the Kürds for making soap. (*Brant.*)

ARI—ARM

ARISHBÂN.—Lat. Long. Elev.
 A village in the province of Mûsh, Asiatic Turkey, near the town of Mûsh. (*Brant.*)

ARISHKARD.—Lat. Long. Elev.
 A plain in the province of Bayazîd, Asiatic Turkey, extending from Diadin for 40 miles, with a breadth of 6 to 16 miles. The soil is rich and the plain abundantly watered, containing above 30 villages, three only of which have Armenian inhabitants, all the remainder being Kürds and Terekemehs. It seems comparatively deserted for the plain certainly could maintain double the number of the existing villages, even were they all large. (*Brant.*)

ARJISH.—Lat. Long. Elev.
 A town in province of Vân, Asiatic Turkey, situate at the north-west side of the lake, 40 miles west by north from Vân. It has a castle now in ruinous condition. In the neighbourhood are some beautiful gardens, and throughout the district large quantities of corn and cotton are produced. The Lake of Vân is sometimes called Lake Arjish. (*Imperial Gazetteer.*)

ARMENIA.—Lat. Long. Elev.
 A country of Western Asia, not now politically existing. It varied in extent at different epochs, and its precise boundaries are not now known; but it may be regarded as lying between lat. 36° 50' and 41° 41' north, and long. 36° 20' and 48° 40' east. It was sometimes sub-divided into first, second and third Armenia, to which a fourth was afterwards added; but the division by which it was almost universally known was into Armenia Major and Armenia Minor, or the Greater and the Less Armenia. The boundaries of each, according to Colonel Chesney, the latest authority on the subject, and probably the best, are as follows:—Armenia Major, commencing at Sumeisat, stretches along the Euphrates, which bounds it on the west till near Arzinjan, a few miles to the south of which it quits the river, and keeps the direction of Tarâbîzûn as far as the mountains south of Gûmîsh Khâna. It proceeds north-east along this range, then skirts the extremity of the district of Kars, and passing onward to near Tiflis becomes the right bank of the Kûr, whose course it follows to its estuary in the Caspian which now becomes the boundary on the east. Leaving the Caspian, it turns south-west in the direction of Tabrêz, and passes through the districts of Vân and Diârbakr, on the frontiers of which it again meets the Euphrates at Sumeisat. Armenia Minor, or as it might be called, the territory west of the Euphrates, lies along the range of the Kof-tâgh, which runs west almost parallel to the Black Sea, and forms its north boundary as far as a point on the river Halys or Kizil-Irmak, not far from its estuary in the Black Sea. Armenia Minor follows the course of this river for about 180 miles, and continuing south-west meets the Taurus, which becomes its boundary almost to the sea, near Avas, on the west side of the Bay of Iskandarûn. From this point it sweeps round the south side of the districts of Adana and Marash, and meets the Euphrates, which thus intersects Armenia almost centrally, and forms the natural boundary between the two divisions now described. Armenia Major has an area of about 84,000 square miles; Armenia Minor about 70,000. The territory of this once celebrated kingdom is now partitioned among Turkey, Persia, and Russia. The first of these powers possesses the largest share, being that which borders on the Euphrates, and includes the north part of Diârbakr, with Mûsh, Vân, and

the Pashalic of Arzrüm. The share of Persia forms part of Kârdistân, and almost the whole of Azarbijân. The share of Russia forms its Government of Armenia. It stretches along the river Aras, and is sometimes known as the district of Erivân.

The plateau of which Armenia chiefly consists is mountainous and volcanic. The ridges, of which there are principally four, are generally parallel to each other, running with sundry deviations east and west, and between them are broad valleys and plateaux; that of the Aras, at Mount Ararat, being 2,800 feet, and many others 5,000 to 8,000 feet above the sea level. The mountains are mainly composed of trachytic porphyry, with slate, limestone, &c., appearing on the sides of the chains, and sometimes rising up with the porphyry. Granite is also met with, but is not frequent; and in the north, in the Turkish province of Akalzik, tertiary fossiliferous formation is found. Its volcanoes are all quiescent, unless we except Ararat, of which an eruption took place in 1840, accompanied by a disastrous earthquake. A few mountains, as Ararat, Alagaz, and Bangöl-digh, rise above the line of perpetual snow, but this is not generally the case; and there are no passes but can be crossed in a single day. Silver, lead, iron, and copper are found in the mountains; and the last two have, to some extent, been wrought in modern times. Rock-salt is plentiful, and is exported in considerable quantities to Persia and elsewhere. Mineral waters abound, but little or nothing is known of their constituents, or of their medicinal qualities.

Several important rivers take their rise in Armenia, namely, the Kûr and its tributary the Aras, flowing east to the Caspian Sea; the Gchorak and the Kizil-irmak, flowing north to the Black Sea; and the Tigris and Euphrates, which flow into the Persian Gulf. There are also several minor tributary streams. The only considerable lakes are those of Van, 70 miles in length, and about 28 in breadth; Gokcha, Sevan, north-east of Erivân, about 40 miles long by 15 broad, and the Urümia.

The climate of Armenia is very severe, presenting quite a contrast to that of the warm regions of the lower Euphrates, and to the mildness prevalent on the shores of the Black Sea. Any one, indeed, leaving the shores of the Black Sea in April, and travelling rapidly south, may in one week experience the delights and discomforts of three seasons of the year. On the shore of the Black Sea he leaves spring in her most beauteous garb; on the plateau of Arzrüm he meets stiff cold winter, and sees before him a wide extent of country covered with snow and ice; in Mesopotamia he finds approaching harvest, and the farmer busy with artificial irrigation to counteract the effects of the burning heat. Winter in Armenia continues from October to May, spring and harvest a month each, and the change to summer is very rapid. The heat, especially in the valleys, during summer is great, and rain seldom falls. In Erivân, which is a degree of latitude south from Tarâbizûn, the thermometer in winter falls 36° Fahr. lower than it does in the latter; and in summer it rises 24° Fahr. higher. On the plateaux of Arzrüm, Gümri, &c., the difference is still greater; indeed, in the town of Arzrüm the snow lies in the streets for eight months of the year. East and south-east winds in summer, west winds in spring, and north-east storm winds in winter are most prevalent. Though severe, the climate is, however, esteemed healthy. Of the productions of Armenia, the wheat and barley are particularly fine; nor is it very uncommon to have three succes-

ARM

sive crops of grain in some places. The gardens yield grapes in abundance, also oranges, peaches, nectarines, figs, apples, pomegranates, and other fruits.

Honey, wax, manna, and gallnuts are exported from the more mountainous districts, where, especially eastward of Tārābīzūn, the finest timber is very abundant. The scenery here is at once beautiful and strikingly grand from various points of view, as the mountains are seen rising abruptly from the sea to an elevation of 4,000 and 5,000 feet, their sides being covered with dense forests, composed of gigantic chestnut, beech, walnut, alder, poplar, willow, elm, ash, maple, and box-trees, with firs towards their summits, and a magnificent underwood of rhododendron, bay, hazel, &c. The less elevated grounds produce cotton, hemp, tobacco, and raw silk in abundance; besides precious stones, such as the turquois, beryl, crystal, pearl, and ruby. Besides the more valuable metals, gold and silver, Armenia abounds in copper, lead, iron, saltpetre, sulphur, bitumen, quarries of coal, marble, and jasper, with several mineral springs, which have been celebrated for many ages.

The chief exports of this neglected and almost unknown country consist at present of copper, which is carried to Constantinople; also iron, silk, cotton, wine, tobacco and gallnuts.

The Armenians are exceedingly fond of foreign commerce and home trade, both of which are prosecuted with such success that even the Jews are in many instances driven out of the field of competition. We find the industrious Armenians scattered over Arabia, Persia, and even the greater part of India in pursuit of gain.

In the healthy territory of Armenia we meet with fine-looking peasants, of a powerful and robust frame, but rather dull and heavy in disposition. The people possess more of the passive and enduring than of the active qualities; and as the Armenian is generally without any fixed character of his own, he from habit moulds himself to that of his master or ruler, whoever that may happen to be. Consequently, we find him in turn become Turk, Persian, Russian, or Kurd, according to the circumstances in which he happens to be placed.

The Armenians have been described as brave, a quality, however, which has long since passed from them; and we do not find that the people of this country have distinguished themselves in war since the days of Armenia, having been from that time either subject to other nations, or distracted by internal divisions.

They are now a commercial and agricultural people, well clad, abundantly fed, and possessing sheep, cattle, and fine horses in great abundance. They live in warm and substantial houses, which are usually made of logs of trees deeply covered with earth, and generally consisting of four or five apartments connected with each other. Two of these are allotted for the animals, and the remainder for the members of the family who are commonly very numerous. A large portion of the building is formed by excavating the side of a hill, and in such situations the villages or hamlets are almost invariably placed. The towns are Ván, Eriván, Nakhshvān, Kārs, Báyazíd, Bitlis, Amádia, Músh, Sa'rt, and Díarbakr. The houses of the Armenians are thus described by Von Haxthausen. An Armenian farm usually comprises numerous small buildings, each devoted to some special purpose. At the entrance of the house is an open hall, which serves

in summer as the dwelling-room of the whole family. To the left of this is the winter apartment. In cold weather a fire is lighted on the ground, there being no raised hearth, and the smoke escapes at a small aperture in the roof. High up, in one corner, are two small windows. The walls and partitions are all strongly built, and contain numerous niches, which serve as receptacles for various things. In the upper part of the house are the women's apartments. To the right of the dwelling-house is the wine house, and close by the bread-house; then the bake-house, the hay-house, and lastly the cow-house, in which there is a raised partition, surrounded by a gallery. A shed or fold is generally provided in the fields for the sheep.

A stranger is struck with the great architectural resemblance of these buildings to those of an ancient Roman villa. The front of the house forms a vestibule, resting upon six pillars and approached by a flight of steps at the side. At the back of this vestibule, on the right, is a door opening into an anteroom; both have windows looking on to the gallery, but not framed or glazed. In every part of the walls are niches, and the sides of the gallery are adorned with pretty arabesque ornaments. There are no tables or chairs, nor indeed in any Armenian house. This is not properly the dwelling, but a house of entertainment for the most honored guests, which the family inhabit only in the summer. In the yard before this house stands a peculiar airy structure, or rather tall wooden frame-work, consisting of two galleries one above another, reached by steps. The building is open on all sides, a light boarded roof affording the only shelter from the rain. In these galleries all the inhabitants of the house sleep during the summer.

The most interesting place is the fine spacious shed for cattle, with a raised platform at the further end, shut in on three sides, and open toward the stable; a flight of six stairs leads up to it. The family usually inhabit this apartment in the winter; and in an evening collect around the fire, under a kind of chimney; hither also resort the neighbours and village elders, and the conversation turns upon topics of personal interest and the affairs of the village. Here too is almost always to be seen the wandering story-teller and ballad-singer, who is usually blind. This person is held in great veneration, and treated quite as the master of the place; he boards and sleeps free of charge, and is served by every one in turn; the rest of the company are his guests and companions, whom he fascinates with his songs and stories.

The farm buildings and dwellings exhibit a great variety in plan and construction; the one above described belonged to the middle class in point of size and arrangement, and interested me as presenting a fair type of Armenian architecture.

The family ties of the Armenians are very strong. As long as the family continue to live together in one household the fields cannot be either sold or exchanged, although the gardens may; but this regulation, which is frequently maintained for two or three generations, is dependent on circumstances: if a family becomes too numerous, or serious quarrels arise, they either themselves divide the property, or have this done by the priests or village elders. The sons all receive an equal share, and each daughter half that of a son. If the daughters marry during the lifetime of their parents, they forfeit their claim to any portion of the inheritance, and receive only a

dowry ; on marrying after the decease of their parents, they generally relinquish their share of the inheritance in favor of their brothers.

The family constitution and domestic life of the Armenians are quite of a patriarchal character ; but in one respect they differ fundamentally from the other Asiatic nations,—the social position which woman occupies, the recognition of her independence, and her claims to an equality of respect and dignity.

A remarkably strong national bond exists among the Armenians ; although the majority of this people are scattered over three quarters of the globe, in no country has their nationality been effaced, nowhere has it become absorbed in that of the people among whom they dwell.

The patriarchal character of the Armenian nation is reflected in the microcosm of their family life. There are few people among whom the domestic tie is stronger or more intimate. During the lifetime of the father or mother, the whole family dwell together, in strict obedience to their head ; the property remains undivided, until the succession of the grand-children, and no member can possess anything apart from the rest ; all is common property. Not unfrequently a patriarch of eighty years will be living in the same household with three generations,—perhaps four or five married sons of fifty or sixty, grand-children of twenty or thirty, and again their children. In this manner upon some farms will be found families of forty or fifty members : even the brothers separate with great reluctance. Upon the death of the parents, the eldest son usually succeeds as the head of the house, and inherits the paternal privileges.

But although obedience to the head of the family is a strong bond of union, experience would not lead us to expect any permanent harmony among five or six young married women in the same household. If, however, it is ever possible, it would be so among the Armenians, from the peculiar education of their women, which is unique, and indeed rigorous, although neither slavish nor oppressive.

The young unmarried people of both sexes enjoy perfect liberty within the recognized limits of manners and propriety. Custom is here precisely the reverse of what prevails in the surrounding countries, whilst in the latter the purchase of a wife is the only usual form of contracting a marriage, until which time the girl remains in perfect seclusion ; among the Armenians, on the contrary, the young people of both sexes enjoy free social intercourse. The girls go where they like, unveiled and bare-headed ; the young men carry on their love-suits freely and openly, and marriages of affection are of common occurrence. But with marriage the scene changes : the word which the young woman pronounces at the altar in accepting her husband is the last that is for a long time heard from her lips. From that moment she never appears, even in her own house, unveiled. She is never seen abroad in the public streets, except when she goes to Church, which is only twice in the year, and then closely veiled. If a stranger enters the house or garden she instantly conceals herself. With no person, not even her father or brother, is she allowed to exchange a single word ; and she speaks to her husband only when they are alone. With the rest of the household she can only communicate by gestures, and by taking on her fingers. This silent reserve, which custom imperatively prescribes, the young wife maintains

until she has borne her first child, from which period she becomes gradually emancipated from her constraint: she speaks to her new-born infant; then her mother-in-law is the first person she may address; after a while she is allowed to converse with her own mother, then with her sisters-in-law, and afterwards her own sisters. Now she begins to talk with the young girls in the house, but always in a gentle whisper, that none of the male part of the family may hear what is said. The wife however is not fully emancipated, her education is not completed, until after the lapse of six years, and even then she can never speak with any strangers of the other sex, nor appear before them unveiled.

From these customs moreover arises an intimate, an absorbing and exclusive relation in the married state—the wife's very existence becomes part of her husband's; she lives in him and has intercourse with the world only through him. This seclusion lasts for years,—it grows into a habit; the close intimacy of married life has time to be matured and confirmed, and the wife's character is unfolded and strengthened in her early years; she has been screened from the temptation and opportunity for indulging in scandal and intrigue, and it is unlikely that she should gain a taste for this in after-life; and when, after her probation, she acquires the liberty of speech, she learns to use this privilege with discretion. In short, marriages among the Armenians are generally patterns of conjugal happiness.

The Armenian women do not wear so entire a veil as the Mahamadan. It leaves the eyes at full liberty, and just encloses the nose, by which some general idea may be formed of the features and expression of the face. That which covers the lower part of the face is so very tightly compressed that the nose of every Armenian woman is flattened as broad as a negro's. Their features are broad and coarse, their complexions are fair and ruddy, and their eyes black but their countenances in general excite but little interest. When they go from home they cover themselves with a large white veil from head to foot. In the house they still wear the noseband, which is never laid aside even in bed. Their dress consists of a silk shift, a pair of silk trowsers, which reach to the ankles, a close garment, which fastens at the throat with silver clasps, and an outer garment, generally made of padded chintz, and open all the way in front. They wear a silver girdle, which rests on the hips, and is generally curiously wrought. Their feet are naked, and some of them wear silver rings round their ankles. No hair is seen, excepting a long plaited tail that hangs over the back to the ground. On their heads they place a species of cushion, which expands at the top. The priest's wife above mentioned, as being the most favoured, was clad in crimson silk; the others wore cotton printed stuffs.

The Armenians are one of the handsomest races in the world; they are not so tall or muscular as the Georgians, but their body is remarkably well proportioned, and more inclined to corpulency, united generally with a degree of gracefulness. They are of a dark complexion.

Their outward demeanour is quiet, gentle, modest, and remarkably courteous. There is a great distinction to be drawn, in point of character, between the ordinary inhabitants, who live in their own country and homes, and the traders, a large proportion of whom live in foreign countries. This latter class are notoriously untrustworthy and cheats; nevertheless, a plea must be

admitted in their excuse: dispersed as they are among foreign nations, exposed to hostility and contempt, and unprotected against arbitrary and tyrannical treatment, they naturally become close and suspicious; a sour look, an indiscreet word, nay even gratitude shown by them to a benefactor fallen into disgrace with a despot under whom they live, might cost them their property, if not their life. Moreover, excluded from rank, honour, and office, the acquisition of property and wealth becomes the sole object of their ambition.

Nevertheless, this class of the Armenian people appear in a different light, and entitled to respect, when living in their own homes, in Turkey and Persia, amidst their ancient patriarchal purity of manners: here they exhibit all the domestic virtues, are benevolent and hospitable, adhere strictly to their national customs, and above all to their religion. Indeed, with the exception of the Jews, there is no nation which has suffered so much for its religion, or has had so many martyrs, as the Armenians, yet they have never wavered in their adherence to their faith. We must therefore regard their faults not as appertaining to the original character of the people, but only as the growth of peculiar circumstances; and the more so as the natives of Armenia, in their own homes, are thoroughly honest and trusty. The old traveller, Tournefort, who was well acquainted with them, praises them as "the best and most honest nation in the world." The Armenian country-people living under the Turkish dominion, around Bayazid, Arzrûm, and Van, are said to be more grave, honest, and strict in morals than those around Erivân.

The Armenians embraced Christianity in the fourth century; and in A. D. 536 separated from the Greek Church, being dissatisfied with the decisions of the Council of Chalcedon. In doctrine, they hold that there is only one nature in Christ, and that the Holy Spirit proceeded from the Father alone. They have seven sacraments, but in the mode of using them differ in several respects from the Roman Catholics. They adore saints and images, but do not believe in purgatory. Their hierarchy differs little from that of the Greeks. The Catholicus, patriarch or head of the church, has his seat at Echmiadzin, a monastery near Erivân. A minority of the Armenians, chiefly those residing in European countries, acknowledge the Pope and conform in doctrine and church government to the Roman Catholic Church. They are called United Armenians.

The monastery of Echmiadzin, the seat of the Catholicus, or head of the Armenian Church, lies in the valley of the Aras, 13 miles east of Erivân.

The Armenian language belongs to the most distant off-shoots of the Indo-Germanic root; but still, in its form and structure, has much that is peculiar; and to the ear it is harsh and dissonant. The old Armenian language, also called Haican, which is that of literature, may now be considered a dead language. In the new Armenian language, which is divided into four dialects not differing greatly from each other, there are many Turkish words, and the construction of sentences is regulated by the rules of Turkish syntax. With exception of some songs preserved by Archbishop Moses Choronensis, no specimens of the earlier Armenian literature have been preserved. After the introduction of Christianity, a great taste for the Greek language and literature arose, and a number of works in Greek and

Syriac were translated into Armenian. Before A.D. 406, the Armenians had no alphabet of their own, but used indifferently Greek, Syriac, or Persian characters. In that year, however, Mesrop Masloty invented the Haican alphabet, consisting of 38 letters (30 consonants and eight vowels) called from its inventor, Mesropian, and which still continues to be employed along with the modern alphabet. Armenian literature flourished from the 4th to the 14th century. Of this period, many writers have obtained a name chiefly as historians and chroniclers. Their works, which might throw considerable light on the history of the east during the middle ages, have hitherto been little consulted. Armenian literature began to sink in the 14th century, and since that period scarcely any original work of importance has appeared; but, in all their wanderings, the Armenians have preserved a taste for native literature, and have set up printing presses wherever they have settled, so that we find Armenian works printed in Amsterdam, Venice, Leghorn, Lemberg, Moscow, Astrakan, Constantinople, Smyrna, Echmiadzin, Ispahan, Madras, Calcutta, Batavia, &c. The most interesting colony is that on the island of San Lazaro at Venice, founded by Abbot Mechitar Pedrosian in 1717, who there established a monastery, academy, and printing press, whence important Armenian works continue to be issued down to the present time. (*Imperial Gazetteer—Van Harkhausen.*)

ARNIS—Lat. Long. Elev.

A village in province Van, Asiatic Turkey, at the extreme north-east corner of Lake Van. It is inhabited by Kurds who are exempted from taxation on condition of looking after the security of the road between Van and Bayazid and the entertainment of passengers. (*Brant.*)

ARPAH CHAI—Lat. Long. Elev.

A river of Armenia rising in the Abotz Mountains in Georgia and flowing by south past Gümri and Ani falls into the Aras after a course of about 110 miles. During the greater part of its course it forms the boundary between Russia and Asiatic Turkey in this direction and guards of the former Asiatic power stationed at intervals along it to prevent marauders from beyond their border crossing. Near its source it is a mere torrent, almost dry in summer but increasing on the melting of the snow. Below Gümrie it becomes a rapid river, full of large loose stone that are frequently carried along with great force by the violence of the stream. At Hajee Bairamlu it is about 100 yards in breadth increasing where it approaches its confluence with the Aras. The breadth varies considerably according to the seasons or the quantity of rain that falls or snow that melts. The ford at Hâji Bariamlu is an exceedingly difficult one on account of the current and boulders. (*Morier.*)

ARSHAT—Lat. Long. Elev.

An ancient castle in the Province Diarbâkr, Asiatic Turkey, in the valley of a tributary of the Batman Su, 120 miles north-east of Diarbâkr. At the base of the rock on which it is built there is a fine and spirited representation in very high relief of a Parthian warrior on horseback.

ARTAXATA—Lat. Long. Elev.

A ruined city on the Aras River, 63 miles south south-east of Erivan, formerly capital of Armenia and built by King Artaxes.

ARTEMID—Lat. Long. Elev.

A village in Province Van, Asiatic Turkey, 8 miles south of Van. It is a large Armenian village of about 350 houses, placed on some heights above the

shores of the lake and completely buried in orchards throughout which the houses are dispersed. The gardens of Artemid are watered by a canal from the Anjelehai. Great quantities of fruit are produced here, and a good trade in dried apricots is carried on. (*Skicl—Brant.*)

ARTVIN—Lat. Long. Elev.

A town in the province of Tarabizün, Asiatic Turkey, on the left bank of the Tcholak river. The houses are all of wood with the exception of a few stone buildings belonging to the Turks. It contains a large Roman Catholic Church and has some manufacture of cotton cloth and a considerable trade in butter, honey, wax, olives, and oil. Population 5,500, chiefly Roman Catholics.

ARZEN—Lat. Long. Elev.

A ruined city in the province of Diärbakr, Asiatic Turkey, on the Arzen Sñ, east of Diärbakr. The ruins are very extensive, enclosed by a wall, and comprise an area of 2,700 square yards. (*Taylor.*)

ARZEN SÜ—Lat. Long. Elev.

A river of Asiatic Turkey, which rises in the Modikan Mountains in Diärbakr and flowing south past Huzu, Arzen, and Redoan falls into the Tigris, 15 miles below the last place and after a course of about 80 miles. (*Taylor.*)

ARZRÜM.—Lat. 38°42' to 41°7' Long. 39°10' to 44°30' Elev.

A Pashalic of Asiatic Turkey, bounded north by the Provinces of Tarabizün, Kárs and Akhálzik, east by Baázid, south by Ván, Músh, and Diärbakr, and west by Sivás. Its length is 230 miles and its breadth 130 miles. It is a lofty plateau, very mountainous, and has a long cold winter accompanied with heavy falls of snow and a short very hot summer. It is watered by the head streams of the Euphrates, Aras, and Tchórak. It is treeless and has a poor soil, but is well cultivated and has excellent pastures. It is divided into 12 districts.—(*Cheaney, &c.*)

ARZRÜM.—Lat. 39° 55' 20" Long. Elev.

A town, capital of the Pashalic of the same name, in Asiatic Turkey, situated in an extensive and fertile plain, between 30 and 40 miles in length by 15 to 20 miles in breadth. It is composed of a central portion called the ark of a citadel, surrounded by a wall and extensive suburbs stretching out on all sides. The streets are narrow and filthy and infested with savage dogs. The outer town appears to be about eight miles in circumference and to have been surrounded by a mound and ditch. The houses are built of dark grey stone; they consist of one or two stories, and the windows open upon the streets. The most busy and crowded spot is the glacis which surround the inner city. This presents a most bustling and lively appearance, being thronged with a motley assemblage of Kúrds, Persians, Armenians, Georgians, and Turks, exhibiting their various physical characteristics and different costumes. The citadel of Arzrüm is well placed on rising ground, immediately above the east walls of the town, and is a commanding object from a distance. A respectable battery enfilading the road to Russia has been constructed, and the citadel mounts a good many antiquated long brass guns. It is surrounded by a double wall and flanked by bastions.

ARZ—ASH

There are here several respectable bazars, some clean and well attended baths, a large custom-house, and no fewer than 36 caravanserais, numerous mosques and minarets, many of them, however, in ruins. Although an old town, Arzrûm boasts of but few antiquities: the most remarkable is the Chifteh Minar, so called from two lofty minarets now in ruins. The architecture of this structure is a modification of Byzantine and Saracenic; the minarets are composed of red and blue glazed bricks, deep fluted. It appears to have been originally a church, but is now occupied as an arsenal. The principal manufactures of Arzrûm are morocco, leather, carpets, silk and cotton fabrics, and articles in iron and brass, the former comprising swords and horse shoes, the latter drinking cups and candle-sticks. It has also an extensive transit trade, being on the great line of travel between Constantinople and the eastern portion of the Turkish Empire. It has been estimated that £300,000 worth of British goods pass through this town annually.

Its population is variously estimated at from 25,000 to 50,000 souls.

It was taken by the Russians under General Paskiwitch in 1828.—
(*Kinneir—Chesney—Stuart—Glasscott.*)

ARÖZ SÜ—Lat. Long. Elev.

A river of the Province of Arzrûm, Asiatic Turkey, which rises in the Bingöl Tagh and passing the town of Khinis (where it is spanned by two bridges of single arches) falls into the Murâd Chai. It is called the Kaleh Sû higher up. (*Brant.*)

ASA—Lat. Long. Elev.

A river which rises in the Caucasus and falls into the Torek. (*Abich.*)

ASAERD.

See Sert.

ASAS AMCR—Lat. Long. Elev.

A river of the Province of Mûsal, Asiatic Turkey, which rises in the Sinjar Mountains and after a long course falls into the Tigris at Kala Shirkat. (*Chesney.*)

ASH KALA—Lat. Long. Elev.

A village in Province of Arzrûm, Asiatic Turkey, 27 miles west of the town of that name, situated on the right bank of the Euphrates near its source. It is prettily situated under a rock among low willows and other shrubs and contains 50 families. (*Osseley—Suter.*)

ASHRAF—Lat. Long. Elev.

A village in the Province of Vân, Asiatic Turkey, in the north shore of Lake Vân. It is inhabited by Armenians. (*Brant.*)

ASHTAREK—Lat. Long. Elev.

A village in the District of Erivân, Georgia, Russia, 13 miles south-west of Erivân, 16 miles of Üch Kilisa, on the banks of the Ashtarek River, which, running through a very deep channel of rock, winds through the plain and falls into the Aras near Echmiadzin. It is situated in a beautiful and romantic spot, but only now contains 20 families of Armenians. It bears the marks of having once being a place of more importance as in the vicinity

are ruins of some churches and the bridge over the river is of excellent construction. Here a battle was fought in 1828 between the Persians under Abbās Mirza and a force of 3,000 Russians escorting a large convoy. The action which took place along the whole extent of road was very severe, and the loss of the Russians amounted to 1,200 men, while that of the Persians did not exceed 300 to 400, besides which the latter succeeded in carrying off a considerable portion of the convoy. (*Morier—Monteith.*)

ASHŪRĀDA—Lat.

Long.

Elev.

A harbour belonging to Russia on the south coast of the Caspian Sea. It is formed by the promontory called Mian Kala, which runs out from the main land near Ashraf into the Caspian, curving eastwards and is 15 miles in length. At its east extremity is a passage with eight or ten feet of water, about half mile in width. Then comes the island of Great Ashurada, the length of which is $1\frac{1}{4}$ miles and the breadth three-sevenths of a mile. There is then shoal water for half a mile followed by the island of Little Ashurada, two miles in length, then a shoal and a narrow passage (fast filling up) of 15 feet of water, and then a shoal for half a mile to the Turkman coast. The harbour of Ashurada is therefore land-locked, having the Persian coast to the south and east and Mian Kala and the two Ashuradas to the west and north. The whole extent of the harbour is 20 miles from west to east and eight miles from north to south and ships drawing 20 feet of water might anchor off Ashurada. On the island, which some years ago was quite uninhabited, is the residence of the Russian Commodore, a good garden, a library, a church, a hospital, some 20 or 30 huts for married sailors, and four barracks, capable of holding 50 men each. There is besides a well of good water and any amount of water is found near the surface.

The strength of the Russian Navy kept up at this station was in 1862, eight war-steamers, five sloops, six merchantmen, which are capable of transporting 10,000 men to any point of the coast. The position of Ashurada is well chosen; it is near Astarabad, the Gūrgan and the high road to Mashad and Herāt, and also to the passes into the table land of Persia. The story of the acquisition of this important position is thus told by Shiel. In 1841, immediately after the Kābal massacre, Hājī Mirza Aghāssi, the Prime Minister of Persia, a man half mad and wholly Russian, asked Russia to lend Persia for a short time one or two small ships of war to hold in check the Turkmans of the mainland. With the most amiable and neighbourly cordiality Russia replied that she would save Persia all trouble and come herself to punish the marauders. Two vessels-of-war forthwith appeared and soon after established themselves at Ashurada, from whence they have never since moved. Now not a boat is allowed to move in the Caspian without a Russian passport and even Persian boats are under the same restriction. Persia has frequently remonstrated in vain against this procedure. No attempt, says Shiel, has yet been made for forming an establishment on the mainland among the Turkmans. When the day for that arrives the Gūrgan will doubtless receive a preference. Its banks are on the high road to Mashad and are covered with the richest pastures; and the climate and the soil are suited for the production of abundant harvests of corn. No better spot could be found

ASH—AST

for subsisting an army or for being made the basis of a plan of military operations to the east. (*Holmes—Shiel—Eastwick.*)

ASKERAN—Lat. Long. Elev.

A village in the Russian province of Karabagh, Trans-Caucasia, 15 miles north of Shusha. It was the scene of a siege of a Russian garrison by Ablass Mirza in 1828. (*Monteith.*)

ASNOWAR—Lat. Long. Elev.

A village in the Province of Mūsāl, Asiatic Turkey, 15 miles east by north of Nisibin, near the source of the Hasanawi River. (*Chesney.*)

AS SERAJ.

A tribe of Arabs who wander over Mesopotamia, in the Province of Baghdād, Asiatic Turkey, south-east of the Hye and as far as the Hud River.

Their divisions are as follows:—

Addelfiyeh,	250	tents reside at	Aj Jilibijeh.
Habjiyeh,	70	" "	" Rejajeh.
Adryaa,	50	" "	" Sidal Nisrijeh.
Al Gharib,	50	" "	" Al Beijaigeh.
Al Abid,	50	" "	" Al Muwakef.
Feratesheh,	200	" "	" Asheb Abu Berjazigin.
Aakgie	200	" "	" Al Hemireh.
Al Mekasis	100	" "	" Bedat Ajje.
Albu Debkhi	100	" "	" Al Kherij.
Albū Reshadeh,	120	" "	" Nuhr Tamer.
Albu Habeeb,	70	" "	" Al Kubbeh Ali.
Albu Kashi,	70	" "	" Nuhr Iben Jessam.
Beni Akbeh,	150	" "	" Al Hammidijieh.

Total 1,480

They own allegiance to the Montafik tribe, so far as being protected by the Shekhs of that tribe, but are really almost independent. The tribute levied on them is usually 12,000 Shamies annually, but unless threatened it is only partially paid. Of fire-arms they can muster about 400 and can perhaps bring double the number of mounted spearmen into the field. Their war-cry is " Akhuyet Hamdeh." They are rich in Arab estimation, and possess large flocks and herds of cattle besides camels. They give protection too to a few buffalo proprietors and are much feared by native trading vessels. (*Jones.*)

ASTRAKAN—Lat. 44° 40' to 49° 45' Long. 43° 5' to 51° 5'

A Government of Russia in Europe, on the north-west coast of the Caspian Sea, having the Maloi Uzen for its north-east boundary and the Manitch for its south-west. It is divided into two nearly equal parts by the Volga, which traverses it from north-west to south-east. Its coast line, excluding minute sinuosities, is about 520 miles in length, and is crowded throughout its whole extent by small islands, rocks, and shifting sand-banks. The entire length of the province is 370 miles, its greatest breadth 250; area 83,000 square miles, or 51,480,000 English acres. It consists almost wholly of

two vast steppes or plains, separated from each other by the Volga, the greater portions of which are arid sterile desert. The largest tracts of this description are the deserts of Naryn and Sedok, the former, in which occur hills of moving sand, on the north-east side of the Volga, the other on the south-west. The whole of Astrakan was at one period submerged by the Caspian, as is evident from the saline nature of the soil and the shells it contains; and as both are upwards of 80 feet below the level of the Sea of Azof, should any convulsion of nature cause a depression of the intervening land, Astrakan would again be overwhelmed by the ocean. The soil consists generally of mud, salt, and sand, intermixed, and in some parts of extensive salt marshes, rendering it almost wholly one wide and sterile waste, destitute of wood, the few trees it has to boast of being met with on the banks of its rivers only. These are oaks, poplars, birches, and some mulberry trees, the latter of which are found in greatest numbers along the Aktuba.

Notwithstanding the general sterility of the country, a few fertile tracts are met with on the skirts and delta of the Volga, including some excellent pastures. Here corn is grown, but not in sufficient quantity to maintain the population, with some fruit, herbs, vines, tobacco, and cotton.

Salt lakes and pools are numerous throughout the province, and the largest of the former, Baskutchatek, is situated to the east of the Volga, and is about 12 miles in length and 5 in breadth. When evaporated in summer, these lakes and pools have thick crusts of culinary, and, in some cases, Epsom salt. In this district, low hills of gypsum and rock salt also occur, the former vary in size and elevation, the highest rising about 60 feet above the level of the steppe; they are mostly of semi-circular form, and many of them are crater-shaped at the top. The salt hills rise to about the same height, and contain gem salt, above which is sand-stone, and over that the common yellow sand of the steppe. The salt is colourless, firm, and contains clear and perfectly transparent cubes.

The principal rivers of Astrakan are the Volga, the Aktuba which runs parallel to it at the distance of 2 or 3 miles, and the Sarpa. The Ruma, which once formed a part of the south boundary of the province, does not now reach the Caspian Sea, being absorbed by the sands 60 miles inland. The climate is extremely hot in summer, and equally cold in winter, and is unhealthy to all but natives, from the quantity of saline particles with which the atmosphere is impregnated. Pasturage and fishing constitute the principal occupation of the inhabitants; the former of the rural and nomadic tribes; the latter of the population on the coast and banks of the Volga. The live stock consists chiefly of sheep of the broad-tailed breed. Cattle and goats are also reared, the latter principally for their skins, from which Morocco leather is made. The breeding of horses likewise obtains some attention, but they are diminutive and ill-conditioned. The fisheries of the Volga are of great value, no stream in the world being more abundantly stocked with fish, particularly between the city of Astrakan and the Caspian, a distance of about 25 to 30 miles. On this ground, an immense number of vessels and boats, and many thousand persons, are employed in spring, autumn, and winter, in taking fish, chiefly sturgeon, from the roes and bladders of which large quantities of isinglas and caviare are manufactured.

The population is composed of a great variety of races, including Russians, Cossacks, Tartars, Kalmucks, Indians, Persians, Armenians, &c. The most numerous are the Kalmucks, who occupy large tracts to the east of the Volga. They are a mild and intelligent people, but addicted, it has been said, to dishonesty. Astrakan is politically divided into four circles—Astrakan, Krasno Yarsk, Yenotawyewsk, and Tchernio-Yarsk. The population of the Government in 1850 was 290,000. (*Imperial Gazetteer.*)

ASTRAKAN—Lat 46°25'

Long 48°0'

Elev.

A city in Russia, capital of above Government, on an elevated island in the Volga, about 30 miles from its embouchure in the Caspian Sea. It is irregularly built, its streets are crooked, mostly unpaved and dirty, being covered with mud in winter and with sand in summer. Some of the houses are of brick or sandstone, but by far the greater number are of wood. Of streets, there are altogether 146; square or public areas, 46; market-places, eight; 11 wooden and nine earthen bridges. In the upper part of the town stands the Cathedral, from the towers of which, says Dr. Gabel, a fine view of the city is obtained, with its broad streets and canals bordered by trees, the haven covered with ships, and of the broad majestic Volga, with its beautiful green islands. The Cathedral is in the form of a parallelogram, with four small gilt and painted cupolas on the roof, and a large one in the centre for the admission of light. Its walls inside are hung with coarsely painted pictures, set in costly frames, mostly of silver filigree work. There are besides 31 stone and three wooden churches, and 15 mosques, many of the former richly ornamented and gaudily furnished. The other public buildings of note are the Archiepiscopal Palace, the Government Offices, and the three factory halls, for the Russian, Asiatic, and Hindū dealers or merchants. An interesting architectural antiquity is a small disused Moresco Church, in the fort of Peter the Great, said to have been built by order of Joan IV. Astrakan is the seat of a Greek and Armenian Ecclesiastical Eparchy, also of Greek and Armenian Archbishopsrics. It contains a High Court of civil and criminal jurisdiction, also a Greek theological seminary, a botanic garden, a gymnasium, and upwards of 20 superior and ordinary schools, with about 1,000 scholars of all ranks.

The manufactures are inconsiderable, not giving employment to more than 200 work-people; they comprise silks, cottons, woollens, shagreen skins, morocco leather, and soap. The fisheries form the staple trade of the city, immense quantities of fish, caviare, and isinglas being exported to foreign countries. In the fishing seasons, from 20,000 to 30,000 persons connected with the fisheries resort to the city. The haven of Astrakan is now so sanded up as to leave only six feet depth of water, so that large vessels have to land their cargoes on an island near the Caspian. A few steam tug-boats are employed in taking vessels up and down the river. In 1846 three iron steamers were started to ply between Astrakan and the other ports of the Caspian. Previous to that period there was but one steamer on the Volga, and it was of only 40-horse power.

Fresh water being scarce in the city, some attempts were lately made to obtain an increased supply by Artesian wells, but none was found at a depth of 400 feet. From some of the borings, however, there issued streams of car-

bonic hydrogen gas, which readily burned with a clear flame. The population, as in the case of the province generally, consist of various races; but most of the trade of the place is in the hands of the Tartars and Armenians, the latter of whom are also the chief cultivators of the land in the vicinity. The city was once fortified in the oriental manner; and many vestiges of Tartar residence are met with in the neighbourhood, including numerous graves, the stones of which have been taken by the inhabitants to form ovens. Several of the old embattled towers, and portions of dilapidated walls still remain. In summer, when the thermometer seldom falls below 98° in the daytime, the air is filled with gnats and other small insects, which are a source of much annoyance. The resident population of the town in 1842 was 45,703. (*Imperial Gazetteer.*)

ATASH JĀH—Lat. Long. Elev.

A spot on the peninsula of Apsheron, on the west coast of the Caspian, 12 miles north of Baku, the object of numerous pilgrimages by the Guebres, who regard it as sacred and worship the fire which issues from it by the ignition of the naphtha with which the soil is thoroughly impregnated. The Atash Jah is about one mile in diameter, and from its centre, when the weather is dry, emits an yellowish-blue flame visible by day, but of course much increased in intensity during the night. A number of cottages are erected in the neighbourhood, and the inhabitants by several simple devices apply the light to economical purposes. To prevent the escape of the naphtha vapour they cover their floor with about a foot of loam leaving small holes which they can open or shut at pleasure. To kindle a fire they have only to open a hole and hold a light over it when a continuous flame is immediately obtained. An opening of two inches has been known to give a flame of about four feet. To regulate the flame, a hollow reed of the size required, and previously coated with lime by the transmission of lime water, to prevent it from being consumed is placed in the aperture. The vapour is perceptible, and hence though both light and heat are obtained for nothing, the probability is that being prejudicial to health they are dearly purchased. There is a temple here built by one Utamchand, a Hindu, and now the flame issues from an opening in its centre and out of five hollow pillars a foot in diameter and to a height of four feet a bright flame waving heavily and slowly from side to side against the dark sky, a truly marvellous and spectral sight. There is a small colony of Hindus here, who have come overland from India. (*Kinnier—Imperial Gazetteer—Van Haxthausen.*)

ATENJA CHAI—Lat. Long. Elev.

A river of the district of Erivan, Trans-Caucasia, Russia, which joins the Aras in its left bank at Abbassabad. It appears to rise in the mountains of Karabagh. (*Cheaney.*)

ATSKHVERI—Lat. Long. Elev.

A town in Georgia on right bank of the Kur, 18 miles below Akhalzik. This is described as a strong fortress commanding a pass leading with Upper Kartvel and Immeretia. It surrendered to the Russians in the war of 1828, though the castle was situated at the top of an almost inaccessible rock and had 30 pieces of artillery for its defence. Monteith calls it Atzhar. (*Cheaney—Monteith.*)

AUB—BAB

AUBAR DARA—Lat. Long. Elev.
 A village and large granary in the Al Jazira province of Baghdad, Asiatic Turkey, situated on the river Dara, 18 miles from Mardin on the road to Mosul. (*Ainsworth.*)

AVARDI—

A tribe of Kurds. (*Fraser.*)

AVARS—Lat. Long. Elev.

A political division of East Circassia, on the north slope of the Caucasus, between the rivers Aksai and Koisu, area 2,287 miles. It is mountainous and sterile inhabited by the Avars, a tribe of Lezgians, governed by a Khan and is nominally subject to Russia. The Avars are Mussulmen and live by the chase and by plunder. To prevent their predatory incursions on the surrounding tribes an annual sum is paid to the Khan by Russia, and the rank of Lieutenant-General is given him. Their numbers are placed by Monteith at 32,000 families. Malcolm states that the Avars are of Tartar descent, who, driven out of their own country, solicited and obtained permission to settle within the limits of the Roman Empire.

In the campaign of 1828-29 the Avars submitted to the Russian General Rievsky. (*Monteith.—Malcolm.—Chesney.—Imperial Gazetteer.*)

AVATAK—Lat. Long. Elev.

A village in the Province of Van, Asiatic Turkey, on the shores of the Lake Van, about 15 miles east of Bitlis. (*Brant.*)

AZZOBA.

A tribe of Arabs of Bedouin descent, who reside near Nuhi Abu Gharib, west of Baghdad, in the Province of Baghdad, Asiatic Turkey. They number 300 tents and perhaps about the same number of matchlocks. They are partly agricultural and partly pastoral and warlike and possess some good horses. (*Jones.*)

B.

BABA AHMAD—Lat. Long. Elev.

A shrine of a Mahamudan Saint of this name at the head waters of the Moghel river, in Kurdistan. It has some clear springs and is surrounded by palm trees, high reeds and grass, and is held in great veneration among the Lur tribes.

BABA AMIREH OR BABA MIRI—*See* Mikris.

BABA DAGH— Lat. Long. Elev.

A name given to a part of Kurdistan and Rawandiz from its having been under a Chief called Babs Suliman. It does not, I believe, retain this name now. (*Rick.*)

BABAN— Lat. Long. Elev.

The name of the tribe of Kurds, who are now paramount from the Lake Urumia to Karkuk. (*Rawlinson.*)

BAB—BAG

BĀBA TĀGH— Lat. Long. Elev.
 A peak on the range of the Caucasus in the Shirvan district, Trans-Caucasia. (*Cheaney*.)

BĀDALĀNE—Lat. Long. Elev.
 A village in the Russian district of Talish, Trans-Caucasia, situated in a plain to the east. Owing to its defective drainage this village is considered unhealthy. (*Cheaney*.)

BĀDIKANLĪ— Lat. Long. Elev.
 A tribe of Kurds who inhabit the mountains in the province of Diarbakr, Asiatic Turkey. They number 550 families, and generally migrate for the winter to the banks of the Tigris. At one time they held the mountain tract south of Mūsh in lawless independence, permitting neither caravan nor passenger to pass through it without payment. They were, however, attacked in the Spin valley by Rashid Pasha, and being signally defeated they submitted and lost all their property and arms and had to furnish 300 recruits to the Pasha.

BĀDLĪ— Lat. Long. Elev.
 A village in Kūrdistān, situated about 50 miles north of Mūsāl at the sources of the Khausser river under the mountains. It is the capital of the Yezdis, and its Chief is considered the chief of all the Yezds, whether Dassuns, Muveessins, or Dinoradis. (*Rich*.)

BĀDRĀI— Lat. Long. Elev.
 A town in the Province of Baghdād, Asiatic Turkey, situated to the east of Baghdād, close to the Khūzistān frontier and 40 miles from Mandali. It is surrounded by fine gardens. The districts around it are said to be damp and marshy, interspersed with pools of water, the receptacles of the torrents that in the spring continually rush from the mountains. (*Kinneir*.)

BĀGĀRA—
 A tribe of Fellahīn Arabs who inhabit, in common with other tribes subject to the Shamr Arabs, the country to the north of Nisibīn in Kūrdistan. They number about 1,000 families and pay tribute to the Shamr in money, grain, and cattle.

BĀGHĀDĀD—Lat. 33° 20' Long. 44° 25' Elev.
 A city, capital of the pashalic of the same name in Asiatic Turkey, situated on both banks of the Tigris, 190 miles above its junction with the Euphrates. The city is in two parts, one on either bank of the Tigris, the larger being on the left bank. The shape of the portion on the left bank is that of an irregular parallelogram, of which the river face measures 3,380 yards, the east face 2,704 yards, the northern 2,804 yards, and the southern 1,690 yards. The portion on the right bank has more the shape of a triangle, the sides of which however are irregular as follows: the south side which commences immediately opposite the British Residency has a length of 640 yards, the western side of 1,352 yards, the north-western of 962 yards, the north of 338 yards, and river frontage of 2,868 yards. The enclosed area within the walls contains 737 acres, of which the east portion extends over 591 acres, and the west over 146 acres. The city is surrounded by a wall of brick-work built in a very irregular manner round the buildings and is now in a very dilapidated state in many parts. It has 10 round towers, half enclosed within the outer wall, which, where they are situated, forms a sort of semi-lune around them. These are solid constructions of brick with embrasures and some few cannon on each. The wall rises

from a ditch originally about 18 feet deep to the same height above the plain beyond. A strong embankment girds the ditch on the outside; and situated at irregular intervals between the round towers are buttresses, or half bastions of unequal dimensions, to give strength to the escarp or revetment of the wall, as well as to protect it by a flanking fire, being, like the wall itself, loopholed for musketry. On the inside this wall is exposed only for 13 feet, the rest being concealed by a thick rampart of earth which strengthens it and serves at the same time to protect the *enceinte* from inundations of the rivers which fill the moat and press hard on the fortification. The wall affords some shelter to its defenders by being poorly arched, somewhat in the form of casemates; over these is a roadway a few feet broad, the top of the wall which is embattled acting as a parapet above it. Four gates with solid bridges (in execrable repair) originally led to the plains beyond. Three only are now open, namely, the north-west or Bab-al-Moadhein, the south-east or Bab-al-Sherki, and the east, or middle gate, or Bab-al-Wastani. The Bab-al-Talim has been closed since Sultān Morād IV. issued from it on his departure for Constantinople after capturing the city from the Persians.

The circuit of the east fortifications including the river face is 10,600 yards, and of the west side 5,800, making an entire length of 16,400 yards, or 9 miles $2\frac{1}{2}$ furlongs nearly.

The state of the walls is however such as to offer scarcely any impediment to a well-appointed force, as a breach could be effected anywhere in a few minutes' cannonade; and the numerical strength of the garrison and fighting population is so small as to be incapable of covering the defences. Jones has the following list of the quarters of the town, numbered to agree with his plan of the place:—

1. Mahala Sukāl Ghazil, in which is situated the Juma Sukal Ghazil, the most ancient in the city and the thread market.
 2. Mahala Rās-al-Kerich or Gereyeh.
 3. Mahala Syad Sultān Ali, in which is the mosque of Syad Sultān Ali.
 4. Mahala Aat Aghazi.
 5. The quarter of the Jews with their principal synagogue.
 6. Mahala Gambar Ali.
 7. On this quarter is the mosque of Jama Mesjanizeh and a Khān attached to it.
 8. In this quarter is the Khān-al-Howitmeb, an ancient edifice of peculiar Saracene construction with vaulted roof and said to have been an ancient Christian Church.
 9. Mahala Haidarkhāna, in which is a mosque of the same name, built in 1827.
 10. In this quarter is the mosque, Jama Ahmad Reza, built in 1796. It is a very handsome edifice with an enamelled dome.
 11. Mahala Hūsēn Pasha.
 12. Mahala al Fadel.
 13. Mahala Bāb-al-Āgha.
 14. Mahala Aakalizeh.
 15. Mahala Jama Kādir Beg.
 16. Mahala al Anzelizeh.
- 17, 18, 19, 20, 21, 22, 23 and 24 are small quarters along the bank of the river from above the British Residency to the bridge of boats.
25. Mahala Saffīr is north of the bridge of boats.

BAG

26, 27, 28, 29 and 30 are on the banks of the river above the bridge of boats.

31. Mahala Bab al Ruadhen. In this quarter is the mosque of the Pasha, built about 1720; it is situated by the gate of this name.

32. Mahala al Maidān, in which are some bazaars, several coffee-houses and two caravanserais, situated opposite the open space called Maidan.

33. Mahala Palanchigeh. In this is the Pasha's bath.

34. Mahala Eylan Dili.

35. Mahala al Murādieh, situated opposite the citadel. In this is the mosque and Khān al Murādieh.

36. Mahala al Topchieh.

37. Mahala Karaöl.

38. Mahala Gugnezer.

39. Mahala Dokan Shunawet.

40. Mahala Gung Usmān.

41 and 42. Mahala Dungechieh.

43. Mahala al Mehdieh.

44. Mahala Abbās Effendi.

45. Mahala Kadral Hayat.

46. Mahala Tatran.

47. Mahala Shēkh Sarcajeddin.

48. Mahala Haytawiyin.

49. Mahala al-Farāsbeh.

50. Mahala al-Shēkh, in which is the mosque or shrine of the celebrated Shēkh Abdūl Kādir, of Ghilān, buried here about 1252. It is visited by many devotees of Islamism from all parts of the world. An aqueduct conveys waters to it from the river, and a noble dome serves as a canopy to the grave.

51. Mahala Ras al Sakujeh.

52. Mahala Senek.

53. Mahala Janyleh.

54. Mahala Benat Hasn.

55. Mahala Ayunigeh.

56. Mahala Debaneh.

57. Mahala Sebaghelal.

58. Mahala Murabeah.

59. Mahala Shāh Guli.

60. Mahala Dalal.

61. Mahala Samael Maleh.

62. Mahala al Mofaraj.

63. Mahala Abū Shubel.

On the west or right bank of the river there are the following quarters situated as shewn on the plan:—

1. Samael Shēkh Sendel.

2. Jama Khidr Iliās.

3. Jama al Kimerteh.

4. Jekyeh Bab al Kadam.

5. Jama Shēkh Mīsa.

6. Al-Wakfeh.

7. Mahala al-Safar.

8. Mahala Dehamesh.

9. Mahala Sūk Hamadeh.

10. Mahala Khidr Iliās Jekarteh.

11. Mahala al Hajāj.

12. Mahala Dahduaneh.

13. Mahala Sūk al Jadīd.

14. Mahala Shēkh Sendid.

15. Mahala Sūk al Ajami.

16. Mahala al-Felahat.

17. Mahala al Meshahadeh.

18. Mahala Alueh.

19. Mahala al Karimat.

20. Mahala Ras al Jissar.

21. Mahala Shuakeh.

22. Mansūr al-Hajāj.

23. Mahala Shēkh Marōf.

24. Settāb Zobeideh.

25. Shēkh Daud.

Fraser remarks that on entering the town of Baghdad the traveller is gratified by the aspect of the houses built of fire-burned brick and rising to the height of several stories, with stout, comparatively well-sized iron-clenched doors. The view of the river façade is agreeable too; there are few blank walls, as most of the houses have numerous lattices and oriels looking out upon the stream. There is a handsome mosque too close to the bridge, itself a pleasing object, and altogether there is an agreeable irregularity and a

respectable loftiness in the line of buildings that overhang the stream on its left bank which imparts an interesting variety to the view. The right or western bank is by no means so picturesque in its architecture, but its large groves of date-trees mingled with other buildings render it also a pleasing object from the more populous side.

The bazaars of Baghdād are on the whole disappointing: it is not their want of extent, for they are large enough, nor is there a lack of traffic, for they are generally filled with gay and varied crowd; but there is in their construction a poverty of design and meanness of execution, and an appearance of dilapidation, which doubtless is in part attributable to recent misfortunes, but much of which is matter of original defect. Some, and amongst them a very extensive triple and quadruple range, the work of the late Daud Pāsha, are well built of fire-baked brick and mortar and shaded from the sun by lofty arcaded roofs of the same materials; but others are very ruinous and their roofs are formed merely of beams of wood irregularly and temporarily placed, and covered with date-tree branches or thatch of reeds. The shops themselves are poor and frequently in disrepair; many are unoccupied; and there is in most places to be seen that air of neglect and reckless squalidity which so strongly indicates a tendency to general decay.

There are in various parts of the town several open spaces where particular sorts of goods are sold, and which have taken their respective appellations therefrom; as the "Thread Market," the "Muslin Market," the "Corn Market," &c. Of these the largest and the gayest is that close to the northwest, or Mūsāl gate; but none of them have any pretensions to splendour, or even to cleanliness. The last-mentioned is, in fact, the great "place" of the city. Horses are here exposed for sale; it is surrounded by coffee-houses, which are constantly filled with an assemblage of all sorts of people, smoking, drinking coffee, &c., and it is the general place of exhibition, and of execution too, for here criminals are punished with decapitation, hanging, or mutilation; and sometimes passers-by are greeted by the sight of a headless trunk or two, exposed for the day, as a warning to evil-doers.

The interior of the town, remarks another authority (Buckingham), offers fewer objects of interest than one would expect from the celebrity which its name has obtained as an oriental emporium of wealth and magnificence. A large portion of the ground included within its walls is unoccupied by buildings, particularly on the north-eastern side; and even where edifices abound, particularly in the more populous quarters of the city, near the river, a profusion of trees are seen, so that, viewing the whole from the terrace of any of the houses within the walls, it appears to be a city rising from amid a grove of palms, or, like what Babylon is supposed to have been, a walled province rather than a single town.

All the buildings, both public and private, are constructed of furnace-burned bricks of a yellowish-red colour, small size, and such rounded corners as proved most of them to have been used repeatedly before being taken, perhaps, from the ruins of one edifice to construct a second, and from the fallen fragments of that to compose a third. In the few instances where the bricks are new, they have an appearance of cleanliness and neatness never presented by the old, though even those are still much inferior to stone. The streets of Baghdād, as in all other Eastern towns, are narrow and unpaved, and their sides present generally two blank walls, windows being rarely seen opening on the public thoroughfare, while the doors of entrance,

leading to the dwellings from thence, are small and mean. These streets are more intricate and winding than in many of the great towns of Turkey, and with the exception of some tolerably regular lines of bazaars and a few open squares the interior of Baghdad is a labyrinth of alleys and passages.

The mosques are here built in a different style from those seen in most other parts of Turkey. The most ancient is thought to be that called "Jama-al-Sokh-i-Garzel," or the mosque of the cotton-thread market; but little remains of this beyond a thick heavy minaret and part of the outer walls.

Of the private houses of Baghdad, but little is to be seen excepting their exterior walls and terraces. Throughout the whole of this large city not one pointed arch in the doorway to any private dwelling is to be seen. They are all round or flat, having a fancy work of small brick above them; and even in those parts of the old bazaars and ruined mosques in which the pointed arch is seen, its form is nearer to the Gothic than to the common Saracenic shape, so that Baghdad could not have been the original seat of Saracenic architecture, which probably took its rise much further in the west.

The houses consist of ranges of apartments opening into a square or inner court; and while subterraneous rooms, called "sardabs," are occupied during the day for the sake of shelter from the intense heat, the open terraces are used for the evening meal and for sleeping on at night.

Baghdad contains a population of 60,000 souls, or 15,000 families, divided thus: Turks or of Turkish descent, 4,000 families; Persians, 2,500; Jews, 2,500; Christians, 1,000; Kurds, 1,000; Arabs, 2,000; Nomad Arabs, 2,000. The Turks occupy the north quarter of the city, while over the rest are dispersed the mercantile classes of Mahamadans, the Christians and Jews having separate quarters on the central parts of the town. Besides there are a number of Bedouins who do not like to pass the night in the town, and a great number of Persians who either repair to Kazamin, a village four miles off, on the right bank of the river, or encamp without the walls on the north side of the city.

Though the costumes met with in Baghdad are far less splendid than those of Cairo or Constantinople, still there is something of a glittering stir, for both Turkish and Arabs are fond of red in all its shades and of other gay colours, and their furs and embroidery, and shawled turbans and flowing garments, with the silver-hilted daggers and pistols at their waists, make up a lively and pleasing picture. Riding through the bazaars is, however, a service of some danger. Though forming the common thoroughfares, they are so narrow that one is constantly stopped by trains of loaded camels or mules, the packages on whose backs are apt to break either one's head or knees, according to the height of the passing quadruped; and there is enough to do in steering one's course between them and the crowd of ruffian-like Arabs that beset every street and passage.

Among the things which strike a stranger is the imperturbable stillness and apathy, as it seems, with which the Turkish merchant sits on the raised platform at his door, smoking his pipe in the midst of the bustle around him, as if he heard it not or had nothing of a trader's interest in the sale of his wares. If a customer approach, he slowly and silently displays the goods required, and serves him if they suit; if not, he smokes on. A Persian would have asked you a dozen times what you wanted, showed you fifty

things successively that you did not want, and jumped from his seat and sat down upon it again as many times, while the grave indifferent Turk is taking his 'chibouk' from his mouth to speak to you. It must be owned, however, that the Jew and Armenian dealers compensate by their quickness and volubility for the torpor of the Turks; they are active enough, in all conscience, in ascertaining and supplying the wants of their customers.

Another remarkable feature to a stranger in the streets and bazaars of Baghddad is the multitude of Arabs, both Bedouins and residents in the city, scowring along on their little blood steeds, their clothes flying wide in the wind and their long spears shaking over their shoulders. Even in the city one is apt to regard them as dangerous persons to encounter, as they brush along with an air of fierce independence; for the Arab comport himself everywhere as lord of the soil, and, in fact, he is here very nearly, if not absolutely so. Then their shouting and their roaring as they go along might lead one to believe they were about to plunder every one they meet, for the Arab never talks except at the top of his voice; and so deafening is that voice that strangers are apt to suppose they are quarrelling, when, in fact, they are merely conversing or relating some trivial occurrence.

But it is not the Arabs alone that habitually make this clamour; it is general in Baghddad, which of all places is the most remarkable for every imaginable sort of noise, and its inhabitants the most intolerably obstreperous. Frazer thus describes a day in Baghddad:—"The room I now occupy has a balcony over the street, with two windows, so that everything that passes under is as well heard as if it were going on in the room. Before day I have a concert of cocks and hens from a neighbouring yard; this is followed by the lively beat of the "reveillez" from the sepoys' quarter, which, in its turn, rouses a host of dogs; these keep up a very industrious running base of barking till the donkeys begin to bray. By that time the neighbouring Arabs, who have been driven into town by the disturbed state of the country beyond its walls, have shaken their ears, and begin to drive out to pasture the flocks of sheep and herds of cattle and camels they have brought in with them for security. Assuredly Arab sheep and cattle have the deafest ears to the voice of the charmer of any animals on earth, or they are grievously abused by their drivers, for such a routing and roaring as is made to induce the beasts to move along I never heard in any other place, nor could one imagine that so extraordinary a variety of guttural sounds could be uttered by the lungs of man. Flock after flock, herd after herd, are to be heard approaching from afar; the uproar swells upon the ears, dinning and confounding them till drums of the said organs are well nigh cracking; and just when it begins to retreat, and you are venting a silent expression of thankfulness for the relief, another burst of vociferation arises in the distance, so that the same torture continues generally for two hours. By that time the rest of the biped inhabitants are astir. The quiet Turk shuffles silently along, nor do the Christians or Jews commit any violent trespass upon the sense of hearing; but there are more Arabs, ay, this street is their great thoroughfare, and here and everywhere they rush along in droves, like the less brutal animals they drive or ride, hallooing to each other and to all they pass, often maintaining a conversation at the top of their tremendous voice, with some equally clear-piped brother, at a quarter of a mile's distance; as for approaching nearer for convenience of communication,

they never dream of such a thing; lungs are cheaper than legs, it is clear, at least in Baghdād. Then there is—but I spare you the further detail of town-criers—saints routing out their pealing ejaculations, beggars and fakeers thundering forth their petitions in the name of Allah and the Prophet, and, worse than all, professed singers practising their voices as they pass along. In short, Hatchett's in Piccadilly, when the mails and coaches are under despatch, Cockspur Street and Charing Cross, when the season is fullest and the cries are loudest, or Smithfield on a special market-day, or Billingsgate, or all of these together, must strike and yield the palm for variety and intensity of noise to Baghdād, the true legitimate successor of old Babel!"

Notwithstanding the apparent seclusion in which women live here, and indeed through the whole Turkish Empire, there is no want of real liberty, which sometimes, as in other places, is sufficiently abused; nor can it be denied that the facility of clandestine meetings is much greater in Turkish cities between persons of the country than in any European metropolis. The disguise of a Turkish or Arab female in her walking dress is so complete, that her husband himself could not recognize her beneath it; and consequently, let a lady go where she will, no suspicion of the truth can attach to any individual.

Among the women of Baghdād, the Georgians and Circassians are decidedly the handsomest by nature and the least disfigured by art. The high-born natives of the place are of fresh and clear complexion, while the middling and inferior orders, having brown skins and nothing agreeable in their countenances, except a dark and expressive eye, are sometimes so barbarously tattooed as to have the most forbidding appearance. With all ranks and classes the hair is stained with henna, and the palms of the hands are so deeply dyed with it as to resemble those of a sailor covered with tar. Those only who by blood or habits of long intercourse are allied to the Arab race use the blue stains so common among the Bedouins of the desert. The passion for this method of adorning the body is carried in some instances as far as among the ancient Britons, for besides the staining of the lips with that deadly hue, anklets are marked round the legs, with lines extending upwards from the ankle, at equal distance to the calf of the legs; a wreath of blue flowers is made to encircle each breast, with a chain of the same pattern hanging perpendicularly between them; and among some of the most determined belles, a zone or girdle of the same composition is made to encircle the smallest part of the waist, imprinted indelibly upon the skin. There are artists in Baghdād whose profession it is to decorate the ladies with wreaths, &c., of the newest fashions."

Amongst the objects which next to the number of wild-looking Arabs are apt to arrest the observation of a stranger in his walks through Baghdād, the multitude of white asses and intensely black and exquisitely ugly negro slaves that swarm in all the streets and bazaars may fairly be placed. For the former there is quite a craze here; white is your only colour for a donkey, and you scarcely meet any person of respectability, man or woman, mounted on anything else than these spotless quadrupeds, except, indeed, the more warlike classes, who despise anything under the grade of an Arab steed. Most of the learned and holy professions prefer the meeker animal, and so do all the ladies, so that the number in

use is very great; and as women of the higher ranks seldom move without a multitude of attendants similarly mounted, when such a visit is made at the house of a neighbour, the braying concert becomes intolerable. These asses are, I believe, of a particular breed, and fetch very high prices, from forty to fifty pounds sterling, being no uncommon sum for one of great size, good blood, and fine paces. They are magnificently caparisoned, and every one of the poor animals has its nostrils slit, a practice prevalent also in Persia, and which is said to make them longer-winded.

The rage for black slaves here is quite as universal as that for white donkeys, and, judging from appearances, it seems that the uglier they are the more they are valued. These dark beauties, male and female, come chiefly from Madagascar and Zanzibar, and are supplied for the most part by the Imam of Muscat, in whose hands nearly all of the trade rests. They are all thick-lipped, have broad faces, high cheek-bones, exceedingly depressed noses, small-peaked chins, staring white eyes, and atrociously black skins. Here they are greatly preferred to all others as servants, both in the Harem and for other offices. The streets swarm with them, and their glossy skins, fat shining faces and gay apparel lead at once to the conclusion that they fare well,—a fact sufficiently notorious from the well-known partiality of Turks, in common with most Orientals, towards their slaves; and the impudent swagger, and not unfrequently insolent language of the dark figures as they pass you in the street, leaves no doubt of their being the spoiled favourites of some over-indulgent master.

The climate of Baghdad, generally speaking, may be deemed a healthy one. It is true that in periods of anarchy and mal-administration, when the neglected dikes admit of the water inundating the country, epidemics prevail during the season of the greatest heat, from May to October. These, however, yield readily to the usual remedies, and those who are discreet, by taking medicine in time, may generally avoid attack altogether, and there is no denying but that neglect renders these epidemic fevers malignant and fatal. The great heats are at times almost insupportable, and yet experience has shown the least sickness prevails in the hotter summers; while, on the other hand, sickness is rife when the heat from the barren soil is tempered by the presence of inundations, which, indeed, give rise to the infecting miasma. From October to May there is perhaps no finer climate in the world: cold, yet mild and invigorating, it cannot be excelled. This description of the climate does not extend to the lower country beyond one hundred miles south of the city. The fevers prevailing in the summers of that region are fatal in a high degree. The thermometer usually stands in the winter about 50°, but in the mornings may be seen as low as 26°, when the air is keen and much felt by natives of India, who, as pilgrims here, are for the most part but lightly clothed. In the summer it ranges from 90° to 117°, but this latter standard is rare; usually at the hottest time of day it is about 107°. The barometer at this time averages 29° 56', while in the winter, except when south winds prevail, it remains at 30° 10'. South winds are very oppressive and are usually accompanied by much dust. They last generally three days, terminate in squalls and rain, and are succeeded by fresh north-westers, with a brilliant sky and an atmosphere as deliciously pure as it is exhilarating.

BAG

The following copy of the register of the thermometer kept in the cabin of the Steamer *Euphrates* in 1840 will be useful here:—

	<i>Maximum.</i>	<i>Minimum.</i>	<i>Mean.</i>	<i>Prevailing winds.</i>
January...	64	25	50	North-west and south-east with rain.
February	68	30	57	North-west and south-east with little rain.
March ...	75	36	66	Strong north-west.
April ...	83	48	74	Ditto
May ...	85	65	77	Towards the end of the month hot winds.
June ...	101	72	87	North-western breezes.
July ...	105	78	98	Calm clear weather. Thermo: 105° underneath the awnings and 135° in the sun.
August ...	108	79	97	Hot winds.
September	100	65	85	North-west. Temperature of river 80°.
October ...	97	58	67	South-western with squalls.
November	76	51	63	Rains with squalls.
December	65	33	45	In the fore part of this month north-west with rain; in the latter frosts.

Rich says—"The heat for about five months at Baghdad is hardly paralleled in any part of the world. Some conception of it may be formed when it is mentioned that from April to October the natives are obliged, during the heat of the day, to take refuge in cellars underground, and at night to sleep on the roofs of their houses, the rooms of the house during that period being uninhabitable. The thermometer generally rises to 115° in a shady verandah, and sometimes goes as high as 120° in the middle of the day, and 110° at ten at night, when we suffered much inconvenience from a burning hot wind, smelling strong of sulphur."

Baghdad is said to be attacked by the plague every ten years. In 1831 there was a very calamitous attack in which a very large number died of it.

The bridge of boats which connects the two portions of the town is constructed of trunks of palm trees loosely laid side by side in a very careless manner and kept in wretched repair. It is not safe to cross it, for, notwithstanding its extreme narrowness, so great a crowd of horses, camels, and asses is always on it that foot passengers are often thrust into the river.

The following extract of the price current of provisions is taken from Jones' Memoir:—

Beef, 4lbs. per ...	6	to	10	Riege Piastres.
Bread, per lb ...	3			"
Bullocks, small each ...	300	to	600	"
Butter, 4lbs. per ...	60	to	70	"
Calves, each ...	250	to	400	"
Coffee, 18lbs. ...	200	to	260	"
Cream, 4lbs. ...	24	to	30	"
Cheese, 4lbs ...	12	to	20	"
Ducks, each ...	10	to	15	"
Eggs, dozen ...	6			"
Flour, 24lbs. ...	46	to	50	"
Fowls, dozen ...	100	to	120	"
Fish, 4lbs. ...	3	to	6	"
Geese each ...	30	to	40	"
Camels for slaughter, each ...	400	to	1,000	"
Gazelles, each ...	60	to	120	"
Mustard lb. ...	10			"
Mutton, lb. ...	4	to	5	"
Milk, 24 lbs. ...	30	to	50	"
Pigeons, each ...	3	to	6	"
Partridges each ...	3	to	5	"
Rice, 24 lbs. ...	46	to	70	"

BAG

				Riege Piastres.
Salt, 24 lbs.	12			
Sheep, each	100	to	170	"
Sugar, 18 lbs.	150	to	180	"
Suet, 4 lbs.	12	to	16	"
Treacle, date, 24 lbs.	60	to	90	"
Tea, lb.	60	to	120	"
Vegetables, 24 lbs.	24	to	30	"
Buffalo for slaughter, each	600	to	1,200	"
Persian wine, dozen	600	to	720	"
Country " "	120	to	140	"
Apples, 4 hoogahs	6	to	10	"
Apricots, 4 hoogahs	4	to	6	"
Citrons, 100	100	to	200	"
Figs, 4 lbs.	4	to	6	"
Grapes, 4 lbs.	6	to	12	"
Limes, sweet, 4lbs.	2	to	5	"
" sour "	3	to	6	"
Lemons "	12	to	20	"
Mulberries "	12	to	20	"
Melons, water, 24 lbs.	5	to	12	"
Ditto, musk "	12	to	20	"
Nectarines, 4 lbs.	4	to	6	"
Oranges, sweet, 100	50	to	100	"
" Seville, 100	15	to	25	"
Pears, 4 lbs.	20	to	30	"
Plums of sorts, 4 lbs.	8	to	12	"
Peaches	4	to	8	"
Pomegranates, 24 lbs.	24	to	48	"
Quince, 4 lbs.	6	to	15	"
Dates, fresh, 24 lbs.	24	to	36	"
Apricots, 4 lbs.	16	to	20	"
Almonds, 4 lbs.	40	to	60	"
Chestnuts "	30	to	40	"
Currants "	30	to	50	"
Dates, dry 4 lbs.	6	to	10	"
Hazel Nuts "	30	to	40	"
Pistachio Nuts, 4 lbs.	40	to	50	"
Plums, 4 lbs.	40	to	50	"
Raisins, "	10	to	14	"
Walnuts, 100	4	to	8	"
Peaches, 4 lbs.	16	to	20	"
Artichokes, 4 lbs.	8	to	16	"
Brinjalls "	1	to	5	"
Beans, common, 4 lbs.	2	to	5	"
" French, "	8	to	16	"
Bhindies "	1	to	5	"
Broccoli, each	4	to	8	" (Scarce.)
Beetroot, 4 lbs.	1	to	5	"
Cabbages, each	5	to	7	"
Carrots, 4 lbs.	3	to	6	"
Celery, "	8	to	16	"
Cress, Garden, 4 lbs.	4	to	6	"
Cucumbers "	1	to	5	"
Chillies, green "	24	to	40	"
Cauliflowers, each	5	to	8	" (Scarce.)
Lettuces, dozen	6	to	10	"
Mushrooms, 4 lbs. uncertain				
Onions, 4 lbs.	2	to	6	
Potatoes, Persian, 4 lbs.	20	to	60	" { Supply seasonal and limited.
Pumpkins, 4 lbs.	1	to	4	"
Radishes, 4 lbs.	4	to	6	"
Spinach, 4 lbs.	2	to	6	"

BAG

Turnips, 4 lbs.	1	to	4	Riege Piastres.
Tomatoes, 4 lbs.	6	to	10	"
Truffles, 4 lbs.	8	to	30	"
Barley, 120 lbs.	40	to	80	"
Dholl, 120 lbs.	120	to	160	"
Gram, "	110	to	150	"
Wheat "	100	to	180	"
Millet and Indian-corn, 120 lbs.	50	to	80	"
Charcoal, 80 lbs.	40	to	50	"
Fire-wood, green, 2,560H.	300	to	500	"
Oil, common, 24 lbs.	160	to	210	"
Soap, Damascus, fine, 3 lbs.	35	to	50	"
Tobacco, country and Persian, 3 lbs.	30	to	50	"

Supplies in general are abundant, and perhaps sufficient for the support of double its population. Ordinarily there is a plentiful store in the granaries of the city, and in periods of increased demand it can be easily procured from the great grain tracts around Musal and the two Zābs, by water carriage down to Tigris.

The following scale of daily wages in Baghdad may also be useful:—

Brick-maker	25	Riege Piastres.
" Assistant	20	"
" 2nd Assistant	10	"
Brick-layers, Master	30	"
" Assistant	25	"
" 2nd Assistant	20	"
" 3rd "	15	"
" Diggers	12	"
" Basket carriers	8	"
" Boys	6	"
Builders of mud walls, for every 150 feet long and 1 foot high	80	"
Book-binders, Master	25	"
" Assistant	20	"
Blacksmiths, Master	13	"
" Assistant	10	"
" 2nd Assistant	7	"
Brasier, Master	25	"
" Assistant	20	"
" Boys, from	7 to 10	"
Butchers, Master	30	"
" Assistant	20	"
" Boys, from	7 to 10	"
Beaters of wool	15	"
" of cotton	15	"
Basket-makers, common	10 to 15	"
Bucket and water skin makers	20	"
Barber	10 to 15	"
Baker	20 to 25	"
Brokers, general commission	$\frac{1}{2}$	per cent.
" for each horse or donkey sold... ..	20	"
Carpenters, Master	30	"
" Assistant	25	"
" 2nd Assistant	20	"
" 3rd "	15	"
" 4th "	10	"
" Boy	5	"
Coppermith, Master	13	"
" Assistant	10	"
" 2nd Assistant	7	"
Candle-maker	25	"
Corn-weigher	15 to 20	"

BAG

Designers for silver work	40	Riege Piastras.
Dyers, Master	25	"
" Assistant	20	"
" 2nd Assistant	15	"
Date-crate-maker, Master	30	"
" Assistant	25	"
" 2nd Assistant	20	"
Distillers of native spirits	15 to 20	"
Dhobie, per 100 pieces	300	"
Enameller	40	"
Engraver of seals	40	"
Farrier	15	"
Goldsmiths, Master	50	"
" Assistant	30	"
" 2nd Assistant	20	"
" Boys, from	7 to 10	"
Gem polisher	40	"
Glazier of piece goods	20 to 30	"
Glazier or window-maker	20	"
Glass-maker	20 to 30	"
Gilder on steel	50	"
Gun-stock maker	20 to 30	"
Gun-lock repairer, Master	20 to 30	"
" Boy	10	"
Grinder	35 to 40	"
Gardeners	10 to 13	"
" Labourers	7	"
" Boys	2 to 3	"
Hazalls	15	"
Mat-maker of Mendallee mats	20	"
" of reed mats	10	"
Millstone sharpener	15 to 20	"
Musketeers or guards with horses	15	"
" on foot	10	"
Oil-maker	25	"
Painter, Master	30	"
" Assistant	20	"
Printer, Calico, Master	30	"
" Assistant	15	"
" 2nd Assistant	10	"
" Boys	2 to 7	"
Potter	15 to 25	"
Rope-maker	10 to 15	"
Saddler	25	"
Pack saddle-maker	25	"
Solderer	20	"
Silk-cord maker	20	"
Shoe-makers, Master	30	"
" Assistant	25	"
" 2nd Assistant	20	"
" Boys, from	5 to 10	"
Soap-maker	25	"
Spinners of wool	15	"
" of cotton	15	"
Sweetmeat-maker, Master	30	"
" Assistant	20	"
" 2nd Assistant	15	"
Snuff-maker	15 to 20	"
Stone-cutter	25 to 30	"
Sword-maker, Master	40	"
" Assistant	20	"
" Boy	10	"
Spear-shaft maker	20 to 30	"

BAG

Tent-makers, Master	...	30 to 35	Riege Piastres.
" Assistant	...	20	"
Tent-pitcher, Master	...	15	"
" Assistant	...	10	"
Tinner	...	15 to 20	"
Tailors, Master	...	40	"
" Assistant	...	15 to 25	"
Tanners, Master	...	25	"
" Assistant	...	20	"
" Boys	...	10	"
Turner, wood	...	20	"
" amber	...	30	"
" beads	...	40	"
Tobacco-packer	...	20	"
Weavers of cotton or wool, 1st class	...	25	"
" " " 2nd "	...	20	"
" " " boys, from	...	10 to 15	"
Weavers of silk, Master	...	30	"
" " Assistant	...	20 to 25	"
" " Boys, from	...	5 to 10	"
Waterman, with horse	...	30	"
" with donkey	...	25	"
" on foot	...	15	"
Watchman	...	10	"
" Bazar	...	5	per night.
Waiters, Coffee-house, Master	...	21	"
" Boy	...	10	"
" Ralyeon-maker	...	10	"
" Bath, Master	...	30	"
" " Assistant	...	20	"
" " Delall	...	25	"
" " Servant	...	15	"
Head servants, per month	...	630	"
2nd class ditto	...	525	"
3rd class ditto	...	315 to 420	"
Boys	...	260	"
Grooms per month	...	300 to 400	"
Female servants, per month	...	210 to 315	"
Camels	...	15 to 20	"
Donkeys, white	...	15	"
" black	...	10	"
Horses	...	30 to 40	"
Mules	...	25 to 30	"
Boats, Basreh, large	...	200 to 300	"
" small	...	150 to 200	"
" bitumen	...	100	"
Goofa, with two men	...	30	"
" without men	...	10	"

} Including trackers and food for men.

It is understood that for the rates specified above the individuals or articles hired are to be throughout the time at the service of the party hiring them.

The weights and measures used in Baghdād are:—

1 *Baghali Weight*.—By this weight the retail dealers and shopkeepers sell meat, bread, vegetables, dairy produce, and all articles for household consumption:—

1 Wakiyeh	...	= 1 lb.
4 Wakiyehs = 1 Hoogeh	...	= 4 lbs.

BAG

6 Hoogehs = 1 Mun or Maund ... = 24 lbs.
 4 Muns or Maunds = 1 Wuzneh ... = 96 lbs.

N.B.—The Wuzneh in use at the Khānal Mewa for the sale of fruits and ghee only to wholesale purchasers contains 5 maunds Baghali, equal to 120 lbs. The wholesale dealers and retailers subsequently dispose of these articles by the Baghali Wuzneh of 96 lbs.

2 *Attari Weight*.—By this weight all groceries, medicines, spices, tobacco, sweatmeats, candles, tar, rope, soap, dammer, powder, shot, &c., are sold. When selling these articles the manufacturer or importer uses the Guban or Steel-yard Attaree, a maund of which is equal to 20 lbs; the wholesale dealer, a maund equal to 19 lbs; and the petty dealer, or shopkeeper, one equal to 18 lbs; as the latter weight may be considered the standard maund from its universal use. Its relative proportions are as follows:—

1 Wakiyeh ... = 12 ozs.
 4 Wakiyehs = 1 Hoogeh ... = 3 lbs.
 6 Hoogehs = 1 Mun or Maund ... = 18 lbs.
 30 Muns or Maunds = 1 Kantar ... = 540 lbs.

N.B.—The Constantinople Kantar contains 7 Guban or Steelyard Attaree Maunds of 20 lbs. each, and therefore equals 140 lbs.

3 *Alwa Weight*.—By this weight the retail dealers and shopkeepers make their purchases of grain, vegetables, and wood from the wholesale dealers.

Five Muns or Maunds and 2 Hoogehs Baghalee = 1 Wuzneh Alwa, or 128 lbs.

Twenty Wuznehs Alwa = 1 Taghar Alwa, or 2,560 lbs.

4 *Jewellers' Weight*.—For the sale and purchase of gold, silver, and pearls. The latter are, however, sometimes bargained for by the Persian Miscall, which only equals 22 Hubbs. Precious stones are disposed of by the Carat.

24 Hubbs = 1 Miscall, or 72·28125 grains Troy.

100 Miscalls = 1 Chickee, or 7228·125 „

5 *Drapers' Measure*.—The Aleppo Draa, or yard, equals 27 inches, and is used for the sale of cloth, silk, linen, and cotton goods imported into Baghdad. The Baghdad Draa or yard equals 32 inches, and is used for the sale of bleached and unbleached shirtings, country linen, linen the manufacture of Tarabizun or Arzrum, as well as all descriptions of textile goods made in the country. The Persian Draa Shah, or yard, equals 40 inches, and is used when selling goods to Persians.

The following coins are current in Baghdad, but that with the greatest circulation is the Mahamad Shah Kran; the next most important in local transactions is the Shami, especially with the Arab tribes to the south of Baghdad, who prefer it to every other sort of money. In reducing these coins to their equivalent in rupees, the Riege Piastre has been taken as the standard at the rate of 21 per Mahamad Shah Kran, and 209 Mahamad Shah Krans for 100 Rupees in consequence of its being that by which the value of the others is computed. All accounts are, however, kept by the native merchants in Kammeri Beshlics:—

		Equal to Rupees.		
	Riege Piastre.	R.	A.	P.
Lirah or Majeedi ...	... 430	9	12	8·820
Jehadi ...	... 340	7	11	11·160

BAG

	Riege Piastre.	Equal to Rupees.		
		R.	A.	P.
Half Jehadi ...	120	2	11	8-880
Stamboul, Attick ...	150	3	6	8-100
" Mustapha ...	140	3	3	0-360
" Selim ...	120	2	11	8-880
Gazee Attick ...	95	2	2	7-530
" new or Khayri ...	84	1	14	7-416
Half Gazee, new ...	42	0	15	3-708
Quarter " new ...	21	0	7	7-854
Half " old ...	47½	1	1	3-765
Adelli Makerer ...	80	1	13	1-920
" Saigh ...	70	1	9	6-180
Rubeyeh Mazunjiè ...	39	0	14	2-580
" common ...	38	0	13	10-212
Misr el Mustapha ...	120	2	11	8-880
" Selim ...	105	2	6	3-270
Funduck Attick ...	200	4	8	10-800
" new ...	160	3	10	3-840
Majeedi, large ...	80	1	13	1-920
Half " ...	40	0	14	6-960
Quarter " ...	20	0	7	3-480
Majeedi, small ...	8	0	2	10-992
Kammeri Beshlic ...	20	0	7	3-480
Shooshi ...	56	1	4	4-940
Oglu ...	45	1	0	4-830
Beshlic, Attick ...	72	1	10	2-928
Shamie ...	34	0	12	4-716
Munduhi ...	24	0	8	8-978
Half " ...	12	0	4	4-488
Quarter " ...	6	0	2	2-244
Nakushli, old ...	11½	0	4	2-301
Cherkhli ...	9½	0	8	4-459

Small Silver Pieces.

Under the general names of
Khurda, of four, two, and one
piastre each.

Copper.

Fluoc, a small coin, which has
lately varied from 4 to 16 per
riege piastre; at present 336
are equal to a kran.

Foreign Gold Coins.

Dubloon ...	1,600	36	7	2-400
English Sovereign ...	450	10	4	0-300
Russian Imperial ...	370	8	6	10-380
Persian Toman ...	208	4	11	9-792
Medjar ...	212	4	13	3-288
Yeldoon ...	225	5	2	10-150
Soorti ...	200	4	8	10-800

Foreign Silver Coins.

Spanish Dollar ...	99			
French 5-Franc Piece ...	94			
German Crown ...	94			
Manoot ...	70			
Half Manoot ...	35			
Quarter Manoot ...	17½	0	6	3-451
One-fifth " ...	14	0	5	1-236
Mahomed Shah Kran ...	21	0	7	7-854
Tungeer ...	17	0	6	2-358

Baghdad was once celebrated for its silk manufactures, but these are now very inferior. The art of enamelling on copper, which was formerly carried

on with great success, has now declined considerably. The heads of the Persian pipes and handles of daggers enamelled at Baghdad are frequently of beautiful workmanship.

Baghdad is a place of great trade, and the resort of merchants from almost every quarter of the east. It supplies all Asia Minor, Syria and part of Europe with Indian commodities, which are imported at Basrah, brought in boats up the Tigris, and then transported by caravans to Tocat, Constantinople, Aleppo, Damascus, and the western parts of Persia. The chief imports from India are gold brocade, cloths, sugar, pepper, tin, sandal-wood, iron, China-ware, spices, cutlery, arms, and broad-cloth; in return for which they send bullion, copper, gall-nuts, tamarisk, leather, and otto of roses. From Aleppo are imported European silk stuffs, broad-cloth, steel, cochineal, gold-thread, and several other European articles, which are brought in great vessels to Scanderoon. The imports from Persia are shawls, carpets, silk, cotton, white cloth, leather, and saffron; and those from Constantinople are bullion, furs, gold, and silver-thread, jewels, brocade, velvets, and otto of roses. The principal manufacture at this place is that of red and yellow leather, which is much esteemed, but silk and cotton stuffs are likewise made.

Baghdad is sometimes called *Dār-as-Salām*, or "abode of peace," and also *Medineht-al-Khalifa* or "City of Kalifa." (*Jones—Chesney—Kinnier—Fraser and Pontanier.*)

BAGHDĀD.—Lat. 30° to 36° Long. $42^{\circ}30'$ to 47° Elev.

A Pashalic of Turkey, boundaries of which as given by various authorities differ considerably. Kinneir says it is bounded by the Euphrates and desert of Nejd in the south and west by Kūzistān and Mount Zagros to the east, by the Pashalic of Diārbakr to the North-West, and Armenia with territories of the Chief of Jūlamerik to the north. Chesney says it extends from Lat. 30° to $37^{\circ}31'5''$; Long. $38^{\circ}7'10''$ to $48^{\circ}45'16''$, including Anah, Rahabah, Mardin, Mūsul, Arbel, Koh, Sanjak, Karkūk Takrī, Sulimānia, Zobals, and Khānikīn. Both these authorities make it out to be very much more extensive than Jones, who defines the limits of the Pashalic as extending from the north shores of the Persian Gulf along the Euphrates River as up as Anah. Thence a line drawn across Mesopotamia to the Hamrīn range of hills and led east so as to include the province of Sulimānia in Kūrdistān bounds it to the north, its east limit being then defined by the line of the Shirwan and Diāla Rivers as far as Khānikīn, whence it skirts the foot of the Zagros, including the great plains as far as the Kerkha River west of Hawiza and thence to the angle formed by the meeting of the Shatt ul Arab and Mahamrah streams. Jones is certainly the latest authority, and must for the present be considered the best. The Pashalic, therefore, extends as above.

Its length from south-east to north-west is 500 miles, and its breadth 250 miles.

Its area in square miles is, says Jones, 50,000.

The divisions of the Pashalic within the above limits are, (1.) Al Jazīra, or the portion to the north-west between the Euphrates and the Tigris; (2.) Irak Arabī, or that below Baghdad and south of the Tigris; and (3.) Sulimānia or the country of the Kūrds under the Governor of this province. The first two of these are arbitrary divisions, the last an administrative division.

BAG

Besides these, the Pashalic is divided among roving tribes of Arabs who nevertheless keep pretty much to their bounds, as the Montefik between Semaweh and Busrah extending to the Tigris south-west of the Hye and south of the Hud Rivers, the Beni Lam who occupy the tract east of the Tigris from Kūt al-Amareh to the Hud River and the Mesopotamian side of the Tigris south-east of the Hye; the Zobeid who range between the Tigris and Euphrates north of the Hye as far as the Sūklawieh Canal to the west-north-west of Baghdād, and the Shammar Togeh and Deffabeh having their habitat in the great plains east of the Tigris and south of the Dīala as far south as Kūt al-Amareh.

The general aspect of the whole of this country is that of a dead level plain of a sandy clay abounding with worm-wood, and wherever there is no water being a positive desert. But between Baghdād and the Euphrates and near the two rivers the surface is occupied by salt and lakes and marshes, and wherever it is watered it becomes rich and productive in the extreme.

There are no mountains or hills of any kind throughout the extent of the Pashalic, that is, if we exclude from consideration the Sūlimania division, which is better described separately.

The rivers of Baghdād are the Tigris, Euphrates, Zab, Adheym Dīala, Tharthar, Shat al Hai; all described elsewhere.

There are several large and important canals in the Pashalic, *viz.*, Suklawiah, Shat al Hai, etc., etc.

The lakes of the Pashalic are those of Akarkūf, of Birs Nimrūd and Lemlūm. There are besides several marshes and extensive sheets of water that are met with during the floods both above and below Kornah.

The climate of the Pashalic of Baghdād in the summer is extremely hot and trying, and in the south portion it is very unhealthy, the sun going up to 117° in the shade. In the upper portion the winter is cold and bracing, and cold winds blow over the desert which are rather trying. Rain generally falls at the beginning of the year.

I have little information of the mineralogy of Baghdād; the north part is said to produce copper and lead, and the south, salt, lime, bitumen, and naptha.

The domestic animals are camels, buffaloes, sheep, horses, goats, all of superior kind, but the cows and oxen are of an inferior breed.

Of wild animals, jackals are found in large troops; lions and hyenas are not so numerous; hares are abundant. Black and grey partridge, francolins, Brahmin and common wild geese, ducks, teals, pelicans, and cranes are abundant, and the flamingo, spoonbill, paddy-bird, crow, owl, curlew, rock pigeon, kingfisher, snipe, cormorant, and various kinds of hawk are found.

Though the horse is the most valuable animal, the most common and most useful animal in the province is the camel. They are universally of the dromedary class, having but a single hump, and are of different colours, brown, white, and a lead colour, but the former is by much the most prevalent. The usual travelling pace of those which carry burthens is remarkably slow, seldom exceeding a mile and three-quarters, or two miles an hour. Those, however, which are used as riding camels will move much quicker, and they have been known to go from Baghdād to Aleppo, a distance of nearly seven hundred miles, in the course of eight or nine days. They feed when they travel on a salt prickly weed in the desert, called "shūtar khar" (the camels' thorn), which, with a small quantity of flour and water kneaded together into a ball, and give them morning and evening, constitutes the

whole of the nourishment which they receive during the journey. Their speed is at no time equal to the gallop of a horse; and their trot is so excessively rough, that it is next to impossible for a person, not in the habit of riding them, to keep his seat. Mules and asses are also used as beasts of burthen; the latter are small, and the former are principally brought from Persia. Buffaloes are kept for the sake of the milk, and oxen are used for the purposes of agriculture.

With the exception of Baghdād and Basrah there is scarcely a fixed abode deserving the name of a town, though Koruah, Semaweh, Hilleh, Musseyb, Hit, Anah, Takrit, Samara, Sulimania, Khānakīn, Mendallī, Badraī Jossan are designated with that title. These are, however, the principal spots where communities of men in this province dwell within walls, though there are other villages and petty hamlets of mud construction on the Tigris and its tributaries north of Baghdād as well as on the line of the Euphrates south of Hilleh. On the course of the Tigris, with its arms south of the capital, if we except the miserable hamlet called Beled al Hai, on the Hai River, there is not a fixed abode. These great plains in fact are the wandering places of the nomades, whose various tribes give so much trouble to the Government and may be said to exist regardless of all laws, but those which are conventional among themselves. These tribes are all Arabs and of them the Montefik is the most powerful; the others are the Beni Lam, Shammar, Deffafeh, Daour, Zobeid, Baid, Arfuyd, Amareh, As Seraj, Dellim, Dijed, Abeyd, &c., &c. These will be found described elsewhere. The inhabitants of the Pashalic besides the Arabs consist of Usmānli Turks, Kārda, Türkmans, Syrians, Jews, and Christians and are said to number 13,00,000. Arabic is the general language, Turkish, Kārdish, Chaldī, Syriac, and the Syro-Chaldean dialects being the exceptions. The Sūnī Mahamadan religion is prevalent.

Jones remarks—"On the whole, it may be said that the population is a quiet one. There is little appearance of fanaticism in it. The Jew and the Christian are tolerated, and enjoy immunities which they do not elsewhere possess. The only tax upon them is the 'kharaj,' or capitation tax, levied annually on males only above the age of 15 in the proportion of about 10, 5, and 2½ shillings per head. This exempts them from all other demands, and while the poor Mahamadan is often dragged from his wife and children, and made to serve as a soldier, these classes pursue their occupation in quiet in the midst of their families, and yet are not contented. The Christians and Jews of Turkey nevertheless, while they are insidiously robbing all classes of their neighbours, are ever ready to whine about oppressions, and unfortunately they receive attention from those who are ignorant of their characters and real position in Turkey. The fact is that there is more real ill-will felt towards Jews in Europe than at the present time in Turkey, and the concealed hatred of Roman Catholics and Protestants manifests itself more in those civilized States than it now does in the dominions of the Sultan. We have nothing to compare among Mahamadans with the Spanish denial of sepulture to their fellow Christians. Here every sect of Christians has its churches and cemeteries, and the intercourse between individuals of totally different creeds in the common concerns of life is less restricted and infinitely more courteous than among those professing Christianity under different denominations in Europe. Massacre in this country, solely on account of antagonistic belief, is a rare

thing, and when it does occur it arises more from its being the first political weapon at hand on the part of the rebellious townspeople against the Government than from any inherent desire to shed Christian blood, and in some cases it has been brought about by the Christian parties themselves being urged to set at defiance the restrictions they had lived under in peace, if not in absolute freedom."

The soil of this province is generally a sandy clay, the surface of which in the absence of water is a positive desert, but wherever it is watered by the numerous inlets and irrigating canals branching from the different rivers it is rich and productive in the extreme.

The agricultural products are tobacco, Indian-corn, wheat, barley, cotton. Of fruits there are grapes, melons, apricots, figs, cherries, pomegranates, quinces, pears, dates, all of which are abundant where the least care is taken to cultivate them. Onions, spinach, and beans are the usual vegetables, and these are largely cultivated along the sides of the rivers, where just, after the water recedes, the progress of vegetation is surprising. Some idea may be formed of the productive qualities of the soil from the fact of eight crops of clover having been cut in the neighbourhood of Basrah during one year. The prevailing trees are the sycamore, the silver poplar, with the tamarisk and liquorice plants, both of which are everywhere abundant. Truffles, wild capers, peas, and the *ceratonia siligna* (carrot) are also found.

The most productive parts of the Pashalic are on the banks of the Shatal Arab in the neighbourhood of Basrah, and for 30 miles below that city, which yields vast quantities of dates, wheat, barley and various kinds of fruit. The borders of the Euphrates also between Kornah and Shukashu produce abundance of dry grain, the country of the Alghazyl Arab between Lemlum and Samarat is famed for its plentiful crops of rice.

The dates grown in the districts on the lower part of the Euphrates are said to excel even those of Tafilah on the banks of the Nile, and of all the productions of Baghdad it is the most beneficial. The cultivation of this tree is conducted with great attention; and as the process is somewhat remarkable, I shall give the following short account of it from Kinneir. Both the male and the female begin to blossom towards the end of February. The flower grows from the stem, between the uppermost branches (or leaves), and is in appearance something like a bunch of wheat, but much more white. The flower of the male tree is sweet and palatable, but that of the female bitter and nauseous to the taste. About the middle of March, when the trees are completely in flower, they are pruned of all their exuberant branches; and it is sometimes deemed advisable to remove a certain quantity of the blossom and stalk of the male flower, which is then inserted into a small incision made in the top of the female tree. After the application of the male flower, the dates of the female gradually increase in size, until the *khormee-puz*, or date ripening, which is in August and September. A male is sufficient to fecundate many hundred females; and it is even said that the same portion will, in case of necessity, answer for several. The male flower never produces fruit, and is eaten by Arabs as bread, either green or roasted. When ripe the dates are pulled, and appropriated agreeably to the views of the owner. Some are dried in the sun, and strung on lines made of goats' hair. Those that are intended to be kept in a moist state are immediately packed up in baskets made of the palm leaf, and the saccharine matter which they contain is found sufficient to preserve them

from spoiling. The inhabitants of these countries look upon the date tree as the greatest blessing they enjoy ; it yields food for men, horses, and dogs, and may be applied, it is said, to three hundred and sixty different uses.

The whole of the Pashalic is celebrated for the excellency of its pasture land which support large numbers of cattle, &c., belonging to the Arabs.

The chief manufactures of the province are slippers, shoes, boots, some silks, coarse cottons, the abbas or cloak universally worn by the Arabs, the gaily striped kerchief of silk and cotton mixed, which is invariably used to cover their heads, and the coarse black tent which forms the dwelling place of a large proportion of the people throughout the year. To these manufactures may be added some elegant embroidery on cloth and leather with other ornamental work of a like nature. A great number of sawyers and carpenters are occupied in preparing timber and in the construction of edifices and furniture of that material, and a still greater number of artizans are employed in making or repairing the ordinary culinary utensils of copper and tin. To these may be added a limited number of individuals who find occupation as gold and silversmiths in the bazaars of the principal towns and making seals, rings, and more ordinary ornaments for women. The trade of Baghdād is represented as very considerable, all centering in the capital. Fleets of large well-built boats descend and ascend the Tigris with cargoes to and from the Persian Gulf, but the mass of the trade is carried on by caravans, which branch in different directions from the capital. From Persia and Kūrdistān are brought silk, coarse woollens, shawls, and carpets of Kashmir, Kirmān, Yezd, stuffs, gum rahabat, fur-skins, tobacco, rose-water, galls, dyes, &c ; from Turkey soap, cotton, linen, silks, embroidered muslins, opium, copper, and stuffs ; from Arabia incense, myrrh, galbanum, raisins, gums, drugs, and coffee ; from Europe, Egypt, &c., greycloths, prints, calicoes, longcloths, sheetings, twists, hardware, and cutlery, all English ; also fine French and German cloths, cutlery, lead, tin, West India coffee, indigo, cochineal, velvet and satin stuffs, and drugs and spices.

The exports are wheat, barley, rice, and other grains, horses, pearls, corals, honey, dates, cotton, silk, tobacco, gallnuts, wool, bitumen, naphtha, sulphur, saltpetre, salt, coarse coloured cottons, fine handkerchiefs, and other manufactures. Imports are charged five per cent. and amount to three per cent. only when the goods are in course of transit from other places. Exports are charged from nine to 12 per cent. They have been arranged by tariffs and special treaties which the authorities at Baghdād and Basrah have always respected.

The communications of Baghdād with the south are generally carried on by water. These will be found described in the articles on Euphrates, Tigris, &c.

Those by land to places round it are as follows. The number of days given for each journey however vary according to such circumstances as deficient means of transit over swollen streams and disturbances to the country, &c. From Baghdād to Mūsāl by Kerkūk occupies 12 days, not including stoppages, to Tehrān by Kirmānshāh 18 days, to Sulimānīa 7, to Kbānākin 4, to Damascus 30, to Hileh 2, to Basrah 14, to Anah 7, to Hit 4, to Samara 4, to Badra 5, to Shūstar 12. These routes with others will be found described in the Table of Routes.

The form of Government in Baghdād and the minor towns is based on that of Constantinople, varied only to suit local usages and requirements,

when these do not operate badly on the general land which is that of the Koran and the interpretations which learned legislators have awarded to its less intelligible doctrines. The old despotic rule has been closed for some years; and now a Council, at which the Pasha usually presides, hears and determines upon all cases. It is a mixed one of Mahamadans and Christians, though the latter are not sufficiently independent to do justice to their position when the Mahamadani portion may be biased by their creed or by corruption to pronounce an unjust award. Though nefarious practices in perversion of land and right are less complained of in Baghdad than in most parts of the Turkish Empire, there are very many faults in its administration. The Pasha is too poor to maintain an efficient staff in the various departments, and the fiscal arrangements of the province as well as the police of the towns are on the most slender and inadequate scale. Frequent and daring robberies, as well as loss of revenue, result from want of force to levy the one, and the absence of efficient means to check the commission of the other. There is in fact no system, and as long as governorships, public lands, custom dues, and the wholesale sending of many staple articles of commerce and food are held as monopolies by the highest bidders in the State auction, improvement cannot be expected. Every one of course works these with the greatest gain and least loss to himself, regardless of the effects on individuals and the hideous consequences to the State. The regular Army too in the province is far too small for its extent in the most peaceable times; indeed should a serious *emeute* arise in Baghdad itself, the whole force would barely suffice to put it down; and when the lawless character of the tribes around is considered, it is a wonder indeed that such a patch-work and threadbare form of Government can hold together at all. The secret lies however in the opposite elements of the governed body and the character of the general mind being too slow to work mischief, a love of repose and a singular apathy in these people to past, present, or future events adds to the security while it acts in an inverse ratio when we think of the energy necessary to effect improvement.

The revenue of the Pashalic is derived from a tax on transit goods, producing as follows:—

Naptha 3½ millions dollars; from dates, cotton, house rent, &c., 1½ millions; from wheat, barley, and other grains, exclusive of the produce of the lands farmed chiefly near Baghdad and Hillah four millions; and from the proportion taken by the Pasha being one-tenth of the animals reared 3½ millions; total 12½ millions dollars. As the inferior establishments at Anah, Hit, Hillah, and Kornah are chiefly maintained by local contributions, the disbursements are confined almost exclusively to Baghdad itself. They consist of the expenses of the Pasha's followers, presents, salaries of State officers, together with the maintenance of the troops organized after the European model and the fixed revenue paid to the Sultan. Besides these expenses considerable sums of money are privately distributed in order to secure the allegiance of some of the Shékh's, and subsidies are paid to all the Chiefs from whom any service is required. There is, however, in peaceable times a considerable surplus, which however is consumed when the Arab tribes are called out.

Fontanier, who states that the Pasha's accounts passed through his hands, estimates the annual revenue of the Pashalic at about £500,600. I have no information regarding the army of the Pasha of Baghdad. Chesney

says that 5,000 semi-disciplined troops are maintained, and that 100,000 men could be assembled from the tribes provided due notice were given and the necessary payments to the Chiefs were previously made, yet I believe the army of the Pashalic is now in a very efficient state. (*Jones—Cheesney—Kinneir—Fraser.*)

BAGHDADIA.—Lat. Long. Elev.

An old fort on the left bank of the Tigris, close to the ruins of Ctesiphon. It is one of the wooding stations for steamers. (*Wray.*)

BAGH-IDRI.—Lat. Long. Elev.

A town in the Sinjar hills, province of Baghdād, Asiatic Turkey, the residence of the temporal and spiritual head of the Yezdis. (*Cheesney.*)

BAHDINĀN.—Lat. Long. Elev.

A tribe of Kurds who inhabit the valley of Amadiā and the left bank of the Tigris from the junction of the Khabur River as far as Mūsāl. The sub-divisions of this tribe are Sindi, Sleivani, Goli, Goyi, Artushi, Derran, Kaidi, Shākhan, Navkur, Bowat, Najukur, Kalatī, Kala Deir, Seruji, Shirwan, Barados, Gerdi, Misuri, Berrawi, Doski, Kerki, Rekani, Nerwi, Berrawijur, Govi, Teli, Zitk, Sherm, Zobar. Their capital is Amadiā, and the Chief of this place is the noblest, and is even looked upon as something saintly, deriving his origin from the caliphs; but from the ancient name of the family it dates possibly from a much more remote antiquity. No person dare use the same vessel or pipe as is used by the Prince of this family; not even his own pipe-bearer for the purpose of lighting or trying it for his master. His person is so sacred that, in the fiercest battle among tribes, their arms would fall from their hands if he approached them. Yet he has little or no power over the savage and warlike clans who compose his people, and he receives nothing from the revenues of his own estates. Should he want a sum of money for any extraordinary exigency he mounts his mule and goes round to the Chiefs of the different clans, becoming a guest for a night with each of them, when, by the laws of hospitality, they cannot refuse his request; and in the morning when he departs the Chief with whom he has passed the night makes up a small sum as a voluntary offering to him.

He affects the state of the latter Abasside Caliphs. He always sits alone. A servant brings in his dinner and then leaves him till he has finished it. After having eaten enough he smooths the dish over, that no one may see what part he has eaten. He then calls a single attendant, who removes the dinner, brings him the basin and ewer to wash, supplies him with a pipe, and then leaves him alone again. The Pasha is very well dressed, something in the fashion of Mūsāl, with a Kashmir shawl on his head, wound round a red cap which hangs down behind, and is called a *fees*. When he holds a divan, first the Kiahya, or Prime Minister, enters and salutes the Pasha with an inclination of the body in the Persian manner, seating himself at a respectful distance. The Chief of the Meruri tribe next follows, and takes his seat by the side of the Kiahya; then the other resident Chiefs of clans, in the order of the rank of their clans. Pipes are then brought at the command of the Pasha. Only one servant is allowed to enter, who distributes the pipes; and when the Pasha wishes the divan to break up, he orders coffee. The Kahvajī, or coffee-maker, looks through the window, sees how many are present, fills as many cups with coffee, and arranges them on a tray which he brings in and hands in succession; after which

they all go away, except it please the Pasha to order any particular person, with whom he may have business, to stop. It seems the grandeur of the Bahdinan Prince to render himself as inaccessible and invisible as possible. The Bebbeh Chief, on the contrary, is expected to make himself as public as he can, and he has, indeed, seldom an hour to himself.

Some of the Bahdinan Princes have even covered their heads with a veil whenever they rode out, that no profane eye might see their countenance; and this we learn from Benjamin of Tudela was the practice of the later Caliphs of Baghdad. The uniform of the Pasha's own officers and servants is a black jacket made of abba stuff, manufactured at Mūsal, with gold frogs. All wear the many coloured striped trowsers which are the supreme *bouton* in Amadia and Jūlamerik.

The Pasha, when he goes a hunting, changes his dress at a hunting-box of his, near Amadia, for one of a mountaineer of lower rank, in which he clambers the cliffs and lies in wait for the wild goat, observing never to shoot one younger than four years. Their age is easily recognized by the practised eye, even at a distance, by their horns. This and snaring, shooting or hawking the red-legged partridge is the only sport in the territory of Amadia, which is too mountainous to admit of exercise on horseback.

BAIĀTS—

A tribe of Türkmans, who inhabit the plain of this name to the west of Kufri. The tribe was formerly more powerful, but when Nādar Shāh invaded the country he swept away the Baiāts to Khōrasān, and those who remain are descended from the Chief's family. They can even now turn out 1,000 horsemen. They have also some Arabs and broken tribes under their protection. Their horses are much esteemed. The district they inhabit was given them as a gift by the Sultan, and they pay nothing to the Ottoman Government, only owing military service to the Province of Baghdad when he takes the field in person. (*Rick.*)

BAIBŪRT—Lat.

Long.

Elev.

A town in Province of Arzrūm, Asiatic Turkey, 82 miles west by north of Arzrūm, on right bank of the Chōrak River, about half-way between Arzrūm and Tarabizūn.

It is irregular and ill-built, occupying the base of an insulated hill, on the summit of which is an ancient castle fortified by an outer wall which descends far down the hill. The outer *enciente* is in a dilapidated condition, but the inner wall of sand-stone is still entire and consists of an irregular line flanked by small angles, semi-circles, and here and there a bastion of diminutive dimensions. Of the interior defences, three square towers, one in the centre and one at each extremity of the fort, remain standing amidst a heap of ruined buildings. Round the town are situated in the banks of the river many picturesque gardens.

The castle of Baibūrt was one of the strongholds belonging to the Sovereigns of Armenia. The ruins, which cover a considerable extent of ground, display much beautiful masonry, while the numerous towers of all forms with which the walls were strengthened are remarkably well built. The fall of snow here in winter is so great as to interrupt communication with the neighbouring villages for months together, cow-dung baked in the sun being the only fuel of the poor classes. The inhabitants are described as a stout, active, hardy race, of mild and civil manners. Stuart says it

contains about 10,000 inhabitants, and that before the Russian war of 1828-29 it was much greater, they having persuaded a great many families to emigrate with their army.

In the Russo-Turkish war of 1828-29 this place was surrendered to the Russians, who destroyed the fortifications, and on the 25th September 1829 the last battle of the war was fought here, in which the Turks were defeated. (*Stewart—Monteith—Imperial Gazetteer.*)

BAIDAR WAND—Lat. Long. Elev.

A tribe of the Haft Lang sept of the great clan of Bakhtiāris, who encamp in winter near the Diz (about 56 miles north of Shūstar, in Kūzistān, Persia) on Shimbar, and Andakan, among the hills of Lali, and sometimes as far as Gotwand on the Karūn. Their summer quarters are in the plains of Bazūft and Char Mahal. Jāfar Kūli Khān, the Chief of this tribe, after the imprisonment of Mahamad Takī Khān by the Persians, raised his tribe to the chief place amongst all the Bakhtiāris, and at the time Mr. Layard visited him he was able to raise about 700 horsemen and between 3,000 to 4,000 matchlockmen, but as his influence appears to rest entirely on his personal prowess and success in plundering it does not always follow that the Baidar wand should be the leading tribe of Bakhtiāris, nor that the same number of men could always be raised by their Chief. (*Layard.*)

BAKIĀ CHAI—Lat. Long. Elev.

A river of Kūrdistān which joins the Bitlis Chai at the foot of Sir Sera, a high mountain forming part of the Alī Tāgh range. (*Chesney.*)

BAKŪBAH—Lat. Long. Elev.

A large straggling village in the Province of Baghdād, Asiatic Turkey, 30 miles north-north-east of Baghdād, on the left bank of Diāla. It contains a bazaar and a mosque and was formerly of great importance, being the point where several frequented roads met, but bloody wars and Musalmān apathy have brought it to a state of decay from which there is little chance of its ever recovering. There are now not more than 700 to 800 houses. The town is surrounded by numerous gardens, in which the palm, orange, lemon, pomegranate and mulberry trees flourish, and the immediate neighbourhood produces crops of all kinds of grain. The Diāla River is crossed by a ferry half mile from the village. The village is watered by a cut from the Khōraṣān or Jalāleh Canal. (*Taylor—Jones—Fraser.*)

BAKŪ—Lat. 40° 22' Long. 49° 51' Elev.

A town in the district of Shirwan, Trans-Caucasia, Russia, or south shore of the Peninsula of Apsharon, on the west coast of the Caspian Sea, of which it is one of the most frequented ports. The walls of the town were formerly washed by the Caspian, but they are at present five yards distant from it: the sea has however gained upon the land in other places, the ruins of ancient buildings being found at the depth of upwards of 18 feet. It stands in the centre of a small bay on a declivity the summit of which is crowned by the palace of the former Khans, is defended by a double wall and ditch constructed in the time of Peter the Great, and has two strong forts under whose protection vessels can anchor in from four to six fathoms of water, within 80 yards of the shore, in a spacious road sheltered from all quarters except the south, whose violence is also much sheltered by the intervention of two small islands. The only vessels however which are seen on it are the ugly Astrakhan fishing boat and the black Persian merchantmen. The town is about one mile in circumference, is ill built, the streets narrow and crooked and

consists of a confused assemblage of grey-colored houses, small, with flat roofs coated with naphtha; its aspect is anything but cheerful. The houses are crowded within fortified walls: they have no windows looking to the street, and the entire back of the dwellings facing the court-yard and gardens consists of a close wooden lattice which shuts out any view, and in which are portions capable of being removed or pushed aside for the openings to serve as door or windows. The apartments of the women and domestics have windows without glass, no stone but occasionally an open hearth. The Virgin's tower is the most striking object in the place. There are, however, several spacious mosques, public squares, marts, and caravanserais, a Greek and an Armenian Church, and some Tartar Schools. The chief exports of the town and neighbourhood are naphtha, salt, and saffron, in return for which it receives chiefly from Persia raw silk, cotton, rich carpets, shawls, and rice, &c., and from Europe all kinds of iron wares, cutlery, cotton, linen, and woollen manufactured goods, thus becoming an important entrepôt through which an important trade is carried on between east and west. The adjacent island of Salian has important fisheries; population 7,431, chiefly Tartars with a few Armenians. The quantity of naphtha procured in the plain to the south-east of the city is enormous. It is drawn from wells of which there are nearly 100, and some of which have been found by a computation to yield from 4,000 tons annually. These wells are in a certain degree inexhaustible as they are no sooner emptied than they again begin to fill and the naphtha continues gradually to increase until it has attained its former level. There is a colony of Multān Hindūs settled here, and they, with the Armenians, are accounted the principal merchants of the place. The district of Bākū has but one permanent river, the Songast or Bielais. In the neighbourhood of Bākū the soil is sandy and sterile, and on the mountains to the west it is likewise poor, yielding a scanty supply of grain.

The following table taken from Abich's paper on the climatology of the Caucasus gives the following information of that of Bākū:—

Winter	... 36·45	Temperature	6·805	Rain and snow-fall.
Spring	... 54·41	"	0·640	"
Summer	... 77·99	"	0·650	"
Autumn	... 63·52	"	3·450	"
Mean	... 58·03		11·545	

Bākū was surrendered to the Russian General Matuschkin after having been bombarded for some hours on the 7th August 1723, but it was afterwards restored. In 1804, Prince Sesianoff, the Russian Governor of the Trans-Caucasian Provinces, entered into an intrigue by which he hoped to gain possession of this fortress, but attending a conference here for the purpose he was treacherously shot by the Governor. The inhabitants, however, subsequently opened their gates to the Russians. It was again attacked in 1828 by the Persians, but was saved by its garrison.

The jurisdiction of Bākū extends over 32 villages, with 19,000 inhabitants, of whom 1,000 are Türkmans. Monteith mentions having sent in a plan and report of this place. (*Abich—Malcolm—Kinneir—Monteith—Van Harthausen—Chesney—Imperial Gazetteer.*)

BALBASI—Lat.

Long.

Elev.

A tribe of Kūrdistān, composed of the following tribes:—(1) Kabaiz, the reigning family, consisting of about two hundred persons; (2) Manzūr;

(3) Mamash; (4) Pirān; (5) Rummook; (6) Sinn and Taafah, who together make one tribe. The Chiefs of tribes are called Muzzin. Each Chief has a certain number of thieves, who rob for him, and his tribe makes him voluntary gifts of provisions. These are his only revenues. The price of blood among the Balbasis is twenty-two oxen; but it may be made up in other effects, to which often a nominal value is attached, more than twice the real amount, when the affair is to be compounded amicably. Their only laws are the usages of the tribe, and these are administered by the Chief, assisted by the Council of Elders. No crimes are punished with death but adultery, seduction, and such like. The Balbasis will not bestow a girl in marriage on a person of another tribe or people. They have courtship among them, and carrying off a girl by the lover is common. When a Chief dies he is succeeded by the best or bravest of his family, with the common consent of his tribe. If his eldest son is incapable, the best of the brothers succeeds. When a Chief is once nominated he cannot be deposed, and his authority is so well defined that there are no instances of a Chief ever having attempted to exceed them. In their own country the Balbasis do not willingly acknowledge any superior, either Turkish or Persian, but when they descend into the regions of Karatchuk (which they have not done for several years) they pay a tribute of sheep to the Bey. They are very fond of armour, and most of the principal people among them possess a complete suit of mail.

The Balbasi Kūrds have a most curious way of curing wounds. They sew the wounded man in the skin of bullock fresh stripped off the animal leaving only his head out, and they leave him in it till the skin begins to putrefy. They say this never fails to cure the most desperate spear or sabre wounds.

The Balbasis have among them a people of dependants or peasants, who have no voice in their affairs, and are considered as a very inferior caste. This people are found scattered all over Kūrdistan, and are of no tribe or clan. The tribesmen call them Kelowsp1 or white caps, and also Gūran.

In the tribes which form the Balbass nation every man, even of the meanest rank, has a voice in public affairs. You may be settling business with Balbass Chiefs, and have come to an agreement with them, when on a sudden some common fellow will start up and say—"I do not agree to it!" and this is enough to spoil the whole affair in a moment.

BALIKIS—Lat.

Long.

Elev.

A large Kūrdish tribe, who inhabit a very strong and secluded country beyond the great range of Kendilan (in Kūrdistan), which forms the prolongation of the Ushnai Mountains and bounds the plain of Lahigan. They number above 10,000 families, and their country contains perhaps 200 villages of which the Chief is Ragat. They are in a measure subject to the Mir of Rowandiz, to whom each family has to furnish one man for his army. Balik appears to be the name of the district which has been taken up by the inhabitants, refugees probably from the neighbouring clans; and is now applied to designate this great independent tribe. They are described by Taylor as "neither Moslems, Christians, nor real Kizzilbash." They swear by a church, and never by a mosque or the deity or any of the prophets. They are said to be the descendants of the early inhabitants of the mountains, who, according to them, had for their ancestors Sharezer or Sanaser as they call

BAL—BAR

him son of Sennacherib. Their formula of faith is "Bon Zakhadan, bash questerdo Choklari, Saaldi gumana Bir zakhadan bash questerseyidee chokler Gelerdi imanah, which translated is—"A thousand ways he showed himself but many remained in doubt; if he should show himself in one way a great many would come to the faith," the meaning of which is that they believe all the prophets were one and the same person, but that as Ali is the last who appeared, they attach more sanctity to his name than to Moses, or Christ, while Mahomed they ignore entirely. (*Taylor—Rawlinson.*)

BALIKHAN—Lat. Long. Elev.
Apparently a small district of Leaghistan, in Caucasia. It was conquered by General Germoloff. (*Monteith.*)

BALAKHÖR—Lat. Long. Elev.
A village in the Province of Arzrüm, Asiatic Turkey, 50 miles south of Tarabizün. It is described as a "considerable village." Among its inhabitants are some Armenians. It boasts a mosque. The inhabitants are agricultural. The village is situated in the corner of a small well-cultivated plain watered by a rivulet. It possesses a great many oxen. (*Stuart.*)

BALA KÖL—Lat. Long. Elev.
A village in the Province of Arzrüm, Asiatic Turkey, on left bank of the Aras, 20 miles east of Arzrüm. There is a bridge over the river at this point called Choban Kopri (which see.) (*Stuart.*)

BAMBOR—Lat. Long. Elev.
A harbour on the Circassian Coast of the Black Sea. (*Van Harthausen.*)

BAMBUK SHURAGEL—Lat. Long. Elev.
A district of Georgia lying along the Arpah chai next to Kars. It contains about 709 square miles, and consists of a valley 23 miles long enclosed by two chains of mountains. Shuragel lies south of these drains and has about 423 square miles of surface, which consists of plains with mountains at intervals; and north is the plain of Lory, which is surrounded on all sides by mountains, and contains 1,650 square miles. The soil, climate, and products vary considerably, and the inhabitants consist of 2,008 Tartars and Greek, and 21,668 Armenians, of whom 21,207 were transported from Arzrüm and its vicinity after the Turkish war of 1829. In this district there is but one town, which is the central division of Shuragel on the banks of the Arpah chai, and contains 503 houses. There are 105 villages in which are 4,899 houses with a total population of 30,652 souls.

BARDOS—Lat. Long. Elev.
A village in the Province of Kars, Asiatic Turkey, 30 miles south-south-west of Kars. It is curiously situated on and around a promontory at the foot of which winds a small stream. Its summit is crowned with a fort now crumbling to pieces with age. The inhabitants are entirely Mahamadans, consisting of about 150 families, who have a bad reputation in the country.

BÄREM—Lat. Long. Elev.
The part of the Taurus Range above Mardin, which separates the drainage of the West Tigris from that of the Khabür tributaries of the Euphrates, appears to be so called. Its elevation is not more than 2,300 feet, and it is of trap formation. (*Cheaney.*)

BARGIR KALA—Lat. Long. Elev.
A fort in the Province of Vän, Asiatic Turkey, belonging to a Kürd Chief on the Band-i-Mahl river, about 15 miles east-north-east from the lake on road from Vän to Bayazid. (*Brant.*)

BAR—BAS

- BARB**—Lat. Long. Elev.
 A village in the Province of Arzrûm, Asiatic Turkey, 20 miles north-east of that place. It was deserted by its Armenian inhabitants after the Russian war, and now a few Turks only remain.
- BÂSHEKA**—Lat. Long. Elev.
 A village in the Province of Mûsal, Asiatic Turkey, 18 miles north-east of Mûsal. It is situated under a range of hills, and has an extensive olive wood in front of it, the produce of which is put to the same use as that of Bazâni (which see). It is inhabited by Yezds or Dassinis and Jacobites, who have a neat-looking church. There are also ten families of Mahamadans. It is situated just in front of a defile, where there is a spring which is an object of veneration to the Yezds, who repair to it in spring to the number of 2,000 to 3,000 men, women, and children, and offer sacrifices, play various martial games, and end by getting drunk. (*Rich.*)
- BÂSHIAH**—Lat. Long. Elev.
 An enclosed village in the Province of Baghdâd, Asiatic Turkey, in south-east of Baghdâd. There is also a small canal of this name.—(*Lof/uss.*)
- BÂSII KALA**—Lat. Long. Elev.
 A village in Kûrdistân situated to the north-north-east of Jûlâmerik at the head waters of the Zâb River. It is a large village distributed round the base of a more conical hill than that of Jûlâmerik and like it supporting a castle. It is said to contain 200 houses inhabited by Kurds, Jews, and Armenians. It is governed by an officer of the Beg of Jûlâmerik, and is tributary to Pasha of Vân. It was near this village that the distinguished antiquarian and traveller M. Schultz was murdered. (*Ainsworth—Mignon.*)
- BASRÂH**— Lat. 30°30' Long. 47°33' Elev.
 A town in the province of Baghdâd, Asiatic Turkey, on the right bank of the Shat-al-Arab river, 70 miles above its mouth, 40 miles below the junction of its two branches, 450 miles below Baghdâd.
 The town of Basrah, that is the inhabited area of the walls, is situated about 1½ mile from the right bank of the Shat-al-Arab, though the walls come nearly down to the bank of the river itself. The shape of the town is oblong, the short sides being west and east parallel to the river and the long north and south nearly at right angles to it. The length of the north side, which is not straight but curves inward to the south, is about 2½ miles, and of the south, which is nearly straight, about the same. The west side is also not straight but runs out into an angle about the middle and measures 1½ mile, as does the east, which is parallel with the river. Thus the whole circumference of the space enclosed within the walls is not less than eight miles. But to say that the town of Basrah is eight miles in circumference would be giving a very erroneous impression of its size, for the greater portion is merely composed of gardens and date groves, and the real inhabited portion of the town occupies but a small triangular space, measuring ¾ mile by ¾ mile by 1½ mile, and a sort of tail extending down the canal towards the river for ¾ mile.
 The walls of Basrah are built of brick, but are in an extremely dilapidated condition. They are built along the whole circumference with small buttresses of bastions projecting.
 Basrah has five gateways, *viz.*, that of Zobain at the south-west angle, two towards the west and east end of the north face, one at the south-east angle leading on to the river, and the gate of Sarayah half mile east of

Zobaia. Besides these there is a built-up gateway about the centre of the south face. But though these are the actual gateways the principal means of ingress and egress to and from the town is by a canal which runs from the river right to the inhabited portion of the enclosure. This is defended by bastions at the entrance.

Basrah is perhaps without exception the filthiest town in the east, the streets are exceedingly narrow, and the stench of the privies, which are everywhere exposed to view, is intolerable. The houses are meanly built, partly of sun-dried and partly of burnt brick, and the bazaars are miserable structures, not arched as in Baghdad and the cities of Persia, but covered with mats laid on rafters of date trees, which hardly afford any protection from the scorching rays of the sun. The town has 'Khans' without number, a great many coffee-houses, a few wretched baths, and upwards of forty mosques, of which however only one is worthy of the name.

The number of houses is said to be 6,000, but this number is certainly not habitable. The Governor's residence is situated in the city on the bank of the canal and opposite the grain market, which is an open space about 200 yards square. Further up the canal is the French Consulate, and formerly the British Residency stood below the Custom-house, which is close to the east of the Governor's house. Below the old Residency is a caravanserai. On the bank of the river there is a small fort, the residence of the Capitan Pasha, in which the arsenal is placed.

Kinneir estimated the number of inhabitants at 60,000, but now it is said not to reach more than 12,000, of whom not more than 300 or 400 are Turks, the rest being Arabs, Indians, Persians, Armenians, and Jews, the Arabs constituting the majority of the community. Almost every inhabitant of Basrah is engaged in trade in some way or another. Labour is, however, very expensive on account of the evil reputation of its climate, no stranger caring to risk the fever which is so prevalent, unless well remunerated.

The town of Basrah would afford abundance of supplies of all sorts; the country round, besides rice, wheat, barley and five kinds of dates, yields various sorts of fruits and vegetables. Among the former are apricots, apples, figs, olives, pomegranates and grapes, and of the latter, cabbage, brocoli, lettuce, onions, peas, beans and truffles in vast quantities. Towards the month of November inconceivable swarms of fish enter the river, and swarms in every canal. These are caught and cured and sold for one shilling the hundred-weight. For six months the natives live on nothing else; besides the supply of dates is practically unlimited.

The trade of Basrah is very extensive and consists of the export of dates, salt, horses, and the import of rice and wood. It is said that upwards of 150 "buggalows" come annually to Basrah for cargoes of dates. These average about 80 tons each, and as their cargoes may be valued at about £400 the value of the date export trade would be about £60,000. Large quantities of corn from the neighbourhood of Sak-es-Shiok is brought here and re-exported. There is also a very large number of horses exported annually to Bombay and also some to Calcutta.

Basrah was formerly the centre of the commerce in pearls obtained by fishing at Bahrein and in the Gulf; these are, however, now mostly sent to Bombay direct.

Colonel Pelly states that the total value of the goods, consisting of piece-goods, pepper, sugar, miscellaneous, imported into Basrah from Bombay

amount to from £150,000 to £200,000 annually. From Baghdad goods to the value of from £50,000 to £100,000 are received, while the total exports amount to £400,000. Basrah besides imports fruit and tobacco from Persia, indigo, sugar, spices, iron, English and Indian manufactures from various parts of the Indian Empire, and coffee and slaves from the Red Sea. A very small part of these importations is consumed at Basrah; the rest is forwarded to Baghdad, whither dates and salt are also sent.

All the trade operations of Basrah are undertaken at certain fixed times regulated by the season and the monsoon. The first dates are gathered in September and sent to the Red Sea, but as it is utterly impossible to enter that sea when the north wind prevails, vessels do not attempt to sail till after the end of January. No vessels depart for India until the south-west monsoon is nearly over, that is towards the month of October, and in case of a favourable passage two trips may be made in a season. Vessels entering the Red Sea are detained there until the month of May; meanwhile they dispose of their cargoes, and purchase new ones. They make but one voyage, which lasts about a year. Those which sail for Bombay take care to quit that port before the end of May, for fear of the south-west monsoon; and they return to Basrah in the middle of summer.

In order to proceed to Baghdad, it is also requisite to watch for a favourable moment, that is to say, when the waters have attained a sufficient height; and this rise takes place about the month of June. The vessels which are to be loaded with merchandise then assemble and form a flotilla which is called *car*. When thus collected, the crew and the passengers may be estimated from one to two thousand, and consequently are enabled to defend themselves against the marauding Arabs. It is only by accompanying the *car* that travellers are able to go with perfect security from one town to the other, but a great deal of patience is required, as the voyage generally lasts 40 days. The flotilla starts three times a year at most, but its departure is always regulated by the arrival of ships from Bengal.

Towards the close of the year indigo is gathered in India, at which period all the vessels of Basrah are at Bombay. The first produce of their merchandise is remitted by Jewish or Mahamadan merchants to Calcutta for the purchase of indigo. These purchases are entrusted to agents in Bengal, who freight one or two ships, the Captains of which are almost always the same, and are accustomed to the Persian Gulf; and by these vessels the indigo is sent. They leave Bengal in February, and arrive at Basrah about June, after having touched at Muscat, Bandar Abbas, Bushahr, and Mahamra.

Formerly Basrah manufactured large quantities of rose water, sweetmeats, and aniseed, which last was distilled in the town. The rose water of Basrah, for the preparation of which whole fields were set apart, long held a reputation of pre-eminent excellence. But now scarcely any vestige of the manufacture remains. The sweetmeats were mostly made with the peel of bitter oranges, but pears, apples, and apricots were also preserved. The distillation of aniseed was principally carried on by Christians and Jews, but there is very little made of it now.

The climate of Basrah is said to be extremely unhealthy, owing to the noxious miasma generated by the sun, the overflowing of the river, and the luxuriant vegetation combined. The heat is excessive in the summer, the thermometer reaches as much as 120° in the shade. At this time all who can, desert the place, as it is very fatal to life and especially to Europeans.

All who cannot, take to their "Sardabs," a species of dark cellars under ground. But the great cause of its unhealthiness is the inundations of the river. These are not of long duration, and it is said that as long as the dyke along the river was kept in order they did not cause much harm, but since the repair has been discontinued the place has become more and more unhealthy, till now it is regarded as a veritable pest-house.

The British Residency at Basrah is situated at the south of Majil, three miles above the town, on the right bank of the river. It is a large building with plenty of accommodation and some commissariat godowns, surrounded by a thick date grove.

Basrah formerly belonged to the Arabs, but was conquered by the Turks in 1668, and since that time has witnessed many revolutions. After a siege of eight months, it was taken by the Persians, under Sadik Khan, in 1777. This Prince held it about a year, when aspiring to the throne of Persia, on the death of his brother, Karim Khan, he evacuated the city and retired with his troops to Shiraz, where he was shortly afterwards put to death. The Turks were again deprived of Basrah in 1787 by the Shēkh of the Montefik Arabs: but the town was soon recovered by Salimān Pasha, who, in the October following, encountered the Shēkh on the banks of the Euphrates, and put him to flight. The Mūsulim or Governor has ever since been sent from Baghdad, and is in general an officer of high rank.

(Fontanier—Winchester—Pelly—Wray—Kinneir.)

BASTORAH CHAI.—Lat. Long. Elev.
A river of Kūrdistān which joins the Zab River, near the village of Kasrokī. (Chesney.)

BATAN KOI.—Lat. Long. Elev.
A village in the Province of Arzrūm, Asiatic Turkey, on the left bank of the Aras, 40 miles east of that place. (Brant.)

BATIL.—Lat. Long. Elev.
A village in the Province of Diārbakr, Asiatic Turkey, on right bank of Bitlis Sū, where it joins the Bohtan Sū. It is situated on a mound on angles formed by the junction of the two rivers, and is built of stone from some old massive buildings in the centre of the mound, portions of which are seen protruding from the ground all round its base and for some way up the slope. (Taylor.)

BATMAN SŪ.—Lat. Long. Elev.
A river of Province Diārbakr, Asiatic Turkey, which rises in the mountains of Darkush Tāgh, in about latitude 38°45', longitude 41°10' and formed from the lesser streams of the Kulp, Kanshan, and Sarum Sū, and flowing south five miles east of Mīafarkeyn, falls into the Tigris opposite Zewa village. On the road between Mīafarkeyn and Arzen it is crossed by a fine old bridge of a single arch, 40 feet high. The river is here easily fordable in October, being not more than three feet, but like all these streams is subject to considerable rises after rain in mountains. (Taylor.)

BATNAIA.—Lat. Long. Elev.
A village in the Province of Mūsāl, Asiatic Turkey, situated to the north of Mūsāl on the road to Alkosh. It is inhabited by Chaldeans. (Rick.)

BATŪM.—Lat. 41° 39' Long. 41° 37' Elev.
A seaport town in the Province of Kārs, Asiatic Turkey, on the east shore of the Black Sea, and four miles north from the mouth of the Chorak River.

BAT—BAY

It is irregularly built, contains a bazaar situated on the west side of the bay close to the sea, about 60 shops, several coffee-houses. Khāns and a mosque all built of wood. It can scarcely be said to possess a harbour, being open to the north-west winds, but vessels lie close to the shore and disembark with greater facility than at any other part of the coast. Eastwick says it might hold some five ships, but is capable of improvement and enlargement towards the south-east. The roads to it from the interior are almost impassable, they either lead over the summits of the mountains which are covered with snow, or through thick forests among steep rocks, so that as a point in a line of communication the place is worthless and the climate is deadly to strangers. Brant says the east side of the bay opposite the bazaar is healthy and were it once placed on the rising ground there, it might be safely inhabited at all seasons, and would be beyond the influence of the marshes; since the breadth of the bay at that part is between two and three miles, now everybody is obliged to quit the place during the sickly season. The people appear in some respects to resemble the Georgians, but their language is different, and till within the last few years the authority of the Porte was merely nominal. The Lazi are considered the bravest infantry in Asia Minor, but are otherwise lawless banditti agitated by never-ending death-feuds. The doors and windows of their houses are musket-proof, but the town might easily be burnt, for the houses are surrounded by dry thorn hedges and many of the upper apartments are built of wood or even the branches of trees. A quantity of timber, particularly walnut and box, as well as honey and slaves, are exported to Constantinople. Vessels trading to Battm always keep a good look-out, and even take hostages for the security of their agents while transacting business. The country around is fertile in fruits, corn, and rice. The west side of the bay is considered unhealthy, especially from July to October, the east the reverse, having none of the marshy ground around it which is the source of the insalubrity of the other. Population 2,500.

The Russians were very anxious to retain this place on the peace of the Russo-Turkish war of 1828-29, but Eastwick says they lost it by a quibble and a mistake in the spelling of a word. There is a Russian Vice-Consul here. (*Brant—Monteith—Wagner—Eastwick.*)

BAVUN MIRDEH—Lat. Long. Elev.

A village in Kūrdistan about 10 miles west of Sūlimānia. It is described as a large village. (*Rich.*)

BAYAT—Lat. Long. Elev.

A village in the Province of Baghdād, Asiatic Turkey, on the Tib, a tributary of the Tigris. It is inhabited by Lūrs and Beni Lam Arabs. (*Layard.*)

BAYAZĪD.—Lat. 39° 24' Long. 44° 20' Elev.

A town in the province of same name, Asiatic Turkey, 140 miles south-east of Arzrūm, on the south-west of Ararat, from which it is separated by a plain of about 10 miles in width. The town is placed on a narrow sloping ridge which projects from a deep recess in these rocky precipices facing Ararat, and is crowned by the Pasha's palace, a beautiful edifice of stone with two domes and a minaret, a strange contrast to the gloomy hovels below. The palace, one of the finest buildings in Turkey, is an oblong, divided into an outer court, a caravanserai, and the apartments of the Pasha, which include a mosque. The outer walls are high and strong, the spacious courts are paved with stone, and the doors and windows are ornamented with beautiful

arabesque carving. The fortifications are for the most part excavated in the perpendicular rocks east of the place. They consist of batteries, covered passages, and round towers built on projecting ledges, and extend far up the precipice; all are deserted and half ruined. There is a spring of water in the rock, but the fortress is unteuable against artillery, for an opposite hill, quite within cannon-shot, looks down into the greater part of the works. The town is now in a most dilapidated and ruined state, the bazaars are wretched and ill supplied, and the place does not wear the appearance of commercial activity. The people are an uncouth and ill-disposed race, and have contracted the rude manners of the Kùrd tribes by which they are surrounded and with whom they are in constant contact. Fraser says of it— This is a truly singular place. A jutting rock, projecting from a high and most rugged mountain, cut into thousands of ravines, is crowned by the castle. The city is built among the clefts on either side, and you do not see half of it until you climb up and get into it as into a bird's nest. One wonders what tempted men to choose a spot so unpromising for a city, even in regard to security, for not only is it commanded on all sides but the inhabitants themselves have a most difficult ascent to surmount every time they leave and return to their houses with the thousand other inconveniences which must attach to so lofty a dwelling.

The evidences of the fallen condition of Bayazid are patent at every foot-step as you clamber from ruin to ruin. The miserable bazaars of scattered shops are furnished without the very dregs of the necessaries of life, and the wretched shop-keepers sit among their tumble-down tenements like the withered remnants of an exhausted people.

It was here that M. Jaubert, sent on a mission by Napoleon to the Shah of Persia, was waylaid and confined.

The present reigning family of Bayazid are Kùrds of the Zilanli tribe, and date their rise from Mahmùd Pasha, whom they call Bözürg, or the Great. He was succeeded by Ishák Pasha, who commenced the handsome castle, which is the residence of the present Pasha, and who also was a great Chief, and a great tyrant. On his death his brother, Ibrahim, made an effort to set aside his nephew, Mahamad; but the young man's rights were asserted by the father of Sâdak Beg, at that time the most powerful noble of the country, who succeeded in placing him on the musnud. Mahamad, however, died after a few months, and was succeeded by Ibrahim, who revenged himself for the opposition of the Onverdi Chief, by destroying all the property of his family in the town, while Sâdak Beg himself, then a youth, was forced to fly for his life; nor did he return till after the death of Ibrahim, which took place some years after. Ibrahim was eventually taken prisoner by the Turkish Governor at Arzrûm, who pillaged his treasury, and carried him off to that city, placing Behlûl, son of Mahamad, upon the 'musnud.' About four or five years afterwards Behlûl, who was deficient in all the qualities requisite to form a fit ruler of so turbulent a country, was in his turn carried off to Arzrûm along with every thing the Ūsmânlis could lay hands upon. Next came the war with Persia in 1822, when the pillage was completed by Ali Khân, the Persian General, who took up his quarters at Bayazid, and swept away the miserable leavings of the Turks. The Pasha, and all the Chiefs they could catch, including Sâdak Beg, were made prisoners on this occasion and carried off to Khoi, where some, if not the whole, of them were detained a year. Still plundered and trampled on as they were by Turk and

Persian, the population of Bayazid remained, and with it the materials of reviving prosperity. The finishing blow was reserved for Russia, who by utterly depopulating both town and country, and pillaging the little that had been collected since past misfortunes, deprived both of the means of renovation, while they wantonly destroyed what they could not carry off. It is scarcely possible that the place can be re-peopled; it has neither commerce nor facilities for manufactures of any sort, nor any advantage of situation to recommend it. Its former population and prosperity were owing, probably, to the protection which the inhabitants enjoyed in a strong fortress, under bold and successful Chiefs; this now being at an end there is nothing to induce a fresh colony to re-occupy the ruins.

In the Russo-Turkish war of 1828-9 Bayazid surrendered to Prince Tchefchewadza after a few shots, and General Penkratiew's division wintered here after the first campaign.

In the ensuing campaign, while Paskiwitz was pursuing his victorious march to Arzurum the Pasha of Van assembled all the men he could and made a vigorous attempt to drive the Russians out of Bayazid. The garrison consisted of 2,000 Russian troops and 1,000 Armenian militia. The Pasha succeeded in bringing about 10,000 men and seven guns to the attack and after a hard contest he drove the Russians from all their outworks into the old and new castles. The Turks then made four determined attacks on the Russian forts, much reduced by the loss of 400 men and four guns; they were, however, repulsed after having lost in the actions between the 6th and 29th June nearly 2,000 men. The Pasha then retired.—(*Kinneir—Monteith—Wagner—Fraser—Stuart—Brant—Imperial Gazetteer.*)

BĀZANĪ—Lat. Long. Elev.
 A village in the Province of Mūsāl, Asiatic Turkey, 18 miles north-east of Mūsāl. It is situated under a line of hills and has an extensive olive wood in front of it, from which much of the olive oil used in Mūsāl is taken. It is principally consumed in the manufacture of soap, not being of a sufficiently good quality for eating probably from negligence in the preparation. It is inhabited by Yezds or, as they call themselves here, Dassini, and some Syrian Catholics.—(*Rich.*)

BAZĀR CHAI—Lat. Long. Elev.
 A river in the district of Karabāgh, Trans-Caucasia, Russia.—(*Cheesney.*)

BAZIAN—Lat. Long. Elev.
 A range of hills of Kūrdīstān situated some 20 miles west of Solimānia. They appear to be a spur of the main Kūrdīstān range from Mount Azmir. There are two passes over it, called Seghirmeh and Darband-i-Bazian. The range is of calcareous formation and the strata all incline to the west. There is a Government of Bazian which is said to extend from a stream called the red valley half an hour west of the Darband, to the summits of the hills north-east of Derghezīn, under Mount Azmir. In this range are found deer, wild goats, bears and leopards.—(*Rich.*)

BEBBEH—Lat. Long. Elev.
 A division of the Kurds, who are now dominant at Solimānia. They were formerly very powerful, all the country as far as Zengabad, Mendali, Bedran Jessan, with Altūn Kōprī, Arbel, and even Senna being subject to them. They have a tradition that they are descended on the female side from Keighan, a European Princess, whose life was spared by their ancestor, Fakib Ahmad, and who in return married him.

The Bebbehs were feudal Chiefs of Pizhder, under the Sorans, and their capital at that time was Darishmana, but which is now a miserable village of about eighteen houses.

The Bebbeh family was a branch of the Sekkir clan, and that the Slimkis and Ghellalis were related to them. The Bebbeh family has chiefly rendered itself remarkable since the extinction of the ancient house of Soran, about two hundred years ago. They first descended from Mount Pizhder, conquered Mergel, Morwutt, and Kizzeljee from the Persians, and Zengench from a particular family, a part of which is now existing at Kirmanshah, who, though they speak Kùrdish, are not accounted real Kurds; possibly the family was of the peasant race.

BECHEBARMAK—Lat. Long. Elev.

A remarkable mountain on a spur of the Caucasus, which terminates north of the district of Apsheron, Georgia. (*Chenney*.)

BEDISTĀN—Lat. Long. Elev.

A village in the sub-division of Kizlji, Sùlimania, Turkish Kùrdistān.

It is situated at the foot of the hills, and is curiously thrust in, not in the most advantageous situation, under the foot of an insulated rock about 200 feet in height, which cuts it off from the vale in which the Bedistān River flows and renders its position warm and close. On the south the hills are very high composed seemingly, like all the hills in this part, of gypsum, variously tinged with iron and some schistous laminae and clothed with dwarf oak. On the north is a bare high rock, at the foot of which the village stands, and on whose summit are some vestiges of building. The whole breadth of the interval between the rock and the hills does not exceed a quarter of a mile. To the east it is more open, and the view in that direction is bounded by mountains. The village is the capital of Kizlji. It contains about 50 houses, of which 15 or 20 are inhabited by Jews. The Bedistān River (which is sometimes called the Tatlan) joins the Kizlji River below Karācholan. Not far south of Bedistān are some warm springs. Rich, following the Kùrdish pronunciation, calls this place Bistān. (*Rich*.)

BE-DOKAN—Lat. Long. Elev.

A small canal which leaves the Shat al-Hai 20 miles below its junction with the Shat-al-Amah, in the Province of Baghdād. (*Chenney*.)

BEDOUINS—Lat. Long. Elev.

A tribe of Shamr Arabs who inhabit the northern part of the Al-Jazira in the Province of Baghdād, Asiatic Turkey. They pay no tribute whatever to the Turkish Government; on the contrary, their headmen receive a monthly salary from the Turks, and levy in addition black mail from every traveller and caravan passing through their territory, and also from all the villages and towns in the plains subject to them. They are the curse of the country, and have totally put a stop to everything like cultivation and improvement in the splendid tracts they call their own. Under a strong Government and with the water system, soil and climate of that part of the Al-Jazira, terminated by the Jaghgagha and Khabūr, several thousand bales of cotton alone of a very fair quality might be raised annually. Now, however, the country is literally a desert, a vast uninhabited plain, though studded profusely with old tumula and heaps of rubbish, the former abodes of an exuberant,

BED—BEN

peaceful, and industrious population. The names and numbers of the different tribes subject to these Bedouins are exhibited in the following table:—

Khuresseh	...	...	800	Tents.
Fedagha	...	...	2,000	„
Thabet	...	...	1,000	„
Abdeh	...	...	2,000	„
Es Saieh				
Saieh	500	...	}	2,500 Tents.
El Eslem	1,500	...		
Es Ledeyd	600	...		
Fedagha, a tribe of Anezee with the Shamr		...	3,000	„
Tai Arabs with Shamr		...	1,500	„

Total Tents ... 13,500 or 81,000 souls.

All these tribes are sub-divided into septs. The Mahamad or reigning tribe belongs to the Khuresseh.

BELAD RUZ—Lat.

Long.

Elev.

A canal which leaves the lower bank of the DIALA River, in the Province of Baghdad, between the Hamrin hills and the village of Shahraban. It is the most north and east of all the cuts from the lower bank of the DIALA River, south of the Hamrin, and being nearest to the base of the range has consequently the deepest bed with high steep banks. It waters the country as far south as Mandali and formerly extended far below it. It is crossed on the road between Shahraban and Kizil Rabat by a fine brick bridge. (*Jones.*)

BELED—Lat.

Long.

Elev.

A village in the Province of Baghdad, Asiatic Turkey, on the right bank of the Tigris, between the Nahrwan canal and the junction of the Adheyim River. It is the chief village of the district of Dijel. (*Rich.*)

BELIK—Lat.

Long.

Elev.

A river of the Province of Orfa, Asiatic Turkey, which, rising at a spring called Al-Dhaha biyah or Dabeneea near Harran, falls into the Euphrates. On its left bank a few miles below the ruins of the city is a palace of the Khalif Al-mansur, and above Rakkah. (*Chesney.*)

BELLEVE—Lat.

Long.

Elev.

A sub-division of the Ürdabad division of the Erivan province of Russia. (*Chesney.*)

BENA VILLI—Lat.

Long.

Elev.

A village in the sub-division of Sarochik, Solimania, Kurdistan, situated 10 miles east of Solimania. There is a fine spring of water here, in which are many large fish of the carp species. All the land on the south of this village is in the district of Sarochik, while that to the north-west is in district of Shahr-i Bazar. (*Rich.*)

BËNI HASHAM—Lat.

Long.

Elev.

A small tribe of Arabs who live in the Province of Baghdad between Samavat and Khuzil.—(*Kinneir.*)

BENI LAM—Lat.

Long.

Elev.

A powerful tribe of Arabs, of whom Layard gives the following account:— They occupy the south-eastern portion of the Province of Baghdad and are included in that Government, though many of their divisions occasionally

BEN

encamp within the province of Khūzistān, Persia. It is difficult to determine with any certainty the territories of the Chief (Shēkh) of this tribe. The Beni Lam encamp even at the gates of Mandāli and occupy the country between that town and Badraī. The plains at the foot of the mountains from Mandāli to the banks of the River Kerkhah afford them pasturage for their cattle during the winter, although a portion of this country belongs to the Feili by whom it is occupied.

The village of Beyat which they inhabit belongs to them as well as half the district of Petak. On the banks of the Tigris they are found from the vicinity of Kut-el-Hamra to almost the junction of that river with the Euphrates. The low hills dividing the plains of Dasht-Abbās from that of Iwan-y-Kerkhah are usually considered their western boundaries, Iwan being it is said on Persian ground. The Beni Lam also encamp on the banks of the Kerkhah although their territories terminate about eight or ten miles to the west of it.

The tribe is divided into numerous branches, the names of which are:—

Chenanah	Hiyujeh.	Belasim.	Taurah.
Mayzah.	Luweimi.	Daheimi.	Gereizat.
Gheleimi.	Zebodah.	Dhehebat.	Zehrizah.
Keserayi-Albaa-Turki.	Sheitat.	Yuranizah.	Sekur.
Keserayi Shamki.	Ebn Abdal Khan.	Surkah.	Artah.
Keserayi Ali Hussein.	Bewhaashujeh.	Kersan.	Beni Temim.
Chab.	Tukujal.	Allani.	Saad.
Seyzid Hasan.	Beni Akubah.	Murriah.	Betraqeh.
Derbelu.	Soweid.	El Turezzad.	Al Bu Mahomed.
Zihrij.	Al Bukabud.	Asherat Kelati.	Bukamar.
Homel-el-Hamud.	Beit Haran.	Beit Zohrah.	Al Bu Dariyeh.
El-Jaif.	Sadah.	Beni Seyzid.	Barrah.
Benkhomeis.	Sheikh Namah.	Ben Daban.	Ardishah.
Alm Chamel.	Beit Mohanna.	Al Rahmah.	Ben Moalla.
Hanefizeh.	Arkhan.	Menazil.	Kadhi or Razi.
Mokasis.	Otreif.	Ferasah.	Hewar.
Habubah.	Seyzid Abul.	Seyzid Mohamed.	Sheikh Ahmed.

Of these tribes the Keserayi-Abbās-Turki, Keserayi Shamki, Keserayi Ali Hussein, Sheitat, Yuranizah, Sekur, Ebn Abdal Khan usually encamp on the banks of the river Kerkhah within the territories of the Wali of Hawiza.

The Beni Lam occupying the frontiers of the Turkish and Persian empires are but slightly dependent upon either. They are continually engaged in plundering expeditions, and in war are most treacherous and dishonest and proverbially feared throughout the province. Although there is a Chief (Shēkh) for the whole tribe yet each division has its own Shēkh, who, continually engaged in plundering and robbing, is very little under control. It is difficult to estimate positively the number of families composing this very extensive tribe, but it is probable that with their dependencies they amount to nearly 30,000. When Layard visited them the principal Shēkh, whose authority was not acknowledged by all the tribe, could muster about 15,000 armed men, of which perhaps 4,000 to 5,000 were horsemen. In wars with the Montefik Arabs the Beni Lam had been continually defeated and they are probably deficient in courage. During the summer they congregate near the Tigris and on the borders of the vast inland marshes formed by its waters. In the winter and summer (*sic.*) they usually encamp in the sandstone and gypsum hills running parallel to the great range, or in the plains at the foot of the mountains. They mix with the Feili tribes of Pāsūt-i-kōh and pasture

BEN

their flocks on their lands for which they yearly pay a small sum to the Chief (Wali). They are usually on good terms with the inhabitants of the mountains, whose Chiefs continually take refuge in their tents when oppressed by the Government or expelled by their own tribes. The Beni Lam pay a capitation tax to the Pasha of Baghdād and occasionally send presents to the Persian Governor of Khūzistan.

Jones' account, however, differs so much from the above that I prefer to giving it whole to endeavouring to reconcile their statements. "Next in order to the Montefik is the great tribe of Beni Lam, occupying both banks of the Tigris, from the Hai river to the Hud. They are said to derive their origin from one Waül, a contemporary and comrade of Khalid in the wars of Mahamad, whose power united them under a common banner. Their name, Beni Lam, signifies "the collected sons." Like the Montefik they have become broken from internal jealousies fomented by the Turks. Two Shēkhs now govern separate portions of the tribe. They are thus greatly weakened. They pay an irregular tribute, but they are assessed at about a lakh of Shamiēs, excluding contingent presents :—

<i>Ashair Beni Lam Families.</i>	<i>Tents.</i>	<i>Locality.</i>
Al Syrkheb	100	Ali Ghurbi.
Al Weymi	200	Al Gubboor to the hills.
Ash Shibhatat	100	Ali Sherki to the hills.
Al Khasrej	250	Nahr Saad to the hills.
Ad Diliyeh	70	Jowriyeh to the hills.
Al Hassan	250	Jibbeyleh.
Al Nebgan	120	Amareh.
Al Athbibat	100	Ghardali.
Al Halfeh	400	Habbesiyeh.
Al Jaaoureh	120	Al Jebel.
Al Awarneh	60	Al Nuaseh.
Al Harb	350	Kharsaniyeh.
Al Debhyis	200	Al Haddam.
Al Hamzeh	50	Beisheh.
Al Kansaneh al Kanr	500	Amareh.
Ad Dereissat	600	With the Shekh.
Al'bu Feradi	400	Amareh.

This is the native estimate of their strength, but it is probably much overstated. An allowance of a gun to a tent is a fair estimate of their strength in this arm. They are good horsemen, have plenty of flocks and herds, besides camels and tolerable horses. When at feud with the authorities, they stop the trade by the river, and at all times levy a toll on passing boats. They encourage cultivators from the Lūristān mountains near them to cultivate the great plains they occupy, but do not degrade themselves by tilling the ground. They take the daughters of the neighbouring Al'bu Mahamad tribes as wives, but will not give their females in marriage to them, or indeed to any race inferior to themselves. The tribe are all Shiāhs of a fanatical class. When pressed by the Government, they fly into the Persian territories bordering upon Hawiza. One portion of this tribe, at strife with the rest, has been located in Persian territory for years past.

BENI TIMIN.—Lat. Long. Elev.

Two tribes of Arabs, one of which numbers 150 tents and resides between Sindieh and the Adheym in the Province of Baghdād, and the other numbers 300 tents and resides at Belad Ruz. They are portions of an ancient Nejd family but degenerated into settled cultivators in various parts.—(*Jones.*)

BEN—BID

- BENI TIMIN.**—Lat. Long. Elev.
 A tribe of Arabs who wander in the Province of Baghdād, Asiatic Turkey, west of Baghdād as far as Musyib near Akarkōf. They number 300 tents and are mixed, pastoral and agricultural. They are warlike and possess good horses and one gun per tent. They are of genuine Bedouin stock but have degenerated.—(*Jones.*)
- BERDÍZÁWÍ.**—Lat. Long. Elev.
 A river of Kúrdistán, which is believed to rise in the slopes of the Ardish Tāgh some miles south of the east extremity of Lake Vān, from whence it winds through limestone formation with a general direction south-south-east to its junction with the Júlámérik branch of the Zāb River at Kiyan in Warendúm in about Lat 37°5' Long 43°30'. In the latter part of its course it is augmented by the Maranán and Leihún and several other streams. On the upland of Leihún the Berdizáwí is divided into three branches which unite lower down. The most westerly is the smallest, being only a few yards in width, the second comes from north-west and is 20 yards wide and very deep, and its channel much filled with boulders; the third comes from north 20° east and is 22 yards wide and from four to six feet deep. There are twig bridges over each of these streames beneath which they roll with the noise and rapidity of mountain torrents. To the north of the junction of the Maranán River and south of that of Leihún the Berdizáwí falls with a roaring noise and cloud of foam and spray over a fall formed by the cliffs on either bank meeting in the centre of the stream. This river is crossed by twig bridges below the Leihún junction and above the Maranán junction.—(*Ainsworth—Cheesney.*)
- BERGUSHET.**—Lat. Long. Elev.
 A river of the district of Karábagh, Georgia, which joins the left bank of the Aras river a short distance from its junction with the Kúr. (*Cheesney.*)
- BERRÁWÍ.**—Lat. Long. Elev.
 A district of Kúrdistán on the Zāb River. It consists of a long valley, which is dotted with villages of Christians. The villages of Chaldeans in Berrawi having priests are Bebal, Ankari, Malaktah, Halwa Bismigah, Dari, Jyat, Aina Nimi, Dhrisaki Mayah, Akushta, Miskéah, Robarah, Dergehli, Taskish, Besh, Haris; of these Darishki and Mayah alone have no churches. The Bishop of Berrawi is the only church dignitary in the mountains besides the patriarch Mar Shimon. Berráwí is the name of a subdivision of the Bahdinán tribe of Kúrds, as is Berráwí Súr. (*Ainsworth.*)
- BESH DAGH.**—Lat. Long. Elev.
 See Piategorsk, of which it is the Turkish name. (*Shiel.*)
- BETŪSH.**—Lat. Long. Elev.
 A village in Kúrdistán described to be three hours' distant in a north-west direction from the village of Merwa, which is 60 miles north of Súlímánia and 40 miles west of Banna. It is situated just under the range, the crest of which here forms the boundary between Turkish Kúrdistán and Azarbaiján. Rich writes this name Beytoosh. The neighbourhood of Betūsh is frequented in summer by the tribe of Bilbus. (*Rich—Rawlinson.*)
- BIDAR.**—Lat. Long. Elev.
 A valley in Kúrdistán formed by the head waters of the Bhotan Sū, a tributary of the Tigris. It is a beautiful valley backed by an old castle and embedded in fruitful and smiling gardens. (*Taylor.*)

BIE—BIR

BIELAIO—Lat. Long. Elev.

A river of the district of Bakū in Trans-Caucasia, Russia. (*Chesney*.)

BILLIEU—Lat. Long. Elev.

A district of Lesgistan in the Caucasus, but where situated is not stated. It seems to have been independent, the Government being a sort of Republic. It became subject to Russia long before the other Lesgi States and appears to have remained faithful to it. The country is described as beautifully wooded and with the richest soil imaginable. It pays a tribute of 20,000 ducats to Russia. (*Monteith*.)

BİNGÖL SÜ—Lat. Long. Elev.

A river of the Province of Arzrūm, Asiatic Turkey, which rises in the Bīngöl Tāgh, a lofty range to the south and west of Khinis, and joins the Kaleh Sū just beyond the bridge of Choban Kopri, through different arches of which these streams run to unite below and form the Aras. As it has a longer course and a greater volume of water than the Kaleh Sū, it is entitled to be considered the principal source of the Aras, and indeed it is often called by this name by the natives. (*dinworth—Brant*.)

BİNGÖL TĀGH—Lat. Long. Elev.

A mountain in the Province of Arzrūm and 30 miles south-west of that town, and nearly in the centre of the space between the east and west branches of Euphrates.

BİR—Lat. Long. Elev.

A town in the Province of Orfah, Asiatic Turkey, on the left bank of Euphrates. It contains about 1,700 houses which cover the valley, the bank of the river, and also the side of the hill northward as well as east of the castle. It is surrounded by a substantial wall which is partly of Turkish architecture, partly that of the middle ages. The castle of Bir rises from the bank of the river so as to command the passage of the river on the opposite side. The town is surrounded on the land side by a mud wall with towers at the angles and pierced with loopholes. The streets are narrow but clean. In the centre on a steep rock is an old ruined fortification. The rocks on which Bir is built are of chalk and the houses are of the same material, the whiteness of which in bright sunshine is painful to the eyes, on approaching it from Orfah, that is quite hid till you come quite close upon it. There is a fine stream at the top of the hill which supplies the town with water. That of the Euphrates is muddy and bad. Bir has long been the point where caravans and travellers from Aleppo to Orfah, Diarbakr, Baghdad and Persia cross the Euphrates and it is consequently one of the most frequented of all the ferries on that river, and about 16 large passage boats are kept here in a state of repair for the use of the caravans, which occasionally number as many as 5,000 camels. It is also the point from which Chesney proposed to commence the navigation of the Euphrates. It is 140 miles from the Mediterranean at the mouth of the Orontes and 1117 to the Persian Gulf by the windings of the river. (*Chesney—Pollington*.)

BIRCHALI—Lat. Long. Elev.

A village in Georgia on the banks of the Grain, a tributary of the Kūr river.

BIRS NŪMRID—Lat. Long. Elev.

Some ruins in the Province of Baghdad, Asiatic Turkey, situated six miles from Hillah, supposed by Niebuhr, Rich, and others to have been the celebrated temple of Belus.—(*Chesney*.)

BITLIS—Lat.

Long.

Elev. 5,156.

A town in the Province of Mûsh, Asiatic Turkey. This town has a very remarkable appearance, placed in a wide ravine which is open to the east but closed by high mountains to the west; the houses are dispersed over the sides of the steep banks of the stream which runs through it and on several neighbouring hills. The stream is crossed by single arched bridges, which are sufficiently numerous to afford a ready passage from one part of the town to another. The form of the town is therefore most irregular, the houses are built of red stone which is cut into square blocks, and all are flat roofed; the generality are of two-stories with grated windows to the street which produces more resemblance to the towns of Europe than to those of Persia. The streets are paved with round stones. From the irregular manner in which the houses are scattered over the hills, intermingled with gardens, the town covers a considerable space of ground; it is not enclosed by a wall, but this is scarcely necessary, each house being in fact a fortress and a strong one too. It is said by Shiel to contain 1,500 houses, of which 500 are occupied by Armenians, but Brant says it has 2,000 Mahamadan and 1,000 Armenian families. To this class belong the bakers, butchers, grocers, &c., of the city. Bitlis contains four caravanserais, three large and 12 small mosques, three baths, eight Armenian churches, and one Nestorian. The large mosques have each one very tall minaret which has a very pleasing effect. Of butchers, bakers, gunsmiths, and silversmiths the number is very considerable, there being nearly 20 of each trade. The bazaars are extensive and apparently well stocked; they are entirely terraced over, and the roof is used as a highway for foot passengers. The road through them runs between the shops, and is narrow, scarcely permitting more than the passage of two persons abreast, and from the crowd which throngs them they are difficult to make one's way through. They are very dark, the light being admitted only by means of holes made for the purposes at intervals in the roof. The principal manufacture is coarse striped cotton cloth, and the chief export is tobacco, pears, apples, plums, apricots, grapes, melons; cucumbers, lettuces, cabbages, and other vegetables come to perfection.

The most remarkable object in Bitlis is the old castle which is placed in the centre of the town, on a rock thirty feet in height and built up with stone to the elevation of about 100 feet; the walls are extremely thick and loopholed, and the narrow and steep passage which gives admission to the fort is defended by several strong gates; the extent of the inside may be 120 yards, it is now in ruins and filled with old houses. The wall is strengthened by several square bastions on the outside.

The Begs of Bitlis were always powerful enough to preserve their independence until they were subdued by the father of Amîr Pasha, since which time the Beg has been attached to the Pashalik of Mûsh; eighty villages were said to have been under the Beg, and his territory therefore formed about one-third of the present Pashalik of Mûsh. The residence of the Beg is situated on a short spur thrown out towards the south from the mountains and running half way across the mouth of the east ravine. The level summit of the spur is occupied by the building from the walls of which the ground slopes abruptly; on the west it overhangs the town; on the east the ravine which unites with the main valley under the south termination of the spur. This elevated position, upwards of 300 feet above the valley, ensures a cool breeze in summer when the town below is oppressed

with heat. This palace was erected about 80 years ago; it is a rude and extensive building. In the centre is a quadrangular court, with a copious fountain of fine water placed on the side facing the entrance: three sides are devoted to the use of the male portion of the Beg's establishment and his own sitting and receiving rooms, and the fourth to the harem. The ground floor contains the stabling and store-houses. In that alone are the rooms, which are all entered from an open gallery overlooking the court. The windows are on the outer walls of the building and command extensive views. In the centre of the rooms are bare flag-stones, and on either side is a raised soft bench on which are felt with cushions. In summer the heat at Bitlis is not oppressive except in situations inaccessible to the breeze, which usually blows down the valley. In winter the snow falls and drifts into the valleys to so great a depth that the communication with other places is always difficult and often interrupted. In point of trade Bitlis is the most important place in the Pashalik, yet still its commercial transactions are far from extensive. The consumption of foreign articles is small in quantity and limited in variety. No coffee but that of Mokha is used, which is brought from Baghdād; a small quantity of East India indigo is required for a dyeing establishment, which is generally supplied through Arzrūm and Persia. Unbleached British calicoes are sold to a moderate extent, and shawls to a less: besides these some woollen cloths, printed calicoes, and gay-coloured silks and satins are purchased, and a small quantity of refined sugar. The principal consumption is in the manufactures of Damascus, Aleppo, and Diārbakr, and coarse cotton cloths are manufactured here largely and imported also from different parts of the country for the purpose of being dyed red. This place is celebrated for the brightness of the colour produced, and the cloths thus dyed are exported to distant parts of the country as well as to Georgia. A few European calicoes are likewise dyed but the great bulk are Native. The manufacture of short heavy calicoes is very extensive throughout the whole country. The cotton used is mostly grown in the districts of Shirvan to the south and Khargān to the west, but it is imported likewise from Khot. Although the raw cotton is as dear as in England, and although the yarn is spun by hand and woven by the most ordinary process, yet the calico is sold cheap: and it is to be doubted whether the British manufacture could be got to compete with it, on account of the low quality the great weight of cotton used in the latter and the great expense of a long land carriage on an article so bulky and at the same time of comparatively so little value. The production of calicoes amounts to several hundred thousand pieces, but a tolerably exact account cannot possibly be obtained. The madder used in dyeing the red colour is produced in Shirvan. Galls are brought to Bitlis for sale from the Kūrdistān mountains to the east and south. A considerable quantity of gum tragacanth may be collected on the mountains. There are two plants, one with a white and the other with a pink flower. The former yields a white gum, which is exported to Europe, and the latter, a brown kind, of very inferior quality, which is used entirely in Turkey. The gum is collected by persons who traverse the mountains for the purpose; they clear away the earth from the roots of the plants and make incisions on them from which the juice exudes and in a day or two hardens, when the people return to gather it. The occupation affords but a trifling remuneration under ordinary circumstances, and few people follow it except such as can

BIT—BLA

do nothing else, as old men, women, and children, but when the demand is great and the price unusually high, other labourers take to the pursuit, and an immense quantity is collected, for the plant is most abundant on all the mountains.—(*Shiel—Brant.*)

BITLIS CHAI—Lat. Long. Elev.

A river of Asiatic Turkey, which rises in the south slopes of the mountains to the south of Lake Van, eight miles north of Bitlis, and flowing due south falls into the Bohtan Sū, near Ba Til, immediately after its junction with the Kevzer Sū.—(*Taylor.*)

BITWEIN—Lat. Long. Elev.

A town in Kūrdistan, north of Sūlimānia, 10 hours' distant from Merwa. I cannot make out whether the river at Bitwein, which is mentioned, drains north to the Azarbijān district or south to the Zab River.—(*Rich.*)

BLACK SEA OR EUXINE.

Lat. 40° to $46^{\circ} 37'$ Long. $27^{\circ} 25'$ to $41^{\circ} 46'$ Elev.

A large inland sea, bounded north and north-west by Russia, north-east by Caucasia, west by Turkey in Europe, south by Anatolia and south-east by Armenia. Its greatest length from east to west is about 700 miles; and its breadth is about 300 miles; the extent of its coast is upwards of 2,000 miles; and its area is variously estimated at 160,000 and 180,000 square miles. It receives some of the largest rivers in Europe, including the Danube, Dnieper, and Dniester, and drains a surface of 950,000 square miles; its waters are, in consequence, only brackish. Its depth in general is great, no bottom having been found in some parts with a line of 140 fathoms, although, in a few places, as the Strait of Yenikalé, it does not exceed 10, 20, or 30 feet, while off the mouth of the Danube the water deepens so gradually from the shore that the distance from the latter may be ascertained within half a mile by soundings alone. Throughout the whole of the Black Sea there are scarcely any rocks, and almost everywhere are excellent anchoring places. Storms are rare, and, when they do occur, are of short duration, seldom lasting more than 12 hours without considerable abatement. During the summer north winds prevail, and south in the beginning of autumn and spring. The former frequently detain vessels from the Mediterranean in the Dardanelles and Bosphorus for weeks together. The currents of the Black Sea generally have a tendency towards the Bosphorus or Channel of Constantinople. The most constant and powerful is that which sets along the west shore, from the mouth of the Dnieper to the Bosphorus, occasioned by the great influx of water, especially on the melting of the snow, from the great rivers that fall into the north-west portion of this inland sea. There is no flow of tide in the Black Sea, the slight difference of elevation that occasionally occurs arising solely from the winds and currents. The south coast of the Crimea, and the coast of Anatolia and Caucasia, abound in lofty mountains, which rise up immediately from the margin of the sea, and afford excellent landmarks. On the north-west and north the coast is generally low, and on this account dangerous, as it can be seen only from a very short distance. Harbours and bays are numerous, and many of them good; but there are none of any great extent. Those that penetrate deepest into the land are the Gulf of Kerkinet on the north, between the Crimea and the mainland; the Gulfs of Rassein and Burgas on the west, and those of Sinope and Samsūn on the south. There are no remarkable projections or headlands, excepting those formed by the west and south extremities of the Crimea, and

Cape Indjeh and Bozdepeh in Anatolia. The Black Sea communicates with the Sea of Azof by a narrow channel, called the Straits of Kertsch or Yenikalé, and with the Mediterranean by the Bosphorus or Channel or Strait of Constantinople, the Sea of Marmora, and the Dardanelles.

There are few fisheries of any importance carried on in the Black Sea, although it abounds with various kinds of fish, including porpoises, sturgeons, dolphins, mackerel, mullet, bream, &c. Seals also are numerous. One of the most extensive fisheries is at the entrance of the Strait of Yenikalé, where considerable quantities of sturgeon are taken. The north ports are frequently shut up by ice for three or four months in the year, or from about December to March.

The Black Sea extended at a remote period much further east and north than it now does, occupying the whole of the vast plains and steppes that surround the Caspian and the Sea of Aral, in Tartary, neither of which had then a separate existence, being included in this great inland sea. The relative level of the Black Sea with the Caspian on the one hand, and the ocean on the other, were long undetermined points, but seem now to be pretty well ascertained. It has been found that the Caspian is 101 feet lower than the Black Sea, and that the latter is precisely of the same level as the ocean. That it is however a little, though perhaps but a very little, above the level of the Mediterranean, which is itself kept below that of the Atlantic by evaporation, would appear from the almost constant flow of a current towards the Grecian Archipelago through the Dardanelles. The amount of evaporation which takes place in the Black Sea must be also very great, as the discharge by the Bosphorus is wholly insufficient to account for the disposal of the immense quantities of water passed into it by its rivers. How it should retain its saltness, notwithstanding this large and constant accession of fresh water, has not yet been satisfactorily explained.

The Black Sea was explored at an early period by the Greeks, who, from their ignorance of the arts of navigation and ship-building, represented it as beset with dangers of the most formidable kind; and who, it has been said, give it the name of 'Black' Sea as expressive of the dread and terror in which they held it—a feeling further manifested by their placing the Cimmerian land of everlasting darkness on its north shore. Having gathered courage from experience, the Greeks, at a later period, formed numerous establishments along its shores, from which they carried on an extensive trade in slaves, cattle, and corn; and to this day their vessels are the most numerous in the Black Sea, the greater part being employed in exporting the corn, hides, timber, iron, and furs of Russia, and in importing wine and fruits, and the manufactures of England and France.—(*Imperial Gazetteer.*)

BOGHASSER.—Lat. Long. Elev.

A mountain tribe of Kakhetia, Georgia. (*Chesney.*)

BOGLAN.—Lat. Long. Elev.

A village in the Province of Mūsh, Asiatic Turkey, 35 miles north-west of Mūsh, on the Gúnik Sā, a tributary of the Euphrates. It contains 60 Kurdish families, and is situate in a fruitful valley. It is on the road between Kharpút and Mūsh. (*Brant—Taylor.*)

BOHTĀN.—A district of Kárdistán proper, which extends from the Bohtán Sā to the Khabír river east of the Tigris, and up to the range of mountains between it and Van.

The family of Bohtān, which commands the district of the same name, is a respectable family, but greatly reduced in consideration and influence. Their capital is Jazīra, which is said to be now in a very ruinous condition. The district of Tor is between Jazīra and Mardiu, but independent of both. (*Ainsworth.*)

- BOHTĀN SŪ.**—Lat. Long. Elev.
The eastern source of the Tigris, which rises in the south slope of the Algerosh mountains south of Lake Van in two branches, the Mox Sū and Shatak Sū. It then flows west for 35 miles and receives the Sarhal Sū at the village of Kells, and in the next 40 miles bending round from west gradually to south it receives the Bitlis Sū at Ba Til, and in 20 miles further joins the east branch of the Tigris at Til. The streams which go to form this river flow with arrow-like swiftness through deep rocky beds pent in by high mountains. Practicable fords at all seasons are rarely met with, and for this reason its different affluents are generally bridged at the points of passage. It is sometimes called the Sert Sū, though it appears to be four miles from the town of that name.
- BOHTĀN TĀGH.**—Lat. Long. Elev.
See Jūdi Tāgh.
- BONAM.**—Lat. Long. Elev.
A river of Dāghistān, Russia. (*Cheaney.*)
- BONIMAKI.**—Lat. Long. Elev.
A river of Dāghistān, Russia. (*Cheaney.*)
- BORDJAIN.**—Lat. Long. Elev.
A pass in Georgia on the road to Akhiska, from the North and the Black Sea. It is of some importance. (*Monteith.*)
- BORTCHALIN.**—A district of Georgia, lying between Kazakh, Bambak, and Kārs, and having the districts of Tiflis and Gori to the North. The north and west portions, with part of the south, are covered with mountains branching from Ararat. Towards the east side there is an extensive plain and elsewhere there are others of small size; there are besides several small valleys. It is watered by the Kūr, the Khram, and the Algheti and other streams; it contains also a great many lakes full of fish. In general the soil of the district is good, but the climate varies and fever prevails in the lower parts of the country. The mountains to the north and west covered with forests and elsewhere are the ordinary vegetable productions and animals. The population consists of 15,263 Tartars, 6,542 Armenians, 1,273 Greeks, 1,205 Georgians and 384 Germans, who are occupied with agricultural and pastoral pursuits. (*Cheaney.*)
- BORTIANS.**—Lat. Long. Elev.
A tribe of the Caucasus. It is not stated where they are located. They are pagans and enemies of the Mahamadan tribes. Their forces are for the most part infantry and they hold a high character for courage. They have no hereditary chiefs and are governed by elected elders or Buliads.—(*Monteith.*)
- BOSCHA.**—Lat. Long. Elev.
The name given to gypsies in the Province of Karābagh, Georgia, Russia.—(*Cheaney.*)
- BOSHAT.**—Lat. Long. Elev.
An ancient fort in the Province of Diārbakr, Asiatic Turkey, about 10 miles west of the Batman Sū and 50 east of Heni, at the west end of the Hulda

- valley. The walls and stone composing it are of great thickness and the court-yard is burrowed with large and small reservoirs for water.—(*Taylor.*)
- BOSTAN.**—Lat. Long. Elev.
A village in Kūrdīstān, 20 miles north of Sulimūniā, situated on the Bostan river and embosomed in a beautiful wooded valley.
- BOTCHKA.**—Lat. Long. Elev.
A village in the Province of Tarabizūn, Asiatic Turkey, on the right bank of the Jorak river, 30 miles south of Batūm. It contains from 80 to 100 good-sized houses, several of which are of stone and built in contact with each other. There are but two or three shops in the village, and they are supplied with European goods. The natives employ themselves in making bricks and earthen jars, with which they supply the whole coast between Rizeh and Choraksu, and they act as boatmen on the river. In their calling they are considered very expert, and their village furnishes about 30 boats, which ply on the Jorak and to Khoppa by sea.
- BOURNU.**—Lat. Long. Elev.
A Russian fortress in Daghīstān, situated on the crest of the mountain above the town of Tarkū.—(*Cheaney.*)
- BUMADUS.**—Lat. Long. Elev.
See Ghazir Sā.
- BUNASH.**—Lat. Long. Elev.
A canal in the Province of Baghdād, Asiatic Turkey, which apparently leaves the left bank of the Euphrates above Diwania, and flows into a marsh to the east. The canal is about 20 yards broad and in some places is not fordable and even where fordable it has four feet of water.—(*Loftus.*)
- BUNASR.**—Lat. Long. Elev.
A district of Kūrdīstān, situated on the Jaghjagha river, north of Nisibin.—(*Taylor.*)
- BUSCHILU HASANS.**—Lat. Long. Elev.
A tribe of the Caucasus who live next to the Ossetians. They number 2,000 families and resemble the Kazaks. They are Mahamadans, but have nevertheless always served with the Russians against Turkey and Persia.—(*Monteith.*)
- BUZHELA.**—Lat. Long. Elev.
A small mud fort in the Province of Baghdād, Asiatic Turkey, on the right bank of the Tigris above Kut al-Amara. It belongs to the Zobeid tribe of Arabs.—(*Rich.*)
- BŪZ TĀGH.**—Lat. Long. Elev.
A range of hills in the Province of Shirvan, Trans-Caucasia, a spur from the Caucasus.—(*Cheaney.*)

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- CASPIAN SEA**—Lat. 36°55' to 47°30' Long. 46°48' to 55°25' Elev.
A large inland sea of Central Asia, bounded north and west by Russia, east by Tūrkomania, and south by Persia. Its greatest length from north to south is 730 miles; and its greatest breadth is 270 miles; its narrowest part

between Cape Apsheron in Georgia and Cape Tarta in east coast being 150 miles. Its area is 140,000 square miles, and it drains in Europe alone an extent of 850,000 square miles. Although at some points the Caspian attains a considerable depth, Hanway having in one place found no bottom at 480 fathoms, it is remarkable for its shallowness generally, especially along its shores where it seldom exceeds 3 feet for a distance of 100 yards from the land. The principal bays on the east side are Emba Bay, Mersa Bay, Dead Bay, Black Lake Bay, Mangishlak Gulf, Beklirlishal Bay, Kenderlinsk Gulf, Kara Bughaz Gulf, and Balkan Bay. On the opposite side occur the Gulfs of Kizil Agatch and Kuma, with several less marked indentations. The only one on the south coast is Astrabad Bay, if the inlet of Enzeli, which has only four feet water, be excluded. The Caspian contains numerous islands, but not many of any great extent. The largest are on the east side, the greatest number on the west and north particularly about the mouths of the Volga, and along the coasts to the north-east and south-west of them, where they lie closely crowded together in countless numbers, most of them however, being mere islets.

The waters of the Caspian are salt, but not nearly so much so as those of the ocean, and its colour is a very delicate and liquid blue, and at the mouth of the rivers the water for a considerable distance out is very much less salt than out at sea. It has no tides, and no outlets, its superfluous waters being carried off solely by evaporation. The affluents of the Caspian are the Ural, Volga, Kuma, Terek, Kür, Kizil Ozan, Gürgen, and Atrak. In the region of the Volga including the territory from that river south-east to the Emba, and south-west to the left bank of Sulak, the whole seaboard is composed of recent alluvium, deposited by the several streams. From south of the Sulak to Apsheron, the coast is of upper tertiary formation, broken into at some points by carboniferous strata. South from Apsheron, and round the south extremity of the sea, the coast is low and sandy, backed at some distance by lofty hills. The east and south-east coasts have generally a cretaceous subsoil overspread by moving sand, and are generally flat, Cape Karagan, formed by mountains of the same name, being an exception.

Sturgeons and sterlets are caught in the Caspian in great quantities; and there are also salmon-trout, perch, silurus glanis, two kinds of carp and porpoises. Seals abound in the upper coasts, and tortoises between the mouths of the Volga and the Ural. The mollusks are few, said to be only four,—*cardium rusticum*, *cardium triquetrum*, *mya edentula*, and *mytilus polymorphus*. The chief fishery for sturgeon is at and near Astrakhan; in and about the river Emba it comprehends 310 miles of coast, from the mouth of the Ural to the gulf called Mertvoi-koultouk. The island of Tchetchenze, near the Gulf of Agrakhan, and not far from the Cape of that name, contains a large establishment for smoking, drying, and salting fish. In the surrounding waters, the fishing is continued all the year. It is not so in the north region, where the first or caviare season, as it is called, occurs between March and May, when the Volga, Ural, &c., are getting cleared of ice. The second season occurs in July, when the sturgeon descends the rivers; and the third or open era fishing goes on from September to November. During the winter the north fishermen often venture on the ice many miles from land, in quest of sturgeon, silures, and seals. But, in general, it is reckoned unfair to kill seals before the 13th of April. Besides the foregoing, there are

fisheries between Salian, Siphitourinsk and Astrabad. Many thousand persons are employed in the Russian Upper Caspian fisheries; and the annual amount of caviare or female roes obtained may be taken at 800,000lbs., besides 20,000lbs. of isinglass, the produce of upwards of 700,000 sturgeons of various kinds, large and small. The number of seals annually taken is nearly 100,000.

The only ports at all worthy the name on the Caspian are Astrakhan, Bukh, Salian, and Astarabad. The navigation is at all times difficult, and often perilous. Steam packets on it have recently been established.

The basin of the Caspian is most extensive on the north and west from which it receives the Ural, the Volga, the Terek, the Kur, and numerous other streams of less note. By means of a canal cut near Iver in Russia, between the head streams of the Volga, and the Rivers Ivertza and Schilina, water communication is established between the Caspian and the Baltic Seas. The basin of the sea is limited on the south by the Elburz Mountains, and on the east the sandy wastes of Khiva send to it only short streams, and of no great volume; though on this side it evidently at one time received the Oxus or Amoo, now an affluent of the Sea of Aral. Indeed, the Caspian and Lake Aral were doubtless at one period united. They are apparently on the same level; and though the plateau of Ust-Urt (*see* Aral) might at first sight appear to present an insuperable obstacle to the idea of a junction ever having existed, yet south of that plateau, and in the course which the Oxus probably followed, is a low tract leading into the bend of what was at one time the estuary of the Oxus, but now is a sandy waste, east and south of Kara Bughaz Gulf, which formed its termination. Abbott says that precisely the same shells are found in the shell lime-stone in the neighbourhood of Khiva to the shores of the Caspian. Both lakes belong to the great depression of West Asia—a depression at one time supposed to be much greater than it is believed to be now, though whether a rise in the land has taken place, it is difficult to determine. The exact amount of the depression has not yet been satisfactorily settled, the most trustworthy data we possess being at variance. The last two levellings between the Caspian and the Black Sea, both trigonometrical, were executed, the one in 1837 by Messrs. Fuss, Sabler and Sawitch, under the auspices of the *Academie Imperiale de St. Petersburg*; and the other in 1838-39, by M. Hommaire de Hell. According to the former measurement, the Caspian is 81.4 feet below the level of the Black Sea; but according to the latter it is only 11.6 metres, about 38½ feet. Should the latter measurement be ultimately found to be correct, what has hitherto been supposed to be the depression of Western Asia may turn out to be actually *above* the level of the ocean. The sanding-up of streams lessening the accession of water, and contracting the shores, with the great evaporation constantly going on, in addition to other causes in operation, are gradually reducing the size of the inland sea. It has been supposed to increase and decrease in size at certain times, but this phenomena is now believed to be explained by the fact that strong winds beating for any length of time upon the flat shore sometimes drive the waters up over a great extent of land. M. Hommaire de Hell alleges that a rise of even 10 feet would flood the steppes of the Kuma for a vast distance beyond the route between Astrakhan and the Terek, and submerge every post-house and military station along the line. It may consequently be taken for granted that no such rise has taken place; at all events since the

beginning of last century, when the first Russian settlements in these regions were established, otherwise we should have had authentic records of such a visitation.

The notices of early commerce upon or by way of the Caspian are few and uncertain. Even for several centuries after the Christian era, its authentic trading records are nearly a blank. The chief portion of the commerce between West Europe and India was carried on partly by its waters, about the middle of the 13th century, Astrakhan, on the upper Caspian, and Soldaia, nearly in the same latitude, on the Black Sea, forming the chief entrepôts till 1280, when the latter was superseded through the exertions of the Genoese, for their own establishment at Kaffa, which then became the transit station for the Asiatic European trade, and so continued till 1453, when the Turks having seized Constantinople, and barred the Bosphorus, the accustomed trade was forced into other channels, and the Caspian deserted, except by the few vessels which carried on a small local trade between Muscovy, Persia, and Central Asia. About 1560 an English Trading Company endeavoured to open up connections, by way of the Caspian Sea, with Persia and Türkomania, but with no good results. From that time till late in the 17th century, the annals of navigation give few notices of this sea. At the latter period Peter the Great, partly in the hope of diverting the Indian trade into the direction of his south dominions, caused the coasts of the Caspian to be explored by Dutch navigators in his pay. His intention was, as one means to his end, to found trading stations on ground ceded by treaty or taken by force, on the Persian seaboard. But this he delayed to do; and when he died, his project lay dormant, and the Russians made no encroachment beyond what Peter had already effected, till the reign of Catherine II., whose conquests in its south region were not secured till our own times.

The Caspian is called by the Persians sometimes *Daria Kulzum*, sometimes *Daria Hashtakhan*, *Daria Khizzur*; by the Russians the sea of *Gualenskoï* or that of *Gevalienske*; by the Georgians, *Sgwa*; and *Sûf* by the Armenians.

The east coast of the Caspian, says Eichwald, with the exception of the projecting promontory of Tuk-Karagan and a few gulfs, extends nearly in a direct line more than 10° in length from north to south, between the parallels of 37° and 47° nearly. The small gulf of Astrâbad forms its southern limit, whilst its northern boundary is marked by a very large bight at its north-east extremity, which receives the waters of the Emba. The principal branch of this river expands before it reaches the sea, into a great many shallow basins, like lakes, the northern branch of it being nearly choked up with sand. All this part of the coast, as well as that adjoining to the north and north-west, is extremely flat and shallow; as the large rivers, namely, the Aral, the Volga, and the Tuck, which here empty themselves into the sea, are constantly bringing along with them a quantity of sand which is accumulated on the shores; consequently the whole of the northern part of the Caspian Sea, which is exceedingly low, together with the adjoining eastern coast, is so shallow, that for the distance of several miles from the shore there is only a few feet depth of water, and an immense number of small sand-hills and banks of sand make it difficult to land on any part of it. Similar sand-hills occupy also the shore itself, which extend to a considerable distance inland among the steppes; but it cannot be said that they form any connecting chains of hills.

At the very commencement of this Sinus Mortuus (Mertoói Kultuk), there rises a small chain of calcareous hills, called the Chink, which forms, as it were, the rampart of a remarkable high level, named Üst-Urt, which extends under the 45th parallel, between the Aral and Caspian Seas, with a breadth of about 160 miles. This high plain is so steep towards both those seas, that it rises above the Caspian 639 English feet, and its fall towards the site of the Aral is not less, though this last is 117 English feet above the level of the Caspian. This plain is never at a less elevation than 550 feet, and is in some places more than 727 feet above the level of the Caspian; it extends nearly in a direct line between the two seas, and it sinks so insensibly, that there is nowhere to be observed anything like a connected chain of hillocks, and it can only be considered in the light of one elevated plain.

The extreme headlands of this high plain—namely, the Aksakál, the Surak, the Kará-kúl, and the Kará-táu, form so many small connected hill-tops round the bight of Tuk-Kará-sú, which is the southern branch of the Sinus Mortuus. The summit of the Mangishlak and Tuk-Karagan hills is still higher than these hill-tops; they form the projecting promontory of Tuk-Karagan, and they rise nearly perpendicularly to the height of some hundred feet. This continuous range of hills encloses the whole coast from this spot to Alexander's Bay, and extends nearly straight from north to south, with the exception of a small divergence to the east. They consist throughout of a recent tertiary calcareous formation. The depth of this coast is very remarkable; it is seldom so little as six fathoms, generally between 10 and 18; and this has been observed in Alexander's Bay.

This gulf is connected with a large bight, the entrance of which is formed by a precipitous rocky bank, from whence the bight widens considerably, and receives several rivers descending from the high plateau, namely, the Sirbásh, the Kichik, and the Kumbenska.

Further east, and a little to the south, where we come upon the gulf of Kenderlin, the land shelves off, but as it is entirely surrounded by hillocks it seems to receive no stream. Here, however, the hills of Kenderlin form again small chains connected with the larger hilly chain of the Karakhteh, and further inland they are quite lost in the elevated plateau. A coast stream, the Turakhteh, here empties itself into the sea, between the Kenderlin and Kará-baghaz gulfs.

The narrow entrance into this supposed very deep gulf is confined by a number of rocks, amongst which are some dangerous eddies, and it is surrounded in all directions by a steep bank; along the whole of its coast there is but one inconsiderable stream, the Makranda. To the east it is bounded by some small hilly knolls, which extend from north to south; but these are less remarkable for their height than for the great number of salt lakes, most of them very small, which are in the lower valleys.

Finally, under the 40° of north latitude the gulf of Balkán is bounded by the extreme points of this elevated plateau; here also the hills rise steep and precipitous from the bank, and present at the top porphyritic formations, which in remote times have broken through beds of granite, and which occur also round the Gulf of Kransnovodsk, at the entrance of the Bay of Balkán, and in some of the islands in the bay; but farther to the east they are at a greater distance from the shore, and are more inland where the flat and elevated plateau prevails. Here, likewise, this plateau consists of a tertiary calcareous formation, which, towards the Balkán, crops out in single

protuberances. The great and little Balkán, and two lofty and insulated eminences, being the extreme points of the Búlán mountain, a continuation of the farthest part of the elevated plateau, and to which they are united by the chain of the Kurreh mountain, and the Koshasuri mountain, form its southern limit, and shut into the east the Bay of Balkán, so that the Oxus could only have fallen into the bay between the great and little Balkán, whilst it wound round the southern point of the great Balkán, and thus emptied itself into the bay in a direction from south to north.

In consequence of the confined outlet of this old river the bay is continually more and more choked up with sand, and has scarcely a depth of a few feet, though this is somewhat more considerable at the entrance into it, about the island of Dogadán.

All this part of the coast is very much choked up with sand, and is very flat: the extreme points of the Úst-Úrt, or the high plateau between the Caspian and the Aral, terminate at the end of the Krasnovodsk mountain, which to the north joins on to the chain of the great Balkán. This plateau again unites with the Mangojar hills, which are lost in the Aral chain; and we thus trace a continued high range of hills from the north-east to the south-west, less and less elevated as it approaches the south, presenting at its extreme limit, near the Balkán Gulf, the appearance of a crater, and porphyritic formations raised by volcanic influence through granitic and calcareous hills. It is exactly here, where the low shores presented the least resistance, that the eruption must have taken place.

One consequence of this great and extensive elevation on the west, south, and east coasts of the Caspian has evidently been the great depression of western Asia, represented on the one side by the Caspian Sea itself, and on the other by the low level which stretches out far to the north. The interminable south Russian steppe, which is not indeed so deep as the Caspian, but which, as far as Saratú and Orenburg, is below the level of the ocean, and which at the eastern slope of the Aral, which rises from it as an elevated mountain range, contains up to the sources of the Tobol so many salt lakes, evident proofs of a sea-coast in very ancient times.

The depth of this great depression of the old world increases in proportion as we approach the Caspian and the Aral Seas: thus on the north-west coast there is a depth of more than 50 toises below the sea level, at the mouth of the Tuck, while on the north-west coast of the Aral, in the desert of Borsuk, on the eastern slope of the Úst-Úrt, where it is lost in the Mangojar hills, there is a relative depth of 31 toises below the surface of the ocean.

The elevation of the Úst-Úrt, which is more than 300 feet above the level of the ocean, and which connects with the Aral range by the Mangojar hills, affords an easy and convincing proof that the supposition of an out-flow from the Aral into the Caspian, as well as that of any river flowing into the latter from the eastward of the steppe of the Kirghiz, are equally untenable. From the moment in which the Úst-Úrt and the Mangojar extremity of the Aral were raised to their present elevation, at least during the great contemporaneous crater-like depression of Western Asia, that is since the first existence of the Caspian Sea, no river could possibly flow into that sea, either from the Aral or from the great steppe of the Kirghiz, or generally from Central Asia.

The whole of the north part of the barren highlands of the east coast of the Caspian is inhabited by Kirghiz-Kazáks, that to the south by

Turkomans and Khivalis. These tribes wander about with their tents, and carry on the coasting-trade. A large sandy steppe, called Sam, which is entirely barren, and without water, marks the commencement of the elevated plateau; further south is a large salt lake, called Jareh Guzken, which still further south has several other smaller ones in its vicinity.

The southern end of the east coast of the Caspian is devoid of any mountainous formation, is quite flat and sandy, and has evidently been once covered by the sea, from which it is continually retreating. Besides the embouchure of the old Amu-dariá, which has here, under the 39th parallel, a depth of several fathoms, a circumstance which denotes also the bed of a large river in very remote times, we have in the 37th parallel, the Atrak, which seems to rise out of a salt spring, and flows northerly from Jorján or Gurgán into the sea. As this whole extent of coast consists of a shifting sand, and is therefore extremely shallow to a considerable distance from the shore, with a depth of no more than a very few feet, we might naturally expect to find on the coast only detached sand-hills, connected sometimes in small chains, which evidently formed in ancient times sand-banks in the sea. Among these may especially be noticed the Green, White, and Silver Hills, which last lie near the mouth of the Gurgán, which in the middle ages was an important emporium for the trade with India. Astarábad also, which doubtless once flourished in the south-easternmost angle of the Caspian Sea, may then have been a trading place of some consequence, though at present the river which washes its walls has a course of several miles to the west before it reaches the sea, and the bay, which is very much choked up with sand, is no longer able to admit the larger class of merchantmen.

Monteith who surveyed the south coast of the Caspian from Astara to Enzelli, says he found the coast invariably low, the water shallow, vessels of 150 tons being obliged to anchor at a distance of two miles. The prevailing wind were from east-north-east to east-south-east and a heavy surf ran on the beach. The only good inland route between the above places is along the sea shore, where a bank of sand about 100 yards in breadth runs parallel to it, beyond it are deep swamps and thick forests. On the least rain the streams from the mountains which intersect the Caspian provinces are liable to overflow and render the country almost impassable.

Holmes also went from Astara to the east, and he says the sands are in some places two hundred yards, but often do not exceed 15 in breadth, and thick forest with a dense border of underwood consisting of hawthorn, wild pomegranate and medlar trees, descend from the mountains to their very edge.

Abbott says that the south-west coast of the Caspian is very shallow for many furlongs from the shore, and that he has observed single-masted vessels riding at anchor at about 10 or 15 miles out at sea. The rivers which fall into the Caspian on the south coast from Astara east to Astarábad are thus detailed by Holmes in the order in which they come, *viz.*, Astara, Khojeh Kerí, Khau rúd Sevanderil, Tchilivand, Hájí rústam, Lemir, Nobat chai, Heliví, Shilaván, Khat mesuráh, Liásarchai, Kerghana rúd, Hindekerron, Kelfa rúd, Nova rúd, Allalon chai, Kholasúr, Dinachar chai, Sumerkerron, Alekion, Nokendeh, Shúári chai, Mahmúd Tukfání in Talish, the Mashad Kúdbár, Bahambar, Ghorabar, Khalakají, Chokover, Ispun, Búlgúr, Súlúgondéh, Chúrmscal, Starví, Lagzar, Siat dervesbár, Hindú Kala, Nokaleh, Kifta rúd, Pírí Bazaar, Munzodeh, Gulish Khól, Sheiján,

Infa rûd flow the Lake of Enzellî, and the Sûféd Rûd, Shimerûd, Langarûd, Shalmon, Belisar, Norûd, Garason, Pûl-i-rûd, Gazi rûd, Larthijan, Mâzi rûd, Sirkerrehrûd, Hassanabad, Usian, Miandeh rûd, are also in Ghilan, while the Sarkoni Atchi rûd, Tûrpârû Sarimrû, Bor-i-Shi, Nûsarû, Kiarleherû, Sher-i-rûd, Vashek, Shah Kellan, Mazzur, Tîl-i-rûd, Ukibsar, Izzarûd, Pas-sendeh Asp-i-chai, Leizabad, Tîl-i-rûd Palenga rûd, Kellarû rûd, Nimakal rûd, Norûd, Rûdpesh, Sardab rûd, Chalûs, Kerpârûsâh, Hari rûd Mazike rûd, Dûsdîke rûd, Numakab rûd, Âlam rûd, Kalherû, Âlam rûd Sûlderdeh, Rûstam rûd, Izzutdeh, Haraz, Jorlor, Siarû, Tegin, and the Kûlbad are in Mazanderan, and the Chiparkendî, Su-i-mahaleh, Kûrd mahaleh chai, Kora sû. Many of these rivers have water in them always, but others are dry, but all are dangerous torrents after rain in the mountains, stopping communication till they subside.

Of the West coast I have not much information. Chesney says the coast of Dâghistân is shallow.

The Russian Government sends a vessel every year to survey the coast of the Caspian as the soundings are continually altering. The sailors of the Caspian fleet are made to serve alternately in this sea and in the Baltic.

The vessels used for the navigation of the Caspian may be divided into five classes according to the character of their build. The first comprises ships that visit all the ports of the Caspian indiscriminately; the second, those that ply only in the neighbourhood of Astrakhan; the third, those that confine themselves to the mouths of the Volga from Astrakhan to the sea; the fourth, the river boats that never quit the Volga; and the fifth, those belonging to the Persian Provinces.

The ships that visit the ports of the Caspian are called 'shkooutes,' and their hulls are not unlike those of Dutch vessels. They are built of bad timber, and in defiance of all rules. Their number, though greatly exceeding the demands of commerce, is not above eighty; they gauge from 1,000 to 2,000 hectolitres. Ship-owners generally buy old hulls in Nijni Novgorod, and turn them into 'shkooutes,' without ever reflecting that their craziness and want of regularity makes them exceedingly dangerous as sea-going vessels. And then the command of them is given to ignorant pilots, who fill the office of Captains in all but the name. The crews consist of from ten to sixteen, and these being chosen by the sole test of cheapness, the result is that the navigation of the squally and formidable Caspian is in very bad repute among merchants.

The 'shkooutes' are employed in conveying Russian and Persian goods, and the workmen, materials, provisions, and produce, belonging to the fisheries situated between Salian, Siphitourinsk, Akhrabat, and Astarâbad, and in carrying victuals and stores to the garrisons in the eastern ports of the Caucasus.

Of all these transports, those of the Crown alone afford the shippers any chance of profit. The Russian authorities and merchants themselves confess that there is no longer any thing to be got by conveying merchandise from Astrakhan to Persia. Twenty years ago the freights obtained for heavy goods were from 1.30 roubles to 3 per pood, and from 6 to 10 roubles for light and bulky goods. Now the freight for the former does not exceed from 40 to 70 copeks, and that of the latter never amounts to one rouble. The return charges cannot be stated with accuracy, since they depend on the quantity of goods to be shipped, and the number of vessels ready to

load. It often happens that the Captains put up their services to auction, and end with losing instead of gaining. This diminution in the charges for freight is evidently the consequence of the superabundance of vessels, of the frequent shipwrecks which cause a preference for land carriage, and of the small amount of importation into the Persian Provinces.

The vessels that ply on the Caspian in the vicinity of Astrakhan are known in the country by the name of 'razchiva.' They differ very little from the 'shkoootes,' and cost from 1,500 to 4,000 roubles. Sailors distinguish them into two classes, Mangishlaks and Aslams, the former of which take the name from the port whence they formerly carried to Astrakhan the goods brought by the Khiva and Bokhara caravans. This traffic was monopolised by Tartars, who alone had nothing to fear from the Khirghis and Turkmans, when they landed. In 1832 there were but eight mangishlaks, half of which were unemployed. These little vessels carry from 700 to 1,200 hectrolitres.

The other class of razchivas, designated by the Tartar word aslam, are used to convey household vessels, victuals, timber, and articles requisite for the fisheries. They ply to Kisljar, Gourief, and Tchetchenzenes, and traverse all the north-western parts of the Caspian, from the Volga to Terek, their principal cargoes being commissariat stores for the troops in the Caucasian provinces. They bring back wine, rice, and Kisljar brandy, which is much esteemed in the country. The number of these razchivas does not, however, exceed fifty. They can make five trips in the year. These vessels are much more profitable to their owners than are 'shkoootes.' In reality they are but coasters, and as they seldom venture out of sight of the shore they are much less exposed to wreck. Moreover, in addition to their Astrakhan freights, they keep up an exchange trade in eatable commodities with the nomads of the Caspian shores. They are also employed in the fisheries of the Emba and of Tchetchenze, though the fishermen generally prefer smaller vessels.

The vessels that ply in the mouths of the Volga are some of them decked, some open. The former, which need to be of a certain strength, carry goods directly on board the 'shkoootes' in the offing, whereas the latter stop a distance from the mouth of the river. Both are really lighters. The water is so low near the mouths of the Volga, as well as in all the northern part of the Caspian, that the 'shkoootes' are obliged to put to sea empty from the port of Astrakhan. About twenty miles from the shore they take in half their cargo, which is brought to them in open lighters, nor can they complete their loading until they are 100 or 120 miles from the embouchure, where they are met by decked vessels whose draught of water does not exceed thirteen feet. The lighters generally belong to petty Captains who realise a good profit by them, but a large proportion of them are lost every year. The boats that float down the Volga to Astrakhan from the interior are of extreme diversity of construction. The most remarkable are the Kladnyas, which are distinguished above all the rest by their solidity and their Dutch build. They have but one enormously tall mast with two sails, one of which is attached to a boom twice as long as the hull of the vessel. Next after them come the beliangs, flat boats built entirely of deal, and not pitched either within or without. Besides these there are an infinity of smaller boats, which it is unnecessary to describe. All these boats convey goods from Astrakhan to Nijni Novgorod, Saratof, and other places, and *vice versa*, charging for

freight from ten to thirty kopeks per pood, according to distance. They arrive at Astrakhan at stated times, namely in May, July, and September. The steam-boat that makes trips every year between Astrakhan and Nijni Novgorod takes from forty to fifty days to ascend the river, and a fortnight to return. The navigation of the Volga appears by sailors' accounts to be growing more difficult every year; some parts of the river are already impracticable for boats of a certain draught. Indeed the fact seems clearly ascertained that the Volga has undergone a great diminution of volume within the last century.

The vessels belonging to the Persian provinces resemble the Russian shkootes, with this difference that no pitch is used in their construction, but their timbers are so accurately joined as to admit no water. It is superfluous to say that the Persian shipping is in a still worse position than that of Russia. If to these statistical details we add that all the Russian goods are conveyed by land to the Caucasian provinces of the empire, no more will be wanting to show how deserted is the Caspian sea. The Russian mercantile marine is said to amount to about 1,000 vessels of all descriptions, the limited trade of this sea not requiring so many freights are exceedingly low.

I have little information of the strength of the fleet kept on the Caspian by the Russians. Eastwick saw, at Ashúrada alone, eight war-steamers capable of transporting 500 men each, five new sloops which could contain 200 men each, and six merchant steamers, on each of which 500 men could embark. Besides these there were other transports capable of holding 2,000 men more, so that at least, the means of transporting 10,000 men on the Caspian are always available. But even were we possessed of correct returns of the numbers of vessels at present on the Caspian, it is evident they could be of no service; as the water communication with the Baltic Bay is open the whole way, any number of gun-boats could be thrown into that sea without difficulty. The Persians have no vessels whatever on the Caspian, though Holmes mentions having met an individual with the title of Daria Begi of the Caspian. The *Pall Mall Gazette* of 6th April 1871 gives the following information of the Caspian fleet. Its head-quarters are on the Bay of Krasnovodsk and off the island of Ashúrada. It consists of one paddle steamer, two steam schooners, one screw gun-boat, four steam launches, one schooner, two lighters and the total marine force attached to the schooner is 73 staff and superior officers and 906 subordinates.

The Caspian is exceedingly prolific in fish. The waters in which the fishing is carried on are private property, or farmed out by the Crown and the towns, or they are free to all comers. The most productive spots belong to the princes Kourakin, Youssouf, Besborodoko, &c. The Crown fisheries were formerly commercial property; they are now leased to one individual, along with those belonging to the district capitals of the Government of Astrakhan. The waters of Astrakhan, though belonging to Prince Kourakin, have nevertheless been gratuitously conceded to the town. They yield for the most part only small kinds of fish, which are consumed by the inhabitants themselves.

The fisheries of the Emba have been free since 1803. They comprise 300 miles of the Caspian coast, from the mouth of the Ural to Mentooi Koulouk, and take their name from the river Emba. They belonged formerly to the Counts Koutosof and Soltykov.

By virtue of a decree, dated 31st March 1803, fishery of all sorts, including that of seals, is free in the maritime waters of Tchetchenze. The island of that name, lying not far from the Gulf and Cape of Agrakhan, contains vast establishments for smoking, salting, and drying fish, and numerous dwellings occupied by the fishermen. The fishery here lasts all the year through, and yields beluga, common sturgeon, salmon, trout, silurus, and two varieties of carp. It has been the custom of the seal-fishers from time immemorial not to destroy any of those animals before the 13th of April; whoever infringes this rule is deprived of all his booty by his comrades, who divide it among themselves. War is waged upon the seals in five different ways. In summer they are hunted on the islands and netted in the sea; in winter they are shot, or killed with clubs on the ice, or at the breathing holes they break through it. In summer the seals weigh thirty pounds, in autumn about sixty, and in winter often ninety-six.

The permanent fisheries are called *vataghia* and *outshoughis*; the places where they are temporary are called *stania*. An *outshoughi* consists in a barrier of stakes planted across the river, and sometimes wattled. Below this barrier the apparatus called in Russian *samoloff* is placed in the current. It is a cord hung with short lines and hooks, and the business of the fisherman consists in examining the lines, and taking off the fish that are hooked. These are immediately taken to a shed built on piles at the waterside, where they are cut up; the roes, the fat, and the nerves are afterwards conveyed to places where they undergo the processes necessary to fit them for commerce.

As the lines of stakes hinder the fish from ascending the river, the Government has for some time prohibited the use of *outshoughis*, and also of the lines and hooks, by which it is found that scarcely one fish is taken out of a hundred that swallow the bait; the rest escape though wounded, and thus perish uselessly.

The invention of these barriers is ascribed to the Tartars of Astrakhan. As fish was an important article of commerce between them and the Russians, it may be presumed that they adopted this means to keep the fish from ascending to the upper portions of the Volga.

The *vataghia*, usually placed on the heights above the shore, are cellars in which fish is salted and dried. Before the door there is always a platform sheltered by a screen of reeds, where the fish are cut up and cleaned. Nets, some of them several hundred yards in length, are exclusively used in these establishments. It is forbidden, however, to stretch them across the entire width of the river.

The fishing season is divided into several distinct periods. The first, which extends from March till May, that is from the breaking up of the ice to the time of flood, is called the *caviare* season; it is the most important and most productive of the *caviare* and *isinglass*. The second occurs in July when the waters have sunk within their ordinary bed, and the fish having spawned are returning to the sea. The third, from September to November, is the season when the *beluga*, *sturgeon*, and *sevinga* return to the deepest parts of the river. These fish are also taken in winter by nets of a peculiar form. At that time of year the fishermen of the coasts often travel over the ice for dozens of miles from the land. Every two men have a horse and sledge, and carry with them 3,000 yards of net, with which they

capture belugas, sturgeons, silures, and even seals under the ice. These expeditions are very dangerous. The wind often drives the ice-blocks on a sudden out to sea, and then the loss of the fishermen is inevitable, unless the wind chops round and drives them back to land. Old experienced fishermen allege that the instinct of the horses forewarns them of these atmospheric changes, and that their uneasiness puts their masters on their guard against the danger; according to the same authorities, the moment the animals are yoked they turn of their own accord towards the shore, and set off thither with extraordinary speed.

The fishermen of Astrakhan reckon three classes of fish. The first they call red fish, which includes the beluga, the sevringa, and the sturgeon. The second consist of white fish, such as the salmon trout, the bastard beluga, the sterlet, the carp or sazan, the soudak, and the silure. To the third class belong all those designated by the general name of tchistia, kooaya or riba, either on account of the closeness of the nets employed to take them, or of their habits of entering rivers in very dense shoals. They are small fish, which are little prized, and are salted for the consumption of the interior of the empire.

The Government fishing board has the general control of the fisheries, grants the requisite licences, superintends the election of the headmen, sends out inspectors to maintain order, and collects information as to the produce of the fisheries. In 1828, 8,887 men employed in fishing, and 254 in taking seals, with 3,219 boats, brought in 43,033 sturgeons, 653,164 sevringas, and 23,069 belugas: these yielded 330 tons of caviare and about 34 tons of isinglass. There were also taken 8,335 soudaks, and the enormous quantity of 98,584 seals. The sturgeon fishery alone produces about 2,000,000 of rubles annually, but the expenses are very considerable. The revenue derived by the Government from the fisheries of the Volga amounts to 800,000 paper rubles.

It is noteworthy that the Caspian is as above stated connected with the Baltic. There are three series of canals which run from the Caspian to Iver and Lake Ladoga, the Vyash nevolotskia, the Iikoinskaya and the Marunskaya. By this route vessels could go from Ashurada to London without one single break.—(*Imperial Gazetteer—Eichwald—Holmes—Abbott—F de Hell, &c.*)

CAUCASUS—Lat.

Long.

Elev.

An extensive and lofty range of mountains, the centre chain of which stretches north-west to south-east for about 700 miles between the Black Sea and the Caspian, and there forms the boundary between Europe and Asia. From the central chain numerous branches are thrown off. One of them to the north proceeds through the Government of Caucasus into Astrakhan, and onward to the banks of the Volga, while the branches to the south traverse the greater part of the Government of Georgia, and in the south of that Government link on with the mountains of Ararat. The highest point in the range is Mount Elbruz, which stands near the middle of the central chain, and has an altitude of about 18,000 feet. The next highest is Mount Kasbek, 16,000 feet, across which is the celebrated Eng Pass, which gives Russia her only carriage communication with her Trans-Caucasian domains. The north side of the range is much more abrupt than the south. Great part of the mountains still remains to be geologically examined, but an admirable section is furnished by the Eng Pass, and

has been fully described, particularly by Wagner, who not only travelled over it, but resided several months among the mountains of Kasbek, and ascended them to the limit of perpetual snow. According to him, stratified rocks appear at the bottom of the mountains, and rise to a considerable height on their sides. These rocks consist chiefly of thick beds of limestone, conglomerate, and clay slate. Higher up are seen immense crystalline masses composed of granite, sienite, serpentine, and gabbro. These masses, though higher in position, are evidently lower in the geological series than the stratified rocks, which in many places have been upheaved by them, and in consequence have a considerable dip. Highest of all is trachytic porphyry, which forms the great body of all the principal summits of the central range. That this trachyti is the most recent of all the rocks is proved by the fact, that in many places it is seen piercing them, and throwing them into the wildest confusion. Judging from the composition and general appearance of these great trachytic masses, Humboldt and other celebrated geologists are of opinion the Caucasus and all the loftiest summits of the great mountain ranges of both hemispheres were upheaved contemporaneously, and within a comparatively recent period. The limit of perpetual snow in the Caucasus is 11,000 feet, and hence, as some of the mountains rise from 5,000 to nearly 7,000 feet above this, there is an extensive range for glaciers. It would seem, however, that the supply of moisture which the atmosphere affords is far less than might have been anticipated. Scarcely a single lake of any extent is to be found in the Caucasus, and the scenery thus remains destitute of that which constitutes one of the most magnificent features in the Alps of Switzerland. In height and magnitude, Mont Blanc must yield to many mountains of the Caucasus, but in all the other essentials of sublimity, it still remains unrivalled. Numerous cascades tumble down the north steepes of the Caucasus, but none of them are remarkable either for volume or height, and the only rivers of any consequence which are fed by them are the Terek, Kuban, and Kûr. The minerals of the Caucasus, so far as may be judged from the very imperfect examination of them which has been made, are not of great value. It was at one time supposed that gold abounded, but a worthless material of the same colour, called cat gold, appears to have been mistaken for it. The only mineral which has yet been ascertained to exist in such quantities as to make it capable of being worked to profit is lead. Vegetation is very vigorous. Magnificent forest trees clothe the higher mountain slopes almost to an incredible height; lower down all the finer fruit trees of the climate are found growing in wild luxuriance, while lower still, where human labour can be made available, almost any degree of culture, however imperfect, is rewarded with an abundant crop. The ordinary cereals grow 7,000 feet above sea level, while abundant shrubs, plants, and flowers, in almost endless variety, deck the valleys and lower plains. Animal is not less vigorous than vegetable life, and the forests abound with almost every species of game—among quadrupeds, wolves, boars, jackals, deer, goats and hares—among birds, pheasants and partridges. A large species of wild cattle, called *acroche* roam at large, and the hares of the Caucasus have been famed from the remotest antiquity. The inhabitants include a great variety of tribes, the principal of which are the Tcherkesses or Circassians, Georgians, Ossètes, Lezghians, and Abkasses. Evidently derived from a variety of stocks, and speaking a variety of languages, they are all distinguished by one noble

quality, an almost extinguishable love of freedom, and in bodily constitution are at once so robustly and so elegantly framed, that what is known as the Caucasian race is universally acknowledged to be the finest physical type of man—(*Wagner—Koch.*)

CAUCASUS—Lat.

Long.

Elev.

A Government of Russia, bounded on the north by the Government of the Don Cossacks and Astrakhan, east by the Caspian Sea, south by Circassia, and west by the Cossacks of the Black Sea; its greatest length, north-west to south-east, is about 380 miles; greatest breadth, north to south, 170 miles. It is traversed north to south near its centre by a low ramification of the Caucasus Mountains, but with this exception, the surface is flat, consisting generally of an alluvion, which towards the east appears to be of very recent formation. It is not traversed by any river of importance (the Kuma, since the lower part of its course was lost in the sand, no longer deserves the name), but is watered on part of its north frontier by the Maritsch, and on the south by the Kuban and Terek. The climate is in general very mild, and there are some fertile tracts particularly in the neighbourhood of the Terek, but great part of the alluvial flats is covered with salt pools and marshes, which make the soil, when they prevail, altogether unfit for cultivation. The injury is, in some measure, compensated by the large quantities of excellent salt which is obtained from them. Some of the steppes yield tolerable pasture, on which numerous herds of cattle are reared. The chief products of the soil are corn, including maize and wine. The mulberry thrives well, and considerable attention has recently been paid to the rearing of silk-worms. Bees also are carefully attended to, and the honey and wax obtained from them forms a considerable article of export. Owing to the neighbourhood of the warlike mountaineers of the Caucasus, a considerable army is always maintained within the Government, and most of its towns are fortified. The capital is Georgievsk; population 526,400.—(*Imperial Gazetteer.*)

CHALDEANS—

A tribe of Christians, who inhabit a portion of the Hakkári district of Kúrdistan.

The Kaldani (as they are called) according to their own accounts were converted to Christianity by St. Thomas and two of the seventy disciples. By means of a rigidly enforced system of exclusion, they have preserved their freedom as a republic; their religious tenets and simple liturgy have also remained nearly unchanged since the moment that the blessings of the Gospel were introduced into their secluded valleys.

Almost every village has its priest, and likewise a church of peculiar simplicity, in which, a little before daylight and fasting, the Kalnani of each sex assemble on Sunday for divine worship. It is a vaulted building, without steeple or belfry, and sometimes in front of a cave. Its interior walls are covered with printed calico, and it is without seats, images, pictures, or ornaments of any kind; the whole complement of the service consists of manuscript copies of the New Testament and liturgy, a brass cross (different from ours), a small bell, a copper chalice and paten, with an incense chafing-dish. Having purified their hands in the smoke of frankincense issuing from the last mentioned vessel, the priest, clothed in wide trowsers, a shirt, and a cotton surplice, administers to each individual the sacred elements of bread and wine: he then proceeds, in Chaldee, with the ritual which

concludes the service, and the people kiss the minister's hand as they retire to the dwellings: there is, besides, another sacrament, that of baptism. Fasts are frequently kept, and all kinds of meat are strictly prohibited to the clergy after ordination; but celibacy is not enjoined on the priests, bishops, or patriarch. The last dignity, with its temporal and spiritual power, is hereditary.

A constant state of warfare, or of preparation to resist attacks, has rendered the Chaldean ferocious towards enemies, and even towards peaceable strangers; but the knowledge of Christianity, imperfect as it is in that country, has, notwithstanding this and other faults, made him superior to the Asiatics of the same class who follow the Mahamadan creed. The hardy life of the mountaineer has produced in him an open and erect bearing; and he is courageous and revengeful abroad, although kind and cordial at home. The women are neither covered like other easterns, nor secluded from social intercourse. The men are loosely clad, wearing sandals of chamois skin, and a peaked woollen cap, behind which their hair falls in one plaited tress. The diet of the people is almost entirely vegetable; their houses are scattered along the sides of the mountains, amidst groups of fruit and other trees and are clean and commodious. But in summer time they remove their families to sleep on an elevated platform, inclosed like an immense bedstead. By a natural mistake, the Chaldeans have been confounded with a schismatic branch, who, to the great annoyance of those who considered themselves the orthodox party, adopted, and have preserved the doctrines of Nestorius.

The remarkable country of the Kaldani stretches eastward of the district of Amádía, between Lake Ván and the Taurus; in the interior are terraces cultivated with rice or grain, with a succession of deep, dark, wooded valleys, between the high and rugged Alpine ranges of Júlámerik, the Jáwur Tagh, and other chains, which rise to the uplands, situated beyond the backbone of Kárdlistán. (*Ainsworth.*)

CHIA MURLI SÜ.—Lat. Long. Elev.

A river of Asiatic Turkey which joins the Euphrates on the right bank 15 miles below the junction of its east and west branches. It flows through a narrow and well-cultivated valley and seems to divide the Province of Rumelia from that of Marash.—(*Chesney.*)

CHANGERLI.—Lat. Long. Elev.

A monastery in the Province of Mûsh, Asiatic Turkey, about eight miles east from the village of Boglân and 80 miles west of Mûsh. It is said to contain part of the body of St. John the Baptist in a case placed on an altar in the Church, and hence is reckoned very sacred by the Armenians who make pilgrimages to it. The Church is said to have been built A.D. 304. During the Russian war of 1828-9, it was occupied and plundered by the Kurds. An annual fair is held here on St. John's day, and is frequented by people of every religion, sect, and nation to be found in the surrounding country. In addition to its reputation for great sanctity it has that of immense wealth.—(*Taylor.*)

CHAR BAHAR SÜ.—Lat. Long. Elev.

A river in the Province of Arzrûm, Asiatic Turkey, which rises in the Bîngól Tagh and falls into the Murád Chai, about 10 miles below the village of Kerbah Koh, 20 miles north of Mûsh and 60 miles south by east of Arzrûm. It is crossed by a stone bridge about 4½ miles below the village at an elevation of 4,138 feet. Above the junction there is a broad deep ford.

The junction of these rivers is curious in its nature; they meet in a straight line, the Chārbahār Sū coming from the west and the Murād Chai from the east, so that going down the valley of either the one river seems at a distance to be a continuation of the other.—(*Brant—Chesney.*)

CHARMELIK.—Lat. Long. Elev.

A village in the Province of Orfa, Asiatic Turkey, 10 hours from Bir, on the road to Orfa. The houses look like bee-hives, the roof being ingeniously contrived dome-like coverings of sun-dried bricks. Wood is very scarce here. There is a Khān here.—(*Dinsworth.*)

CHARPEBA.—Lat. Long. Elev.

A mound in the Province of Mūsāl, Asiatic Turkey, on the road between Nisibin and Mūsāl, and about 30 miles from the former. It is noteworthy as being the spot where a Mr. Taylor with his companions was murdered some 40 years ago by the Sinjāris.—(*Dinsworth.*)

CHARAK DĀGH.—Lat. Long. Elev.

A ridge of the Kōrdistān mountains in Kōrdistān, which lies between the Shatak Sū and Mox Sū. It is described as steep and barren, and is said to produce some rich specimens of copper and lead ore.—(*Taylor.*)

CHIELEK.—Lat. Long. Elev.

A village in the Province of Diārbakr, Asiatic Turkey, on the right bank of the Tigris. It is a large place and is defended by a strong handsome castle built on a rock. There is a ferry over the river at this point.—(*Chesney.*)

CHEL ĀGHĀ.—Lat. Long. Elev.

A village in the Province of Mūsāl, Asiatic Turkey, about 35 miles east of Nisibin on the road to Mūsāl. There are two villages of this name close to each other.—(*Dinsworth.*)

CHETCHENS.—

A tribe of the Caucasus, a branch of the Mitchendegen or Kists, one of the seven clans of that range. The Chetchens inhabit the country along the banks of the Terek, and having within the last 100 years become converts to the Mahamadan faith, they used to plunder their pagan brethren without scruple or mercy, and it was through their country which adjoins the little Kabarda that the Lesghī used to carry their slaves to the great mart of Anapa.

The Chetchens, were always the most determined of the foes of Russia, and although General Yermaloff drove them from the Tulk behind the Soudya, they never lost an opportunity of attacking the Russian post, and extended their excursions to the gates of Kislai. Their numbers did not exceed 20,000 families, but they received assistance from all the Mahamadan tribes, particularly the Lesghis, which enabled them to bring a far greater number of men into the field than their own limited population admitted of. Their country is thickly wooded, very strong, and produces enough grain for their own consumption, but in winter their cattle are obliged to descend into the plains, and in the war with Russia, being unable to avail themselves of their own lands on the banks of the Terek, they were necessitated to purchase pasture from the tribes of Yaken and Kamuk.

Wagner has the following interesting information regarding this tribe:—The Tschetschensians were at the head of the resistance to the northern aggressor in the Eastern Caucasus, in the same way that the Circassians formed the nucleus of opposition in the western Caucasus, whilst the smaller or tamer tribes of the Abchasians, Ubiches, Tschigetians, Tartars of the Elbrus

(Karatschai), and the Kabarlans, related with the Adighe by blood and tongue, rallied round them. The term Tschetschensians is only strictly applicable to a small clan of this people, which however became so very prominent by its boldness and energy, that the Russians designated the whole people by this appellation. Though including the Kists and Ingusches, which are related to them, the whole tribe of genuine Tschetschensians does not exceed 150,000 souls. The clan is called Midschegi by the Circassians, Tartars, and Lesghians. The extremely uncouth idiom of the Tschetschensians has nothing in common, either with the Circassian idiom, nor with that of the Lesghians, or that of the Tartars and Ossetians, though single words may in some cases have been imported from the different Caucasian idioms into the Tschetschensian tongue. Klapproth represents it as perfectly independent and original in its structure, adding, however, that it has adopted many terms from the language of the neighbouring tribe of Avars. The historical origin of the Tschetschensians is involved in the deepest obscurity. They are regarded as the aborigines of the Caucasian isthmus, who, like the other nations inhabiting "the craggy citadel of the Caucasus," have preserved the uncouth customs and military spirit of their ancestors, and they are still as in the time of Oeschylus.

The Tschetschensians inhabit the beautiful mountain district between the high Caucasian chain and the Terek. Their territory is limited to the eastward by the Koissu, to the westward by the pass leading from Vladikankas to Trans-Caucasus. This mountain district abounds in magnificent forests and pasturages, but the lofty situation of the valleys in the Tschetschensian territory only admits of scanty harvests of corn. Nevertheless, harvest time is an important season for the mountaineers, who used commonly to remain very quiet till the grain was carried and stacked. When late in the autumn, the hayricks had disappeared from the fields, and the raging waters of the Terek and Sundscha had fallen, it was well known along the Cossack line that no great interval would elapse ere the warlike Tschetschensian yell would be heard. The Russian posts situated in the Terek plains from Vladikankas to Vnesapnaja, and exposed to the incursions of the Tschetschensians, Vladikankas, Grosnaja, Girselaul, and Temirchantschura, were the chief centres of Russian operations against the Tschetschensians. The Tschetschensians are less pleasing than the Circassians, whom they resemble in their spare figures, bold carriage, and aquiline noses, but without having an identical expression of the whole face. In the countenance of the Circassian Usdens there prevails a frank, open, dashing, and somewhat wild expression, and their bearing is so chivalrous that you cannot look at these bandit chiefs without pleasure. A greater energy, and a more sinister and threatening character prevails in the more swarthy faces of the Tschetschensians. Men may be seen amongst them, whose eyes flash with a cunning and sanguinary spirit that terrifies. One can safely accept the hospitality and friendship of a Circassian Usden, but one would not venture to accede to the invitation of a Tschetschensian to visit his aoul. The faces of the Tschetschensian are, generally speaking, somewhat thinner and longer than those of the Circassians; their black beards are more scanty than with other orientals, *e.g.*, the Turks and the Arabs. Their costume, however, appears to be common to all the tribes of the Caucasus; scanty brown breeches, brown coats, with a leathern belt round their hips, and with party coloured pockets on both sides of the breast, where they keep their

cartridges. Their head is adorned with the Caucasian turban, a great cap variegated at the top, with a broad fur brim, which, slouching down over the forehead, increases the wild and sinister character of the physiognomies of these mountaineers. All wear broad kinschals in their belt, and many of them a long pistol slung over their back. Some chieftains are much more richly clothed; they wear coats with silver embroidery, and splendid daggers and swords with silver handles.

The faithful observance of oaths is not so common among the Tschetschensians; they treat their prisoners with greater severity, and they are moreover animated with a religious fanaticism, unknown to the Circassians.

The former hatred of Russian supremacy among the Tschetschensians found its chief lever in the glowing fanaticism. All great leaders of the Tschetschensians from Shékh Mansúr, who knew twenty thousand spiritual verses by heart, down to Schamyl, Chief of the Tschetschensians, who played the part of a prophet, felt the necessity of basing their secular power on the religious fanaticism of their people, just as Abdel-kader did in Algeria. This religious fanaticism in the Eastern Caucasus facilitated the cohesion of tribes speaking different idioms, under one head, and impeded for a long time the progress of conquest to the numerous Russian hosts.—(*Monteith—Wagner.*)

CHEVERMEN—Lat. Long. Elev.

A village in the Province of Músh, Asiatic Turkey, two miles from Músh, north on the Kára Sâ, which is crossed by a ford half mile from this village. (*Brant.*)

CHEVLI.—Lat. Long. Elev.

A village in the Province of Diarbákr, Asiatic Turkey, 90 miles north of Diarbákr, 20 miles east of Khárput. It is the residence of the Bey of Jabakjúr, and is situate on a narrow ravine, evidently formed by water and on the banks of a small stream, and contains 150 families, half Kúrds and half Armenians (*Brant.*)

CHIFLIK—Lat. Long. Elev.

A village in the Province of Arzrúm, Asiatic Turkey, on the west side of the Elma Dagh Pass on the road to Kára Hisar to Arzrúm. It is described as a considerable Armenian village situated in a beautiful fertile plain interspersed with cultivation, hedges, and lines of poplars and willows. The out-houses for cattle are here built of rafters laid horizontally and covered with earth. A Mútsalim resides here for the Governor of Arzrúm.—(*Fruaser—Morier.*)

CHILDİR—Lat. Long. Elev.

A range of mountains in the Province of Kárs, Asiatic Turkey, which lies to the north of Kárs. It divides the drainage of the Kárs Chai from that of Ardahan Chai and connects the Caucasus with the mountain system of Arzrúm. It is not very high, though snow sometimes lies in large quantities. In the campaign of 1828-29, Paskivitz crossed it with his siege train.—(*Monteith.*)

CHILDİR—Lat. Long. Elev.

The Turkish name for Turkish Georgia, which formerly included the districts of Kárs and Akhítsakhai, a part of it was added to Russia after the war of 1828, and it is now better known as Kárs.—(*Chesney.*)

CHI—CHIO

- CHILDIR**—Lat. Long. Elev.
 A lake in the province of Kars, Asiatic Turkey, situated north of Kars.
- CHILDIR SÜ**—Lat. Long. Elev.
 A river of the province of Kars, Asiatic Turkey which rises in the Childir lake and falls into the Karschai.
- CHIRAGHI SONDARANS**—
 A religious sect of Asiatic Turkey. The name means 'extinguishers of the light.' These people, says Rich, are dispersed throughout the Turkish and, I believe, Persian dominions. Little or nothing is known of their religious profession except that they are not Mahamadans, from whom they get a variety of names in different places. They are very shy and uncommunicative, for fear probably of awakening a spirit of active persecution in their masters. Brant says that they dress up a log of wood in fine clothes and pelisses and adore it; when one of their great men dies they inter all his wealth with his body for which reason the Mahamadans frequently desecrate the graves for the sake of what they may find.—(*Rich—Brant.*)
- CHIOBAN KOPRI**—Lat. Long. Elev. 4,500
 A bridge over the Aras in the Province of Arzrüm, Asiatic Turkey, at the point where a great road towards Tabrez crosses it. It has seven arches, and is usually out of repair. It is put below the junction of the Kaleh Sû and Bingöl Sû.—(*Stuart—Brant.*)
- CHÖRAK SÜ**—Lat. Long. Elev.
 A river of Asiatic Turkey, which rises in the Gaur Tagh to the west of Bibürt, and flowing east for 120 miles, as far as the village of Bishanget, then turns north and falls into the sea at Batüm in 90 miles, or a course of about 210 miles. There is no mention of it above Artvin, but it appears to receive several important branches above that place. One coming from the north-east of Arzrüm and joining near Bishanget appears to be nearly as large as the main branch, and the Ardonat Sû joins it on the right just above Artvin; about six miles below Artvin it is joined by a stream called the Hatil Dara Sû coming from the east, 10 miles further down the Marghar Sû empties itself and forms the boundaries between the districts of Lâzistan and Livaneh, and in one mile further the Itchkaleh Sû coming from the west joins the Chörak just above Bortchka.
- At Majkhal it receives its last tributary of any importance in the Ajara Sû coming from the east. Above the bridge just below Artvin, the river is not navigable on account of rocks in the middle of the stream which is there only 15 or 20 yards broad. In many places between Botchka and Artvin the banks of this river rise in abrupt acclivities attaining the elevation of mountains, so that the water cannot spread between them. In the dry season the depth varies from 8 yards 2 feet, and width 40 to 50 yards, but in the melting of the snow it rises perhaps 20 feet, where the bed is confined, and where not so it increases in width 200 yards. Rapids occur at almost every turn below Artvin, near which place there are two or three falls of 1½ to 2 feet; the frequent occurrence of these requires very expert management on the part of the boatmen, who, however, are generally very skilful. The total number of boats employed on the Chörak river is about 80, of these Botchka furnishes 30, Maradit 20, and other places 30 more. The boats used are flat-bottomed, about 50 feet long, sharp at both ends, 4 to 5 feet broad in the centre drawing 15 to 18 inches, when they are fully laden, and carrying six to eight tons weight. At present the boats are chiefly employed

in transporting bricks, tiles, and lime. The rapidity of the current, the sharp bends and rocks appear to offer insuperable obstacles to the navigation of the Chórak by a steamer. The numerous rapids between Botchka and Artvin would at any time render it impossible for a steamer to proceed higher up it than the former places, which is but little more than half way. The river at Kizl Toprak, near Batúm, is in the dry season seven or eight feet deep and only about 30 yards broad, but from the month of May to the middle of September its bed stretches to a width of 200 to 300 yards. Rafts come down the Chórak from Artvin to the sea (55 miles) in three days and sometimes they rarely track up against the stream in eight or ten days. M. Guarracino came down it in a boat in nine hours.—(*Brant—Guarracino*).

CHÓRAK SÜ.— Lat.

Long.

Elev.

A town on the coast of Guriel, Province of Kárs, Asiatic Turkey, east of Batúm and two hours distant from the Russian frontier. It is built on a steep bank of shingle thrown up by the sea, which being higher than the plain behind protects it from the encroachments of the sea. The streams flowing from the mountains across this low flat run in sluggish streams and after heavy rains render it a complete marsh, and having forced very deep channels through the shingle bank empty themselves into the sea. The town possesses a more extensive bazaar than Batúm, with several coffee-houses and a mosque, but there are no dwelling-houses but that of the Beg, which is on the shore close to the bazaar. The persons who have shops in the bazaar are partly strangers from the coast of Lazistán partly natives; the latter live on the contiguous mountains, and once a week on the market-day frequent the bazaar. The Lazís quit the place at the unhealthy season, which is in the autumn. There is no harbour here and little trade, and it is falling into decay. The district round is a dependency of the Province of Kárs.—(*Brant*.)

CIRCASSIA—Lat. 41° 50' to 45° 20' Long. 37° to 47° 20' Elev.

A country in the south-east corner of Europe, bounded on the north by the rivers Kuban and Terek, and part of the Russian Government of Caucasus, north-west by the Black Sea, south-west and south by the mountains of Caucasus, and east by Daghistán and the district of Kamiki. Its greatest length, from north-west to south-east, is 550 miles; its average breadth is 75 miles; and its area is about 40,000 square miles. It is divided into six large tribes or confederacies, of which the names are Natchwo, Natakhw, Koblee, Sabichglooghwo, Sotokh. It occupies the whole of the north, and in the north-west a part of the south side of the Caucasus; and is intersected throughout by branches of that mountain-chain, separated from each other by deep precipitous ravines, which in general are only wide enough to form the beds of foaming torrents, but occasionally, after commencing with narrow gorges, spread out into valleys of some extent and great fertility. The highest summits are, for nine months in the year, covered with snow; some of them, indeed, never altogether parting with this covering; at a lower level, where the surface is not so precipitous as to leave no soil for vegetation, magnificent forests, chiefly of oak, prevail; and lower still grassy slopes appear, succeeded occasionally by cultivated fields, the whole uniting to form a scenery which, according to all accounts, is of the most magnificent description.

The climate of Circassia is represented as generally temperate and salubrious; and good evidence of this is furnished by the fact that the inhabitants are healthy, not subject to chronic diseases, and live, when life is allowed to run its natural course, to a good old age. The geology of Circassia, where not included in that of Caucasus (which see) is very imperfectly known. Rich beds of iron exist, but have not been turned to account. Traces of copper and lead have also been discovered; and, in some districts, coal not only is found, but is said to be partially worked, and used for fuel.

Circassia abounds in mountain torrents; but none of its streams deserve the name of river, if we except the Kuban and Terek, which both rise within it, and are indebted to it for almost all their affluents, but acquire no importance till they reach its frontiers. The natural vegetation of Circassia is vigorous and luxuriant. Reference has already been made to the magnificent mountain forests. Some of these extend into the lower grounds, and there have a rank undergrowth which becomes almost impenetrable; and while blocking up all ordinary means of traffic compensates for the evil by furnishing admirable means of defence against hostile attacks. The wild animals, though perhaps not so various in kind as might be anticipated in such circumstances, are very numerous, and consist chiefly of bears, wolves, foxes, and hogs. Various kinds of deer abound, and the reedy marshes along the banks of the Kuban are said to be haunted by the elk.

Eagles are often seen, and the part of the country washed by the Black Sea is the resort of numerous flocks of swans and geese. Among smaller birds, the nightingale occasionally is heard; but many others, as the black-bird and thrush, though abundant, and externally the same as our own well-known songsters, appear to have lost their notes. A few fish are taken on the coast, and most of the mountain streams are well supplied with trout. Where the surface is sufficiently level to admit of cultivation, the soil is generally a deep rich loam, with a substratum of limestone or chalk.

The implements and mode of cultivation are very defective; but corn and wine, and all the ordinary productions of temperate climates are freely raised.

The crop most extensively grown is millet, the flour of which, made into porridge, may be regarded as the national diet. The horses, though generally small, are active, sure-footed, quick-eyed and remarkably sagacious. Almost every Circassian has his horse, and tends it with a care hardly surpassed by that which is paid by the Arab of the desert to his steed.

Both cattle and sheep are extensively reared; but the domestic animal existing in greatest numbers is the goat, which grows up with almost no care, browsing on the twigs and undergrowth of the forests. Agriculture and the rearing of cattle seem to be the only industrial occupations. There are no manufactures in the proper sense of the term. The only thing approaching to them are the scanty products of a few individuals employed as a kind of ornamental silversmiths, gun and sword-smiths, cartwrights and coopers. It is said, however, that there is no lack of domestic industry; and that while the males are occupied with the labours of the field, the females are busily engaged, not only in ordinary household work, but in carrying wool, hemp, and flax through all their various processes up to the finished garment, weaving and tailoring included. The

trade is almost as nominal as the manufactures. When it has any existence, it is only as barter, money being almost unknown, an ox or cow forming the ordinary standard of value. The country, however, is by no means destitute of materials for export. It has ample supplies of excellent oak timber, and could furnish considerable quantities of honey, wax, tallow, hides, and furs. Of the last indeed, a beautiful pitch-fur is sent to Constantinople and much valued for pelisses. To Constantinople also were formerly sent Circassian slaves, both male and female; the former used to recruit the corps of Mamelukes in Egypt, and the latter, chiefly natives of Georgia, Immerita, and Mingrelia, supplied the harems of wealthy Turks. The eastern part of Circassia is visited by Armenian traders.

But the chief interest connected with Circassia is not of a commercial nature. It seems to be universally admitted that its people exhibit man in his finest physical form, and are the original stock from which the races now dominant throughout the civilized world were derived. In consequence of this, everything connected with them, their shape and features, their manners, institutions, and general history have justly engaged a far greater degree of attention than the extent of their country, and even the heroic achievements, of which they have made it the theatre, could have otherwise deserved. Unfortunately, in regard to many points, the difficulty of enquiry is as great as its importance.

Although the different tribes inhabiting Circassia bear a striking resemblance to each other, both externally and in habits and customs, they differ widely in language. Within a narrow space, not less than 72 dialects have been counted, and one particular spot, where this variety is more remarkably exhibited, has been surnamed by Abulfeda, "Jabl-al-Alason" (the Mount of Tongues.)

To add to the perplexity, none of their languages have a written character, while their pronunciation consists of strange, uncouth, deep, guttural sounds, which European letters can hardly express, and European organs vainly attempt to articulate. In external form the Circassians are of middle stature, broad shouldered, but otherwise rather slimly made, with small hands and feet, and keen lively eyes. Their hair is of all colours, but reddish is the most prevalent. Blue eyes are more common than any other colour. They are not in general very fair, though some among them are eminently so and a good complexion is not at all uncommon. Their bearing is manly and dignified, but they have a kind of lofty gait, which perhaps indicates, and at all events may easily be mistaken for, haughtiness. They rarely sit cross-legged or on their heels, preferring to sit like Europeans on cushions. They eat as the Turks do seated at a tray placed on a stool. They never move without arms, considering it effeminate to appear unprovided with means of defence. Their tempers are excellent, they are not easily roused to anger, and they are quickly pacified.

Conversation is one of their chief amusements, and they indulge in it freely.

They may be divided into two great classes, the Circassians Proper or the Cherkass and the Chechens. They take the common name of Adighé, but the former, occupying the west part of the Caucasus, and including among them smaller tribes of Khabardians, Abkasses, Ubichea, Tschigetes, &c., amount to 400,000 or 500,000 souls, while the latter, occupying the east parts, have probably risen, by their own energy and

proress, from a comparatively feeble stock, and now amount to about 150,000, thus making the whole population not to exceed 650,000, a number roughly, but apparently fairly, estimated by Wagner, though Mr. Bell tries to prove that it cannot fall short of a million. The Circassians are divided into four different classes, which are ranged under each other in a manner which bears some resemblance to our feudal system. At the head stand the Princes or *Pachis*, who are independent of each other, and have no common head unless when on great emergencies they concur in appointing one. Their rank is hereditary, and they are particularly careful to preserve it untainted by intermarrying only with families which possess it. Hence this class is considered to furnish the best specimens of the pure Circassian stock. Under each *Pachi* are, I., *Uadis* or nobility; II., *Tschfokotes* or freemen; III., *Pschill*, serfs. Beneath all these, though their unfortunate position scarcely allows them to be regarded as a class, are slaves. Each prince, though nominally independent, is by no means despotic. The extent of his powers is well understood, and any attempt to overstretch them would be at once resisted by the nobility, at least, in so far as their own privileges were affected. Of the privileges of those below them they might not be so careful, and the oppression of the serfs or *Pschill*, by both princes and nobles, is by no means uncommon. Serfs are numerous, a rich man having often 50 or 60 male slaves. In external appearance there is no difference perceptible between them and other Circassians. In colour they are the same as well as in courage and other qualities. Slaves may sit and eat in an assembly of the higher classes and they carry arms, but the *Tschfokotes* or freemen, the most numerous class of all, well deserve the name, and have both power and spirit sufficient to maintain their position. The Circassians are civilized enough to live in towns, but the nature of the country, combined with other causes, induces them to prefer hamlet or single homesteads often widely scattered.

The houses are generally of a very humble description; they are almost invariably of one story. The better description are built of wood, but the greater part have merely a framework of wood, filled up with clay, and in many cases are of clay throughout. The interior is corresponding. There is no decoration, and scarcely anything which deserves the name of furniture. A kind of bench raised above the surface, and often covered with mats, forms what is called the *Divan*, and there the inmates sit, eat, and sleep. The imperfect accommodation thus provided is partly explained by the fact, that the Circassian spends the greater part of his time in the open air, and there, not in his house, finds his home. In domestic life, the Circassian is very much of a Turk. His authority in his own house is absolute. His wife must hide herself from strangers, and not walk out without being veiled. His children must stand in his presence, and when they eat go into a corner and turn their backs. The best feature in the domestic arrangement is that there is no harem, and polygamy is almost unknown. Still, so long as public law values the life of a woman at half that of a man, and he sells his daughter, not only to the countryman who honestly takes her for his wife, but sometimes to the trader who means to make a speculation of her charms, without questioning the truth of all that is said of his manliness, generosity, courage, and love of freedom, it is impossible to deny that, in many essential respects, he is more than half a savage.

However, there is one fact which shows that the freedom of the women is more real than nominal; a young man eloping with a girl with her own consent is a common occurrence. Her father can make no complaint as if the girl's parents are but slaves. She has the disposal of herself, but he can exact from the lover the full amount of her value, and the elders settle what that value shall be.

The religion of the Circassians exhibits a strange jumble of Christianity, Mahamadanism, and Paganism. The first, unfortunately, has scarcely a nominal existence, and is chiefly discernible in a superstitious reverence paid to the cross, figures of which, in stone, are set up in many localities, which in consequence often become famous trysting places, and at which some kind of worship is paid. There are some Christians of Greek or Armenian descent, but they are almost wholly Circassianised; their language, dress, and customs are Circassians. The paganism appears in the homage which is paid, chiefly by the vulgar, to two spirits, a good and a bad,—Murem, a benevolent deity, and Tschible, the spirit of thunder. Mahamadanism exists in a more definite form, and in some districts considerable influence is possessed by its priests, Sónis by persuasion, who, in addition to their proper duties, act as teachers, and keep schools, in which, as there is no printed vernacular, Turkish, and occasionally a little Persian, are taught. The true Circassian education is that which the youths receive who are trained to war from their earliest years, and never cease from it till they are able to take the field.

The Circassians having no annals, and very few traditions, their early history is almost a blank. Much ingenuity and labour have been employed in endeavouring to trace their origin through the affinities of language. The success as yet has been very partial, but there can be no doubt that they come from the east, and the probability is that they were originally Medes. From them Greece received her first inhabitants, and in return appears to have sent back colonists, who settled on the Circassian coast, and ultimately fell under the Roman domination. In more modern times, between the 10th and 13th centuries, they became subject to the kingdom of Georgia, whose Queen, Tamer, is said to have spread a knowledge of Christianity among them. In 1424 they threw off the Georgian yoke, asserted their independence, and not only maintained it, but extended their boundaries so far, that they were at last brought into fierce conflict with the Tartars, who ultimately prevailed and made the Circassians their tributaries. They continued so till 1705, when they rose against their oppressors and, by a decisive victory, effected their freedom. In 1781 Russia acquired the Kuban as a frontier; and, in 1784, the Turks built the fort Anapa, and thence directed their efforts to stir up the Circassians against the Czar. Anapa, taken by the Russians in 1797, was restored to Turkey in 1812, at the peace of Bucharest. The quiet which followed this Treaty was used by the Turks to convert the Circassians to Islamism, and thus implant in them an ever enduring enmity to Russia. In 1829, Anapa again fell into the hands of the Russians; and by the Treaty of Adrianople, they also acquired all the other Turkish possessions on this coast. Upon this they ground their claims of sovereignty over Circassia, which in fact was never under Turkish rule. The claim is indignantly scouted by the Circassians, who for many years have not only kept the Russian armies at bay but inflicted a series of defeats, as honorable to the victors, as humiliating and disastrous to their foes.

The following extracts from Wagner's *Georgia, Persia*, give some information of this people :—

The Western Caucasus and the Pontian coast, from the mouth of the Kuban to that of the Rian, is inhabited by highland tribes, which are generally known by the common name of Circassians, but which present marked differences as regards language. The Adighè are the most numerous of these tribes, residing on the left bank of the Kuban, as far as the Russian Fort Golovinski. These are the people who are especially distinguished among the Russians, as well as the Turks, by the name of Circassians, a term of Turkish origin, unknown to the inhabitants themselves. The genuine Adighè must be seen on the Kuban ; it is here that you find the most splendid representatives of that tribe.

The Psadooks to the south of Ekaterinodar, and still more the Shapsooks whose abode is situated a few miles beyond the Kuban, and extends as far as the most northern declivity of the highest chain, belong to the handsomest of the tribes, and are supposed, together with the Kabardans, to speak the purest dialect of the Adighè language. Granted that those who expect to find ideals of manly beauty throughout these tribes will be often greatly disappointed. For even among the Circassians, the great body of the people consists of additions from other races, of vassals and slaves of noblemen, whose origin cannot be easily ascertained, but who are probably the descendants of prisoners, or of subjugated tribes. The Circassian nobles, *i.e.*, Knights, form at most one-fifth, and some well informed Russians, say only one-tenth, of the Adighè people. These men alone have hereditary possessions, slaves, and vote in the deliberative assemblies ; and it is only these, and the still more distinguished members of the princely families (Pachis), who are entitled to the high praise lavished on Circassian beauty. This aristocratic caste despises all connection with a plebeian, even if he is free, and has become rich by trade. The Circassian nobleman only courts the daughter of his peer, and preserves thereby the purity of the race, the nobility of blood and person, the beauty of physiognomy, the chivalrous pride of bearing, and a peculiar elegance of movement, manners, and mode of speech.

The Circassian Knight is characterized by a personal superiority, which has its origin alike in his mental energy, and in the consciousness of his bodily strength and beauty. This superiority of the pure Circassian betrays itself equally under Muscovite discipline, and in the Musalman east, where the sons of the Caucasus at Cairo as Mamelukes, and at Stamboul as Pashas, always played a distinguished part. Even the Turk, who imposes on all other orientals by certain magnanimous qualities, admits the superiority of the Circassian Usdens.

Shiel says, there are no towns in Circassia ; the villages are built along the coast, but are not very numerous ; the houses are dispersed through the forest, which is not thick, and reaches close to the sea.

The population is divided into the following classes, Khans, or princes ; meerzas, nobles ; usdens, gentlemen ; ryots, or freemen ; and Kienlehs, serfs ; besides slaves obtained in war or by purchase.

These classes do not intermarry, and, like the castes of India, no man, whatever be his capacity or his deeds, can rise from one class to a higher

rank. It is even very rare for one class to buy slaves from another, unless to sell them again.

Circassia, or Adigha, as the natives style their country, is divided into six large tribes or confederacies, of which the names are Natchwo, Natakhwwo, Koblee, Sabieh, Gwoghwo, Sotokh; but Kabardah, although the inhabitants resemble the Circassians in language, customs, and manners, does not belong to any of these tribes. These six large tribes are sub-divided into fraternities, the members of which hold to each other the relations of brother and sister, and therefore cannot intermarry.

Serfs are numerous, a rich man having often fifty or sixty male serfs. Their condition seems to be much more analogous with serfdom than slavery. In external appearance there is no difference perceptible between them and other Circassians. In colour they are the same, as well as in courage and other qualities. Slaves may sit and eat in a mejlis, or society of the higher classes, and they carry arms.

About half the population consists of Suni Mahamadans. In general they know very little of their religion, and many care very little about the matter. They are equally indifferent to the religion of their neighbours, and usually are willing to give their daughters in marriage to idolators, who are numerous. These latter appear to believe in God, but they worship trees; at all events, they go through ceremonies under trees.

There are some Christians of Greek or Armenian descent, but they are almost wholly Circassianised: their language, dress, customs, are Circassian. They can obtain wives from the idolators; but the Mahamadans would rather give their daughters to the latter, as being real Adighas, than to these Christians, who are found chiefly in the interior.

The mode in which the slave trade with Turkey was carried on is as follows:—Tarabızun was the principal port from which the merchants came, though they also embarked from Samsun and Sinope, Constantinople, and occasionally from Egypt. The trade was generally conducted in partnership. One person supplied the capital, and the profits were equally divided between him and the person who undertook the labour of the voyage to Circassia. The capital on an average was about 250*l.* or 300*l.* The articles taken to Circassia mostly consisted of silk and cotton-cloths, calicoes, chintzes, cheap shawls, a small quantity of gunpowder, and a great deal of salt; also some Turkish coloured leather for slippers and bridles.

When the boat arrived at a landing-place it was drawn high up on the shore to conceal it from the Russians. The merchants then disembarked, and if, from having made previous voyages, they are already provided with a 'konak pae,' they went at once to their abode; but if not, they inquired for the best private house, to which they proceeded immediately, and were always welcome. The 'konak pae' is the host. If one were to leave his house for another it would be a mortal offence. It was his duty to protect the person and property of his guest, and he was always ready to lose his life in their defence. As this was well-known, a traveller once hosted was tolerably safe. After the merchants had landed the people assembled from the vicinity to hear the news, and to see the novelties from the land of the Amir-ül-Mohmanin, the Commander of the Faithful, whom they revered. The goods are taken to the 'konak pae's' house, and there the people came with their articles of barter, consisting of honey, butter, tallow, hides, fox-skins, slave-girls and boys, the two latter articles of trade

being, however, kept in another dwelling, while the boatmen purchased grain in exchange for salt, and took it to Turkey. People came from fifty hours' distance to traffic. They were keen in dealing, and never made a bargain without abundance of talking. The profits, after all expenses were paid, amounted generally to twenty-five per cent.

Those persons who had slaves for the market did not bring them to the merchants' residence. When the latter had seen the slaves, they retired to another house, leaving the transaction to be completed by a broker.

When a Circassian said he had got slaves to sell, the Turk inquired if they were young, and in case of an affirmative answer proceeded to ask how many spans they were. This referred to height. A girl was considered beyond spanning when she reached six spans; she was then technically said to be "quarishden chiqdee," that is, she had passed spanning, and was understood to be twelve years old.

Slaves were valued by the number of pieces of silk, chintz, &c., given in exchange for them.

Ugly female slaves were purchased for Constantinople, to fill menial or domestic duties. Old women were sometimes sold in Circassia. They were purchased to act as nurses in Constantinople. An old woman was worth two or three thousand ghooroosh (17*l.* to 25*l.*) in that city.

If among the slaves there were any full-grown men, they were chained or tied lest they should run away, but women were never tied. The merchants, after the purchase, supplied them with new clothes, the goodness and quality of which depended on the value of the slave. The food given to them was the same as that of the merchants themselves, and there was no limit to the quantity.

A great many among the female slaves were glad to leave the country; and some young women, not slaves, who were poor and unprotected, especially orphans, often entreated their relations to sell them. Their hope was that they might be purchased in Constantinople by some wealthy Turk, at the head of whose establishment they might be placed. An orphan girl, at all events, was certain of not changing for the worse.

Sometimes a free man was sold by force. He was stolen from some distant place, taken down to the coast, and sold. This did not often happen, and was still more rare with regard to women.

Occasionally there was a collusive sale. A man procured a friend to sell him; he then took to flight, and the amount of the purchase was divided between them.

The Circassian girls are not strikingly handsome. They are, however, exceedingly clever and intelligent, readily learning Turkish music and dancing. Their intellectual superiority makes them attractive, and they soon acquire influence in a Turkish family. The Georgian women are handsome, but much inferior in mental qualities, and their market value is in consequence less.

Prices of course varied at Constantinople according to the vigilance of Russian cruisers, and the incorruptibility of Russian agents at Tarabizun, Samsun, and Sinope. The following is the average price in Circassia:—

A man of	30	years of age	£ 10
"	20	"	" 10 to 30
"	15	"	" 30 " 70
"	10	"	" 20 " 60
"	5	"	" 10 " 30

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A woman of	50	years of age	£	10	to	30
"	40	"	"	30	"	40
"	30	"	"	40	"	70
"	20 to 25	"	"	50	"	100
"	14	"	"	50	"	150
"	8	"	"	30	"	80
"	0	"	"	20	"	40

Hommaire de Hell says:—

"Of all the peoples of the Caucasus none more fully realise than the Circassians those heroic qualities with which imagination delights to invest the tribes of these mountains. Courage, intelligence, and remarkable beauty have been liberally bestowed on them by nature; and what I admired above all in their character is a calm, noble dignity that never forsakes them, and which they unite with the most chivalric feeling and the most ardent passion for national liberty.

"The Circassians are in general all well armed. Their equipment consists of a rifle, a sabre, a long dagger, which they wear in front, and a pistol stuck in their belt. Their remarkably elegant costume consists of tight pantaloons, and a short tunic belted round the waist, and having cartridge pockets worked on the breast; their head-dress is a round laced cap, encircled with a black or white border of long woolled sheepskin. In cold or rainy weather they wear a hood (bashlik), and wrap themselves in an impenetrable felt cloak (bourka). Their horses are small, but of astonishing spirit and bottom. It is said that Circassian marauders have got over 25 or even 30 leagues of ground in a night. If pursued by the Russians, the mountaineers are not to be stopped by the most rapid torrents. If the horse is young, and not yet trained to this perilous kind of service, the rider gallops him up to the verge of the ravine, then covering the animal's head with his bourka, he plunges, almost always with impunity, down precipices that are sometimes from ten or fifteen yards deep!

"The Circassians are wonderfully expert in the use of fire-arms, and of their double-edged daggers. Armed only with the latter weapon, they have been known to leap their horses over the Russian bayonets, stab the soldiers, and rout their squared battalions. When they are surrounded in their forts or villages, without any chance of escape, they often sacrificed their wives and children, set fire to their dwellings, and perish in the flames rather than surrender. Like all Orientals, they do not abandon their dead and wounded except at the last extremity, and nothing can surpass the obstinacy with which they fight to carry them off from the enemy. The Circassians deal harshly only with those who resist, or who have made several attempts to escape, but in those cases their measures are fully justified by the fear, lest the fugitives should convey important topographical information to the Russians.

"The Circassians have been accustomed from time immemorial to make prisoners of all foreigners, who land on their shores without any special warrant or recommendation. This custom has been denounced and censured in every possible way, yet it is not so barbarous as has been supposed. Encompassed by enemies, exposed to incessant attacks, and relying for their defence chiefly on the nature of their country, the jealous care of their independence has naturally compelled the mountaineers to become suspicious, and not to allow any traveller to penetrate their retreats.

"But another and still graver charge still hangs over Circassians, namely, their slave dealings, which has so often provoked the generous indignation of

the philanthropists of Europe, and for the abolition of which Russia has been extolled by all journalists. We are certainly far from approving of that hateful trade in which human beings are bought and sold as merchandise, but we are bound in justice to the people of Asia to remark that there is a wide difference between Oriental slavery and that which exists in Russia, in the French Colonies, and in America. In the East, slavery becomes in fact a virtual adoption, which has generally a favourable effect both on the moral and the physical weal of the individual. It is a condition by no means implying any sort of degradation, nor has there ever existed between it and the class of freemen that line of demarcation, beset by pride and prejudice, which is found everywhere else. It would be easy to mention the names of many high dignitaries of Turkey who were originally slaves; indeed, it would be difficult to name one young man of the Caucasus, sold to the Turks, who did not rise to more or less distinction. As for the women, large cargoes of whom still arrive in the Bosphorus in spite of the Russian blockade, they are far from bewailing their lot; on the contrary, they think themselves very fortunate in being able to set out for Constantinople, which offers them a prospect of everything that can fascinate the imagination of a girl of the East. All this, of course, pre-supposes the absence of those family affections to which we attach so much value, but it must not be forgotten that the tribes of the Caucasus cannot be fairly or soundly judged by the standard of our European notions, but that we must make due allowance for their social state, their manners and traditions. The sale of women in Circassia is obviously but a substitute and an equivalent for the indispensable preliminaries that elsewhere precede every marriage in the East, with this difference alone, that in the Caucasus, on account of its remoteness, it is an agent who undertakes the pecuniary part of the transaction, and acts as the medium between the girl's relations and him whose lawful wife she is in most cases to become. The parents, it is true, part with their children, and give them up to strangers almost always unknown to them, but they do not abandon them for all that. They keep up a frequent correspondence with them, and the Russians never capture a single Circassian boat in which there are not men and women going to or returning from Constantinople merely to see their children. No one who has been in the Caucasus can be ignorant of the fact that all the families, not excepting even those of high rank, esteem it a great honor to have their children placed out in Turkey. It is to all these relations and alliances, as I may say, between the Circassians and the Turks that the latter owe the great moral influence they still exercise over the tribes of the Caucasus. The name of Turk is always the best recommendation among the mountaineers, and there is no sort of respectful consideration but is evinced towards those who have returned home after passing some years of servitude in Turkey. After all, the Russians themselves think on this subject precisely as we do, and were it not for potent political considerations, they would not by any means offer impediment to the Caucasian slave-trade.

"The Circassian women have been celebrated by so many writers, that their beauty has been made the theme of so many charming descriptions that it may be allowed to say a few words about them. Unfortunately we are constrained to avow that the reputation of their charms appears greatly exaggerated, and that in person they are much less remarkable

than the men. The only thing that really strikes one in these mountain girls is the elegance of their shape, and the inimitable grace of their bearings. A Circassian woman is never awkward. Dressed in rags or in brocade she never fails to assume spontaneously the most noble and picturesque attitudes. In this respect she is incontestably superior to the highest efforts of fascination which Persian art can achieve.

"The great celebrity of the women of the Caucasus appears to have been derived from the bazaars of Constantinople, where the Turks, who are great admirers of their charms, still inquire after them with extreme avidity. But as their notions of beauty are quite different from ours, and relate chiefly to plumpness, and the shape of the feet, it is not at all surprising that the opinions of the Turks have misled travellers. But though the Circassian belles do not completely realise the ideal type dreamed of by Europeans, we are far from denying the brilliant qualities with which nature has evidently endowed them. They are engaging, gracious, and affable towards the stranger, and we can well conceive that their charming hospitality has won for them many an ardent admirer."—(*de Hell, &c.*)

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DĀGHISTĀN Lat. 40°30' to 43°18' Long. 46° to 49° Elev.

A Province of Russia, stretching along the Caspian Sea on the west side, having Cape Agrakhan at its north-west extremity, and Cape Apsheron at the south-east. Its whole length is thus about 200 miles; breadth, 40 miles; area, about 5,996 square miles. It consists partly of plains, but, as its name implies, chiefly of mountains, offsets from the Caucasus, which separate deep valleys as they traverse the province south-east towards the plains lying along the Caspian Sea. They are chiefly of limestone. In the south parts of the province there are numerous bituminous springs, some of which are worked, and afford, in addition to petroleum, an inexhaustible supply of black and white naphtha, while others have for ages emitted a burning stream, known by the name of Indian fire. Notwithstanding the generally mountainous character of Daghistan, it comprises many valleys and level tracts of great fertility. Its climate is various; on the plains it is warm and unwholesome; on the slopes of the mountains it is more temperate and healthy; but still more decidedly so on the higher elevations. Agriculture is carefully attended to, and good crops of grain are produced; also silk, cotton, madder, flax, saffron, and tobacco. The vegetables and domestic animals are nearly the same with those of Europe. The wild animals are tigers, panthers, camels, and buffaloes. The population is composed chiefly of Tartars, or of races of Tartar descent, and of various Caucasian tribes. Those occupying the towns and plains are of middle size, strong and active; those inhabiting the mountains are a taller race. They are brave and hospitable, but revengeful, given to falsehood, theft, and intrigue, and noisy and boisterous in their convivialities. They are careful agriculturalists, and industrious fishermen, taking sturgeon and turtle in such quantities as to form a considerable export trade

DAG—DAR

to Persia and Russia. Their religion is Mahamadan, and their language dialects of the Tartar tongue mixed with Armenian, Persian, and Hebrew. Chief towns—Darband, Tarku, Nizabad, and Kuba. Population estimated at 250,000.—(*Cheesney.*)

- DAHAR**—Lat. Long. Elev.
A village in the Province of Arzrüm, Asiatic Turkey, to the East of Arzrüm. From this place there is a pass over the mountain range immediately to the west, which is the regular route for caravans going to Arzrüm, and is most frequently used by travellers, being open both in summer and winter. The inhabitants of this village are rich in flocks and herds, and make a quantity of cheese and butter from their milk.—(*Brant—Stuart.*)
- DALIM**—Lat. Long. Elev.
A village in the province of Diarbakr, Asiatic Turkey, on the head waters of the Ab-i-Resh, and about 35 miles north of Nisibin.—(*Taylor.*)
- DAM-DAM**—Lat. Long. Elev.
A fort and village in Kúrdistân, near Rowandiz. It is built on a precipitous promontory of rock one hundred feet high, insulated by a wall across the neck and overlooking the village of 100 poor houses in a perfect jungle of gardens filled with every sort of fruit tree. (*Fraser.*)
- DAMERELI HASANS**—Lat. Long. Elev.
A tribe of the Caucasus who number 2,000 men and have been remarkable as having always sided with Russia against Persia and Turkey, though they profess the Mahamadan faith.—(*Monteith.*)
- DANESVOROLAH**—Lat. Long. Elev.
A village in the province of Kârs, Asiatic Turkey, situated at the head of the Ajera valley.—(*Brant.*)
- DANTASS**—Lat. Long. Elev.
A large village in Kúrdistân on the left bank of Bohtan Sú. It is situated on the side of a deep ravine absolutely choked with enormous walnut trees and luxuriant fruit gardens and cultivated, and is inhabited by Christians. (*Taylor.*)
- DARA KOL**—Lat. Long. Elev.
A village in the province of Diarbakr, Asiatic Turkey, on the right bank of Saram Sú. It contains 600 families of which 11 are Armenians. The houses are all built of clay slate. The soil in the vicinity is a whitish clay and very arid, but there is abundance of water with which to irrigate it.—(*Brant.*)
- DARALAGHEZ**—Lat. Long. Elev.
A sub-division of the district of Nakhshwan, Russian Armenia.—(*Cheesney.*)
- DARBAKH**—Lat. 41°52' Long. 48°58' Elev.
A river of Dāghistân.—(*Cheesney.*)
- DARBAND**—Lat. Long. Elev.
A town in Dāghistân, Russia, situated at the extremity of one of the north spurs of the Caucasus, and by its position on a steep and almost inaccessible ridge overhanging the Caspian Sea, it at once commands the coast road and the Albanian Pass. The town contains 1,795 well-built houses (containing 8,543 Tartars, 225 Armenians, and 461 Jews) enclosed by a massive crenelated wall, built of large square stones with gates flanked by enormous towers, and it has the additional defence of the citadel of Naraini Kala the supposed work of Alexander, which stands a little higher than the rest of the town with which it is connected by a double rampart. From Darband extended the Caucasian wall, as far as the River Irki Su, according

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to some of Dariel itself. This massive work was 21 feet high, 7 feet wide, the foundation being composed of immense stones, and was intended as a defence against the inroads of the Scythians from the north. Rose-water and opium are prepared by the inhabitants of Darband in addition to copper and iron vessels, and the manufacture of silk and woollen stuffs, but a shallow and defective harbour greatly restrict their commerce. The bazaar is large and well attended, and it has quite an oriental appearance.

Darband fell into the hands of the Russians after the war of 1813, though it had formerly been captured in 1722 by Peter the Great. A hut said to have been inhabited by him is carefully preserved here surrounded both by pillars and chains and defended by a couple of cannon.

In the neighbourhood lies the village of Dashkessine at the foot of the precipitous mountain of Kogre Kafé. Here is the remarkable cave of the Dives, traditionally famous as the supposed dwelling-place of the giants of scripture.—(*Cheesney—Imperial Gazetteer.*)

DARBAND-I-BASTERA—Lat. Long. Elev.

A pass in Turkish K rdist n, west of Sulim nia, on the road to Alt n K pri. It is over the same hills as the Darband-i-Bazian and a little to the south of it.—(*Rick.*)

DARBAND-I-BAZIAN—Lat. Long. Elev.

A pass in Turkish K rdist n, west of Sulim nia, on the road to Alt n K pri. The approach to it is very marshy. The pass is formed by a mere ridge, which advances as it were to close the valley and slopes down very gradually, leaving but a small opening. This is a complete screen facing the two sides of the opening through which the road to K rdist n leads. In the war between the Province of Baghd d and that of Sulim nia the latter fortified this pass and would doubtless have been able to hold it had not a K rd shewn the former a pass by which it could be turned.—(*Rick.*)

DARD GH—Lat. Long. Elev.

A range of mountains in Russian Armenia, which separates the district of Urdabad from that of Nakhshvan.—(*Cheesney.*)

DAREH CHICHEK—Lat. Long. Elev.

A valley in Russian Armenia, running into the mountains from the north shore of Lake Gokcha. It is a favourite haunt of the wandering tribes.—(*Morier.*)

DARIEL—Lat. Long. Elev. 4,000.

A fortress of Circassia at the entrance of a pass over the Caucasus between Vladi Kavkas and Tiflis, 40 miles south of former, 80 miles north of latter, and on right bank of the Terek. It is built on an isolated and impregnable rock in a most commanding position over the Terek, which here foams through a narrow passage on the mountains. It is now in a very dilapidated state, consisting merely of a strong square tower and a walled space around it capable of sheltering several hundred men. The mountains in the vicinity are scarped and impracticable except by the narrow road leading directly under the walls of the castle. Formerly both sides of the valley were occupied by fortifications so as completely to shut up the entrance to the pass. On the south side this pass may be said to commence at the defile of Annan r, which is not difficult. From this to the Pass of the Cross the road ascends gradually, and a carriage road has been made to the summit of the pass and down to the ravine of the Terek. Thence three miles lie through a narrow ravine bounded by high schist rocks. This

pass is dangerous in the spring from the frequency of avalanches which carry away the road. It has been cut with considerable skill and expense. There are, however, two other ravines leading into Georgia, but they are at present used only by the mountaineers. At the junctions of their ravines is the fortified post of Kodl, and from this the density of the population is quite remarkable for so cold and inhospitable a region; not a vacant spot is to be seen, and villages are thickly scattered over the mountains all of which was fortified or have a high tower in the middle to reserve as a place of refuge. Thence the route lies for 11 miles on the banks of the Terek, the road generally good and the valley well cultivated to Kasi Bega village. The route now becomes more difficult and rugged and the valley gradually narrows, till it becomes at the eighth mile a mere chasm through which the Terek forces a passage. To the right and left are stupendous rocks of schist, which frequently fall and for a time dam up the course of the river. At this point stands the castle before described. Below this the construction of the military road is a task worthy of a great nation, and the execution of it does credit to the officers by whom it was made. Thence to Vladi-Kav Kas, though there are many strong points very difficult for a traveller, the mountains are accessible to the right and left. The elevation of the summit is only 8,000 feet. It is called "Sheviskari" by the Georgians.—(*Cheaney—Monteith.*)

DARISHMANA—Lat. Long. Elev.

A village in the Pizdar district of Kúrdistán. It is now a miserable village of about 18 houses, but formerly it was the capital of the Bebbeh Kúrd, the ancestors of the Pashas of Súlímánia.—(*Rich.*)

DARKUSH DĀGH—Lat. Long. Elev. 6,490.

A pass over the range of mountains which forms the south watershed of the Múrád Chai between Músh and Nerjki. From the village of Shín on the east side the road ascends at once to the crest which has an elevation of 6,490 feet. The descent is described as exceedingly difficult, sometimes leading round precipitous hollows in the hills, sometimes coming down in a zigzag the face of a nearly perpendicular rock.

The path is uneven and narrow, and the slightest slip would precipitate a traveller a depth of 1,200 feet into the river below. This continues for a distance of about four miles when it becomes more easy, and latterly being ridable the village of Agharun is reached after crossing the Kulb-Su.—(*Brant.*)

DARKUSH DAGH—Lat. Long. Elev.

The portion of the Jabl Nimrud range (which runs through the Pashalic of Diarbákr between the Múrád Chai and the Tigris) in long. 40° 45' is so called.—(*Cheaney.*)

DASTINE—Lat. Long. Elev.

A valley in the Úrdabád district of Russian Armenia.—(*Cheaney.*)

DAWAH BOGAZ—Lat. Long. Elev.

A range of mountains in the Province of Diarbákr, Asiatic Turkey, which runs between the lake Goljik and the plain of Khárpút.—(*Cheaney.*)

DEFOY—Lat. Long. Elev.

A tribe of Arabs who reside in the Province of Baghdád.—(*Kinneir.*)

DEHA—Lat. Long. Elev.

A miserable village in the Province of Arzrúm, Asiatic Turkey on the Tabrez road east of Haasan Kala and west of the Deha Pass over the main range of the Koseh Dagh. It is, says Fraser, famous or rather infamous

DEH—DER

for its difficulty and the number of men and cattle lost on it every winter and certainly his account of his own passage is not encouraging.—(*Fraser*.)

DEHDEHBAKREH—Lat. Long. Elev.

A village in the Province Van, Asiatic Turkey, on the western shore of Lake Van.—(*Brant*.)

DEH LÜRÂN—Lat. Long. Elev.

A village in Province of Baghdad, Asiatic Turkey, situated in a plain at the bend of the Tib river and inhabited by Pāsht-i-Koh Lōrs.—(*Lagard*.)

DEHVALU—Lat. Long. Elev.

A village in Russian Armenia, 27 miles south of Eriván on the road to Nakhshwán, from which it is 68 miles distant, and situated at the east foot of Ararat, and on the left bank of Arás River. It is situated on a parched barren place without trees, and is a very filthy place. Mount Ararat from this point presents a most majestic appearance.—(*Usuleg—Morier*.)

DEIR—Lat. Long. Elev.

A village in Asiatic Turkey, situated on the left bank of the Euphrates, 300 miles below Bir.—(*Chesney*.)

DEIRA—Lat. Long. Elev.

A village in Kúrdistán, situated about 45 miles north of Súlímánia. It is described as a beautiful village embosomed in magnificent walnut trees, while gardens, vineyards, and cultivation surround it on every available spot on the mountain and multitudes of springs burst from the sides of the hill round it.—(*Rick*.)

DELÁVI KASRI—Lat. Long. Elev.

A village in Kúrdistán, south-west of Jazireh.—(*Taylor*.)

DELI—Lat. Long. Elev.

A river in the Kuba division of Dághistán, Russia.—(*Kinnaird*.)

DELI, ABBÁS—Lat. Long. Elev.

A village in Province of Baghdad, Asiatic Turkey, north-east of Baghdad. It is surrounded by date trees and contains a caravanserai.

DELI BABA—Lat. Long. Elev.

A village in the Province of Arzrúm, Asiatic Turkey, 60 miles east of that place. It is a large, thriving place, situated in a small cultivated vale and contains about 35 Armenian families. A considerable quantity of grain would probably be procurable here. Wagner says that it is inhabited exclusively by Kurds.—(*Stuart—Brant—Wagner*.)

DELI HAVAR—Lat. Long. Elev.

A district in Turkish Kúrdistán, near the head of the Dials River; most of the wood used in Baghdad is floated down from near this place.—(*Rick*.)

DEMIRKAPI—Lat. Long. Elev.

A pass on the north of the Hamrín hills in the Province of Baghdad, Asiatic Turkey, below the point where the Adheyin passes these hills.—(*Rick*.)

DEMIR, APARANE—Lat. Long. Elev.

A river of Shirvân in Caucasía, which rising in the Caucasus falls into the Kúr. It is usually fordable after the spring months.—(*Chesney*.)

DERA WISII—Lat. Long. Elev.

A village in the Province of Músal, Asiatic Turkey, 23 miles south-south-east of Músal, watered by the Shekh Dara River. The ruins of a large city said to have been founded by Nimrod are scattered on the vicinity of this place.—(*Chesney*.)

DERGAZAN.

A village in Kùrdistan, Asiatic Turkey, 45 miles from Kerkùk, 25 miles west of Solimània, near the pass of Darband. It contains 300 houses and produces considerable quantities of cotton, corn, and rice. There are innumerable little rills fresh from the hills near the village which water the valley.

It is so called from its having been originally a settlement of Dergazini Turkmans.—(*Kinneir—Rich.*)

DEVÈH BOINA—Lat. Long. Elev.

A lake in the Province of Kars, Asiatic Turkey, formed partly by springs and partly by the Arpa Chai, and situated near the Aras River.—(*Monteith.*)

DEVÈH BORGONC TÀGH.—Lat. Long. Elev.

A low range of mountains in the Province of Arzrùm, Asiatic Turkey, which rise to the height of about 6,914 above the sea, and are situated to the east of the town of Arzrùm.

They connect the north and south watersheds of the Frat branch of the Euphrates which rises on the west of it as the Aras does on the east. (*Monteith—Cheesey—Brant.*)

DEVREK—Lat. Long. Elev.

A town in the Province of Sivas, Asiatic Turkey, on the right bank of Kumar Sù, about 65 miles north-west of Keban Maaden.—(*Cheesey.*)

DEWANLU.

A village near Erivàn, in Russian Armenia, from which the Dewanlu section of the Kajar tribe derives its name.—(*Malcolm.*)

DEYRENDIB.—Lat. Long. Elev.

A village in Province of Diàrbakr, Asiatic Turkey, 18 miles south of Hasan Kéf. A rock which rises steep at the back of the village is crowned by the ruins of an old castle.

DEYR GUL.—Lat. Long. Elev.

A village on the left bank of a river of the same name in Kùrdistan, which falls into the Tigris a few miles above Jaziréh.

DHIFFYR.

A tribe of Bedouin Arabs who generally reside in the desert about the Montafik territory, west of the Euphrates. They occasionally make forays in South Mesopotamia. They cross the Tigris at all times and levy contributions as far as Badrai and Mendali. They give assistance to the Montafik in their wars with one another and with rebellious families subject to that tribe.—(*Jones.*)

DIADIN.—Lat. 39°32'36" Long. Elev.

A town in Province of Bayazid, Asiatic Turkey, on the right bank of Murád Chai, close to its source, 24 miles west of Bayazid, 112 miles east of Arzrùm. It was a considerable place until the emigration of the Armenians after the Russian war. The Governor lives in a fort of some extent, but in tottering condition and on a perpendicular ravine over the Murád Chai river. In the Russian war it was occupied by the troops of that power under Prince Tchefchewadza.—(*Glasscott—Brant—Morier.*)

DIALA.—Lat. Long. Elev.

A river of the Province of Baghdad, Asiatic Turkey, formed from the junction of the two rivers, Ab-i-Shirwàn and Holwàn, which unite seven or eight miles north of Kizl Rabat. The Diala, now become a fine river, still continues its course to the south, and enters the Tigris about five miles above Tak-i-Kaisra, 21 miles below Saklâwiyá canal. During the summer it is fordable

DIA

at Bakūba, on the road from Baghdad to Kirmānshah, and is nearly 150 to 160 yards wide at the place where a bridge of boats has been thrown across it for the convenience of travellers. Just before it approaches the Tigris it forms a considerable defence on the side of Persia for Baghdad, as the right bank is higher than the left by 25 to 30 feet, and is moreover covered with gardens filled with trees. There is a ford at Gondar, and a little to the east of the ford it is navigable for rafts and timber to the Tigris. (*Cheaney—Kinncir.*)

DIARBAKR—Lat. 37° 28' to 39° 30' Long. 38° 30' to 42° 10' Elev.

A Pashalic of Asiatic Turkey, bounded north by Dūjik Dāgh, a continuation of the Ararat range; west by the Euphrates; south by the Pashalics of Orfah, Baghdad, and Mūsāl, and east by Mūsāl, and part of Kūrdistān and Mūsh. Its greatest length from north to south is 150 miles, and its greatest breadth from east to west 200 miles, and it has an area of 30,000 square miles. The whole of this Pashalic is exceedingly mountainous and difficult of access; it is interspersed with narrow and fertile valleys, and full of the most beautiful and romantic scenery. Watered by an infinity of noble streams with a salubrious climate and rich soil, it yields to no other province for the variety and richness of its vegetable and animal produce, while its numerous mountain chains abound in mineral wealth. Among its natural vegetable productions, galls, gum, tragacanth, madder roots, and the pistachio terebin, from which the native extract a fine oil used in making soap, are the most important, the value of the export of the former alone being upwards of £35,000. Oleaginous seeds and olive oil are produced in large quantities, and the quality of the former is so superior that it finds its way to many of the North Governments. Sheep's wool was exported in 1863 to the value of £70,000; and mohair, the produce of the Angola goats that thrive so wonderfully in the neighbourhood of Jazīreh, was eagerly sought after and bought up by the native traders from Kaiserieh and Constantinople, in the same period, to the amount of £20,000. The manufacture of native cotton cloths, shallees made from mohair, and short woollen cloaks is actively pursued, and the shallee for texture and variety of colour and pattern shows the extraordinary natural intelligence of the Kūrdish workmen. Diārbakr itself is famous for its silk piece-goods, similar to those of Aleppo and other parts of Syria, but from its great cheapness and durability more in request among the poorer classes of the mountains between Diārbakr and the Black Sea. Sheep are exported in large numbers from the mountains and desert to Aleppo, Damascus, Beyrūt, and camels purchased from the Arabs to Kaiserieh and other parts of Asia Minor. The uplands and hills abound in several species of polecat, marten, foxes, and wolves, whose furs add considerably in value to the sum total of the export list. A beautiful species of spotted lynx (*wushék*) may be included among the former, although it is far more scarce than those enumerated. A rough estimate of the whole value of the vegetable and animal produce, whether consumed at home or exported, will amount to more than £700,000 sterling. The approximate amount of the population living in the 2,702 villages and towns, or in the desert under the Diārbakr Government, is as follows:—

	<i>Muslim</i> <i>houses.</i>	<i>Christian</i> <i>houses.</i>	<i>Yezd</i> <i>houses.</i>	<i>Kizilbāsh</i> <i>houses.</i>
Diārbakr Division	23,407	8,740	228	1,516
Sert "	21,101	6,512	917	1,000
Mardīn "	21,101	6,413	480	.....

DIA

	Moslem houses.	Christian houses.	Traid houses.	Kizilbash houses.
Nomad Kürds tents	8,200	.....	...	.....
" Arabs " 	13,500	.....	.....	.....
Agricultural Arabs Tents	8,600	.....	...	.....
Nomad Kürds with Arab houses and tents	1,600	.....	...	.....
Total houses or tents	98,090	21,665	1,634	2,516
At six souls each	588,540	129,990	9,804	15,096

The general average of taxes paid by each house, not including Arabs who pay nothing, is for a Moslem house 147P. = 1£ 6s. 8½d., and for a Christian house 188P. = 1£ 14s 2d. annually. The gross revenue of Government is £179,532 against an expenditure of £43,493, leaving a net revenue of £136,039, yet during the prosperity of the Abasides, deducting revenues of tracts yielded, the same not now included on the Diärbakr Pashalic, a net annual revenue derived chiefly from tithe on produce of 11,750,000 silver dishirns, which at 8d. only would give £440,000, and considerably later in the time of the Zengides, the comparatively small and now worthless district of Sinjâr, which however included Nisibin alone, gave a larger income than the present Pashalic. (*Kinnêir—Taylor.*)

DIARBAKR.—Lat. 37° 55' Long. 39° 51' Elev.

A city, the capital of the province of the same name, in Asiatic Turkey, situated on the right bank of the Tigris, 400 miles south-east of Samsun, 60 miles north-north-west of Mardin, 287 miles north-east of Orfa, and 172 miles south-east of Malatia.

The city is situated at a short distance from the right bank of the Tigris, from which it is separated by rich gardens containing white and black mulberries, prunes, apricots, peaches, figs, and gooseberries, together with large forest trees; also ashes, poplars, willows, interspersed with palm, madder, and other plants.

It stands on an elevated rocky ridge, stretching from the citadel at its north-western extremity towards the south-west in the shape of a boat, and about 200 yards from the river at its nearest point. It is surrounded by a prodigious wall of black stone, flanked by 72 towers, and enclosing a space of about five miles in circumference (from which the Turks sometimes call the city by the name of Kara Amid, or the Black Amid); this wall was without doubt built by the Romans. It is for height and solidity superior to most things of the kind in either Europe or Asia, though having been much neglected it is now in a ruinous condition. The streets are paved, but are narrow and dirty. The best houses are built of the same material as the walls, which is quarried near the city, sometimes intermingled in building with a white limestone; most of them, however, are of rough stone overlaid with a plaster of mud and straw. The houses are generally flat-roofed, and two stories high, the lower one of stone, and the upper of clay, and the buildings rise in stages like a succession of terraces one above another. Some of the mosques are variegated in their construction, the main body of the edifice being built of the black lava, and the minarets of white limestone, while some of them are covered with lead. A part of the bazaars, and several handsome Khans, are also built of black stone. There are 20 mosques, five Christian churches, a synagogue, 20 baths, 15 caravanserais, and a number of bazaars. The principal mosque was formerly a Christian church. It is called the great

mosque, and is the finest remnant of antiquity in the place. It has a large square tower now used as a minaret. The Armenian cathedral and Chaldean church lately erected are also handsome structures; the latter is profusely ornamented with foreign paintings. The bazaar is well supplied with corn and provisions and the adjoining country is fruitful and well cultivated; cotton, silk, copper, and iron are manufactured by the natives and exported to Baghdād and Constantinople. Ice obtained in winter is preserved in the open air by piling it in conical heaps and covering it with straw. In the summer it is sold so cheap that the poorest may cool their drink with it. The gardens in the vicinity furnish the city with a variety of excellent fruit, among which melons are particularly celebrated. Water is abundant, a fine aqueduct or arches bringing an ample supply, which is afterwards distributed by numerous stone fountains in the streets. The citadel is situated on the north side of the town in a precipitous mass of volcanic rock, and its walls are connected with those of the town, the interior being divided into many courts and handsome buildings, where the Pasha and his officers reside. The situation of Diārbakr is admirably calculated for that of a great commercial city, and nothing appears necessary to revive its ancient importance but the removal of the chief cause of decline, namely the insecurity of its commercial communications with Syria, Asia Minor, and Kārdistān, and with the estuary of the Shat-al-Arab. It is said to have contained 38,000 souls in the days of its prosperity, but now it is much reduced: the estimates of its population at present vary from 13,000 to 38,000. Brant states there are 8,000 houses (of which 1,500 are Armenian, 85 Catholics 70 Greek, 50 Jews, and 6,300 Turkish). Southgate states the number of houses to be only 2,700 (of whom 1,500 are Mussulman), while Goldsmid puts it at 20,000 souls (of whom nearly half are Christians).

The climate of Diārbakr though excessively hot in summer cannot be considered unhealthy, and in winter the temperature is delightful. (*Brant—Kinneir—Cheaney—Goldsmid.*)

DIBENEH SÚ—Lat. Long. Elev.

A river of Diārbakr, Asiatic Turkey, which rises four miles north-west of Korkar village in the Darkúsh Dagh, and flowing south joins with the Arganeh SÚ to form the west or Diārbakr branch of the Tigris. (*Taylor.*)

DIDAYENS—Lat. Long. Elev.

A tribe of the Caucasus in the Karkhetia district, who inhabit the mountains to the east of Teláv. Their villages are well built and capable of defence. Grain is cultivated, but is often lost on account of the coldness of their country.

DIDEWAGHI—Lat. Long. Elev.

A village in the province of Tārābizūn, Asiatic Turkey, situated directly under the pass of the Kolowah Dagh, which divides it from the Russian district of Gúriel. It contains about 18 families. The arable land is of small extent, and in favourable season will not yield the inhabitants above a six months' supply of grain. They have but few sheep or cattle from the impossibility of procuring winter fodder, which must be given for nearly eight months. The inhabitants are a very fine race of Georgian extraction, and scarcely understand Turkish. The men always go about armed with a rifle and a 'khammah' or large double-edged knife, and they still have suspended from their girdles a knot of cord, which though but ornamental now served formerly to bind any captive Georgian they might meet in their rambles.

DIG—DIJ

DIGROLE—Lat. Long. Elev.
A village in Province of Kārs, Asiatic Turkey, south-west of Kārs.

DIGWIR—Lat. Long. Elev.
A village in the Province of Akalzik, Asiatic Turkey, in the district of Poshkov, of the Chief of which it is the usual residence.

DIJEL—Lat. Long. Elev.
A district of the Province of Baghdad, situated between the Dijel canal and the right bank of the Tigris. Formerly it was one of the most fertile parts of the Pashalic, but now nothing is to be seen but wastes intersected by dried-up canal beds. Jones thinks that if the Pasha would only enter into the scheme earnestly, the whole of this tract might be re-opened to its former extent. The small tribes who now annually exist in a state of semi-starvation around Baghdad would gladly avail themselves of its protection to people the spot; capitalists too would take the idea up, and with the minor irrigants re-opened the tract would soon regain its former fertility, populousness, and wealth. The extent of this district is 200 square miles, and though it is some of the finest alluvial land in the world it is all farmed for £877 or £4-10 per square mile. The villages in it are Sumeycheh, Harbah, and Beled. The tribes located on this district are:—

Al Khasirj	130 tents, residing on the Dajell.		
Al Majumoneh	200	" "	Beled and Kantareh Harba.
Al Makadmeh	150	" "	Sumeycha to the Tigris.
Beni Jimmin	250	" "	Khatheyreh.
Albu Hyaza	150	" "	Neighbourhood of Jibareh and Beled.
Aj Jemeyleh	130	" "	Between Sumeycha and Beled.

Total ... 1,010 tents.

These are generally cultivators, principally in the employ of the Zabib of the Dijel, who farms the land to them. They are rich too in flocks and herds. Portions of them are pastoral and some predatory, for they join the Bedouins at times in their frays. All are petty thieves on every opportunity. They could muster about one gun per tent, and a mounted spearman to every three tents.—(*Jones.*)

DIJEL—Lat. Long. Elev.
A canal of the Province of Baghdad, Asiatic Turkey, which leaves the Tigris on its right bank just below Samāra. Formerly it went thence and watered the land near Baghdad. It was met with in several places by Dr. Ross, but owing to neglect the dyke at the entrance has fallen into a state of decay, and now, instead of constituting an abundant supply, the water carried along this channel occupies only a small part of the ancient bed and this to a moderate depth. It now takes a south-east direction through cultivated lands, where its effect, even in its present diminished state, are most striking in fertilizing the grounds and fruit-gardens surrounding the villages; this is particularly the case near Sameychah which tract, previously barren, is now remarkable for its fertility. Immediately after—passing this village it is now lost, formerly it went on to Baghdad.—(*Caesney—Jones.*)

DIL

DILÉM—Lat.

Long.

Elev.

A tribe of Arabs who reside in the Province of Baghdād chiefly on the east bank of the Euphrates from west of Baghdād to the north as far as the town of Hit. Its sections are:—

Al Mahamdeh	100 tents residing from	Sakhawiah to Nemaleh.
Al Duweb	100 " "	Al Ghurbat.
Al Mahamdeh	90 " "	Sakhawiah to Nemaleh.
Abū Shhab	200 " "	Nemaleh.
Kistan	60 " "	Al Rosijeh.
Abū Aabed	100 " "	Uimāl Rus.
Abū Alwan	100 " "	Kabr Feraj
Al Janabin	300 " "	Zoweyht al Feraj.
Abu Rakebah	50 " "	Ditto.
Abu Faraj	60 " "	Shekh Hadid.
Abu Diyab	200 " "	Ditto.
Abu Assaf	100 " "	As Sifeyneh.
Abu Numr	300 " "	Nefateh to Sinadek.
Total	... 1,660 tents	

This tribe is considered powerful. Its families are rich and combine the peaceful character with the warlike one of the Bóláwín; many of its more aristocratic Chiefs and people will not indeed till the soil; they of course fatten upon the spoil obtained from the weak. The territory they inhabit is a rich one, and 340 irrigating wells in the districts are accounted as belonging to them. Each well is supposed to pay to the Zabit of the tribe on account of Government one ton of barley, half a ton of wheat, and the value of about 30 shillings in money at every harvest, but much of this payment is evaded owing to the weakness of the Government. The territory of the Dilém on the west of the Euphrates is celebrated for its natural springs of fine water, which in the spring of the year overflow and fall into the Euphrates. In summer the waters recede, but the ground, which they have left moist, is carefully sown with grains, and plentiful crops from this source alone are obtained. These natural fountains called Thannayl and Abúlkír are situated about $4\frac{1}{2}$ hours north-west of Kala Rahmati. The latter as their name implies are impregnated with bitumen, but the water otherwise is said to be good and wholesome. The whole district of Dilém from Hit southwards is said to be more or less prolific in sulphur and bituminous productions, particularly where the springs are thermal and salt as at Hit, having a temperature of about 93° . Much salt is obtained from them by evaporation. Though the occupations of the Dilém are chiefly pastoral, the security of their position, their strength, and character for riches lead them to offer much opposition to the Government, for the Bedouins readily join them when inclined to lawless and refractory designs. The tribe itself indeed usually throws the blame of its actions on these people, who being secure care not to disown the imputation. Their temper is very uncertain, from these causes the roads between Hit, Baghdād and Hilleh are kept in constant alarm from their frays. In the spring they wander as far as the Dijel and Takrit on the Tigris, for the benefit of the richer pastures for their flocks; were they united they might muster 10,000 fighting men, a third having fire-arms. They possess camels, flocks, and herds in abundance and are hospitable. Some of their Chiefs are more intelligent than is usual with Arabs. (*Jones*.)

DIM—DUJ

- DIMURCHIKAL**—Lat. Long. Elev.
 A village in the district of Kartalinia, Georgia, and one of the Russian posts in this direction.
- DIWANIAH**—Lat. Long. Elev.
 A town in the Province of Baghdād, Asiatic Turkey, on the left bank of the Euphrates, 1¼ mile below the point where the Yūsāfieh canal leaves it. It is inhabited by Arabs and contains about 1,200 houses.—(*Cheesney*.)
- DIZAN DIK**—Lat. Long. Elev.
 A village in the Al Jazīrah province of Baghdād, Asiatic Turkey, situated about 15 miles from Nisibin, on the very summit of the Mardīn Mountains. It is inhabited by Christians.—(*Ainsworth*.)
- DOBAN**—Lat. Long. Elev.
 A sub-division of the Amadia district of Kūrdistān, Asiatic Turkey.—(*Rich*.)
- DOHOK**—Lat. Long. Elev.
 A town in Turkish Kūrdistān, inhabited by Chaldeans.—(*Rich*.)
- DOLABIYAH**—Lat. Long. Elev.
 A range of hills in the Province of Mūsāl, Asiatic Turkey, to the south of the road between Mūsāl and Nisibin. They are probably a spur of the Sinjar hills.—(*Ainsworth*.)
- DÓKÁLÁ**—Lat. Long. Elev.
 A village in the province of Baghdād, Asiatic Turkey, on the left bank of the Tigris, about 21 miles above Baghdād at the point where the Khalis Canal cut from the Diāla River joins that river, whence it is sometimes called the Dókala Canal.
- DOLADREIZH**—Lat. Long. Elev.
 A village in Kūrdistān, about 30 miles north-east of Sūlimānia, situated in a valley tributary to the Kizlji River. There is some cultivation round it and also gardens and vineyards.—(*Rich*.)
- DOMLU**—Lat. Long. Elev.
 A village in the province of Arzrūm, Asiatic Turkey, situated at the source of the west Euphrates.
- DORAJI**—Lat. Long. Elev.
 A creek which leaves the Shat-al Arab River two miles below the town of Basrah and leads to the Doraji.—(*Wray*.)
- DUCHET**—Lat. Long. Elev.
 A division of the district of Kartelinia, in the Caucasus, comprising the east division. It contains 225 villages (of which Duchet is the chief), containing 3,726 houses, inhabited by 178,202 Georgians, 3,002 Armenians, and 5,521 Ossetians; total 26,725 souls.—(*Cheesney*.)
- DUCHET**—Lat. Long. Elev.
 A town in the division of the same name of Kartelinia, or Caucasus, situated on the slope of a mountain near the River Aragua, 30 miles north of Tiflis. It is said to be fortified, and to contain, in addition to those of the public functionaries, 213 houses inhabited by 411 Georgians, 823 Armenians, and 11 Ossetians, or 1,245 souls.—(*Cheesney*.)
- DÚJIK**—Lat. Long. Elev.
 A range of mountains in Armenia, a continuation of the Ararat range, and terminating between the east and west branches of the Euphrates. It is inhabited almost exclusively by independent Kūrds. (*Brant—Cheesney*.)

DUR—EKA

- DÚRI**—Lat. Long. Elev. 4917.
 A village in Kúrlistán, situated on a branch of the greater Zab river, in the Berrawí district of Bahdínan which is called after a mountain of the same name, celebrated for its iron mines. Ainsworth, however, who visited these mines in 1840, does not think that they could be worked with profit on account of the cost of transport on the mountain roads. The village is inhabited by Chaldeans and is the seat of a Bishop, the chief religious authority in these parts. The elevation of the summit of the mountain of Túra Dúri is 5,792 feet—(*Ainsworth.*)
- DYGOM**—Lat. Long. Elev.
 A river of Georgia which joins the Kúr below Tiflis.—(*Chesney.*)

E.

- EGERIA**—Lat. Long. Elev.
 A town in Mingrelia, Government of Georgia, on the left of the Enguri. It is described as having formerly been the largest and strongest fortress in Mingrelia, and having given its name to the whole country around it.—(*Kinneir.*)
- EIGIL**—Lat. Long. Elev.
 An ancient fort in the Province of Diárbakr, Asiatic Turkey, situated about 35 miles north of Diárbakr, on the right bank of the Arganeh Maden branch of the Tigris.—(*Taylor.*)
- EIPLER**—Lat. Long. Elev. 6,290.
 A village in the Province of Arzróm, Asiatic Turkey, 18 miles south of Hasan Kalla. It contains 20 families of Kúrds, 10 of which are tolerably off, and the rest are in straitened circumstances, and serve as shepherds and herdsmen to the others. The only road open during the winter from Arzróm to Músh passes through this village, the others being blocked by snow. The inhabitants cultivate a few fields, but their main dependence is on their herds and flocks. They easily obtain an abundance of hay for cattle during the winter, and there is pasture enough during the summer. (*Brant.*)
- EIZ OGLU**—Lat. Long. Elev.
 A ferry over the Euphrates on the road from Kharpat to Malatiah and 30 miles from the former. On either bank of the river at this point is a village, both together containing about 100 Kúrds families. The inhabitants are very poor but have some cattle.—(*Brant.*)
- EKATERINODAR**—Lat. Long. Elev.
 A town in the Government of Caucasus, Russia, capital of the country of Black Sea or Tchernomorski Cossacks, on the left bank of Kuban river, 100 miles above its mouth and 135 miles south of Azof. It has broad, regular, and straight but excessively dirty streets, being in fact a complete mire. The houses, mostly of earth with a few of wood, are of one story, generally thatched, and all stand in direct lines, with gardens attached. There is here a cathedral with six lofty towers and timber post for defence against the Circassians. It is the seat of the Cossack hetman. It is surrounded on every side by swamps and morasses of an impracticable nature. Its population in 1853 was 10,000.—(*Imperial Gazetteer.*)

EKA—ELI

EKATERINOGRAD—Lat. 43°40' Long. 43°55' Elev.

A town in the Government of the Caucasus, Russia, on the left bank of Terek river, east of Georgievsk, and 20 miles west of Mosdak. It is a common Coesack town regularly built with streets at right angles consisting of rather poor little houses. Its population is said to be 2,722 (1849).—(*Wagner—Imperial Gazetteer.*)

EKREK—Lat. Long. Elev.

A village in Province of Kârs, Asiatic Turkey, south of Kârs on right bank of a tributary of the Arpa Chai. The houses are all built under ground.—(*Morier.*)

ELÂNJAK—Lat. Long. Elev.

A fortress in Russian Armenia, 15 miles west of Nakhshwan, on a tributary of the Aras. Though an almost impregnable position it was surrendered to the Russians during the Russo-Persian war of 1828-29 without any resistance.—(*Monteith.*)

ELBÂGH—Lat. Long. Elev.

A valley of Kûrdistan, comprising the head waters of the greater Zab river. It is about five miles wide and 20 miles in length, and belongs to the Hakârî Kûrds. It was once rich and fertile, though now its wealth is much diminished on account of the emigration of many of its Armenian inhabitants.—(*Skicl.*)

EL BARECH—Lat. Long. Elev.

A canal which leaves the Tigris at a spot called El Fathha just after the river has forced its way through the Hamrîn hills.—(*Cheyney.*)

EL BURJ—Lat. Long. Elev. 18,475.

The culminating peak of the Caucasus. It has many names; by the Tartars it is called Yaldus and also El burj; by the Armenians Yaldus; by the Circassians Uashamaks or Oshga Makhera; by the Karatchai, Mingitan; by the Abkassians Orfi, Ifgab or Itub; by the Suanetians Passa, and by the Coesaks Shotgora. The snow line on this mountain is said to be 10-170 feet in elevation.—(*Abich—Van Harthausen—Semiof.*)

EL DER—Lat. Long. Elev.

A village in the province of Baghdâd on the left bank of the Euphrates, the site of the ancient Thapsacus.—(*Kinnier.*)

ELENÛKA.

A village in Russian Armenia, 10 miles from Lake Gokcha, 40 miles from Erivan, on road between them. There is a Russian colony here.—(*Eastwick.*)

EL ESLAM—Lat. Long. Elev.

A tribe of Bedouins subject to the Shamr Arabs, who inhabit the country round Nisibin in the Al Jazira, province of Baghdâd. They number about 1,500 tents.—(*Taylor.*)

EL FATH'HA—Lat. Long. Elev.

A pass, by which the Tigris passes through the Hamrîn hills. The river is here about 150 yards wide. In the pass on the left bank among the debris of the Hamrîn hills are naphtha springs and nitre.—(*Rich.*)

ELIASEH—Lat. Long. Elev.

A village in Turkish Kûrdistan, about two miles west of Sâlimânia on the right bank of the Tangeru river.—(*Rich.*)

ELISU—Lat. Long. Elev.

A small territory in the Caucasus, situated west of Shirvân. The inhabitants were originally of the 'Doar' tribe though they are now quite

independent. With the States of Yar and Billieau they can bring 8,000 men into the field, but they are not noted for courage. Their country is beautifully wooded with the richest imaginable soil. They have always sided with the Russians to whom they pay a small tribute of 20,000 ducats.—(*Monteith—Chesney.*)

ELIZABETHPOL.—Lat. Long. Elev.

See Ganja.

ELMÁLI.—Lat. Long. Elev.

A village in the Province of Ván, Asiatic Turkey, 15 miles west-north-west of Bitlis, situated on the south shore of Lake Ván. (*Brant.*)

EL WAND.—Lat. Long. Elev.

A peak on the Kurdistán range of mountains about 40 miles west-south-west of Hamadan in Irak Ajami. When viewed from a distance it has the appearance of a long range of mountains, but its length is not more than 12 miles. It is completely separated from the north ridge, and near its summit, which is tipped with eternal snow and seldom obscured by clouds, is a beautiful valley, perfumed by a thousand sweet-scented flowers. This mountain is famed in the East for its mines, waters, and vegetable productions. The Indians suppose that it contains philosopher's stone and the natives of Hamadan believe that some of its grasses have the power of transmitting the basest metals into gold as well as of curing any distemper to which the human frame is exposed.—(*Kinneir—Chesney.*)

EMRÁ KÚM.—Lat. Long. Elev.

A village in the Province of Arzrúm, Asiatic Turkey, on the road from that place to Tabrez, 18 miles west of Delibaba, 12 miles east of Hasan Kala. It is on a small tributary of the Aras.—(*Brant.*)

ENGŪRÍ.—Lat. Long. Elev.

A river of Mingrelia, Government of Georgia, which rises in the mountains of the Abkasians at and flows close to the fortress of Rugh, between Illani and Anakli into the Black Sea. Near its source it divides into two branches, and as they never again unite the right retains the name of Enguri, but the left is called Scharistkali, under which denomination it crosses the whole of Mingrelia from north to south, and falls into the Phasis about five miles from the town of Poti.—(*Kinneir.*)

ERCHEK.—Lat. Long. Elev.

A village in the Province of Ván, Asiatic Turkey, about 18 miles east of Ván. It contains 100 houses, and is situated about two miles from the east side of Lake Erchekjân.—(*Shiel.*)

ERCHEKJUN.—Lat. Long. Elev.

A lake in the Province of Ván, Asiatic Turkey, about 16 miles east from Ván. It is a fine sheet of water of oval shape, its largest diameter being north and south, and perhaps about 12 or 15 miles in length by eight or nine in width. The water is brackish and contains small fish of good quality. It is bounded on all sides by the mountains, except the east, where the shores are flat.—(*Shiel.*)

ERDÓSH TÁGH.—Lat. Long. Elev. 9,500.

The portion of the range between the Murád Chai and the Tigris, which lies south of Lake Ván, in Asiatic Turkey, is so called. Its height is probably 4,000 feet above the plain, which is here about 5,500 feet in elevation.—(*Brant.*)

ERI

ERIVAN.—Lat. 40°10' Long. 44°30' Elev. 3,167.

A town in Russian Armenia, of which it is the capital, on the left bank of Zengia, a considerable tributary of the Aras, about six miles from the north foot of Ararat. It stands partly on a hill and partly on the margin of the stream, which is here crossed by a handsome stone bridge of several arches. It is irregularly built with narrow, dirty, and ill-smelling streets, and is mean in appearance, the houses being built of boulders and mortar made of clay and straw. The north-west side of the town is built on a precipice impending over the river 100 feet, but is commanded by the fort which is surrounded by strong walls flanked with towers.

It contains five mosques, five Armenian churches, several caravanserais and 2,750 clay-built houses. It has a considerable circumference, but as a part of the area of the hill is occupied with productive vineyards and fine gardens, the population scarcely exceeds 10,000 persons. The fort of Erivan is of an elliptical form, upwards of 6,000 yards in circumference. One side of it is built on a perpendicular cliff, a steep ravine; here fordable with extreme difficulty from the rocky bed and rapid current of the river. The three remaining sides are defended by double walls, the outer 25, the inner 35 feet high, and these are surrounded by a deep ditch, which on the south side can be flooded. The palace of the Governor is on the summit of the hill enclosed within the fortifications. It is almost in ruins; one wing however, formerly the harem, is used as a hospital: there were also two mosques, one of which has been converted into a church and the other into an arsenal. The remains of the palace are of little architectural interest; the courts, gardens and fountains are trivial, though some of the ornaments, windows, doors and arcades are pretty; the audience chamber alone exhibits traces of an imposing character. This has one end open to a court, being separated from the latter only by some carved lattice work which may be removed at pleasure: the whole then forms a spacious hall. At the opposite end is a large stained window occupying two-thirds of the width of the room and extending from the ceiling to the floor; on each side of this in a projecting recess is a marble basin with a small fountain. The inner court is pretty, containing a basin with three fountains and some trees, and surrounded by the buildings formerly appropriated for the harem. The great mosque of Erivan is the only imposing building on account of its colossal gateway and graceful minaret. Being on the route from Persia to Russia, Erivan has a considerable transit trade. Its manufactures are potteries, tanneries, and some cotton fabrics.

The canal system which supplies the city will be found described in the article on the province of Erivan.

The taxes raised in the city are as follows. Each house pays three roubles, the merchants besides as a body pay 500 roubles, and the artisans a like sum. The city is also called upon to raise large sums for public buildings, bridges and roads, for the Police, the Chief Magistrate and his clerks, public servants, and the town physician. For these purposes a tax is laid on the shops and the gardens, 5 per cent. being levied on the net produce.

The inhabitants complain that their condition at present is more oppressed than it was under the Persians, notwithstanding that the Persian officials exercised an extremely arbitrary and despotic power over them. The imports under their former masters were low, the citizens being only taxed to the amount of 5,000 roubles, including the tribute to the Shah, the salaries of

the Sirdar and other officials, and the expenses of the city itself. At present the inhabitants are obliged to pay 15,000 roubles, besides being called on to furnish horses for the post service and to maintain watch and ward, &c. Trade and commerce are heavily burdened; the resident merchant had formerly to pay two abbas for every horse-load of goods on passing from Turkey into Persia, whereas at the present day goods from Persia are charged an export duty of 10 per. cent and an import duty, here of the same amount. The native Persian has only to pay this import duty and is consequently able to sell his goods considerably under those of the Eriván merchant. Poverty is daily on the increase, and the poor classes, in order to pay their taxes, are often compelled to sell all their furniture and even their very beds, whilst persons in good circumstances, seeing ruin staring them in the face, emigrate for the most part to Persia, where they find every facility for settling.

Eriván has stood repeated sieges, and been repeatedly taken both by Turks and Persians, but from the time of Nadir Shah in 1748 it remained in the hands of the Persians. In 1808 it was besieged by the Russians under General Godovitch, who, after blockading it for six months, attempted to carry it by storm, but being repulsed with a loss of 1,500 men killed, was compelled to retire and lost nearly half his army during the retreat to Tiflis. But in 1828 it was besieged by General Paskiwitch, who chose the points of attack well, and opened trenches under cover of a bank formed by a slope on which the fortress was built. The trenches advanced almost under cover to the south-west angle and the principal breaching battery was established in the low swampy ground against this face. The batteries entirely destroyed the parapets and made a breach on the south-west angle, and an assault was then delivered, and was scarcely resisted. Since then Eriván has remained in the hands of the Russians, who have now added to its fortifications to such an extent that its capture would be exceedingly difficult, or perhaps impracticable to a Turkish or Persian army.

Abich gives the following table of the average temperature of the air at Eriván at the various seasons, viz., winter 19·3, spring 53·4, summer 76·3, autumn 57·2 Fahrenheit.—(*Kinnair—Monteith—Chesney—Van Haxthausen—Shiel—Abich.*)

ERIVÁN—Lat.

Long.

Elev.

A province of the Government of Georgia, Russia, bounded, north by Elizabethpol, Shamsadil, Kazakh and Bambak Shuragel; east by Karâbâgh and Nâkhshvân; west by the Turkish territories of Kazikhman and Kârs; and south by the Aras. The south part of this province is intersected by branches from Mount Ararat, and in the north part are the peaks of Alagaz, Barate, Maraldegi, Jagh Natchakh, Sûkbolâk, &c., but near the Aras there is an extensive plain. Between the Aras and Ararat the country is marshy and again in other places clayey, but the greatest part of it consists of a rich black earth. There is one lake, that of Gokcha or Sevangha, which is 30 miles long, 12½ miles broad, and 1,000 feet above the bar. Besides the border River Aras the province is watered by the Kârasú, the Zangî, the Northern Karasú, the Abaran, and the great Arpa Chai. In the elevated divisions the cold is severe during winter, and in summer the heat of the plains is almost insupportable. The ordinary animal and vegetable productions abound in this province, and it contains 508 flourishing villages.

Van Haxthausen says the plain of Eriván exhibits everywhere traces of volcanic origin in its lava and basaltic rocks, with fragments of which

the ground is covered; this has great influence on the formation and nature of the stratum of humus, which is hot and dry, but extremely fertile, when sufficiently watered, without which not a blade of grass would grow. It would in fact be an uninhabitable steppe but for the net-work of canals which extends over every part, irrigating the cornfields, gardens, as well as meadows. This canal system, which irrigates the whole of the district including the city of Erivan with its gardens, meadows, and cornfields, derives its supplies from Lake Gokcha, 30 miles distant. At that place the Zangi River issues from the lake, and canals are branched off in all directions from the lake and river conveying water to the surrounding villages. At Kanakir these branches all unite and here commence the waterworks of Erivan which comprise four principal canals, the first supplies the houses and land to the left and is nearly consumed by the time it reaches the city. Abahajath, the second canal, runs a distance of six miles, Mamuri, the third canal, branches off to the right and runs about five miles; from the city; it is carried for a length of 1,200 yards through a cutting on the rock, and affords the chief supply of water to the gardens of the city; it is called the subterranean canal. Dalmi, the fourth canal, turns to the right at a distance of three miles. Two other canals branch off in the vicinity of the city; those are not used for irrigation but for driving mills, nineteen of which are worked by each canal. The canal system thus admirably laid out is easily kept in order, all who use the water being called on to contribute money and labour for its repair in proportion to the amount they consume. The distribution of the water too is very carefully regulated by officers appointed for the purpose, each garden or field being supplied for a given time under their direction.

The province of Erivan suffered very much from the war of 1828 with Russia. In 1828 it yielded, says Monteith, a revenue of 20,000 tomans and had a population of 25,000 families. Of these 5,000 Kúrdish families retired to Turkey and about 3,000 other Mahamadan families to Persia; in fact, if left free, few of the latter would remain. On the other hand, nearly 4,000 Armenian families emigrated from various districts of Azarbíjân for the protection of the Russian Government.

Morier says that under the Persians the province was 140 miles long by 80 miles broad, and had a population of adult males, of ages from 15 to 50, of 18,700. This multiplied by four for women, children, and old men, gives a total of 74,800 souls. This includes all the nomad tribes except Kúrds, of whom there were 5,000 families, thus making the total up to 100,000 souls. The revenues of the province were reckoned at 180,000 tomans.

(*Chesney—Van Harthausen—Morier—Monteith.*)

ERZINJÂN—Lat.

Long.

Elev.

A town in the Province of Arzrúm, Asiatic Turkey, on the right bank of the Euphrates, 85 miles south-west from Arzrúm. It is a town containing about 3,000 houses, of which 800 are Armenian and the rest Turkish; it is governed by a Boy who is dependent on Arzrúm. The houses here, and in all the villages of the plain, are built above grounds which gives them a more agreeable and cheerful appearance than in other parts of Armenia. The town is situated at the west end of a beautiful and rich plain, which is about 20 miles long by seven or eight broad. The Gújik mountains form its boundary, and at their foot runs the Kára Sú. The climate here is never severe in winter, and it is warm in summer.

There are said to be 100 villages in the plain of Erzinján, which are surrounded by very extensive gardens, which furnish great abundance excellent fruit to the circumjacent districts as far as Arzúm, Baibút, and Gúmish Khána; grapes and melons are among the fruits produced. The plain also bears quantities of wheat of a very fine description. The centre of the plain is rather swampy and shows indication of salt. It affords pasture to a great number of mares, cows, and sheep. Nowhere probably in Asia Minor is a plain to be met with a more luxuriant vegetation, nor with the appearance of more careful cultivation.—(*Brant.*)

ESLAYA.—Lat. Long. Elev. 6,258.

A village in Kúrdistán on the right bank of the Zab River, below Julamerik. It is situated in a cultivated valley surrounded with gardens. The inhabitants are Hakkar Kúrd, and very poor.—(*Dinsworth.*)

ES. SAIEH.—Lat. Long. Elev.

A tribe of Fellahín Arabs who inhabit the vicinity of Nisibín, in Kúrdistán. They number about 2,500 tents, *viz.*, Saieh 500; El Eslem 1,500; Es Sedeyd 500; and are subject to the Shamr Arabs.—(*Taylor.*)

ETCHMIADZIN.—Lat. Long. Elev.

A village in Russian, Armenia, Government of Georgia, 12 miles west of Erivan, situated in a broad plain between Mount Ararat and the range of Alagez. It consists of 360 farms, which with the gardens attached to them are the property of the inhabitants who pay a fixed tax to the convent. This village was founded in 524 A.D. It is surrounded by high walls, 30 feet high, with eight towers and four gates, and was formerly regarded as a strongly fortified place. A deep arched gateway leads into the outer court, in which are a great number of booths, kept by shopkeepers and mechanics of every description; there is also a wax manufactory. A second gateway leads into the inner court, in the centre of which stands the celebrated Cathedral. Portions of this structure have evidently been erected at very different periods, and there are contributions from various schools of architecture, Byzantine, Gothic, Moorish, and modern Italian; one part is of quite modern origin. A mysterious twilight pervades the interior of the church, even on the brightest days, enhancing the solemn effect of the building, which is by no means of colossal dimensions; its length is about fifty yards, its breadth forty-eight, and its height thirty-five. The Byzantine style and its symbolic forms predominate in the interior, and inscriptions abound on all parts of the edifice; there is also a Tibetan bell, with the mystical invocation, "Om mani padmi om" inscribed upon it.

The position and style of the altar, and the general arrangements of the interior, are not Greek, but bear a greater resemblance to those of the Latin Church. The Cathedral is splendidly adorned with gold, silver, pearls, and precious stones, and still greater wealth is said to be kept under lock and key. Near the high altar is a beautiful chair, carved with great skill, evidently of European workmanship, in the rococo, or rather renaissance style; it was said to be a present from a former Pope to the Patriarch of that day. There are no pictures of value; the walls are painted in the variegated flower style of the Persians, executed by an Armenian artist in 1736.

Among the relics at Etchmiadzin are shewn, the head of the spear with which the Roman soldier pierced the side of Jesus, the arm of St. Gregory, the scalp of St. Kepsime, &c. The library according to Van Haxthausen

consists of 500 Armenian works, of which 91 are on historical subjects and the rest are treatises on religion, lives of Saints, and copies of the Evangelists. A catalogue was made of it in 1836 by the learned Frenchman, Brosset.

The Patriarchate at Etchmiadzin is of incalculable importance to the unity and nationality of the Armenian people. It is the central point where pilgrims from the Ganges and the Indus, the Euphrates and Nile, the Volga, the Neva and the Bosphorus first meet and become acquainted and form ties of fraternal union. From all these countries the priests come to fetch the holy oil which the Patriarch alone can consecrate: thus the unity of the national church is constantly recognised and cemented afresh.—(*Cheesney—Van Harthausen—Morier.*)

EUPHRATES—Lat.

Long.

Elev.

A river of Asiatic Turkey, which rises from two great sources in the Armenian mountains. It bears the name of Frat in its whole course from the most northern of these sources, which is situated in the Anti-Taurus, 25 miles north-east of Arzrüm. The branch from thence takes a westerly direction at first, and, after passing within seven or eight miles of the capital of Armenia, it is joined, a few miles further west, by two small feeders coming also from the north; then after a course of about 40 miles further to the west-south-west, it receives a third coming from the west near Kather-köpri; and again, a little lower, but on the opposite side, and coming from the Júdi Tagh range, the Mahmah Khatúm, which is its first large tributary, and runs into it through the plains of Terjan. From the river, which is now a considerable stream known by the name of the Karasú, makes a circuit, winding through the mountains and over rapids, into the plain of Erzinján. Here the Karasú enters a narrow, difficult defile, which continues as far as Kemakh, a mountain town.

At the eastern side of Kemakh, a large tributary, called the Kómer Sñ, enters from the westward, beyond the town of Devrek, after a course of 70 or 80 miles, with a sufficient body of water to carry timber, which is afterwards floated along the Karasú for the use of Keban Maden.

Immediately after the junction of this branch, the main trunk passes under a wooden bridge, and enters a deep chasm in the mountains, through which its united waters have forced their way.

The stream continues nearly south-west after passing the defile, as far as the ferry of Khostu, three miles below; and, near the village of Pash-tásh, it enters a vast rent in the mountains, with precipices on both sides, rising to the height of 1,000 or 1,500 feet. After passing this chasm, the river makes a short bend to the south-east, but soon resumes the general direction of south-west, and flows the deep valley of Egin. The mountains rise to about 4,000 feet on each side of this singular fissure, which is so narrow that it is crossed by a bridge between lofty limestone precipices, seeming to overhang the town, and as it were to threaten its destruction.

Below Egin, on the right bank, the river maintains the general direction south-west through mountain valleys, till it arrives at about five miles short of the Kebán Maden ferry and the lead-mines, where it is joined by the Murád Chái or Sú, being, at this point, about 270 miles from its course.

The latter is the great eastern branch of the Euphrates, and, from its size, it ought perhaps to be considered the principal stream. It rises on the southern slope of Alá Tágh, a mountain about 9,000 feet high, and takes a

general north-east course for about 24 miles, to Diyâdin, a small town west of Bâyezid, and situated on one of the more elevated branches of the Taurus, not very distant from the highest point at Ararat. After passing Diyâdin, this great branch of the Euphrates takes a west-north-west direction nearly so far as Mulâ Usmân, where it receives a feeder coming from the west. Here the main stream pursues a south-west course along the great valley formed by the Dujik range on the north, and the Supin and Nimrûd Taghs on the south, receiving several streams coming from the high grounds on each side.

After a course of nearly 120 miles, in the direction above mentioned, and when at a point about 60 miles south by east of Arzrûm, and 20 north of Mûsh, it receives a small tributary, called the Çâr Babar Sû, coming by a south-east course from the slopes of the Bingól Tagh range, which attains, at its culminating point, an elevation of about 9,000 feet. This accession of water gives a new direction to the main stream, which now winds towards the south for about 20 miles (or in the direction of Mûsh), until it is turned by the effects of the Nimrûd Tagh at 10 or 12 miles short of that place; and, after running a few miles nearly in a westerly direction, it receives from the Nimrûd Tagh and plain of Mûsh, a little way west of Lake Vân, another river, bearing the often repeated Turkish name of Kara Sû. Its sources are in the crater of a volcano, over the lips of which it bursts in two streams. These immediately unite and form a considerable river, which, after a west-north-west course of about 30 miles, passes within three miles of the northern side of Mûsh, a town which contains 1,200 houses, at an elevation of 4,692 feet above the level of the Black Sea.

The Murâd Sû now pursues a new direction, west by south, after the junction of the Kara Sû, and continues to wind along the valleys nearly parallel to the Dujik Tagh, from the slopes of which range it receives several considerable streams. Amongst these may be particularly noticed the Gunbrik Sû, coming into the main trunk from the north, about midway between Mûsh and Palû and likewise the Péreh Sû, which enters below the latter place, after a south-west course of considerable length. Near Palû the Murâd sweeps round, and takes a west-north-west direction, until it joins the western branch, two hours above Kebban Ma'den, having previously made a tortuous course of a little more than 400 miles through a mountainous country, over an irregular, and, generally speaking, a rocky bed.

As far as their junction the branches are partially navigable; since, as we are informed by Mr. Brant and others, timber is floated down them for the working of the mines. Here the Euphrates assumes an imposing character, as it runs south-westward, struggling as before, to make good its original course towards the Mediterranean, it bears indifferently among the natives the names of Frat or Murâd.

The western branch, as will have been perceived, has already forced its way through that portion of the Anti Taurus which appeared at one time to offer an insuperable barrier to its onward progress, especially in the direction of the Mediterranean. Below the ferry of Maden, where it is 120 yards wide and very deep, the Tauric chain, against which it still presses, forces the river to incline rather more southward; and at about 15 miles in this direction from the ferry it receives a tributary, called the Chamurli Sû (mud water), coming from the west, through a narrow and well-cultivated valley; and again, seven

miles farther on another and still larger, called the Tokhma Su (boundary water), which latter has been supposed to be the Kuramas, or Melas of the ancients, and to have given its name to the district and town of Malatiah. This stream comes from the Gok Dille mountains on the slopes of the Anti Taurus; it flows past the town of Gurur, and is, on approaching the populous and interesting town of Derendah, a considerable stream. From the latter place its course is nearly eastward to the Euphrates, into which it enters below the towns of Aspuzi and Malatiah, near which it is suited for boats of light draught.

After receiving the Tokhma Su at half a mile beyond the Eis Oghlu ferry, the Murad enters the main chain of the Taurus, and, after straggling onwards in various directions for about 45 miles, among the recesses of their mountains, bounded by lofty precipices, and constantly interrupted by rocks, as well as small rapids, it finally forces a passage through the Taurus, leaving to the right, or north, the higher part of this chain. Until lately it had been supposed that this portion of the river was not in any way navigable, but, during the campaign of 1839, it was the uniform practice of Hafiz Pasha to embark his stores on rafts, and float them down at least to Sumeisat, from whence the stream continues navigable, without any serious interruption, for a distance of 1,195½ miles to the Sea.

After clearing the difficulties just alluded to, the windings continue to be short and abrupt, between low, steep hills; and the river takes the general direction of west-south-west as it passes near the eastern side of the ruined walls of Sumeisat, having received on each side, in the previous part of its course, several inferior tributaries. The distance thus far, by the windings along the western branch, is about 450 miles, whilst that by the larger branch, or Murad, is about 586 miles.

After passing the Zeugma of Sumeisat, the river winds through a succession of swelling hills, having a pasture country on each side, with partial cultivation around the villages, which are scattered here and there along the banks, within an extent of 51 miles, by the stream; and 40 miles in a direct line, south 69° west, to Rüm Kala. Immediately below this town the river changes its direction, and inclines rather eastward of south for a distance of 15 miles, through a more cultivated country, when it approaches the ruined castle of Graum, which is but 80½ miles from the sea at Bayas. The distance from Graum is 10 miles east-south-east to Bireh-jik, which place is 28½ miles by the river, and 16 miles directly south 25° east from Rüm Kala.

Bir is one of the most frequented of all the passages into Mesopotamia, and about 16 large passage boats are kept at this place, in a state of repair, for the use of the caravan, which occasionally number 5,000 camels. The bed of the river at this place has been ascertained to be 628½ feet above the level of the Mediterranean sea, from which it is distant 140 miles and 26 chains by the road, or 133 miles in a direct line, to the mouth of the Orontes, whilst the Persian Gulf, towards which it now begins to incline a little, is distant 1,117 miles, thus giving the trifling fall of rather more, on an average, than six inches per mile, from Bir to the Persian Gulf, supposing the latter to be on the same level as the Mediterranean. The general direction below Bir is a little east of south, and it winds between chalk hills of moderate elevation for 35 miles, or 31½ south 27½ east direct distance, to Kalat En-Nejm.

At 14 miles, and again at nine miles, above this celebrated Arabian observatory, erected by Almamun, the Euphrates receives on its right bank the Sajur, a considerable tributary, which comes from the Taurus, and after passing at no great distance from the northern side of the ruins of Membij, separates into five short branches, thus forming four islands as it enters the principal stream. At $48\frac{1}{2}$ miles below Kalat en Nejm, or 34 miles in a direct line south 8° west, is the castle, and near it the ruins of Balis, the Barbalissus of the Romans, once the port of the ancient Beroe, and the P'thara of Balaam. Here the river seems finally to abandon the struggle it had hitherto maintained to reach the shores of the Mediterranean, from whence it is distant 123 miles, and in the direction through Aleppo to Suweidiyeh, and 118 miles through the same city to Iskandarun, the distance in a direct line south 70° west, being $101\frac{1}{2}$ miles.

The course of the stream from Balis to the striking ruins of Jaber castle, the Sela Midbarah of Benjamin of Tudela, is 29 miles, or $22\frac{1}{2}$ miles direct distance south 68° east. From hence, passing the ferry of Hammam, the windings give 42 miles, or 26 miles direct distance, north 82° east, to Rakkah, the river flowing through a fine pasture country, having extensive Bedouin flocks feeding on its prairies, but no permanent villages. A few miles below the deserted ruins of the city and palace of the Kaliph Al Mansur, the Belik, or Belity, pursuing a southerly course, enters the Euphrates. This stream rises near Harran, at a spring called Al Dhahabiyah, or Dabencea.

Below Rakkah the hills are at a greater distance than before from the river, which winds through the dense forest of Amran, and through a flat country, which is generally well-wooded. After a tortuous course of 80 miles, or south 69° east, $44\frac{1}{2}$ miles direct from Rakkah, the great stream forces its way in a most remarkable manner through the chain of hills running along the western side of Palmyra, and from thence towards Sinjar. At this spot, after flowing round a large wooded island, the river makes an abrupt bend, nearly at a right angle pursuing its course in a smooth channel, 250 yards wide, and seven fathoms deep, "between the beetle-browed rocky precipices of Balbi." These rise abruptly to a height of from 300 to 500 feet above the water's edge, and thus present for a moment, but in appearance only, an insuperable barrier to navigation. At two and a half miles below this range, the river passes between the two ancient and deserted marble-built towns of Zelebi, or Chelebi, which indicate one of the great commercial passages to Palmyra, at the period of the prosperity of the latter city. From Zellebi to Deer, the distance by the stream is $57\frac{1}{2}$ miles, or 26 miles south 38° east direct.

At $27\frac{1}{2}$ miles by water, and 18 south, 42° east direct distance below Deir, the Khabur enters the Euphrates after a lengthened course.

Below the tributary just followed, the course of the Euphrates is south 20° east, along the southern side of some ancient ruins, presumed to be those of Dakia; it proceeds next to the little town of Maden, lower down on the opposite side, and near the ancient castle of Rahabah, or Rehoboth, which is about three and a half miles to the south-west of the latter place. From hence the river passes onwards through a fine country, generally well wooded and rather hilly, but very thinly peopled, as far as Is-Geria and Werdi, which latter is $75\frac{1}{2}$ miles from the Khabur by the windings, and $45\frac{1}{2}$ south 33° east in direct distance. Throughout this extent the river

may be said to have an average width of nearly 400 yards, with an ordinary depth of 18 feet, and a current of four miles per hour, during the season of floods, at which period of the year it forms, in this part of its course, at intervals, 17 islands of various sizes, some of the largest being wellwooded.

Below Werdi the river sweeps round the western side of the ruins of Erzi, where it takes a new direction, and proceeds, by a much more winding course than before, to the towns of Rawa and Anah: this last is 92 miles from Werdi by the river, though the direct distance is but $50\frac{1}{2}$ miles (east). The average width from Werdi may be considered as 350 yards, with an ordinary depth of 18 feet, and it has a current of four miles per hour during the flood season, when it forms at intervals 26 islands of various sizes, some wooded and some bare. At the last of these, *viz.*, Karabla, the river is obstructed by a ledge of rocks, which constitutes what may be considered as the greatest difficulty experienced by boats throughout the navigation from Bir to Basrah. Opposite this place the walled town of Rawa crowns the summit of the hills rising from the left bank, whilst a little lower, the houses of Anah along the right bank open to the view amidst thick date groves. A string of islands lie nearly in mid-streams, opposite the town, and still lower, but on the left bank, are the ruins of the ancient Anaths.

Below this picturesque spot the windings are less frequent than in the portion just described; and the course of the river is through a succession of partially wooded hills, chiefly of chalk formation, affording good pasture. Villages occasionally appear, with cultivated grounds about them, and the numerous remains of ancient aqueducts, covering both banks, sufficiently show, what we learn from history, namely, that this portion of the country was at one time thickly inhabited by a civilised and flourishing people. The distance from Anah to the island of Hadisah is $49\frac{1}{2}$ miles by the stream, and $28\frac{1}{2}$ miles south 48° east in a direct line. The river at this place has an average width of 300 yards, with a depth of 18 feet, and a current of four knots per hour in the season of floods, when it forms 30 islands, some of which are wooded, and a few, such as Tilbus, have on them the remains of ancient buildings. Above Hadisah, and at about two-thirds of the distance from Anah, the river, being turned by high hills, makes a very remarkable sweep in the opposite direction, or north-east, not unlike the Thames at the Isle of Dogs, though on a larger scale; for the Euphrates, at the spot called Hawaji el Khawwaslik, has gained only $2\frac{1}{2}$ miles to the south-east, although its course along the bend is $16\frac{1}{2}$ miles. The distance from Hadisah to the well-known town and bituminous fountains of the ancient Hit, still famous for boats coated with bitumen, is 53 miles by water, and scarcely 38 miles south 36° east in a direct line. The scenery is like that of the preceding portion of the river in every respect; and about midway there is a similar great sweep, by which, during a course of $14\frac{1}{2}$ miles, it only gains $5\frac{1}{2}$ miles south-eastward. The stream, throughout this part of its course, has an average width of 350 yards, with a depth of 18 feet, and a current of three knots per hour in the season of floods; when there are 14 islands, some of which contain small towns, built on ancient sites. Five miles above Hit two walls have been built under water, out from both banks, with the view of raising the water at low seasons sufficiently for irrigational purposes, but the effect of them in the river is to increase the force of the current and thus in a measure impede the navigation.

Three miles below Hit the remains of aqueducts disappear, and the windings become shorter and more frequent, as the river flows through a tract of country almost level. At a distance of 77 miles along the stream, or 48 miles direct south, 70° east, is the modern castle of Felūjah, situated $29\frac{1}{2}$ miles west 2° north of Baghdād. The average width in this part of the river decreases a little, being only about 250 yards, with an ordinary depth of 20 feet; and there is a current of less than two and a half miles per hour in the flood season, when the river forms 13 islands without wood.

Above Felūjah, at $5\frac{1}{2}$ miles north 60° west from it, the derivation called the Saklawiyah takes place: this stream crosses Mesopotamia by a tortuous eastern course on the north side of Akar Kuf, and now enters the Tigris at a point five miles below Baghdād.

Below the mounds of Mahamad, the great river takes a straighter course, in a more southerly direction, as far as the floating bridge on the western side of the town of Musseyib, and proceeds through the date groves surrounding this place, across a bare country, onwards to Hillah, which is 91 miles by water, or $61\frac{1}{2}$ miles direct south 33° east from Felūjah. The stream in this part of the course has an average breadth of 200 yards, with an ordinary depth of 15 feet, and a current of barely two and a half knots per hour in the season of floods; when there are 15 low islands, some of them covered with jungle. From Felūjah to Hillah the banks are flat and alluvial with considerable cultivation and numerous herds of goats, sheep, and bullocks. Soon after passing the ruins of Babel the river begins to assume that appearance which may have caused Herodotus to say, that it differs from all other great streams, by becoming smaller towards the lower than in the higher part of its course.

The numerous canals drawn from each side, at short intervals from each other, in order to irrigate the fields, as well as the date groves and pomegranate gardens, near the villages here covering both banks, produce a change in the appearance of the country, which, although very gradual, becomes sufficiently evident, especially after passing the derivation called Yusafiyah, which takes place at one mile and a half above Diwaniyah. About $18\frac{1}{2}$ miles below, another derivation, forming the canal of old Lamlūm, takes place, and the river rather decreases from hence to the entrance of the canal, which is $75\frac{1}{2}$ miles by water, and $55\frac{1}{2}$ miles south 31° east direct, from the floating bridge at Hillah.

The river is reduced to 160 yards in width opposite Diwaniyah, and is again diminished to 120 yards towards Lamlūm; having an ordinary depth of about 12 feet, with a current of two miles and three quarters per hour in the season of floods; and it forms but one island in all the distance from Babel to the commencement of what was at one time the commencement of the Chaldean lake.

At the north-western extremity of the plain, the Euphrates forms two branches, from which smaller ones and numerous irrigating cuts subsequently diverge. These reunite at some rising ground near El Karayem, which presents itself on both sides of the main trunk, and there is thus produced what may truly be called a delta, although distant from the sea; since the obstruction thus offered during the season of floods causes the waters to spread for about 30 miles, that is, from the north-western to the south-eastern extremity of the basin; the latter extends in width from 10 to 14 miles westward of the main channel, and to a much greater distance on the opposite or eastern side.

Nearly a mile below the separation of the Lamlúm branch, another, called the canal of Sasend, takes place on the opposite side, in the direction of Samawah. The main channel now pursues, with a diminished volume, the general direction of south-east, by a number of very deep, short bends in the marshes, near the extremity of which it is rejoined by the Serayah, or Semawah branch, on the western side. At seven miles lower, near Karayem, which is 42 miles by water and 33½ miles south 48° east from the bifurcation, it again receives the eastern branch coming from Lamlum, having previously received on both sides the remains of what had been by different channels conveyed from it to the villages and rice-grounds. Being thus reunited to its former waters, and at the same time free from those marshes in which it had been supposed to be lost, the Euphrates suddenly re-appears on its former large scale, inclosed between high banks covered with jungle. Soon after this change, when passing the western side of the mat village of Al Khudhr, which is 49½ miles by water, and 36½ miles, south 43° east direct from Lamlúm, it averages 200 yards in breadth, and contains nine small islands. The greater branch has, in the marshes and during the season of floods, a large average breadth of about 60 yards, with an ordinary depth of eight feet: a portion of the right bank is, however, still visible, and is used by trackers. Like the country inwards on each side of the river, the left bank is covered with a shallow inundation, amidst which numerous villages, consisting of houses formed of reeds, covered with mats of the same material, appear here and there on the more elevated spots of ground, which are all but hidden by the water.

The Lamlum marshes form the greatest difficulty to the navigation of the Euphrates up to this point, and this is owing to the extreme narrowness of the river, the sharpness of its bends, and to the current. But a steamer of considerable power and small length would have no difficulty of passing through them at any time of the year.

Below Al Khudhr the course of the river is tolerably straight, and it flows through a fertile country, abounding with villages, either of mats or tents, surrounded by rich date-groves. The largest of the former class is Al Kút, the residence of the Shekh of Montefik.

From this place to Shekh el Shuyúkh the average width of the river is about 250 yards, and its ordinary depth is 20 feet, with a current of two miles and a half per hour in the season of floods. There is but one island in this part of its course. Near Súk-es-Shioukh the right bank of the river is swampy, covered with reeds and during the rise of the river inundated, the left is studded very generally with date trees, among which a village now and then appears.

Below Sheikh el Shuyúkh, the river turns nearly eastward, and the banks being very low, it again forms a kind of delta, extending to Kúrnah, which is 62½ miles by water, or 49½ miles nearly due east, direct from Sheikh el Shuyúkh. Within that distance the river preserves the same breadth as before; its depth is 18 feet, and it has a current in the season of floods of two miles per hour, independently of the tide, which is slightly felt all the way.

The Euphrates and Tigris joining from the west and north-west respectively now form a tidal channel, almost half a mile wide, take nearly a straight course, south 37° eastward under the well known appellation of Shat al Arab, and when five miles below Kúrnah their united waters receive those of the Kerah, or Kerkhah, which coming from the mountains of Ardelan,

EUP

through an extensive tract of country, passes a short distance westward of the ruins of Susa, and likewise of the town of Hawizah.

After receiving this accession, the Shat al Arab flows through date-groves and near several villages, chiefly on the left bank, and at length arrives opposite Basrah, which is $39\frac{1}{2}$ miles by the river, and 36 miles south 34° east direct from Kurnah. In the whole of this distance there are but two islands, both of them large, and the river has an average width of 600 yards with a depth of 21 feet; it has a current of two knots per hour during the flowing, and three knots per hour during the ebb tide.

Below the city this majestic river sweeps a little more to the eastward; its width is about 700 yards; its ordinary depth 30 feet; and it forms three large islands between this place and the small town of Mahamarah; that is within a distance of $22\frac{1}{2}$ miles by water, or $20\frac{1}{2}$ miles direct, south 70° east. Here the Karun enters it, after a long course from the Koh-i-Zard, through Shustar, Ahwaz, and other places.

After this great accession to its waters, the Shat al Arab inclines a little more towards the south; during the remainder of its course it passes many large villages, and almost continues belts of date-groves; and at length it reaches the sea, which at the bar is 40 miles from Mahamarah. Between this last place and the sea its average width is 1,200 yards, and its ordinary depth 30 feet.

The permanent flooding of the Euphrates is caused by the melting of the snow in the mountains along the upper part of its course. This takes place about the beginning of March, and it increases gradually up to the time of barley harvest, or about the last days in May, when it is usually at its greatest height. At Port William the depth was found to be increased by $13\frac{1}{2}$ feet but, lower down, this varied, as may be supposed, in different places, according to the width of the stream. The river continues high, and its course very rapid for 30 or 40 days, but afterwards there is a daily decrease, which becomes very small and regular towards autumn. From the middle of September to the middle of October the river is at the lowest; and it even seems to be perfectly stationary, until the rains commence, towards the end of October, when there is a perceptible but variable increase which continues till the frost checks it in December, and causes it again to fall. From this time until the beginning of March it is subject to slight alterations of decrease and increase.

From the measurements and calculations of Lieutenants Cleveland and Murphy, it is found that at Hit the mean of the velocities of the current at high and low water in the Euphrates is 4.46 feet per second; and that, at Baghdad, the mean velocity of the Tigris is 7.33 feet per second. The mean velocity of the Danube at Pesth has, by Mr. George Rennie, been ascertained to be 2.33 feet per second; and Mr. Girard determined the mean velocity of the Nile at Cairo to be only one foot 11 inches per second.

It may not be uninteresting to mention here that, from the observations of the two officers above mentioned, Mr. Rennie found the quantity of water discharged by the Euphrates at Hit to be 72,804 cubic feet per second; and the quantity discharged by the Tigris, at Baghdad, to be 1,64,103 cubic feet. The sum of these quantities ($= 2,36,907$ cubic feet) may, perhaps, be taken as a near approximation to the whole quantity discharged in a second by the Shat al Arab, which is formed by the united

waters of those rivers. Mr. Rennie estimates the quantity discharged by the Danube in an equal time at 3,38,100 cubic feet. (*Cheaney.*)

EYRUH—Lat. Long. Elev.

A district of Kūrdistān lying on the left bank of the Bohtan Sū between the junction of the Sarhal Sū and the Bilischai.—(*Taylor.*)

F.

FARKEYN.—Lat. Long. Elev.

See Miafarkeyn.

FAWWAR.—Lat. Long. Elev.

A canal in the province of Baghdād, Asiatic Turkey, which is derived from the Yūsafieh Canal in about longitude 45°20' to the east of Diwanieh, it flows south for miles, and is lost in the marshes east of the Euphrates. It formerly brought water to the neighbourhood of Suk-el Fawwar, which was then a large and flourishing town, but since the breaking of one of the dams at the mouth of the Hindreh Canal water has deserted it.—(*Loftus.*)

FĒDAGHA.—Lat. Long. Elev.

A tribe of Shamr-Bedouin Arabs, who inhabit the vicinity of Nisibīn, in Asiatic Turkey, and number about 2,000 tents. (*Taylor.*)

FELLĀHĪN.—Lat. Long. Elev.

A name given to certain tributary tribes in the Aljazira, province of Baghdād, Asiatic Turkey, who inhabit the vicinity of Nisibīn. They are quite subject to the Shamūr Arabs to whom they pay tribute. The names of these tribes are—

Sebūr	...	...	... 1,500 Tents.
Baggara	...	...	... 1,000 "
Sherābrīn	...	...	... 600 "
Khudhr	...	...	... 2,000 "
Harb	...	...	... 600 "
Hadidrīn	...	...	... 2,000 "
Albū Aāsī	...	...	... 500 "
Ghaasameh	...	...	... 400 "
Total	...	...	... 8,600 tents, or 51,000 souls.

(*Taylor.*)

FELŪJA.—Lat. Long. Elev.

A village in the province of Baghdād, Asiatic Turkey, on the left bank of the Euphrates, about 30 miles west of Baghdād. During the rise of the Euphrates the swampy inundated state of the country is most extensive about Felūja, where the Euphrates, breaking down the dikes which confine its waters, flows over the country and extends nearly to the Tigris. On the 24th May 1812 laden rafts were brought from Felūja to within a few hundred yards of the north gate of Baghdād. Pilgrims going to Kerbela generally cross the river at this spot on a bridge of boats.—(*Winchester—Rich—Kinneir—Cheaney.*)

FEN—GAN

- FENİK.**—Lat. Long. Elev.
 A castle in the province of Mūsāl, Asiatic Turkey, on the Tigris, near the pass of Zenophon through the Jabludi Mountains, about 55 miles below the junction of the east and west branches of the river, and five miles above Jazīreh-ibn-Ūmar.—(*Cheaney.*)
- FĒSHABŌÍ.**—Lat. Long. Elev.
 The Ghazir Sū River (a tributary of the Zab River, in the Province of Mūsāl, Asiatic Turkey), is called by this name on the lower part of its course, it is believed from the name of a place through which it passes.—(*Rich.*)
- FĒTAR.**—Lat. Long. Elev.
 A village in the province of Diárbakr, Asiatic Turkey, about 12 miles east of Hénim, and 40 miles north-east of Diárbakr.—(*Taylor.*)
- FIRÓZ.**—Lat. Long. Elev.
 A large Christian village in Kúrdistán, situated over a deep ravine, tributary of the Bohtán Sū, about ten miles above the junction of the Shattak Su, absolutely choked with enormous walnut trees and luxuriant fruit gardens and cultivation.—(*Taylor.*)
- FOGLIA.**—Lat. Long. Elev.
 A village in the province of Baghdád, Asiatic Turkey, situated on the bank of the Euphrates, above Suk-~~ca~~-Shiokh. It contains 4,500 huts inhabited by Montefik Arabs. There is little or no cultivation near it, but the inhabitants have large droves of bullocks, sheep, and goats, and also some superior horses.—(*Winchester.*)

G.

- GAVIAN.**—Lat. Long. Elev.
 A pass in Kúrdistán which leads over the hills immediately to the east of Solimánia, and north of the Azmir road.—(*Rich.*)
- GANJA.**—Lat. Long. Elev.
 A district of Georgia, bounded on the east by Karabagh, west by Shamsá-dil, south by Eriván. It contains 1,650 square miles of surface consisting in part of the mountainous tract near Ganja, this is followed by hilly slopes, and these terminate in plains. It is well watered by the Chamkhor, Kotchkar, and Ghanjan and other tributaries of the Kúr. The soil varies, being in places sandy or stony, but it is more generally of black earth. The climate varies between the extreme cold of the mountainous districts and the powerful heat of the plains. The mountains contain alum, iron, and some gold; also forests in which a particular sort of poplar grows to an immense size. Domestic animals are numerous. Madder, tobacco, cotton, gram, are cultivated, and garlic and asparagus grow wild. It contains the divisions of Ghor, Chamkhor,

GAN—GAR

Kionvakbassan, Ganjibassane, Samök and Airum in which there are 78 villages, and it has a population of 11,330 Tartars, 2,997 Armenians, and 531 Wurtembergers. The chief occupations of the inhabitants of this district are horticulture, the care of silk worms, bees, and cattle, besides farming and mining. (*Monteith—Chesney.*)

GANJA—Lat. Long. Elev.
 A town in Georgia on the left bank of the Genge Chai, south-east of Tiflis. It is described as a large maze of utter ruins, abandoned suburbs, and crumbling walls, with a paltry bazaar that extends for some hundred yards partially occupied by shops of the most needful trades and very scantily supplied. It is situated at the foot of a high chain of mountains, six miles from the Kür, to which the ground descends with a very gradual slope here and there intersected by insignificant ravines. As a fortress it is of no great strength, and its position on the great route of the plain of the Kür appears to greater advantage as a defence to Georgia on the map than it is in reality. Notwithstanding that it is situated on a high plain with a gravelly soil and good water, and is open all round securing a free circulation of air, yet during the months of July, August, and September it is constantly visited with a most malignant fever so that all the inhabitants who have the means of leaving it remove to the mountains at that season and encamp there at a distance of about six miles from the town where the evil influence seem to disappear. It was taken by a night escalade in 1803 by a Russian force under Prince Sesianof from the Persian Commander and has since been incorporated with the Russian territories.

It consists of three parts, one of which is fortified by a bastion wall which was constructed by the Turks. There are four Armenian churches and one belonging to the Georgian Greeks, 11 mosques, several caravanserais, about 2,000 houses, 1,300 fruit gardens or vineyards, and its population consists of 4,230 Tartars and 4,028 Armenians.—(*Mignon—Monteith—Chesney.*)

GARA.—Lat. Long. Elev.
 The mountains north of Mtsal in Asiatic Turkey go by this name. They have snow on them for a great part of the year.—(*Rich.*)

GARMI.—Lat. Long. Elev.
 A village in Talish, Russian territory. It is the chief place of the district of Ujarud, and is a large and populous place on the bank of a ravine. The inhabitants are chiefly pastoral possessing large flocks of sheep and droves of cattle.—(*Todd.*)

GARRAN.—Lat. Long. Elev.
 A Pass in Kärdistän leading over the main Kärdistän range on the road between Sulimānia and Senna, about 50 miles west of the latter.

From the village of Gueizakwera on the west side, the road goes for an hour through an open country when it comes to the entrance of a narrow valley formed by two stupendous cliffs which rear their bare heads above the oak woods that cover their declivities. The Garran River flows through the Pass. There is then a sensible ascent, through beautiful woods of oak ash, wild pear, vine, and plane which cover the hills almost to their summits, which continues for about eight miles, when the foot of a very steep ascent is reached which takes 45 minutes to accomplish. The hills round are gypseous

and slaty. From the summit the road at once descends by a steep path to the foot of the pass which is reached in about 35 minutes. The mountains on the east are bare, and as far as the view extends nothing but a sea of naked brown hills is visible.—(*Rick.*)

GARZIT.—Lat. Long. Elev. 5,840.

A village in the Province of Van, Asiatic Turkey, situated on the south shore of the Lake and about 30 miles east of Bitlis. It contains about 10 or 12 Armenian families, and is situated in a sheltered plain surrounded by mountains which recede in a circular form with the Lake in front.—(*Brant.*)

GELI MAZUKAH.—Lat. Long. Elev.

A Pass over a range immediately north of Amadiah in Kurdistan. It is described as exceedingly beautiful, near its foot a mountain torrent Sulaf Chai comes tumbling over the rocks amid precipitous cliffs variegated by a rich vegetation and long pending stalactites or a rough covering of travertine deposited by the waters; climbing and creeping plants swing in flowery festoons down to the water's edge petrified in their course, and then verdant foliage is rivalled in various tracery by the stalamic deposits. The torrent forms three successive falls of from 18 to 20 feet in height alternately losing itself in caves of green foliage or reappearing a sheet of white foam. After about half mile of open valley the second part of the Pass is attained. It is a narrow gorge in limestone rock, the first of the redoubted gates of the Hakari country.—(*Dinworth.*)

GELINDJEK.—Lat. Long. Elev.

A harbour on the coast of the Black Sea, south of Anapa. It is extraordinarily beautiful, but not of much use as a harbour on account of the bottom of the sea within it being so rocky that anchors have difficulty of holding. And the "Bora" or north east wind frequently sets in with unexpected fury and strands vessels with fearful shocks.—(*Van Haxthausen.*)

GELLATES.—Lat. Long. Elev.

A tribe of Kurds.

GENDARA SŪ.—Lat. Long. Elev.

A river of the Akhazik District of Georgia, probably a tributary of the Kŭr. It runs through deep ravines with high cliffs, and is crossed on the road Akhalkalak.—(*Monteith.*)

GENJ.—Lat. Long. Elev.

A district in the Province of Diarbakr, Asiatic Turkey, situated between the Dibeneh Sā and Morād Sā. It is entirely inhabited by Kurds.—(*Taylor.*)

GEORGIA.—Lat. 39° to 44.° Long. 37° 30' to 50°. Elev.

A Province of Russia consisting, with the exception of Daghistān, of all Russian territory south of the Caucasus. Its greatest length from Astara to the banks of the Terek is 280 miles, and its width from near Sujak Kala to Cape Apsheon is 417 miles, and its area is 56'007. It is bounded on the north generally by the crest of the Caucasus, except Daghistān, which is bounded on the north by the Terek, on the east by the Caspian, on

the south by the Persian province of Azarbijan and the Turkish provinces of Arzurum and Kars, and on the west by the Black Sea.

Its divisions are Daghistan, Lesgistan, Baku, Kuba, Shirvan, Karabagh, Erivan, Kakhelia, Kartelinia, Immeretia, and Mingrelia, Guria, and Abasia.

The general aspect of Georgia is for the most part mountainous, though it contains many extensive and well cultivated plains, and is watered by innumerable rivers.

The mountains of Georgia consist of the spurs of the Caucasus which run at right angles to the main range, *viz.*, from north-east to south-west. In its extreme west is the connecting link between the Caucasus and the westerly stem of Mount Ararat. This crosses the road between Kutais and Gori, and running through the district of Akhltskhai to that of Gurie enters the Pashalic of Kars, whence it runs south-west towards Arzurum. In about latitude $40^{\circ} 40'$ this range throws a spur to the north-east which going through the Turkish district of Childir and round the sources of the Arpaehai enters Russian territory north of Gumri, and takes the name of the Abotz Mountains. In about longitude 44° the range splits one spur going north and then east under the name of Didgori runs down to Tiflis, the other taking a southerly course passes to the east of Gumri, shortly after which it also divides, one branch containing the former direction is ended by the Aras between the Arpa Chai and the Karasü Rivers. The other trends away to the east till it reaches the northernmost point of Lake Gokcha, when it runs south-east following the contour of the lake draining north to the Kär, south to the lake, till it comes to the Sarial peak, which is the final point of disseverance, as from here the spurs of this range star out on all directions, one going west and north round the lake, another runs south to the east of Nakhshvan, while others run south-east, east, and north-east through Karabagh to the junction of the Kär and the Aras.

The principal plains lie in the east towards the Caspian, between the Kär and the Aras, and on the north bank of the former river.

The two principal rivers in the Province are the Kär and the Aras, with the Aragua, Yora, Alazan, tributaries of the former, and the Arpa Chai, Zengui, affluents of the latter. Besides these few named these rivers receive innumerable torrents from the mountains above them, and there are many minor streams on its west, which like the Phasis carry the water of Abasia, Mingrelia, and Immeretia to the Black Sea, while the drainage of Daghistan all goes towards the Caspian. The principal lake in Georgia is that of Gokcha, but there are some smaller ones, as Khano Ghell, Tchopno Ghell, and Kara Ghell in Karabagh.

The climate of Georgia is extremely varied, and embraces an extraordinary difference of temperature. Some parts in the higher mountains being covered with snow at the same time as tropical vegetation may be flourishing 50 miles off. The mountains must have a magnificent climate, but all accounts agree in stating the coasts of both the Caspian and the Black Sea as well as all the low valleys to be extremely unhealthy at certain seasons.

The following tables are taken from Abich's note on the climatology of this country. It shows observations taken at five different places, but as all are low, it gives no idea of the temperature of the higher portions of the country:—

GEO

SEASON.	REDUTALE—Lat. 45° 16'				KUTAIB—Lat. 48° 19'				TIPLIB—Lat. 41° 48'				BAKU—Lat. 40° 32'				LEVKORAN—Lat. 38° 44'			
	Temperature of the air.	Humidity absolute.	Humidity relative.	Rain and Snow.	Temperature of the air.	Humidity absolute.	Humidity relative.	Rain and Snow.	Temperature of the air.	Humidity absolute.	Humidity relative.	Rain and Snow.	Temperature of the air.	Humidity absolute.	Humidity relative.	Rain and Snow.	Temperature of the air.	Humidity absolute.	Humidity relative.	Rain and Snow.
1848.																				
Winter ...	41.04	1.68	0.61	...	39.46	0	0	22.873	32.13	1.40	0.79	0.900	26.48	1.98	0.68	0.805	24.96	1.93	0.68	16.823
Spring ...	54.28	3.23	0.76	...	57.06	0	0	11.413	50.44	3.79	0.64	3.736	54.41	3.28	0.76	0.640	55.03	3.23	0.68	9.364
Summer ...	70.48	6.29	0.81	14.598	74.96	0	0	13.164	70.87	4.64	0.68	4.205	77.89	7.28	0.80	0.680	78.91	6.21	0.74	6.216
Harvest ...	69.96	4.10	0.76	11.087	60.90	0	0	14.285	60.10	3.36	0.69	1.475	68.33	4.64	0.79	3.480	69.17	4.03	0.84	31.594
Mean ...	57.22	3.61	0.74	...	56.90	...	...	60.153	56.02	3.03	0.67	1.6216	65.03	4.30	0.63	11.846	57.20	4.23	0.63	52.406
1849.																				
Winter ...	46.9	3.72	0.79	13.269	43.64	0	0	14.373	37.55	1.89	0.74	...	41.94	3.17	0.68	1.800	41.96	3.28	0.63	8.616
Spring ...	54.29	3.28	0.76	6.773	55.03	0	0	10.673	50.96	2.66	0.61	3.089	53.01	3.27	0.77	0.680	55.04	3.28	0.63	2.363
Summer ...	71.81	6.18	0.81	31.916	73.74	0.67	0.68	17.728	70.23	4.26	0.63	6.717	77.40	6.73	0.74	0.678	76.21	6.48	0.71	1.109
Harvest ...	60.94	3.61	0.69	14.056	60.90	4.08	0.74	10.086	57.89	3.13	0.68	3.008	63.76	4.48	0.77	4.613	60.03	4.64	0.66	17.264
Mean ...	57.67	3.68	0.74	56.601	56.03	0	0	22.483	56.97	3.13	0.66	...	59.74	4.14	0.77	7.680	56.03	4.24	0.60	29.259

Notes.—The quantities throughout have been reduced to English measures.

GEO

Difference between Winter and Summer, 1849.

Tiflis.	Redutkale.	Kutais.	Lenkorau.	Baku.	Schusoba.
43·54	32·38	35·37	42·55	41·54	

Difference between Winter and Summer, 1849.

Tiflis.	Redutkale.	Kutais.	Lenkorau.	Baku.	Schusoba.
35·78	27·61	29·90	34·25	35·86	35·0

Difference between Winter and Summer, 1850.

Tiflis.	Baku.	Aralich.	Alexandropol.
35·78	35·86	45·56	45·72

SEASONS.	Lat. 40° 47' Alexandropol (1849) 4,818 feet.				Lat. 39° 42' Aralich (1849) 2,568 feet.		Lat. 40° 10' Erivan (1844-45) 3,167 feet.		Schusoba 3,837 feet.	
	Temperature of the air.	Humidity absolute.	Humidity relative.	Rain and Snow.	Temperature of the air.	Rain and Snow.	Temperature of the air.		Temperature of the air.	Rain and Snow.
Winter ...	20·30	...	0·66	2·237	31·56	0	19·3	...	29·78	0
Spring ...	42·80	...	0·73	5·762	54·45	0	53·4	...	45·50	5·171
Summer ...	66·02	...	0·58	5·822	77·02	1·105	78·3	...	64·90	9·375
Harvest ...	47·12	...	0·72	3·334	53·04	0·180	57·3	...	48·17	3·690
Mean ...	43·68	...	0·72	18·094	53·90	...	51·6	...	48·17	...

The mineral productions are, the bituminous springs of Baku, the salt lakes of Apsheron, and copper and iron are found.

The animal productions are horses, bullocks, buffaloes, sheep, swine, camels. And of wild animals tigers, panthers, bears, wolves, boars, and jackals are abundant.

Besides all the rivers swarm with fish, and nearly every description of game may be found in the woods, hills, or plains.

It is difficult to arrive at any estimate of the population of Georgia, but the following particulars are gleaned from various sources :—

Of Daghestan, Baku has 7,000, Kuba 3,572, Darband 9,229, and Tarku 9,000, and besides these there are many villages.

Shirvan has a total of 256,581 souls.	
Karabagh	98,614
Erivan, &c.	138,311
Kars	19,000
Immeretia	127,828
Mingrelia	37,000
Georgia Proper	402,220

So that exclusive of Daghestan, Lesgistan, Abasia, and Guria, of which I have no data, the total population would be 1,079,552. These figures, however, cannot be of much use now.

The following extracts from Van Haxthausen's remarks on the Georgians will be interesting :—

“The basis and principles of the organization and general condition of the Georgian people bore great resemblance to those of the Germanic

race, comprising a feudal constitution, perfectly analogous to the Romano-Germanic. Under this constitution the nobles who surrounded their King, occupied the first station in the realm. The Georgian nobleman had a purely feudal character; he regarded the sovereign as his lord and chief, whilst the inferior nobles looked up to the higher class as their lords in turn. In the same manner the peasants, though not subjected to bondage under the nobles, were liable to military and seigniorial service, tribute, &c.

"The Georgian nobles are divided into three classes,—the Dedebuli, the Tavadi, and the Aznauri. The Dedebuli occupy the highest rank, and may be called the sovereign nobles; according to a legend, they are descended from Karthlos, the first King, who led his family and people into this country, of which he took possession. Karthlos was one of the eight Caucasian patriarchs, the sons of Togarmah, who, according to the Bible, was the great-grandson of Japheth, the son of Noah. Those of the Dedebuli who possessed some stronghold, castle, or small province, assumed the title of Mthawar (afterwards Tavad, or chief of the land); they were the hereditary grandees of the royal court. Many of these grandees filled offices of high importance, as the Spasalar, or chancellor of the realm, who presided over the royal council; the Abramad, or chamberlain of the exchequer; the head of the Msakhurs (life-guards), who was the master of the ordnance and had the superintendence of the arms and ammunition; and under him were the governors of the fortresses, the general-in-chief of the mercenary troops, the lord marshal, lord high steward, lord chief justice, the Amirakhor (master of the horse), the head falconer, and the Adjib (lord chamberlain), who superintended all persons in attendance at the palace, and who, at the royal banquets, answered for the King, no one being allowed to address the Sovereign personally. Lower in rank were the lord steward, master of the table, the cup-bearer, treasurer, hospitaller, and the cross-bearer, who had the office of inviting the Catholicos and the bishops, and occasionally also of publishing the sentences passed upon criminals.

"The second class of the nobility are the Tavadi, or princes, probably descended from the Governors of the numerous small provinces. These offices and dignities, became in course of time hereditary. When, for instance, a Governor (Eristav) died, his sword, his war horse, and his eldest son were presented to the King, who conferred the appointment upon the son, if he considered him able and worthy to fill the post, in which case he was girt with his father's sword by the head of the Msakhurs (master of the ordnance) in the King's presence. But if the Sovereign deemed the son incapable of holding the office, he bestowed upon him one for which he was more competent, and the charger was led into the royal stable.

"Many of these Princes at the present day style themselves shortly Eristav, or Governor, thus we meet with a number of Princes Eristav, descended from distinct Tavadi families, of which, in Kartalima and Kakhetia, Prince Wakhout enumerates sixty-two.

"The third order of Georgian nobles are the Aznauri. Whilst the first two classes were vassals of the King, this was composed of attendants partly of the King, partly of the higher vassals, and partly of the Catholicos and patriarch. No one, however, could bear this title who did not possess a castle or a village, and who could not take the field with horsemen, horses and tents.

" Each of these three classes of nobles had their own servants, esquires, or horsemen, military followers, who had a higher standing than the peasants, and whose rank varied according to that of the Chiefs whom they served, they were called Makhuri. The peasants are called Gleks, prisoners of war, or their descendants. The legal position of the nobles in Immiretia, Mingrelia, Georgia, and Sametia, is the same. Not only do they intermarry exclusively among themselves, but even the several classes of them are kept distinct. The price of blood paid by them in expiation of murder is generally double that paid by the lower classes.

" The proud and warlike Georgians have an aversion to trade and commerce. With a view to elevate trade, the ancient Kings constituted the merchants a separate class, and bestowed on them nearly the same honor as on the lower nobles, the Aznauri. This especially favoured the Armenians, who have been established in the towns of Georgia from time immemorial. There are preserved among them royal diplomas and documents, which date back six centuries.

" The vassals and followers composing the military force in Georgia Proper were ranged under four banners, in the centre of which was the royal banner of Kartalis. The nation was thoroughly martial, and the Kings deemed it of primary importance to keep a considerable army in pay.

" In this warlike country the Christian hierarchy was constituted in a perfectly analogous manner to the temporal feudal state, with which it was closely connected; the ecclesiastical dignitaries having similar gradations of rank to those of the temporal grandees. The Catholics or patriarch enjoyed royal honors; next to him was the Archbishop of Dehgondid, who had the care and protection of, and the jurisdiction over, widows and orphans, the unfortunate, and the oppressed, for whom he interceded with the King. In war he bore the sacred cross at the head of the army. He and the prelates of the thirteen convents founded by St. Gregory and his twelve apostolic followers had the rank and honors of the Mthavars; the bishops were equal in rank with the Tavadi and Eristavs, and the priests with the Aznauri. The Mthavars and Tavadi had likewise the right of interment in the cathedrals and abbeys, while the Aznauri were buried in the other churches. The bishops constantly followed to the wars, and administered the communion to the army previous to battle.

" In Georgia, each commune has a Natzval at its head, who is called in the Georgian language the "Mamasaglisi," in Immiretia "Muchelli," and in the Tartar villages "Koweha" (guardian). This officer is elected by the heads of families by a majority of votes, and the Russian manorial Court ratifies the election upon his nomination by the chief of the circle; the landed proprietors of the village have no direct share or influence in this proceeding. The communes possess great freedom, and their affairs are little interfered with by the Government officials. The Natzval retains his office for life, unless he resigns it, or is dismissed in consequence of any legal complaints being brought against him and substantiated by the commune or the magistracy; he is free of personal service and the payment of taxes, and receives a small salary from the commune; the control of the police is in his hands, but all disputes are referred to the chief of the circle. His powers are thus considerable, and in conjunction with the "white beard" he has the allotment of the State taxes, which are levied by the Government

according to the census; the burden is distributed in proportion to the property each family possesses, and the commune is responsible for the payment. The Natzval also collects the seignorial tithes. The Georgians ordinarily live together in large families, comprising several generations, on the same farms.

"In those communes which appertain solely to the Crown, without any seignorial peasantry, the Government levies the taxes proportionately to the number of individuals or families; thus recognizing the principle adopted in Russia, which gives to every member of a parish an equal share and right in the soil. Practically, however, in the parishes in Georgia the soil is always attached to certain farms; indeed, in some parishes, Sartschali, for instance, near the German colony of Marienfeld, in which there exists a distinct classification, similar to that in the north of Germany, peasants, half-peasants, and two classes of cotters. The first class here possess seventy dessatinas of land (about 188 acres), the second class has one-self this allotment, the third only a small plot of ground, and the fourth merely a house. To the last class are added a number of lodgers, who commonly pay four or five roubles a year. In this part of the country, the Crown receives annually three kod of wheat and barley from each hearth, the Natzval apportioning the gross amount according to the classes.

"In the village of Imaget the land belongs, one-fourth to the Crown, one-fourth to Prince Baratoff, and one-half to a noble, Georgi Kurganoff. The property is said to lie confusedly, so that this distribution is merely ideal, and the Crown in consequence desired to have its portion measured out.

"In former times Georgia was very thinly peopled, and there are still large tracts around many villages uncultivated. The farms have consequently no strict allotments; if, for example, a man dies, leaving a son in his minority, the nearest neighbour takes the seignorial land, with the taxes to which it is liable (in some instances at the instigation of the proprietor himself), and the heir, on coming of age, takes his share from the waste land.

"This insecurity of tenure appears to have increased of late years. Many of the princes and nobles are said to have usurped in this manner extensive possession of the soil; to effect which the Armenians, who are extremely regardless of an oath, are frequently employed; twelve of them, without having any previous knowledge of the matter, are brought together, and take an oath that the land belongs to this or that person to whom it is then adjudicated.

"The land-tax is usually a tenth of the produce, but only in a few places is it paid in kind; that portion which falls on the corn districts is commuted for a fixed payment, but I believe unequally. In some places the crown peasants on each day's work pay one kod of wheat or barley, whichever is on the ground. In a bad year the taxes are remitted, and this of course opens the door to the arbitrary intervention of officials. In other place the Crown demands two kod from every family, levied according to the census; for this the parish is responsible, and the allotment rests with the Natzval.

"In some parts the church and conventual peasants pay the tithe in kind, but on a fixed and moderate scale. In the village of Martkophi there are 200 crown and 120 church peasants. The former pay a tax in wheat and barley, in proportion to the property held; the latter pay no tithes on the land, but a fixed tribute in wax and wine. Forty-one peasants, belonging to some princes or nobles, are said to be heavily burdened and oppressed;

instead of a tenth they have to pay a sixth, and even a fifth part of the crops. On New Year's day and at Easter they give small offerings, and every two or three years, according to their means, sums amounting to from one to two hundred roubles are extorted from them. One-fifth of the produce of the gardens is paid here; but in many places the gardens, as well as the houses, are the exclusive property of the peasants, for which they pay nothing.

"According to Russian law, a peasant cannot contract debts to a greater amount than five silver roubles, a creditor has no power to recover a larger sum.

"The State taxes here are frequently paid in corn, each house contributing two kod; in Martkophi two roubles are charged. The landlords are obliged to pay these taxes for their peasants, usually at the rate of one or two kod for every house, in the kinds of corn cultivated on the soil.

"The limits of the parishes, as well as of single fields, are indicated by ancient boundary stones: the paths and roads everywhere lead to these marks. The fields, which are separated by unploughed ridges and furrows, are all attached to their respective farms, and protected by a landguard; in short, it is evident that from a remote period a regular system of land administration has existed here, which has for upwards of a century fallen into decay. Large tracts of country lie waste, and are overgrown with brushwood or forests; the old vineyards have disappeared, the wine cellars lie in ruins, haunted only by wild beasts, and the divisions of the land are everywhere broken down.

"Traditional rights and customs connected with agriculture are found in all parts of this country; for example, eight or ten yoke of oxen must be put to each plough; farming associations are formed by the regulations of which one farm has to furnish the plough, another a yoke of oxen, and so on the fields of all the farms are then ploughed regularly in turn.

"Air, water, pasture, and wood are all public property, according to traditional law among the Georgians, and the rights of the chase are free to every one. The forests are indeed nominally divided, and belong to the respective parishes, the nobles, and the crown, but the unrestricted use of them is open to all. The natural result of this is, that in many parts the forests are devastated, an evil which must necessarily increase. A ukase was in consequence issued, ordering all the crown forests to be separated from the rest, and placed under a special administration, steps being taken for their preservation. This decree however caused such a ferment among the entire population, that in 1842 it was withdrawn.

"The live stock of the Georgians consists chiefly of sheep and swine, and their ordinary diet is pork and mutton. Only the poorer classes among these people and the Armenians eat beef, which is of a bad quality; in fact scarcely any part of the ox is eatable, and only the cow's flesh is tolerable. The Persians eat no beef. It has been a matter of wonder that the Georgians have never lapsed into Mahamadanism, although several of their Czars renounced Christianity to maintain their crowns against the Persians, and the Christian Churches in Georgia fell into disuse and decay; one writer attributes the fact to their invincible reluctance to abandon the two staple products of their country, wine and pork. Marienfeld keep no sheep, as in summer they would be obliged to drive them up to the mountains; and having no superfluous herdsmen among themselves, they would have to hire Georgians, in whom they place little confidence.

The country-people in Georgia eat, morning and noon, usually a cold meal of bread, greens, celery, leeks, cress, and except in fast-time, milk, sour-milk, and cheese; in the evening they have something warm, usually mutton dressed with celery, and are delighted when they can obtain potatoes from the colonists.

The agricultural produce of Georgia consists of cotton, rice, wheat, millet, hemp, and flax.

The Georgians do not manure their fields. In May or June the ground is broken up, and in autumn the wheat is sown, without any previous ploughing, and consequently often in grass a foot high: the seed is then bush harrowed into the soil. For two or three years wheat is sown, once perhaps barley, and then the field lies fallow for several years; the manure upon it becomes dried and serves as fuel, which is superior to turf. The meadow land along the Kúr is extremely fertile, the ears of wheat and barley yielding from twenty-five to thirty-five fold. Farming stock is a favourite source of wealth with the Georgians; they usually plough with oxen, and a very clumsy plough, to which they yoke eight or ten pan of oxen; and as some of the peasants have not so many beasts, they form associations for ploughing. They trench nearly a foot deep with a furrow $2\frac{1}{2}$ feet in width. The colonist plough only with horses, six or eight to the plough and not more than half a foot deep, but they raise better crops than the Georgians.

The wages of farm servants are, for an ordinary laborer, forty to fifty kopecks, an able farm servant gets eight or ten roubles a month, a maid servant four to eight. The Georgians dwelling to the west of Tiflis require help especially at certain seasons of the year, the Immeretians then come down from the mountains and take service with them by the years or month: if the engagement is only by the day, the ordinary pay is 25 kopecks, but in harvest time 40.—(*Van Hasbrouck—Cheesney.*)

GEORGIEVSK—Lat. 44° Long. $42^{\circ} 55'$ Elev.

A small town in the Province of Caucasus, Russia, situated on a steep height near the left bank of the Pod Kumka River. It is regularly built and contains a Government House, one Greek and one Armenian Church, six hospitals, a lazaretto, and several granaries. The inhabitants are composed chiefly of Cossacks of the Volga, who are engaged in agricultural pursuits, and Russians and Armenians. It is the head-quarters of a division of the Russian Army. The environs are picturesque and the air pure.—(*Imperial Gazetteer.*)

GERNÁWAK—Lat. Long. Elev.

A river in the province of Arzrum, Asiatic Turkey, which is crossed by a stone bridge near Bayazid on the road from Diadin.—(*Brant.*)

GERNI—Lat. Long. Elev.

A river of Russian Armenia which rises in the mountain south-west of Lake Gokcheh and falls into the Aras. The district of Gerni is an extensive tract of fertile land on the banks of the river. It extends from the mountains that border Lake Sisan on the south-west to the Aras. Every acre is turned to account in the cultivation of corn and rice, and villages stand so thick that it is difficult to go a mile without passing one.—(*Morier.*)

GHANJAN—Lat. Long. Elev.

A river in the Ganja, district of Georgia tributary to the Kúr.—(*Cheesney.*)

GHANJIBASSANE—Lat. Long. Elev.

A subdivision of the Elizabethpol or Ganja, District of Georgia.—(*Cheesney.*)

GHA—GHI

- G HARÁNIS**—Lat. Long. Elev. 7009.
 A village in the country of the Hakari Kurds, Kúrdistán, on the slope of the Arab Tagh, about 40 miles north-east of Julamerik, and above the right bank of the Zab River. It is inhabited by Chaldeans, and is provided with a tower of defence against the predatory attacks of the Kurds. It has five houses, two churches, and one fort.—(*Ainsworth*.)
- G HARZAN**—Lat. Long. Elev.
 A small mountainous district of the Province of Diarbákr, Asiatic Turkey, (situated to the north-east of Diarbákr) which comprises the south slopes of the Gharzan Dagh and the head waters of the Batman Sû. It is inhabited by Kurds, who formerly were more powerful. The Gharzan Dagh is a spur from the Jabl Nimrûd which divides the Morad Chai from the Tigris.—(*Taylor*.)
- G HARZI**—Lat. Long. Elev.
 A town in Mingrelia, Government of Georgia, on the left bank of the Teghuri. It is an open, well-built, and populous place.—(*Kenneir*.)
- G HAZIR SÛ**—Lat. Long. Elev.
 A river of Kúrdistán which is formed from two branches, one of which rises due south of Amadiyah, and the other the Gomal more to the west. They are about the same size, and when swollen by rain are often unpassable. The Ghazir Sû then flows on to the south, and joins the Zab River near the village of Eurdek two hours (8 miles) below Eski Kellek. Ainsworth calls it the Khazir.—(*Rich*.)
- G HEMRI-OZAN**—Lat. Long. Elev.
 A river of Daghistân in Caucasia.—(*Cheesney*.)
- G HERDIMAN**—Lat. Long. Elev.
 A river of the Shîrvân district of Georgia which rises in the south slopes of the Caucasus and falls into the Kûr after the junction of the Aras. It is usually fordable.—(*Cheesney*.)
- G HERRADEH**—Lat. Long. Elev.
 A village in the Shahribazar, District of Turkish Kúrdistán, situated about 10 miles north of Sûlimania. It is situated in a dell and buried in a wood of walnut, willow, and poplar trees. Many fine streams run into its valley.—(*Rich*.)
- G HESHKI**—Lat. Long. Elev.
 A tribe of Kurds who inhabit the district of Ardelân in Persian Kúrdistán who have the reputation of being the most expert and daring robbers of their tribe.—(*Kinneir*.)
- G HEZALAN**—Lat. Long. Elev.
 A village in Turkish Kúrdistán, about 80 miles west of Sûlimania and 40 east of Altûn Kopri. It is a large village and contains some Jews amongst its inhabitants.—(*Rich*.)
- G HIRREH KHUSAK**—Lat. Long. Elev.
 A village in the Province of Arzrûm, Asiatic Turkey, 15 miles north-east of Arzrûm on the road to Kars. It contains 10 or 12 Turkish families, and is situated at the head of a valley running north and south in which runs the Euphrates, whose source is about 2 hours' ride off.—(*Abbott*.)
- G HIUL KOWA**—Lat. Long. Elev.
 A village in the District of Shian in Turkish Kúrdistán, about 90 miles west of Sûlimania.—(*Rich*.)

GHO—GOK

- GHIOLOJAH**—Lat. Long. Elev.
 A village in the Province of Arzrûm, Asiatic Turkey, in north-east of Toprak Kala. It is inhabited solely by Kûrds, and as they are rich in cattle and other live stock it is a flourishing place.—(*Abboll.*)
- GHOND**—Lat. Long. Elev.
 A large market town in Mingrelia, Government of Georgia, on the right bank of the Siemscal River. There is a good deal of trade carried on here. This is the Khoni of Monteith's Map.—(*Kisneir.*)
- GHONDMAKURS**—Lat. Long. Elev.
 A tribe of the Caucasus who inhabit the vicinity of Telav in Georgia. They are in a half savage state, their favourite occupations being pillage and theft.—(*Chesney.*)
- GHOR**—Lat. Long. Elev.
 A division of the Elizabethpol, district of Georgia.—(*Chesney.*)
- GHOWADIR**—Lat. Long. Elev.
 A village in the Province of Baghdâd on the right bank of the Tigris near Beled in the Djal division. It is situated a little way from the bank amid a grove of date trees. (*Rich.*)
- GHULÂM KOWA**—Lat. Long. Elev.
 A village in the Shuan district of Turkish Kûrdistân, about 90 miles west of Sûlimania on the road to Altun Kopri. It is situated in a narrow ravine.—(*Rich.*)
- GIFSHAR**—Lat. Long. Elev.
 A Georgian tribe who inhabit the south slopes of the Caucasus to the east of Tiflis and north of the Alazan River.—(*Monteith.*)
- GIOZEH**—Lat. Long. Elev.
 A pass in Turkish Kûrdistân over the hills immediately to the east of Sûlimania. It is the easiest and most south of the passes over these hills. The foot of the hills is about 2 miles from Sulimania, thence the ascent commences, first in the dry bed of a torrent and then along the steep face of the hill by a very narrow and precipitous path to the summit, which is a ledge of sandstone, joining two more lumpish and higher parts of the hill. The ridge is only a few feet wide, and the descent is not so abrupt as the ascent. The last takes 35 minutes, and the first 70 minutes.—(*Rich.*)
- GIRDELAN**—Lat. Long. Elev.
 A town on the bank of the Shat-al-Arab, above Mahamara.—(*Chesney.*)
- GIRI HASAN**—Lat. Long. Elev.
 A flourishing village in Kûrdistân on the right bank of the Arzen Su and close to the ruins of the ancient city of Arzen. Opposite the village the river was formerly spanned by a fine bridge, now in ruins, but the river is fordable close to it.—(*Taylor.*)
- GIRI WORSEH**—Lat. Long. Elev.
 A village in Kûrdistan not far from Ispis on the Jabl Tûr.—(*Taylor.*)
- GIRSELAL**—Lat. Long. Elev.
 An important strong hold in Caucasia, 80 miles east of Grosnaja and about the same west of Tarku on the banks of the Aksai River.—(*Wagner.*)
- GOKCHA**—Lat. Long. Elev.
 A large lake in Russian Armenia. It is 30 miles long and 12½ miles broad. In the centre is the island of Sevân (containing a monastery), which is three miles in circumference. At the north side of the lake is the deepest part, and here where there is a space of 1,200 yards to the land,

soundings are not procurable in 400 feet of water. The lake abounds at all seasons with the finest fish, among which is the trout. Chesney says the lake is only 1,000 feet in elevation and never freezes, but Eastwick says it is 6,000 feet. It is also called Sevān.

Monteith, who made the tour of this lake, gives the following interesting particulars regarding it. He started "from opposite the island of Jevan going along the brow of a precipice which overhangs it for three miles, but on which a road has been constructed by the Armenian patriarch practicable for carriages. At the fourth mile descended into the valley of Chabaklū. At the eighth, crossed the Palak Sū stream, near its mouth. For twenty-two miles the road continued over a beautiful meadow, when we ascended the low range of rocky hills, called the Gum Bakhan. For some time we followed a narrow winding path which hung over the water, here shallow, and the bottom shelving rocks. After five miles of difficult travelling we turned away from the lake into the Phaolat valley (steel valley), now covered with the tents of the Shumsadenzū tribe; and seven miles farther encamped at the ruined village of Tokliga, situated in a narrow ravine, which runs to the lake, distant three miles.

"We again quitted the banks of the lake, and marched through some fine pasture land at the head of the Tersī River; and at the ninth mile we reached the summit of the Giller Danish, immediately behind the promontory of Ada Tippa, which runs a considerable way into the lake, and another headland on the opposite side reduces its breadth to six miles. A range of rocks is visible from the high ground, extending nearly across, and but little below the surface. The promontory of Ada Tippa and the mountain are partially wooded. There is considerable extent of fine land on the banks. Three miles from this we came abreast of a small lake, situated at the southwestern extremity of the great one, and communicating with it. Into this flows a considerable stream, called the Sogat Sū (or willow stream). We ascended it from eight miles to the pass of Yelliga (the winds), which divides Erivān from Kārā bāgh. The Tartar rises near this, in the mountains of the hot springs, but the ruins we were in search of proved to be of no consequence, and had no pretensions to having been the site of a Roman post. Following the range of mountains for six miles, we came in sight of a lake twelve miles in circumference, the banks of which are exceedingly abrupt and rocky; from this cause it is called the Black Water, and is situated at the foot of the lofty mountains of Dikcha Billekan (the top of the ladder). The Armenians consider this as the Tower of Babel, and point out the lake as the place from which the earth was dug to raise it.

"A small stream flows out of the Black Lake into the Sevān, but we found the ravine impracticable, and crossing a range of hills covered with pasture, but totally devoid of wood, entered the Gazell Dara (beautiful valley) and encamped at its mouth. The lake here is shallow, with a rocky but level bottom; the stream absolutely swarmed with fish, particularly trout, of which there are several distinct species, which are said to succeed each other all the year. One kind is frequently taken of sixteen to twenty pounds weight, and has every appearance of salmon. Besides these there are two kinds of mullet, and also carp and barbel. I never saw or heard of pike, perch, or eels; dace, gudgeons, and other small fish abound.

"Our party being at last able to move, we proceeded for seven miles along the banks of the lake to the river of Ada Yaman (bad name) by far the

"largest stream falling into the lake, near which once stood a considerable Armenian town. Convents and churches were thickly scattered on the surrounding hills. Three miles from this, on the shores of the lake, is the camp occupied for two months by Nādir Shāh. The intrenchments are still visible, and it appears to have been placed with regularity. Near it a small rock has been pierced to allow a stream to run through, but for what purpose it is impossible now to ascertain. We still followed the lake to the stream of Kabar, where a headland runs a considerable way out, opposite to the promontory of Ada Tippa, which reduces the breadth of the water to six miles. High perpendicular cliffs of lava here prevent the passage near the lake, and our horses suffered much from the steepness of the stones. We were struck with the vast quantity of obsidian scattered over the country. At Āk Kala we again approached the lake, and found the shore covered with very light pumic stone, which floated on the water. We rounded a deep bay, came to the spot where a branch of the Zengue flows out of the lake. That river derives but a small portion of its waters from this source, which is said to be artificial. That, however, I do not believe; at the same time the ravine, having a very rapid fall, the quantity of water could be augmented at pleasure, and, if it served any purpose, a considerable part of the lake be thus drained."

"We were now very near the island of Sevan, from which we had set out, having measured by perambulator or chain the whole distance. The greatest length is from Chabaklu, bearing south-east to Sogat Sū (forty-seven miles); the breadth varies much: at Āk Kala it is sixteen miles; at Ada Tippa, six; and the greatest, from Nādir Shāh's Camp to Patriarch Bund, twenty-one. The latitude of the island of Sevān is $40^{\circ} 30' 30''$, but the lake extends to $40^{\circ} 37' 15''$: the southern extremity is in $40^{\circ} 9' 40''$. Water boiled on its banks at 202° , or 5,300 feet above the level of the sea. It was partially frozen in the month of January 1813. I cannot offer an opinion from whence the great and well-marked volcanic remains could originate, but it is evidently from no great distance. Where there is soil, it is light and of the richest quality. The Russian Government have, I believe, the intention of removing 20,000 families of Cossacks to the banks of this lake, and the range of mountains on the frontiers of Georgia."—(*Monteith—Chesney—Eastwick.*)

GOKCHAI—Lat. Long. Elev.
A river of Shirvān, Georgia, which rises in the south slopes of the Caucasus and falls into the Kūr.—(*Chesney.*)

GOLJIK—Lat. $38^{\circ} 25'$ Long. $39^{\circ} 30'$ Elev.
A small lake in the Pashalic of Diarbakr, Asiatic Turkey, a few miles southwest from Kharput, situated between the mountains known as Batman, Dağh, and Deva Boyan which overlook the plain of Kharput. Its extreme length from east and by north to west and by south is barely 10 miles, and it may have at most about 4 miles of breadth. It is surrounded by high hills which come down into its waters, but there is a small open space on the east. The temperature of the water was found by Brant to be 88° , the air being 80° , and is remarkably soft being almost entirely free from lime and magnesia salts. On its south side is a village of 20 Kūrd's houses and a larger one called Goljik of 50 Christian houses. There are also some 8 or 10 houses on the north side, a village about 6 miles to the west, and Kizim about $1\frac{1}{2}$ miles to the east. The villages of Goljik have a boat. The telegraph line passes the east head of the lake.—(*Brant—Goldsmid.*)

GOM—GUL

- GOMAL**—Lat. Long. Elev.
A river of the Province of Mûsal, Asiatic Turkey, which falls into the Ghajir Su.—(*Rich.*)
- GOR**—Lat. Long. Elev.
A tribe inhabiting part of Georgia. They have 155 villages with 1,817 houses, which have a population of 5,402 Georgians, 159 Armenians, 3,138 Ossetians, 94 Kistses. Total 8,883 souls.—(*Chesney.*)
- GORDOAN**—Lat. Long. Elev.
The name of a part of the main chain of the mountains of Kûrdistân, north of the portion known as Zagros.—(*M. S.*)
- GORI**—Lat. Long. Elev.
A town in Georgia on left bank of the Kûr, about 60 miles north-west of Tiflis. It is described by Eastwick as a place of 6,000 inhabitants with a picturesque fort on an eminence built in the 12th century and a monastery perched on a far loftier hill. The town, according to Chesney, contains 562 houses, inhabited by 863 Georgians, 1,948 Armenians, 30 Ossetians. Total 2,814 souls.
The district of Gori contains 258 villages in which are 7,214 houses inhabited by 43,380 Georgians, 6,324 Armenians, 2,763 Ossetians, 9 Greeks, 908 Jews. Total 53,393 souls.—(*Eastwick—Chesney.*)
- GORIEF**—Lat. Long. Elev.
A port on the north coast of the Caspian at the mouth of the Ural River. It is merely a small fishing town with wood built houses.—(*Abbott.*)
- GOUK DAGH**—Lat. Long. Elev.
A pass in Asiatic Turkey, lying between the Tchildir Lake and the plain of Akhalkalak. It is on the main ridge which connects the mountainous system of the Caucasus with that of Armenia.—(*Monteilh.*)
- GOURIENNE CHAI**—Lat. Long. Elev.
A small river in the district of Bakû, Asiatic Russia, which falls into the Caspian.—(*Chesney.*)
- GU DRUN**.
A portion of the Kûrdistân mountains north-west of Sulimânia is so called.—(*Rich.*)
- GÛJEL DARA**—Lat. Long. Elev.
A valley in the Pashalic of Ván, Asiatic Turkey, the stream of which is a tributary of the Lake Ván. It is a beautiful valley; picturesque mountains, magnificent trees, a luxuriant vegetation, and clear rills of water here combine to form as enchanting a scene as an admirer of nature could wish to see.—(*Brant.*)
- GÛJIYEH**—Lat. Long. Elev.
A village in the Pashalic of Ván, Asiatic Turkey, on the north-east bank of the Lake of Ván, situated among low hills, and containing 10 Armenian and 12 Kûrd families.—(*Brant.*)
- GÛK KILISA**—Lat. Long. Elev.
A village in the province of Erivan, Georgia, Russia, west of the western shore of Lake Gokcha. It is entirely inhabited by Armenians whose houses are built underground.—(*Morier.*)
- GÛLISTÂN**—Lat. Long. Elev. 4,836.
A village in Kârâbagh, in the Russian Government of Georgia. Here the preliminaries of peace between Russia and Persia were arranged after the war of 1826 by General De Rtischeff and Mirza Abul Hasan.

GUM—GUN

GŪM GŪM—Lat. Long. Elev.
 A village in Province of Arzrūm, Asiatic Turkey, 68 miles south of Arzrūm, on the road to Mūsh, from which it is 35 miles distant. It is situated in a pretty valley at the south foot of the Bingól Tagh. This village is an endowment to a mosque, and the inhabitants enjoy immunity from Sali-yaneh and from a contribution to the regular troops and militia. It contains 30 Kūrd and 15 Armenian families. There is a good deal of cultivation in this valley, and the soil is rich rendering twelvefold in good seasons.—(*Brant*.)

GUMISH KHANA.—Lat. Long. Elev.
 A town in the Province of Arzrūm, Asiatic Turkey, 50 miles south of Tarābizun, 110 miles west of Arzrūm on the left bank of the Kharshut Chai. It is singularly situated, being inclosed in a basin by bare granite rocks. The houses are grouped in the form of an amphitheatre on the declivity of the mountain which is exceedingly steep. The houses of the town are built of mud and stone and present a dirty and miserable appearance.

Three miles distant from this town are mines of argentiferous lead. They were once rich in silver, but the produce now is very small, this being occasioned rather by the system pursued by the Government than the want of ore. At one time there were forty furnaces in full employment, now there are only two.

The whole district abounds in ores of copper and lead: a few mines are worked, and those which are produce little to the Government from the ruinous system of management pursued.

In the Russo-Turkish war of 1828-29 a Russian detachment, under Count Simonitch, occupied this place without resistance, the Turkish garrison flying and the Greeks employed to guard the miners moving out in procession to meet the Russians.—(*Monteith—Wagner—Stuart—Brant*.)

GŪMRĪ.—Lat. Long. Elev.
 A town and fortress in Georgia, on the left bank of the Arpah Chai, 25 miles east from Kārs. It is a bustling little town containing 1,200 houses. The fortress is situated on a plateau elevated 1,200 feet above the surrounding country. It is distant about a mile from the Arpah Chai, the small stream dividing Russia from Turkey and running north and south, is a ravine which may be considered the ditch of the west face of the fortress. The east face is guarded in a similar way by a ravine 100 feet deep and 150 feet in width at the bottom of which runs a rivulet. The fortress is about one mile in length from north to south and about $\frac{1}{2}$ mile in breadth. When Shiel visited it in 1838, it was intended to connect the above two faces by a great ditch on the north side, but it was not known if the south was to be defended in a similar manner. The ground in this direction is rugged, and the south front was protected by a bomb-proof casemated battery mounting 16 guns, constructed of dark soft volcanic rock which hardens on exposure to the air. It was said to be intended to surround the whole plateau on which the fortress stands with a rampart 15 feet high and 20 feet in thickness. In addition to these works it was in contemplation to construct a citadel in the centre of the plateau of the same materials as the casemated battery with extensive bomb-proof barracks.—(*Steil*.)

GUNDUK—Lat. Long. Elev.
 A village in Kūrdistān in the Berrawī district of the Hakarī Kūrds not far from the right bank of the great Zab River and north-east of Amadiāh. It is inhabited by tributary Kūrds,—(*Ainsworth*.)

GUN—HAB

- GÜNIK SÜ**—Lat. Long. Elev.
 A river in the province of Músh, Asiatic Turkey, which rises in the Bínghol Dagh and flows into the Morádchai near Boghlan.—(*Taylor.*)
- GÜNLAK SÜ**—Lat. Long. Elev.
 A river of the province of Diárbakr, Asiatic Turkey, which rises in the Bínghol Dagh and falls into the Morádchai about midway between Músh and Palu.—(*Brant.*)

GURIA—Lat. Long. Elev.
 A province of Caucasía, (one half of which belongs to Russia, and the other to Turkey,) on the east shore of the Black Sea; having Mingrelia and Imeretia north, Akhalzik and the Pashalic of Tarabizun south and east, and the Black Sea west. Its area is about 900 square miles. This district is chiefly forest; and the soil is very fertile. The inhabitants are chiefly Georgians, with a few Armenians. It is the most fertile country in all Caucasía, the land, though never manured, yields two harvests. In the autumn the soil is lightly turned with a double pointed plough drawn by two oxen, wheat is then sown and is harvested in April. After this the land is again ploughed and bush-harrowed previous to sowing maize or millet, which is cut in September. Tobacco is also cultivated. The country is hilly, the farms lie isolated and generally on a gentle slope. The farmsteads occupy a large space of ground, usually enclosed by a hedge or boarded fence, and the buildings stand under the shade of magnificent walnut trees, chesnuts, and planes. Gardens and vineyards surround the home, and beyond these are fields of maize and millet all carefully hedged in. The entire extent of ground occupied by buildings and fields in each farm varies from 4 to 8 dessatinas. But a number of farms have frequently fields in common regularly surveyed and shared among them, each having on an average from 8 to 12 dessatinas of land. A certain aggregate of these farms (not less than 20, but often 2 to 300) form a village commune and 2 to 4 constitute a church commune. The religion of the Gurians is that of the Greek church, and the classes of the people are princes, nobles, peasants. It is divided into two districts, each having a town of the same name, *viz.*, Ozurget and Nagomar. The sovereigns of this principality are descendants of the Georgian dynasty, and they remained vassals to the Ottoman Porte from the 16th century to the treaty of Adrianople. Previously to that treaty being made the finest timber of the country was floated along the Black Sea in rafts to supply the arsenal at Constantinople.

In the war of 1828-29 Guria was occupied by a Russian detachment under General Hesse, who was welcomed by the people.—(*Van Harthausen—Imperial Gazetteer—Monteith—Chesney.*)

H.

- HABAB**—Lat. Long. Elev.
 A village in the Pashalic of Diárbakr, Asiatic Turkey, about six miles north-east of Palu. There is a large Armenian monastery attached to it.—(*Brant.*)

HAB—HAK

- HABSIA**—Lat. Long. Elev.
 A canal in the Province of Baghdād, Asiatic Turkey, which leaves the Tigris from the left bank below Imām Sherki, and goes into the Shatt-al-Khud. Boats sometimes pass through it.—(*Rich.*)
- HADIDIN**—Lat. Long. Elev.
 A tribe of Fellahin, who are subject to the Shamr Arabs, inhabit the vicinity of Nisibin in the Province of Baghdād, Asiatic Turkey, and number about 2,000 tents. They pay tribute to the Shamr in money, grain, and cattle.—(*Taylor.*)
- HADĪSA**—Lat. Long. Elev.
 A village on the left bank of the Euphrates in the Pashalic of Baghdād, Asiatic Turkey, about 50 miles below Annah, 130 miles north-west of Baghdād. It has 300 houses with a number of fruit gardens in its vicinity. The river at this point is 300 yards broad, 18 feet deep, and has a current of 4 knots. In the season of floods the river forms 30 islands at this point, some of which are wooded and some have on them the remains of ancient buildings.—(*Kinneir.*)
- HAI**—Lat. Long. Elev.
 See Shat-al-Hai.
- H AidarĀnlis**—Lat. Long. Elev.
 A tribe of Kūrd, who inhabit the mountains in the neighbourhood of Ardish in Province of Vān, Asiatic Turkey, and come down to that place in winter. They have the reputation of being brave warriors and of breeding good horses, but few of the latter are left among them, owing, it is said, to the rapacity of the Pashas.—(*Brant.*)
- Haidar Beg**—Lat. Long. Elev.
 A village in Province of Vān, Asiatic Turkey, on the north shore of the lake. It is not far from, but is out of sight of, the lake, and is situated in a pretty valley through which flows a stream.—(*Brant.*)
- Haitahs**—Lat. Long. Elev.
 A tribe of Arabs mentioned as inhabiting the Province of Baghdād, Asiatic Turkey.—(*Fraser.*)
- Haji Ahmad**—Lat. Long. Elev.
 A portion of the main range of Kūrdistān is so called. It forms the summer quarters of the Jaf tribe.—(*Rich.*)
- Haji Jo**—Lat. Long. Elev.
 A village in the Province of Mūsāl, Asiatic Turkey, about 20 miles north-east of Mūsāl. It is a small place inhabited by Yezdis.—(*Rich.*)
- Hāji Kihalil**—Lat. Long. Elev.
 A village in the Province of Arzrūm, Asiatic Turkey, situated high up in the mountains above Delī Bābs and inhabited by Kūrd.—(*Brant.*)
- Haj Ana**—Lat. Long. Elev.
 A village in the Province of Diarbakr, Asiatic Turkey, about 15 miles south-south-east from the Kolb-Sū and inhabited by Kūrd.—(*Pollington.*)
- Hakāri**—
 A great tribe of Northern Kūrdistān, who inhabit the mountains on either bank of the great Zab River above Amadiāh. Their country is bounded north by the Ardish Tagh and the Province of Vān, east by the

HAK

Snowy Mountains which divide it from Crúmía Azarbíjān and Rówandiz, south by Bahdínān and west by Buhtān. The Subdivisions of this tribe are—

1. Tiárf.	6. Artóshí Báshi.	11. Jellá.
2. Tóbf.	7. Bázi.	12. Dez.
3. Jaláwí.	8. Sái.	13. Silayáhi.
4. Piniyániékí.	9. Oramárf.	14. Berráwí.
5. Al Tóshí.	10. Júlámérf.	

The Christian villages belonging to these tribes, according to Ainsworth, are as follows:—

I.—Tiárf—

1. Ashitáh.	9. Shút.	17. Bezázú.
2. Zawitháh.	10. Bawálá.	18. Rúmthá.
3. Miniyánf.	11. Tel Bekín.	19. Sádder.
4. Márgí.	12. Bóileithá.	20. Serapítín.
5. Kurkáh.	13. Oriáthá.	21. Bekhi.
6. Lízín.	14. Rowárrí.	22. Nehr Kal'ahsi.
7. Jemáthá.	16. Lagipá.	23. Chāmanf.
8. Zermí.	16. Mathá Kāsr.	24. Kat'ahtháni.

II.—Jellu—

1. Alson.	6. Thiláná.	9. Bobáwá.
2. Jellú.	6. Ummút.	10. Bibokrá.
3. Zúrinfk.	7. Zír.	11. Shemsikí.
4. Marzáyá.	8. Sirpfl.	12. Murt-oriyí.

III.—Júlámérgí—

1. Júlámérik.	9. Bekajík.	17. Kermí.
2. Kóch Hannee.	10. Dázi.	18. Gesná.
3. Burjulláh.	11. Shamáshá.	19. Kalánfa.
4. Espín.	12. Murdáshíh.	20. Khazákiyín.
5. Gavanís.	13. Madía.	21. Kewulí.
6. Kotranis.	14. Merzín.	22. Meilawá.
7. Euranís.	15. Zerwá.	23. Pisá.
8. Syríni.	16. Derikí.	24. Alónsó.

IV.—Berráwí—

1. Bebál.	7. 'Ainahnúni.	13. Básh.
2. Ankrí.	8. Akushtá.	14. Hayín.
3. Malaktah.	9. Misakah.	15. Derishkí.
4. Bismiyáh.	10. Robarah.	16. Máyáh.
5. Dúrf.	11. Dergáli.	
6. Jyát.	12. Tashfeh.	

V.—Tóbf—

1. Gundukdá.	3. Tomagó.	5. Jiseah.
2. Muzrá.	4. Berijái.	

VI.—Báz or Bázi.

1. 'Orwántix.	3. Argúb.	4. Kojljah.
2. Shoáváh.		

VII.—Dez—

1. Rabbán Dadiahub	5. Goloeel.	9. Gorsi.
2. Maddis.	6. Már Kiriyákós.	10. Savama.
3. Chírí.	7. Akóshi.	11. Chemmáshá.
4. Suwá.	8. Chalchan.	

Besides these there are several districts containing villages comparatively insignificant, of which neither the number nor locality was noted:—

1. Waltí.	7. Garwar.	11. Bratsinnai.
2. Néivdí.	8. Albak (between Júlámérik and the Lake of Ván).	12. Dirakán, and
3. Gesnák.	9. Shemao-d-ín.	13. Nurwar in Amadiyah or Bahdínán.
4. Dapraahín.	10. Shapát.	
5. Bérun.		
6. Btjani.		

HAK

The following is Ainsworth's estimate of the population of *Hakari*, founded upon personal observation of the various sizes of the villages and of the reports as to their number. It differs very much indeed from others previously published; but these have been founded chiefly upon oriental exaggerations. The fallacy of Dr. Walsh's estimate of 500,000 Christians, for example, must be manifest to all who will consider the small extent of country occupied by these Christians and its limited productive capabilities:—

1. <i>Tiyari</i>	24 villages, at 20 houses each,	480 houses, at 8 persons per house	3,840
2. <i>Jella</i>	12 " "	240 " "	1,920
3. <i>Julameri</i>	24 " "	480 " "	3,840
4. <i>Berrawi</i>	17 " "	340 " "	2,720
5. <i>Töbi</i>	5 " "	100 " "	800
6. <i>Báz</i>	4 " "	80 " "	640
7. <i>Déz</i>	11 " "	220 " "	1,760
			15,520

To which are to be added out of *Hakari*—

In <i>Bahdinan</i> 11 villages, 220 houses, and population ...	1,750	
Town of <i>Amadia</i> , 20 houses ...	160	
		1,920
And 13 districts not well known, which may be estimated at 100 houses each, or 1,300 houses, and a population of ...		10,400
		27,840

Fraser has the following remarks regarding this people. "Their country is a congregation of rugged ravines, covered with jungle, but interspersed here and there with fertile plains, which yield an abundant return to the labourer and pasture for their numerous flocks. They dislike and suspect all strangers, whom they consider as spies and interlopers. They obey none but their respective Chiefs, and are not very exclusive in, for they strip indiscriminately every one they catch. Even other tribes of Kurds if not too powerful to be touched, are not always safe. It is said that no power has ever reduced this country to subjection." (See also Kurds, *Kurdistan*.)

Rich contributes the following items of information regarding the *Hakaris*. "The country is exceedingly precipitous and difficult. The inhabitants wilder than any of the Kurds. Their huts are built of logs. They wear hats resembling European hats made of rice straw. They are unacquainted with wheat and barley, and cultivate only rice, of which they make bread. In person they are more than ordinarily tall and stout."

"The Chief of the *Hakari*, says Monteith, can collect 25,000 men, but very few would follow him out of their own country. They are chiefly infantry, and the few horsemen he has are not much esteemed. Their whole country is covered with small forts generally built on an eminence, at the foot of which is a collection of miserable huts for their peasantry. The Chief appears to have little or no authority. His capital is *Julamarg*. The *Hakaris* are supposed to be tributary to the Province of *Van*, but this is purely nominal."

Rawlinson thinks the *Hakari* country might be visited if precaution was taken to work through their Chiefs, and that hostages were given in exchange; it was probably from the neglect of these precautions that the traveller Schultz was murdered by these people.—(*Ainsworth—Rawlinson—Fraser—Rich—Monteith*.)

HAK—HAR

- HAKIAR**—Lat. Long. Elev.
 A name of the River Júlamarik in Turkish Kúrdistan.—(*Kinnair.*)
- HALDA**—Lat. Long. Elev.
 A valley in Kúrdistan, the river of which is tributary to the Batmán Sú. It is also called the valley of Sawez.—(*Taylor.*)
- HALEJO BISTANÁ**—Lat. Long. Elev.
 A division of the Koh-i-Sanjak district of Turkish Kúrdistan. It is described as a broken hilly country.—(*Rich.*)
- HAMADAVAND.**
 A tribe of Kúrds, who inhabit the vicinity of the Saḡarma Pass on the road from Súlimánia to Baghdád. They do not number more than 5 or 600 families, but are said to have made themselves extremely feared by the boldness of their bearing and the frequency of their raids on their neighbours, particularly the Táf tribe of Kúrds.—(*Fraser.*)
- HAMAMLÚ**—Lat. Long. Elev.
 A village in Russian Armenia east of Gúmri and on the bank of the Pambek River. It has but a few habitations, and is famous for being the scene of one of Abbas Mirza's defeats.—(*Morier.*)
- HAMRIN**—Lat. Long. Elev.
 A range of hills in the Province of Baghdád, Asiatic Turkey, north of Baghdád. None of the numerous authorities who mention these hills seem to have much idea as to what they are. Jones is clearest in his statement, describing them "as an undulating barren ridge of tertiary formation from 300 to 500 feet of elevation extending in a direction from south-east to north-west across the level plains of Assyria. The ridge appears to be a spur thrown off from the skirts of the Zagroschain in the neighbourhood of Mendali, and can be traced in almost a direct line to within a short distance of Al-Hudhr. It is severed by the Tigris, Adheyim, and by the Diála. That portion of the range west of the Tigris bears the name of Sabl Makhul, and is considerably more elevated than the parts to the south-east."
 I cannot agree with this authority in considering the hills which run at right angles to the above named rivers as one range. I think it much more probable that though apparently running, as Captain Jones says, from south-east to north-west in one continuous line, they are really each separate spurs from the Kúrdistan hills. Mr. Ainsworth says the Hamrín are formed of tertiary red sandstones, gypsum, and conglomerates.—(*Jones, &c.*)
- HARAKOL**—Lat. Long. Elev.
 A mountain in Turkish Kúrdistan situated between the Bohtán Sú and Sarhal Sú immediately south of Lake Ván. It is a spur of the main range dividing Van from Kurdistan.—(*Taylor.*)
- HARAMÜK**—Lat. Long. Elev.
 A village in the Province of Diárbakr, Asiatic Turkey, west of Músh, in the Khannas District, tenanted by a primitive set of Armenians who profess a faith similar to Protestantism.—(*Taylor.*)
- HÁRAN**—Lat. 36° 42' Long. 39° 5' Elev.
 A town in the Province of Orfah, Asiatic Turkey, 20 miles south-east by south of Orfah. It is situated in a flat, sandy plain on the right bank of the River Belik. It is now peopled by a few families of wandering Arabs who have been led hither by a plentiful supply of good water from several small streams. The ruins of Haran consist only of a bath, a castle, the remains

HAR—HAS

of a temple or church, and near them is the well of Rebecca. It was here that Roman General Crassus sustained a crushing defeat.—(*Kinnair—Chesney.*)

HARB—Lat. Long. Elev.

A section of the Fellahin tribes who inhabit the north part of Mesopotamia round Nisibin. They number 600 tents and are tributary to the Shamr Arabs.—(*Taylor.*)

HARHARAS—Lat. Long. Elev.

The name of the Aras River at its source.—(*Chesney.*)

HASCHIOLAW—Lat. Long. Elev.

A small river of the Province of Tarúbizún, Asiatic Turkey, which crosses the road from that town to Gúmishkhána.—(*Wagner.*)

HASANAWI—Lat. Long. Elev.

A river of the Province of Baghdád, Asiatic Turkey, which rises near Asnowar, a place about 15 miles east by north of Nisibin, and falls into the Khábú.—(*Chesney.*)

HASAN KÉF—Lat. Long. Elev.

A town in the Province of Diarbákr, Asiatic Turkey, on the right bank of the Tigris. The modern town is perched on the top of a steep and nearly inaccessible rock, having at the east end an old castle. In a small plain at the foot of the mountains, which here press down upon the Tigris, are the ruins of the old town. Below the town are the ruins of a noble bridge of three large and three smaller pointed arches which here formerly spanned the river.—(*Taylor.*)

HASAN KALA—Lat. 39° 58' 55" Long. 41° 43' 40" Elev. 5,605.

A town in the Province Arzrúm, Asiatic Turkey, 18 miles east of Arzrúm, on left bank of the Múrts river, a tributary of the Aras. The town is now quite in ruins, but is surrounded by a modern double wall which connects it with the castle. This is built on a projecting rock, occupying the oblong summit of spur thrown out from the main range and rising about 1,600 feet above the plain. The summit of the rock is defended by a turreted wall of stone, another wall surrounds it about half way down, and in some places a third descend to the base, both these last uniting, as above mentioned, with the double walls of the town. The castle, though otherwise strong, is commanded by a hill behind. The rock, though defiled by nature, is not sufficiently so. Hasan Kala is the seat of the Beg of Upper Pasin, who is dependent on Arzrúm, and is inhabited by about 4,000 Turks and 1,000 Armenians. The only ornament of the town is a handsome stone bridge over the Múrts said to have been built in the reign of Darius Hystaspes. On the opposite side of the river facing the town there are innumerable hot springs, some are bituminous, but others appear to contain iron and lime. The hottest are 105° Fahrenheit. There are two baths built over the hottest and most copious sources both constantly filled with bathers. The town contains seven mosques and seven fountains most of which are more or less dilapidated. It is situated at the point where the roads from Bayazid, Kars, Arzrúm, and Akhiska meet, and is therefore a position of some strategical importance. It was captured by the Russians under Paskitwitz in the Russo-Turkish war of 1828-29 without resistance, and formed afterwards one of their principal dépôts. Hasankala is the first station ever occupied by the famous Janissaries who were first raised in this part of the country. It is also reported to have been a Genoese Station.—(*Kinnair—Ouseley—Brant—Stuart—Dickson—Glasscott.*)

HAT—HER

- HÁTEM TÁI KALA.**—Lat. Long. Elev.
 An ancient and now ruined fort in the Province of Musal, Asiatic Turkey, 50 miles north-east of Nisibín, situated on a hill in a mountain gorge overlooking the plain near Bazara village. The position is strong, and considerable pains have evidently been lavished to make this fort as impregnable as possible; and at points where it seemed easy of access the rock has been cut away, and inclines made steep and inaccessible by means of masonry. The principal buildings are constructed upon a rock that springs out of the summit of the hill and some extensive reservoirs for water, of great depth, were scooped out of the rock and then arched over with stone work. The whole is encircled by a strong wall, and some little way from and below it another wall following the contour of the hill surrounds the first. It is further strengthened and isolated by cutting through the rock as an entrance. (*Taylor.*)
- HÁTIL DARA SÚ.**—Lat. Long. Elev.
 A river in the Province of Tarábizán, Asiatic Turkey, a tributary of the Jorak. It is crossed by a stone bridge on the road from Batúm to Artvin, from which last it is about six miles distant.—(*Guarracino.*)
- HAURÁZ SORO.**—Lat. Long. Elev.
 A defile in Kúrdistán on the right bank of the Bohtan Su below Sert.—(*Taylor.*)
- HAJÍ BAIRÁM LÚ.**—Lat. Long. Elev.
 A village in Russian Armenia, on the left bank of the Arpachai, west of Erivan. It used to be one of the frontier posts of Persia.—(*Morier.*)
- HAZÁR KANIAN.**—Lat. Long. Elev.
 A spot in Kúrdistán on the road between Sülimánia and Banna, where there are innumerable springs of water, those on the north flowing to the Berozeh River, and those on the other side flow south to join the Shinek River.—(*Rich.*)
- HAZAR MARD.**—Lat. Long. Elev.
 An ancient fort in Kúrdistán, situated about an hour and a half from Sülimánia, which is famous as having been held out for a long time by the fire worshippers against the first Mahamadán invaders.—(*Rich.*)
- HAZERO.**—Lat. Long. Elev.
 A small district in the Province of Diárbakr, Asiatic Turkey, situated about 45 miles north-east from that town. It contains about 60 villages, and is governed by a Beg subject to Diárbakr. A former Beg is said to have had in his pay 300 horsemen and besides to have been able to collect 700 horsemen and 3 to 4,000 foot men armed with sword and rifle from the villages of this district. The town of Hazero is small; the vicinity produces abundance of fruit, and the lombards poplar grows here.—(*Brant.*)
- HÁZIR SÚ.**—Lat. Long. Elev.
 A river of Kúrdistán which rising in the Jabl Judi mountains falls into the Khábūr, about 15 miles below Zakhó.—(*Cheesney.*)
- HEBBA.**—Lat. Long. Elev.
 A village in the Province of Tarábizán, Asiatic Turkey, four miles above Maradit Jorak or River, (on the right bank).—(*Guarracino.*)
- HERIR.**—Lat. Long. Elev.
 A town in Kúrdistán mentioned by Rawlinson. It would seem to be between Rowandíz and Arbél. It is said that artillery can be taken from the direction of Arbél a long way beyond this.—(*Rawlinson.*)

HER—HIL

- HERTÖSHI.**—Lat. Long. Elev.
 A district of Kurdistan, situated south of Jûlamarg. It is governed by a Chief with the title of Hertöshî Amir Aghâ. His capital is called Shah Tâgh three days' journey from Jûlamarg.—(*Brant.*)
- HERTSCHIN D'AGH.**—Lat. Long. Elev.
 A peak on the main range of Kurdistan lying west of Crûmia.—(*Wagner.*)
- HERTUIS.**—Lat. Long. Elev.
 A fort in the Akhâlzak district of Georgia, situated on the summit of a rock near the junction of the Kûr and Akhâlzik River. It was considered almost impregnable, yet surrendered to Count Osten Sacken and a party of Russian Cavalry without striking a blow, in the Russo-Turkish war of 1828-29.—(*Monteith.*)
- HIDDÛKEL.**—Lat. Long. Elev.
 A name sometimes applied to the Tigris in some parts of the Province of Diarbâkr, Asiatic Turkey.—(*Cheesey.*)
- HEYNI.**—Lat. Long. Elev.
 A town in the Province of Diarbâkr, Asiatic Turkey, 50 miles north of Diarbâkr. It is a pretty little place situate on the slope of a hill crowned by the ruins of an ancient castle. There are some old Mahamadan buildings and an ancient square watch tower in the middle of the luxuriant gardens at the foot of the town, which are of great architectural beauty. In the centre of the town a large spring, 200 feet in circumference, enclosed by masonry, supplies the town, gardens, and splendid clover fields with beautiful clear cold water, and it then emerges into the plain and forms the River Ambar Sa.—(*Taylor.*)
- HILLAH.**—Lat. Long. Elev.
 A town in the Province of Baghdad, Asiatic Turkey, on the site of the ancient city of Babylon, 54 miles south of Baghdad, on the River Euphrates. It extends along both banks of the Euphrates, about two-thirds of it being on the right bank, and though sadly shattered has externally a neat and rather inviting appearance. The two parts are joined together by a bridge of 28 boats about 450 feet long, with a moveable one in the centre to admit of the passage of boats on the river, which is here 18 feet deep. The town is built entirely of brick cemented with lime or mud. It has no large or elegant public structures. The houses are low with flat roofs, and their inner court is generally below the level of the streets and lanes which abound with filth. The bazaars are extensive, but are mostly occupied with coffee-shops, and nothing in the shape of European manufactures exist in them. They are, however, well supplied with meat, fish, rice, and even luxuries; the city is regularly governed, and is in general quiet, peaceable, and particularly well disposed towards strangers and Franks. It is inhabited by Arabs, Persians, and Turks and Jews, all amounting to about 10,000, which is very small compared with the ground it occupies. Beyond and within the walls, which are considerably decayed and unfit for the purposes of defence, are numerous gardens, all irrigated by the waters of the Euphrates. In these wheat, barley, melons, cucumbers are cultivated along with date and fruit trees.
 Many of them are the residence of Arabs living in tents of black cloth. Small vessels lie below the bridge usually, and the ancient round boat formed of reeds or ozers coated with bitumen, about 10 feet in diameter, and worked with one paddle, is still to be seen plying in the neighbourhood of the town

HIL—HOK

just as it is described by Herodotus, and seems to be well adapted for ferrying across the strong current without losing much distance. The view, at Hillah, both up and down the river, though not very extensive, being varied with houses and date groves intermingled, is pleasing, from its verdure and the life it receives from the water and the boats.—(*Kinnair—Cheesey—Fraser—Winchester.*)

HUITZ—Lat. Long. Elev.
A village in the Province of Arzrûm, Asiatic Turkey, 12 miles east of Arzrûm.—(*Abbott.*)

HINDIEH—Lat. Long. Elev.
A canal in the Province of Baghdâd, Asiatic Turkey, which leaves the right bank of the Euphrates between Mûssayib and Hillah, and flows south until it spreads out into extensive marshes west of Birs Nimrûd, and after passing Kufa it falls into the great inland sea, the Bahr-i-Nedjef. When greatly flooded the Euphrates frequently forces open a new passage or enlarges that previously existing at the entrance of the Hindieh; thus a considerable portion of its stream is diverted from the river, and it is necessary to restrain this efflux by dams at the point of bifurcation.—(*Loftus.*)

HIOBDON—Lat. Long. Elev.
A plain in Dâghistan, Russian Government of Georgia, the exact position of which is not stated. It is nine miles square.—(*Cheesey.*)

HIT—Lat. 33° 43' Long. 42° 27' Elev.
A town in the Province of Baghdâd, Asiatic Turkey, on the right bank of the Euphrates. It contains about 1,500 houses built all round an elongated hill rising from, and parallel to, the right bank of the river. The houses are chiefly of clay, one or two stories high, flat-roofed, and many of them covered or repaired on the top with bitumen. The streets are narrow and dirty, and frequently steep, rising one above the other along the side of the hill, with a dirty black appearance owing to the smoke from the constantly boiling bitumen. The hill and town are enclosed by a high mud wall with semi-circular towers, but there is no ditch. One graceful minaret appears amidst this mass of brown clay, and some respectable specimens of arabesque architecture are displayed in some of the Saints' tombs, a little way outside the town, where the scenery is that of brown, barren hills, and a desert country. Little or no grain is cultivated near Hit; the inhabitants prepare a good deal of wool, but their chief occupation is boat-building, burning lime, making salt, and preparing bitumen, nafti, &c., great quantities of each being sent to Hillah, Baghdâd, Basra, and other places, the nafti finding its way even to India. The celebrated springs of bitumen are near Gasar Sadi on the left bank, the sources of which seem as permanent as a source of water. A bridge of boats has been thrown across the river at this point for the passage of the caravans of Baghdâd and Aleppo.—(*Cheesey—Kinnair.*)

HOGASÜR—Lat. Long. Elev.
A village in the province of Diârbakr, Asiatic Turkey, on the road between Kharput and Palû. It is large place, inhabited almost entirely by Armenians.—(*Brant.*)

HÖK—Lat. Long. Elev.
A village in Russian Armenia, north of Nakhshwan on the road to Erivan. It is a small white walled village with few inhabitants.—(*Morier.*)

- HÖLİ**—Lat. Long. Elev.
 A river in Kūrdistān, which rises two hours north-west of Khatrūyah and joins the Khabūr River after a course of two hours west-south-west.—(*Chesney*.)
- HÖLWĀN**—Lat. Long. Elev.
 A river, affluent of the Tigris, formed by two branches. The north or Āb-i-Hölwān branch rises on the west face of the great chain of the Zagros, about eight miles north of the pass called the gates of Zagros, and bursts at once into a full stream, which is swollen by many additions as it pursues its course nearly west by south down the romantic and beautiful glen of Rijab to Zohāb; and onward to the remarkable ruins at the chasm and pass of Sar Pul-i-Zohāb. After receiving at Mūla Yākūb, six miles from the latter, the Āb-i-Derā stream, which flows from the south-east past the ruins of Dera, the Hölwān pursues a west course to Kasr-i-Sharīn, where it turns south, and at a distance of 10 miles further on this direction it is joined by the south branch called the Ab-i-Gilān, which comes from beyond the village of Gilān, a distance of about 40 miles to the north-west. The direction of the united stream, which still preserves the name of Holwān, is a little south of west; in this line it continues to Khanīkīn, about 12 miles from the junction above mentioned; and at an equal distance from thence in the same direction it falls into the greater branch, the Ab-i-Shirwān at Kizl Robāt, whence the river is known as the Diāla.—(*Chesney—Rawlinson—Jones*.)
- HOSHMAT**—Lat. Long. Elev.
 A village in the Province of Diārbakr, Asiatic Turkey, 5 miles north of Palān, inhabited by Armenians, and situated on an extensive well cultivated plain. Thence there is a road north to Arzrūm direct. This is properly called Khushmat.—(*Brant*.)
- HOZIM**—Lat. Long. Elev.
 A village in Kūrdistān, south of Vān, at the head waters of the Mox-Sū, which is here crossed by a rude bridge. In the centre of the village is a fine old church with an elaborately carved doorway. It is inhabited by Christians.—(*Taylor*.)
- HULUCE**—Lat. Long. Elev.
 A village in the Province of Baghdād, Asiatic Turkey, on the Bū Naash Canal, and which leaves the Euphrates above Diwāniyeh. It consists of reed huts and a square Arab fort, surrounded by a series of deep ditches and water courses.—(*Loftus*.)
- HŪMĪL**—Lat. Long. Elev.
 A pass over the main range of the Kūrdistān mountains on the great route from Tabrez to Baghdād by Sulimānia. The ascent and descent are described as most rugged and laborious, and in some places quite dangerous for loaded animals.—(*Fraser*.)
- HOP-HŪP**—Lat. Long. Elev.
 A village on the left of bank of the Tigris, 20 miles above Baghdād. It is situated among extensive groves of date trees, and each house has many of them in its court.—(*Fraser*.)
- HŪSEN BEGLI**—Lat. Long. Elev.
 A village in Russian Armenia; about 66 miles south of Tiflis on the road to Erivan. It is one of the post stations on this road. The inhabitants are said to be all thieves and murderers.—(*Eastwick*.)

HUZ—IMA

- HUZU**—Lat. Long. Elev.
 A town in the Sasun District of Kūrdistan built on one end of the mountain range that bounds the Gharzon or Arzen valley intersected by the Huzu Arzen of Redwan Sū, which not far from this point breaks through the mountains and debouches into the plain. At one side of the town is a mass of nearly perpendicular rock, situated on the edge of a deep ravine, through a branch of the Huzu Sū flows. On the top of this rock are the remains of a modern fort with old foundations.—(*Taylor.*)
- HUZU SŪ**—Lat. Long. Elev.
 A river of Kūrdistan formed from a collection of small brooks and streams that commingle eight miles north of Huzu town and fall into the Trigris, eight miles west of the Til junction of the east and west Trigris.—(*Taylor.*)

I.

- ILĀN DAGH**—Lat. Long. Elev.
 A peak on the Kaffan Dagh Range, which divides the district of Erivan from Karabagh.—(*Morier.*)
- ILIJEH**—Lat. Long. Elev. 3,779.
 A town in the province of Diārbakr, south-west of Mush on a tributary of the Sarun Sū, situated on a plain. The town contains four fountains and two mosques, the bazaars have miserable stalls with scarcely an article of European manufacture in them. It contains 750 Mahamadan and 213 Armenian families; the latter are not cultivators or owners of land, but are mostly engaged in manufacturing coarse cotton cloth, the cotton used being partly raised in the country, and partly brought from Kharpūt and Arzrūm, the former being of the growth of Adanah, the latter of Khoi in Persia.—(*Brant.*)
- ILIJEH**—Lat. Long. Elev.
 A village in the province of Arzrūm, Asiatic Turkey, situated five miles west of the city on a plain. Here are warm springs, two of which are enclosed within walls for the separate use of men and women. Large parties come here from Arzrūm to bathe in them.—(*Morier.*)
- ILIJEH SŪ**—Lat. Long. Elev.
 A river in the Province of Mūsal, Asiatic Turkey, which rises to the north of Khazero and falls into the Bitlis Chai.—(*Chesney.*)
- ILLORI**—Lat. Long. Elev.
 A town on the east coast of the Black Sea, between Sukam Kala and Anaklia. It is surrounded by a wall, and its population is said to be formed of the dregs of the Caucasian Mountains.
- IMĀM DŪR**—Lat. 34° 34' Long. 43° 40' Elev.
 A village in the province of Baghdād, Asiatic Turkey, on the left bank of the Tigris, below Tekrit and above Samarah, and 90 miles north-north-west of Baghdād. It is a considerable town with a few date trees and a garden or two, and is built on the undulating mounds which form the east margin of the valley of the Tigris. There is a tomb here, in shape a cone, with

IMA—IMM

a square base, which is a place of pilgrimage. The river opposite the village is divided into numerous narrow channels through which it flows at a very rapid pace.—(*Rich—Jones—Chesney.*)

IMAM FADLA—Lat. Long. Elev.
A village in the province of Mūsāl, Asiatic Turkey, miles north of Mūsāl. It is a large pleasant looking village with good gardens about it, and is inhabited by Rāzvi and Bajilan Kūrds—(*Rich.*)

IMAM GHARBI—Lat. Long. Elev.
A shrine in the province of Baghdad, Asiatic Turkey, on the right bank of Tigris, below Kūtāl Amara.—(*Rich.*)

IMMERETIA—Lat. 41°30' to 42°45' Long. 41°30' to 43°40' Elev.
A district of Georgia bounded north by the Caucasus, east by Georgia, south by Kārs, west by Mingrelia. Its length from the borders of Akhlts Khai to the main ridge of the Caucasus is 42 miles, and its mean width from the sea to the mountain ridge separating it from the borders of Georgia is 75 miles, it has, therefore, superficies of 3,150 square miles. Its population amounts to 127,826 persons, chiefly Immeretians, but mixed with about 4,000 Armenians, Ossetians, and Jews. It is well watered by the Rion or Phasis and its tributaries, and being sheltered by the Caucasus on the north, the climate is mild. Although mountainous, the country yields the products of warm climates; but in certain places the forests engender malaria, and the Russian Garrisons are said to suffer great mortality from this cause, losing some years as much as one-fourth of their number. It is divided into the districts of Kutais, Vahī, Shoropan, and Rachī, each of which is locally governed by an intendant who is assisted by two native officers. Kutais is the chief place. In Immeretia they use clumsy four-wheeled carts. Hardly any corn is grown, but maize and a remarkable species of millet called khomi. The houses of the Immeretians are generally loghouses, constructed of cross beams laid one upon another. There is a door at each gable end of the building, and sometimes the gable projects five or six feet, resting upon pillars. Separate sheds are set apart for the cattle. The buildings are all surrounded by a fenced enclosure, and generally guards are seen climbing up the walls and trailing gracefully upon the roof.

Immeretia has a general slope west to the Black Sea, but it is mostly very uneven and rugged, being traversed by ramification of the Caucasus. All the higher mountain slopes are covered with magnificent forests, many of the loftier valleys afford luxuriant pasture, and in the lower grounds, notwithstanding the indolence of the inhabitants, heavy crops of wheat, barley, maize, tobacco, hemp, and madder are raised.

Fruit trees grow spontaneously, and chesnuts, walnuts, apricots, and cherries, &c., are found in abundance in every quarter. The vine also is said to grow spontaneously, and is often found entwining itself with the trees of the forest. Domestic animals are not numerous, but game is very abundant. Considerable attention is paid to the rearing of bees and silk-worms. There are no manufactures worthy of the name, and the trade almost wholly in the hands of the Armenians, Greeks, and Jews, and consists chiefly on the exports of the raw produce of the country particularly wine, corn, silk, wax, skins, wool, and fruit, and imports of woollen, linen and silk goods, copper and iron ware, cutlery, salt, and colonial produce. The trade in slaves, males for the army, and females for the harems of the Turks, was once the most important of all, but it has been put down by the Russians. Immeretia in the 14th

century formed part of the kingdom of Georgia. It afterwards became independent and was governed by its own sovereigns, one of whom in 1804 voluntarily made it over to Russia. The total population amounts to about 81,000 souls.—(*Cheesney—Kinnier—Monteith—Van Harthausen—Imperial Gazetteer.*)

INGAR.—Lat. Long. Elev.

A river of Mingrelia, Georgia, which rising on the Caucasus falls into the Black Sea, just north of Anaklia. The navigation of this river is much obstructed by rocks and trees overthrown in its current and by dangerous eddies.—(*Van Harthausen.*)

INGUSHES.—

A tribe of the Caucasus who inhabit the country near the Ossetians. They speak a dialect of the Midzschegsch language, and appear to be of the same origin as the Tchetchens. They are not accounted so brave as the other Caucasian tribes. Only a small number of them are Mahamadans, and they are not so fanatical as the Leagis and Tchetchen. In fact they appear to be indifferent in regard to their religion, although they practice some secret religious ceremonies. Klaproth, who remained some time in their country, maintains that the Ingushes, whom he calls a free and independent people, have a peculiar religion, and are equally averse to Christianity and Islamism. Their god is called "Dale." Their priest is always an old man of upright life whom they name "Zanin Stag," which means "pureman," and who kills the victims for sacrifice. Sometimes the Ingushes make pilgrimages to the ruins of the Christian Churches existing in this mountains. The Ingushes frequently borrow their names from animals, some are called dog (Pon), others pig (Hloka), and the women have still more singular names, for instance "Assir Wachara" (who rides a calf).—(*Wagner.*)

INSPECTOR'S CHANNEL.—Lat. Long. Elev.

A gut at the head of the Persian Gulf, which runs out of the easternmost mouth of the Shat-al Arab into Khor Gufgab. It has a fathom and a quarter in it at low water, and at high is very narrow, especially where it enters the channels. It runs parallel with the shore, commencing about a mile and a half below the eastern point of the river. In case of necessity a small vessel being driven into Khor Gufgab in a south-easter, and parting from her cables might run for it at high water, but it is not to be recommended except in cases of necessity.—(*Brucks.*)

INTCHA-CHAI.—Lat. Long. Elev.

A river of the district of Karabagh, Georgia, Russia.—(*Cheesney.*)

IRAK ARABI.—Lat. Long. Elev.

The portion of the Province of Baghdad, Asiatic Turkey, situated below the town of Baghdad is so called.—(*Cheesney.*)

IRKISOHE.—Lat. Long. Elev.

A river of Daghistan.—(*Cheesney.*)

ISA.—Lat. Long. Elev.

A canal which connects the Euphrates with the Tigris, and which is better known under the name of Saklawiyah (which see).—(*Cheesney.*)

ISFANDABĀD.—Lat. Long. Elev.

A district of the Province of Kūrdistān, Persia, situated on the Hamadan road from Sehna. It is divided into four or five smaller districts, and is governed by a person selected by the Vali of Sehna.—(*Rich.*)

ISH—JAF

- ISHĀKĪ.**—Lat. Long. Elev.
 A canal of the Province of Baghdad, Asiatic Turkey, which leaves the right bank of the Euphrates 24 miles below the junction of the Lesser Zab River.—(*Cheney.*)
- ISHKAND.**—Lat. Long. Elev.
 A village in the Province of Van, Asiatic Turkey, on the south shore of the lake nearly opposite the island of Akhtamr.—(*Brant.*)
- ISKALEH KOI.**—Lat. Long. Elev.
 A village in the Province of Van, Asiatic Turkey, on the borders of the lake, and one mile north-west of Van.—(*Brant.*)
- ISKANDARUN.**—Lat. 36° 35' 18" Long. Elev.
 A small seaport town in Syria, district of Alexandretta, on the south-east coast of the Gulf of Iskandarun; the houses are in general extremely mean-looking, but some recent erections have given a rather more respectable appearance to the town. These include the residence of the English Vice-Consul, and some granaries built by Ibrahim Pasha. The town is surrounded by marshes, which render it very unhealthy, but it is now less so than formerly, in consequence of one of the largest having been thoroughly drained some years ago. The others being all above the level of the sea might be very easily drained to the great advantage of the port. The latter consists of a fine bay, running in south east from the Gulf, protected from all winds, and capable of containing in security from 30 to 35 sail. Being the natural port of Aleppo, and of all north of Syria, the greater portion of both British and foreign imports and exports pass through it. The direct importations consist principally of grain, rice, and salt. The staple articles of export are galls, silk, cotton, and dips, or beahmet, made from grapes into a consistence resembling honey, and which forms a great article of food among the natives of the country. The inhabitants of Alexandretta are about half Greeks and half Turks and Fellahs.—(*Imperial Gazetteer.*)

J.

- JĀFARĀN.**—Lat. Long. Elev.
 A village in Kūrdistān, south of Sūlimānia and close to the foot of the Sāgrāma Pass, one of the principal gates of Kūrdistān in this quarter.—(*Fraser.*)
- JĀFS.**—
 A tribe of Kūrdistān who chiefly inhabit the country about Shahrāzor, and are scattered all along the south border line of the mountains west of Senna and east of Sūlimānia, and are subject to Turkey. They are said to muster some 10,000 to 12,000 families or tents, and to be able to furnish the Pasha of Sūlimāni with 6,000 good horsemen. They are the most warlike and unruly of all the Kūrdish tribes.
 Rich says of them they are a fine-looking brave people, but are esteemed exceedingly uncivilized and barbarous even by the Kurds. Their dialect of Kūrdish differs considerably from that of the Bebbēh Kurds and their appearance is so singular that they are easily recognised. They form a body

of yeomanry cavalry in number about 2,000, which follows the Bey when he is summoned to attend his feudal lord, the Pasha of Sulimānia, in the field. They can also turn out 4,000 musketeers with ease, and they are reckoned the best soldiers in the Kūrdish army. As they are a strong and powerful tribe, they have a number of refugees from various tribes with remnants of broken tribes under their protection, such as the Feillis and Kalbores. When the Chief dies if the son is young he does not succeed, as the clan could never be governed by a stripling. In that case the vacant Chieftainship is filled by the brother or uncle of the deceased Bey.

The Jafs all live in tents. In the summer they encamp in the high mountains of Haji Ahmad on the frontier of Sehna: in the autumn they are scattered over the district of Shahrazór, and in the winter they live at Shirwan, on the river Diāla.

The Chief of the Jafs is nearly absolute, but cannot kill or mutilate without consulting the elders of the tribe. If the Pasha requires a sum of money or a levy of troops from him, he summons the Chiefs of the different branches and divides the burden equally among them, while they do the same with the principal people of their own branches.—(*Fraser—Ferrier—Rich.*)

JAGHAT—Lat. Long. Elev.

A village in the district of Gürîel, in Asiatic Turkey, on the right bank of the Chórak Sū. The houses of this place are scattered amongst the woods which surround it. Wheat is not grown here, but Indian-corn, millet, and some rice are cultivated; the winters are not severe, but the summers and autumns are wet, and on that account the harvest often fails. Fruits of the commoner sort are abundant and good, and grapes enough are grown to make wine.—(*Brant.*)

JAGHJAGHA—Lat. Long. Elev.

A river of the Province of Diārbakr, Asiatic Turkey, which rising in the south slopes of the Jabl Tūra falls into the Khabūr, a few miles below Nisibin in the latitude of Sinjar. Above the town of Nisibin, where it emerges from the hills, the Jaghjagha has been divided into several small streams for irrigating the large cotton and rice plantations in the neighbourhood. From carelessness in irrigation a great quantity of the water escapes and forms large marshy plots, which in summer and autumn emit pestilential exhalations producing very pernicious fevers. In those seasons it is shunned by the Bedouins, who, however, flock there in winter and spring to obtain their necessary supplies and to dispose of their produce.—(*Taylor—Chesney.*)

JALALI—

A tribe of Kūrds who inhabit the mountains in the Province of Bayazid, Asiatic Turkey. (*Stuart.*)

JAMASHLÍ—Lat. Long. Elev.

A village in the Province of Kārs, Asiatic Turkey, 20 miles east of Kārs, on left bank of Kārs Chai River. It is a large village inhabited by a mixed population of Turks, Persians, and Armenians, and has in its centre a small stone tower, built as a security against the attacks of the Kūrdish tribes when they were in occupation of this part of the country.—(*Abbott.*)

JÁNREZ—Lat. Long. Elev.

A village in Kūrdistān on the road between Sūlimānia and Kūjri. It is a miserable place, though the residence of the Chief of the Dalū Kūrds, a branch of the Bebehs of Sulimānia.—(*Fraser.*)

- JARBAE**—Lat. Long. Elev.
 A tribe of Arabs, who inhabit a portion of the Al Jazīra in the Province of Baghdad, Asiatic Turkey, wandering from Kerkeria to Baghdad. They are described as a very powerful and licentious tribe, and came originally from Nejd. During the reign of Ali Pasha, this tribe came down and invested Baghdad for three months, and then only retired from scarcity of forage.—(*Kinneir.*)
- JAWAR TAGH**—Lat. Long. Elev.
 A mountain range of Kurdistan, which draws into the Zab River. Its slopes are occupied by the Chaldean Christians.—(*Cheesey.*)
- JEBL JUDI**—Lat. Long. Elev.
 A spur of the main range of Kurdistan, which forms the watershed of the Sert and Khabur Rivers, and terminates at the Tigris.—(*Cheesey.*)
- JEBL KHERNINA**—Lat. Long. Elev.
 A low range of hills in the Province of Baghdad, Asiatic Turkey, on the right bank of Tigris, running from below the El Fatha Pass in the Hamrin Hills to near Tekrit.—(*Rich.*)
- JEBL MAKHUL**—Lat. Long. Elev.
 A range of hills in Province of Baghdad, Asiatic Turkey, which Jones terms a continuation on the right bank of the Tigris of the Hamrin Hills. I think, however, it is more likely to be a spur of the Sinjar Hills. The range is composed of sand-stone and pebbles without a blade of vegetation, and has an elevation of about 500 feet.—(*Jones.*)
- JEBL TUR**—Lat. Long. Elev.
 A spur of the great Taurus Range, which forms the watershed of the Tigris from Mardin to its south bend opposite of Jezireh ibn-Umar. It is a continuation of the Karajah Tagh, and is itself continued in the Sinjar Hills.
- JEVIZLIK**—Lat. Long. Elev.
 A small village in the Province of Tarabizın, Asiatic Turkey, south of Tarabizın, on a small stream. It is described as a beautiful spot, at the junction of a stream with the Darmendara, a high pointed bridge over this last being a very picturesque object.
 Shiel remarks that it would be hard to conceive a more lovely spot than this. A most romantic looking castle perched on a steep rock overlooks the stream and guards the pass. Woods and verdure clothe the hills and mountains to the top intermingled with cultivated lands, villages, and detached farm houses. If the sea were visible, it is a question whether the road from Leghorn to Genoa would afford a finer sight.—(*Stuart—Shiel.*)
- JEZİREH**—Lat. Long. Elev.
 The plain country situated between the Tigris and Euphrates above Baghdad is thus named.—(*Loftus.*)
- JEZİREH-IBN-FÂRS**—Lat. Long. Elev.
 A name sometimes given to that part of Mesopotamia over which the Shamr Arabs roam, and taken from the name of their Chief, Fars-ibn-Umar, under whom they first emigrated to this country.—(*Taylor.*)
- JEZİREH-IBN-ÛMAR**—Lat. Long. Elev. 900.
 An island of the Tigris, 60 miles below the junction of the east and west branches of that river in the Province of Misal, Asiatic Turkey. It is formed by the river, branching a short distance above and joining below. The east branch is the largest, the west being only a few yards in breadth,

and ancle deep in August. The town of Jezirch is built on this island, which is about two and a half miles in circumference and occupies nearly the whole of it. It is of an oval shape, and is surrounded by low walls in ruins in many places and without a ditch, and faced with square black stones. From the low situation of the town in the bed of the river, and from the heat of the banks the heat is extreme, and not a single tree is to be seen on the island on its vicinity. It was once a commercial depôt for goods passing into Armenia as well as by water to Misal. Jezirch is famous for its manufacture of a striped cotton cloth, which is used for the head or waist.

The Tigris was formerly spanned at this point by two fine stone bridges. Of the one near the town no vestiges beyond pieces of the buttresses exist, but of the second, which was some way below it, an entire arch near the right bank still exists. This town is on the line of telegraph between Constantinople and Baghdad, and there is an office here. It was the capital of the Kùrdish district of Buthan, but was taken by the Turks under Kashid Pasha in 1834-35.

Mr. MacDonald Kinnneir was imprisoned and heavily fined by the Bey of this place in 1809.—(*Cheaney—Shiel—Taylor—Goldamid—Rich—Kinnneir.*)

JILBAH—Lat. Long. Elev.

An island in the Province of Baghdad, Asiatic Turkey, on the right bank of Euphrates between Hadisah and Hit, 40 miles below Anah. It is about two miles in length, and has a town on it containing 400 houses. It is tolerably cultivated, and adorned with gardens and intersected with groves of date and other fruit trees.—(*Kinnneir—Cheaney.*)

JUBAILAH—Lat. Long. Elev.

A range of hills in the Province of Misal, Asiatic Turkey, to the south of Misal. They are probably a continuation of the Jebi Tur. They are composed of gypsum and lacustrine and marine deposits, and are from six to nine miles in width. In April they are covered with beautiful vegetation, and grass is used by the Arabs as pasture grounds.—(*Dinsworth.*)

JUBEYR—Lat. Long. Elev.

A ruined castle on the right bank of the Tigris, a short way (three miles) below the junction of the Maden and Dibeneh branches of that river. It is situated on the top of a mass of perpendicular rock that crops out of the summit of a high hill, a spur of the mountain range here. The south portion on which the fort is built has been separated by a deep and broad cutting, 120 feet long, 60 feet deep, and 30 feet wide at the weakest point of the main range, so as to have ensured it against any sudden capture by escalade. This point is further fortified by a huge mass of solid brickwork, rising to a height of many feet, which in the shape of a wall follows the irregularity of the whole summit of the mound, enclosing an area of 400 yards long with a breadth varying from 20 to 40 yards.—(*Taylor.*)

JUDÍ TÁGH—Lat. Long. Elev.

See Jebi Judi.

JULÁMARG—Lat. 37° 8' Long. 43° 38' Elev. 5,400.

A town, the capital of the Hákari, district of Kùrdistan, on the right bank of the Zab River, 50 miles north-north-east of Amadia. The castellated part consists of a massive building, and forms the residence of the Beg; to the east is a central square court with round towers at the angles, and a few stray houses irregularly detached, occupy, to the west, the crest of a low cliff, which rises with precipitous sides from out of the collection of

JUL — KAD

mud hovels about 200 in number that nearly encircle the castle, hill, and constitute the town of Julamarg. In other respects it is situated in a deep hollow on the Kūrdistān upland in a ravine by which the rivulets of the districts, of which there are many, find their way into the Zab flowing immediately below. To the east is a bold rocky mountain called Shembat, which is at least 3,000 feet above Julāmārg, and beyond rise the still loftier summits of Jellu or Jawur Tagh; the highest mountains of this part of Kūrdistān, and probably only equalled by the Maranan Mountains, the nearest of its summit to Julamarg, is called Galila. To the south-west rise a rock of limestone about 600 feet high, bearing a ruined castle designated Kalla Baroa. Around and especially to the north-west is seen some cultivation with a few villages. Monteith says the access to Julamarg from every side is almost impracticable.—(*Linsworth.*)

JULĀMĀRĠ—

A division of the Hākāri tribe of Kūrdistān. They have 24 villages of 20 houses each, or 480 houses at eight persons each, or 3,840 souls. The names of their villages are Jūlāmārg, Kochtrannes, Burjuluh, Espin, Garanis, Kotranis, Euranis, Syrini, Daizi, Shamāshā, Mardādishi, Madis, Merzin, Zerwā, Derikī, Kermī, Geanā, Kalānis, Khazakiyūr, Kewali, Meilawā, Pissā, Alonzo.—(*Linsworth.*)

JULFA—Lat. Long. Elev.

A village in Russian-Armenia, on the left bank of the Aras, and 28 miles south of Nakshwan. It now only consists of some 45 Armenian families of the lowest class. Formerly it was undoubtedly a place of much more importance, but since its inhabitants were deputed to the vicinity of Ispahan by Shāh Abbās, it has remained in a state of extreme poverty and ruin.—(*Onseley.*)

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KABARDAH—Lat. Long. Elev.

A district of Russia situated on the north of the Caucasus, separated on the north by the Terek from the Government of Caucasus, bounded on the south by the country of the Ossetes, and west by Little Abkasia. It is partly covered by some north ramifications of the Caucasus, has a mild climate, fine meadows, a fertile soil, and raises cereals and legumes, and depastures great numbers of horses, cattle, sheep, and goats. The country is usually divided into Great and Little Kabardah, the former the west, the latter the east portion.—(*Imperial Gazetteer.*)

KABARDINSK—Lat. Long. Elev.

A port on the coast of the Black Sea, in Abkasia. The shores of the Black Sea here are uncommonly beautiful, the mountains presenting the finest forms and outline, while here and there in the far distance appear on the horizon the snowy glaciers. Luxuriant vegetation and noble forests stretch down to the sea shore.—(*Fan Haszhausen.*)

KADAPHA—Lat. Long. Elev.

A village in the Province of Tarabizun, Asiatic Turkey, on left bank of the Chorak Sū, and 24 miles above Batūm. It consists of about 200 houses inhabited

entirely by Mahamadans; about one-half of these are close to the Chorak and the remainder scattered in the neighbouring ravine through which runs a torrent into the Chorak called the Kārā Dara Sā. The inhabitants of Kadapha collect a little wax and honey, and grow a small quantity of wheat and barley, but owing to the mountainous nature of the country in the neighbourhood the produce is insufficient for their consumption, and they resort to Batūm in the winter to gain their livelihood by labour.—(*Guarracino.*)

KADHIMIN—*Lat.*

Long.

Elev.

A town in the Province of Baghdād, Asiatic Turkey, three miles above Baghdād and on the right bank of the Tigris. It is a celebrated place of pilgrimage for Mahamadans of the Shia persuasion on account of Imām Mūsa-al-Kāthem, the seventh, and his grandson, Mahamad Taki, son of Ali Raza, the eighth Imām being buried here. The gilded domes and handsome minarets of the tomb form objects of great beauty as they stand out in relief against the sky beyond, and high above, and in glittering contrast with the sombre date-groves around them; a nearer approach, however, displays the real character of the religion and its votaries. The really handsome mausoleum is enriched with the bare and crumbling walls of wretchedly-built houses, mostly of mud and rotten bricks, that form the town, which is inhabited by Arabs and Persians, with a sprinkling of Indians of the Shia sect that have been exiled from their country for political offences, or have strayed here from a feeling of sanctity combined with a wish to prey upon their fellow pilgrims. The tomb is numerously visited from all parts of the Mahamudan world, where Ali and his race are the peculiar objects of veneration. Pomp and beggary, silk and rags, are seen jostling each other in the Court of the mosque, and a halo-like fanaticism, dangerous alike to the Christian or the Jew, renders access to it impossible by these sects. Sufficient, however, is seen of the building to cause regret that but few edifices of the like architectural beauty and ornament are met with in a country where such a style is adopted. The minarets and square encompassing the dead are elaborately enamelled in a rich mosaic work, and the walls are also adorned with legends from the Koran and the sayings of holy men, executed in elegant Arabic characters, after the manner of a tessellated pavement. Apart from the decaying hovels around, the sepulchre itself would form a magnificent picture; and even now, at the distance of a mile, its double dome and lofty minarets, entirely covered with beaten gold, cannot fail to excite the admiration of a lover of the picturesque. On the evening of Nao Roz, or the new year of the old Persian calendar, a day of rejoicing as well as of prayer, the scene is more animated than usual. In prospect, the gilded minarets alone from their great height are just tipped. Then individuals of every feature and race are met. The wanderer from far Tibet and Cashmere, the Affghan and the Persian, the Mogul and the native Arab, both horse and foot, proceed to take part in the festivities of the ensuing day. Others spread their carpets or their cloaks by the road-side, and kneeling in the attitude of prayer, perform their devotions with an energy that might be considered sincere, did we not know the character of the people. Turned towards the Kibla of their faith, their countenances exhibit every variety of feature, and perhaps, in no place of the same extent can be remarked so many forms of the "human face divine;" nor is the antithesis wanting, for in similar numbers of the species, wherever congregated, there would not be displayed, perhaps, so many of the bad propensities of our race.—(*Jones.*)

KAF—KAK

- KAFAR**—Lat. Long. Elev.
 A village in Turkish K rdistan, situated about two-thirds of the way from S līm nia to Altun Kopri.—(*Rich.*)
- KAFAR B RJ**—Lat. Long. Elev.
 A small village in the Province of M sh, Asiatic Turkey, 10 miles north of Bitlis, with a ruined Khan near it, and inhabited by Mahamadana.—(*Brant.*)
- KAHABAR**—Lat. Long. Elev.
 A plain in the Province of Tarab z n, Asiatic Turkey, near Bat m. It is watered by the Chorak and forms the winter quarters of a tribe of K rds.
- KAPAN DAGH**—Lat. Long. Elev.
 A range of mountains in Government of Georgia, mentioned by Morier as separating the district of Nakhshwan from Karabagh and Megir, probably the same as the Katcharan Dagh of Monteith's Map.—(*Morier.*)
- KALB R**—Lat. Long. Elev.
 A range of hills in the Province of M sal, Asiatic Turkey, near the road between Alh n Kopri and Arbel.—(*Rich.*)
- KAINLI**—Lat. Long. Elev.
 A village in the Province of K rs, Asiatic Turkey, 10 miles from K rs on the Arzr m road.—(*Monteith.*)
- KAJAR KUMAKS**—Lat. Long. Elev.
 A division of the Lesgi tribe of the Caucasus, numbering 20,000 families. See Lesgis.—(*Monteith.*)
- KAKHETIA**—Lat. 40°50' to 42° 15' Long. 44° 55' to 47° Elev.
 A district of Georgia, Asiatic Russia. It is bounded on the north by the crest of the main range of the Caucasus, east by the Alazan River, south by the district of Kartalinia, and the steppe of Upandor, and west by the River Aragua separating it from part of Ossetia. Its length is about 150 miles, and its breadth about 50 miles, and it has an area of 4,800 square miles. Its divisions are Siknak and Telab. Kakhetia consists chiefly of the valley of the Alazan, and of a portion of that of the Gori, from which the first is divided by a spur of the Caucasus which terminates at their junction. The mountain system of the district is formed by the village spurs of the Caucasus, which run down to the Alazan, and by the spur above-mentioned. The only river of the district is the Alazan, but the Gori bounds its south portion and the Aragua its western. Mineral springs are found in the mountains of this district. The population of Kakhetia, according to Chesney, is as follows:— in Siknak, 56 villages, containing 7,216 houses, inhabited by 49,254 Georgians, 3,968 Armenians and 1,106 Tartars, and Jelal, 101 villages, containing 7,944 houses, inhabited by 47,762 Georgians, 4,233 Armenians, 238 Wurtembergers, and 1,388 Tartars, total of the two divisions 108,009. Van Haxthausen, however, says there are only 115 villages with 14,253 houses, *viz.*, in the town of Jelal 472, of Siknak 623, and in villages 13,158. The villages of Kakhetia vary in size, some of the small ones containing 20 houses and others as many as 400. Of the rateable farms 7,122 belong to the Crown peasants, 3,230 to the church peasants, and 3,901 to the peasants of the nobles. In those parts where the vine is cultivated the farms generally lie scattered among the the vineyards. Each village forms an independent parish, which has its forests or more usually one shared in common with several communes. Every inhabitant is at liberty to cut and carry away as much wood as he pleases, but he can sell nothing, the consent of the community at large being required previous to any sale. To each farm are generally attached

from 15 to 20 desatinas of land, and to the villages in the vine districts from 5 to 40 desatinas of vineyard. The land is attached inseparably to the farms, and is not divided among the heirs; great family union prevails, the eldest male member, whether grandfather, father, brother, or uncle, has an uncontrolled power over the rest, and takes care of all; a family frequently comprises members of several generations and as many as thirty individuals; if any dispute arises the property is divided and allotted by chosen empires. A system of two courses of farming prevails here: maize is the chief produce, and then barley and wheat. Improvements in agriculture are occasionally attempted by the nobles. Every farm pays to the Crown a tax in wheat and barley, and there are old colonists in garden ground or vineyards, who pay a money tax on wine. It is evident that irrigation was formerly conducted on a system of careful supervision, but at present every noble uses the canals as he pleases. The peasants, however, are still subject to the control of the water bailiffs, every one having the use of the water in proportion to the amount of taxes he pays to the Crown. The peasants of the nobles and Princes pay a week tribute to their lord a seventh part of the produce of the land they hold under him, frequently, however, this is restricted to the seventh sheaf. Labourers here receive board and clothing and 30 roubles a year as wages.

The peasants' houses in Kakhetia have usually a thatched roof of straw and rushes; the sides are either built up with masonry or planked between wooden posts, they occasionally consist of interwoven bushes plastered with clay. The dwelling generally only contains one large apartment, in the middle of which is the fire, and on one side all the beds piled up in order: there is sometimes an arcade running all round the building, or along three sides.

The Kakhetians are described as the handsomest and most warlike of the Georgians, but they are also said to be very turbulent and exceedingly litigious. They have always held their own against their warlike neighbours, the Lezgis, owing to the excellent organisation of their defensive system. They have also frequently rebelled against and given great trouble to the Russians.

The climate of the plain portion of Kakhetia is warm in summer and mild in winter, but the elevated districts are exceedingly cold. Along the banks of the rivers fever of a malarious type is very prevalent.

The soil is a mixture of clay, chalk, and black earth. The cultivated part has a length of 60 miles and a breadth of 20 miles, and this space is finely wooded and covered with gardens and vineyard, and is by far the richest and most beautiful part of Georgia. The produce consists of considerable quantities of madder, grain, silk, and cotton, and the greater part of Georgia is supplied from its vines. Kinnier says the district is greatly in want of water, the village being often at such a distance from the springs that the natives are forced to alleviate their thirst by fruits or wine. There are many extensive and valuable forests on the slopes of the mountains in this district. The chief town is Telav.

The religion of the Kakhetians is partially that of the orthodox Georgian church, and partially that of the Armenio-Georgian.

As the hereditary estate of the Georgian Princes lay chiefly on the Kakhet district it has always been much favoured, and though at first it rebelled frequently, the inhabitants long ago gave up hopes of successful resistance

KAK—KAN

to the Russians, and great numbers of the nobles have entered the army and have in many cases attained high rank, Prince Bragation, who was killed at Borodino, and a member of the old Royal Family of Georgia, being a notable instance. (*Kinnier—Monteith—Chesney—Van Haxthausen.*)

KALASAR.—Lat. Long. Elev.

A village in the Province of Bayazid, Asiatic Turkey, on the left bank of the Murad Sū. It is beautifully watered and is inhabited by Persians from Erivān. (*Stewart.*)

KALDANI—

See Chaldeans.

KALPIA.—Lat. Long. Elev.

A valley in Russian Armenia, which drains to the Aras on its right bank, about four miles below the junction of the Arpa Chai. In it are situated some salt mines, which have for many ages supplied Georgia and even the Caucasus with that article. The salt is so abundant that the people have hitherto had no occasion to go to any depth. A range of hills bordering the valley on the east side is apparently entirely composed of that mineral, and in the sides of these numerous excavations have been made. Under the Persians these mines were farmed for £3,000 per annum and a village of 100 families was employed exclusively in working them.—(*Monteith.*)

KALP SŪ.—Lat. Long. Elev.

A river of Kūrdistān which rises on the Kalp Dāgh, 12 miles north of Nerjiki village, and falls into the Batman Sū just below that place. At the point it is crossed on the road from Mūsh to Kharput it is described as a pretty considerable river about 3 feet deep. (*Brant—Taylor.*)

KAMARLŪ.—Lat. Long. Elev.

A village in Russian Armenia, 18 miles from Erivān, and 60 miles from Nakhshvān on the road between them. It is a fine large village inhabited by a handsome race. (*Eastwick.*)

KANAKIR.—Lat. Long. Elev.

A village in the Government of Georgia, two leagues from Erivān. It lies like an oasis in the desert surrounded by high barren plains, and at a little distance has more the appearance of a forest than a village; the houses and farm buildings being concealed among tall trees and underwood. The streets are narrow and run between two walls. The houses stand generally in walled farmyards, the doors and windows never opening on to the streets. At present it retains only a portion of its former prosperity; it once contained 1,300 farms, but has now only 72. On the acclivity of a hill above it a large brook takes its rise from 40 springs and branches out into small channels conveying the water in all directions. Horticulture is here an object of especial attention, the gardens at Kanakir are carefully irrigated and yield an extremely rich produce: agriculture is comparatively neglected, wheat, barley, flax, and a peculiar kind of rye are grown here. (*Van Haxthausen.*)

KANDAK.—Lat. Long. Elev.

A village in the Province of Bayazid, Asiatic Turkey, on the road by the Ala Dāgh from the north-east corner of Lake Vān to Diadin. It is inhabited by Haidaranli Kurds. (*Brant.*)

KANDA KILISA.—Lat. Long. Elev. 6,800.

A celebrated Armenian monastery in Kūrdistān at the junction of two sources of the Zab River. It is said to date from 1,600 years ago, and is

KAN—KAR

inhabited by a bishop. The doorway is a handsome specimen of Saracenic architecture. The church of Kanda is defended by a rampart and bastions and has two outer courts for defences. On the height above is a modern castle with a guard of about 40 Kurds from Bash Kala, this being the frontier of the country in this direction. (*Ainsworth*.)

KANI MARAN.—Lat. Long. Elev.
A village in the Province of Mūsāl, Asiatic Turkey, situated about 25 miles north of Mūsāl, in a valley draining to the Gomal River. It is described as a large village inhabited by Rozvian and Bajīlan Kurds. (*Rich*.)

KAUKAB.—Lat. Long. Elev.
A river of Asiatic Turkey which rises north of Mardīn in the Taurus range, and, flowing south, enters the Jakhjakhah River. (*Cheaney*.)

KĀRĀBĀGH.—Lat. 38° 50' to 40° 50' Long. 46° 8' to 48° 10' Elev.
A province of the Russian Government of Georgia which lies between the rivers Aras and Kūr, and chiefly occupies the western portion of the angle formed by their confluence. At the widest place between Nakhshvān and Elizabetspol it is about 120 miles broad, and it extends nearly as far westward as the meeting of the two rivers; it has an area of about 5,250 square miles. With the exceptions of a narrow valley and a richly cultivated plain, which extends from the right side of the Kūr to the estuary of the Kārāchai, the province is hilly, or rather mountainous, being traversed in different directions by branches from the Sarial Dāgh itself on a spur of range which originally comes from Mount Ararat. The spurs of this mountain spray out in directions from south-west to south-east, all of which are ended by the Aras River. Some of the peaks attain a considerable height as Dalydāgh 11,690, Tutchtikan 11,800, and the Kapūlchidāgh 12,840.

Besides two of inconsiderable size, Kārābāgh contains the lakes of Khanogöl and Kārāgöl; and in addition to the Aras and Kūr, the interior is watered by the Karghar, the Tartar, the Intcha-chai, the Kārā-chai, the Bazār-chai, and some twenty other considerable streams.

In some places the soil is clayey or sandy, but the rest is a rich black loam; and except in some of the low parts bordering the rivers, the climate is cool and healthy at all seasons of the year.

The mineral productions are naphtha, copper, emery, and salt. Shiel says the district of Kārābāgh contains mines where copper and iron are procurable to an extent almost unlimited. The iron ore is in some places so pure that the mountains are said to be formed of that substance. The animal productions consist of horses of a very fine breed, buffaloes and camels; and of tigers, panthers, bears, wolves, boars and jackals, and abundance of forest game, such as bears, elks, panthers, wolves, foxes, and jackals. These caused the woods in this district to be the favourite hunting-ground of the late Prince Royal of Persia when it was under that Kingdom. The rich pasture grounds are intermixed with vines, fruit-gardens, and fields of tobacco, silk, flax, wheat, maize, millet, and cotton; and most of the other parts of the district are covered with those fine forests of oak, plane, poplar, cypress, elm, ash, birch, fir, beech, and walnut trees, from which the Tartar appellation black garden was derived.

Though the fisheries of the Araxes and Kūr are good, the flocks numerous, and the vegetable productions abundant, Kārābāgh being without manufactures, it has no commerce, unless the local interchange and sale of

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commodities may be so-called. The villages are very inferior, and the houses, besides being badly constructed, are dark and usually filled with smoke.

The inhabitants of the province consist of Tartars, Armenians, Kúrds, and Boscha (gipsies) numbering in all 98,614 souls; of whom 25,137 are Tartars. Here, as in Daghistán, the Tartar and Armenian languages prevail; but the Nestorians use a particular dialect, and the Kúrds another, called Kourilien, which is a compound of Tartar and Turkish. Syriac is also in use.

The religions are the Mahamadan and the Christian: of the former besides the Shias and Súnis, there is a third sect, called the Ali Ilahia; and of the latter the followers belong to the Armenian and Nestorian (locally called Nasrán) churches.

The people consist of nobles, begs, and agas; priests, the mass (individuals who, for services have been exempt for a certain period from taxation) and peasants or townspeople. Abandoned for the most part to listless idleness, the inhabitants only differ from other northerns by their black hair, and tall, handsome figure.

The Kúrdish nomades are fierce, courageous, and inclined to drunkenness. The Tartars and Armenians on the contrary are sober, but not particularly courageous, the former are inclined to theft, the latter to trickery and imposture; and both are so economical as to be often clad in tatters. Polygamy is permitted, but it is rare that any Músalmán has a second wife. The Tartar women cover their faces with great care, and are considered to be chaste, which is not the case with the Armenian ladies. The local Government was patriarchal, but it is now administered by a military superintendent assisted by a native.

Some of the Nestorians, who live apart in the mountainous country which separates Turkey from Persia, say that their ancestors were Greeks. The different tribes of Kúrds appear to be the descendants of the Parthians who were dispersed over Assyria and Mesopotamia; and a dialect of the Syriac is still preserved amongst the wanderers. The name is derived from kerad (to speak).

Under the ancient name of Raine, Karábagh formed a part of the Armenian kingdom; and previously to its entire destruction by Timúrlang, the capital, Barda, was distinguished for its great size and its numerous inhabitants, the descendants of the oldest Armenians. The Persian dominion succeeded, and that of the Turks followed. This continued till the country was recovered by Nádár Sháh. In 1809 it came under the government of Native Khans, and it so remained till, in 1822, it became subject to Russia. This was considered by the Persians their choicest province, and it is that whose loss they most regret. On assuming the Government of the Province, the Russians made an exact survey of it which is an interesting historical and statistical account of the country. The following particulars are selected from it. The Tartars of Karábagh form a motley and mixed population; the former mostly leading a nomadic life, and roving about in the summer after they have cultivated their fields sufficiently to yield the bare necessary produce. They wander in the mountains, which are rich in wood and pasture, and during the hot months journey as far as the confines of the snowy regions, among the dwellings of the predatory Kúrdish Tartars. In the autumn they return for the harvest to the plains, which in the rainy season yield excellent pasture for their flocks. They are a wealthy and hos-

KAR

pitiable race: single Tartars possess thousands of sheep, hundreds of buffaloes, and large numbers of horses of the finest breeds. The mountaineers are comparatively poor; but amidst the mountains of Karabagh is an elevated table-land, where the winter corn, peculiar to colder climates, is cultivated; whilst in the hot plains of the Kūr and Aras rice and cotton flourish greatly, and the deeper valleys, from their southern climate, are richly clothed with vineyards.

The whole burden of taxation falls upon the farmers, their villages or communes, and appears to be regulated by the produce of the soil and the demands of the landowners. The mode of levying the taxes is very complicated, and differs in almost all the villages: they are mostly paid in kind. The Khans had formerly large territorial possessions, the revenue derived from which contributed to meet the wants of the State in addition to the direct taxes.

The country is divided into twenty-two circles. Each village forms a community, which has a Keyika, or elder, over it, together with a body of decemvirs (Tschansch), generally one or two surgeons, and a priest or mulla. These officers are exempt from the payment of taxes, as are also the farms of widows and the poorer classes, various persons in the service of the Khan, inspectors of the water-works, &c.

The principal taxes are a fixed money payment to the State, and a variety of contributions toward the household expenses of the Khan, such as the supply of fodder for his horses and cattle, butter, wood, sheep, and oxen, and sometimes also a payment in money. The Soljan is a tax paid in wheat; the Malschagat is one consisting of a fifth of all crops of corn, cotton and rice, &c. There are other imposts, which are rendered variously in money, produce, and service, such as furnishing the post service with horses, ploughing and harvesting the lands of the Khan, &c. These duties are always levied with reference to the character of the population: the nomadic communes generally pay in cattle rather than corn. The smaller charges on produce are frequently commuted into a money payment. A tax is laid on marriages, in some parts amounting to ten roubles. There are communities of Retschpars, a class who pay a few taxes from the produce of their ground, perform various services, such as cultivating the melon-gardens, &c., and receive in return a certain portion of the produce of the land. In the harvest time they claim, besides their food, three sheaves out of every twenty. The field implements and working cattle are the property of the lord of the soil. The communes, in renting their lands to strangers, bargain to receive one-tenth of the produce.

In the communities under private proprietors, the services rendered are of different kinds, the latter having to pay nearly all their dues to the landowner in natura, as cloth for garments, salt, sacks, woollen stuffs for pack-saddles, carpets, worsted, &c. (*Cheaney Van Haszhausen.*)

KARÁ BAGHÁZ—Lat. Long. Elev.

A defile two miles south-east of Déli Bába in the Province Arzrüm, Asiatic Turkey, on road from Arzrüm to Tabréz. It is a deep and narrow gorge on each side of which red rocks, jagged and broken into a hundred pinnacles, rise perpendicularly, and in some places overhang the path. (*Stuart.*)

KARABLA—Lat. Long. Elev.

An island in the Euphrates just above the town of Anah. The river at this point is obstructed by a ledge of rocks, which constitute what may be con-

KAR

sidered as the greatest difficulty experienced by boats throughout the navigation from Bîr to Basra. (*Cheesey.*)

KĀRACHAK DĀGH—Lat. Long. Elev.

A range of hills of the Province of Mūsāl, Asiatic Turkey, which runs between the Great and Lesser Zab Rivers south of Arbél, and is ended by the Tigris. Rich calls them a continuation of the Kifri hills, but this must be a mistake; they are probably the end of a spur from the main range of Kūrdistān. (*Rich.*)

KĀRACHOLĀN—Lat. Long. Elev.

A village in Turkish Kūrdistān, situated about 20 miles north of Sūlimānia. It was formerly the capital of Kūrdistān till changed by the father of Sūlimān Pasha to Sūlimānia. (*Rich.*)

KĀRĀDAH—Lat. Long. Elev.

A village in Turkish Kūrdistān between Sūlimānia and the Sagramah Pass. The dwellings of this place are singularly scattered among cliffs of sandstone and gravel and clefts and ridges. It has from 150 to 200 houses, of which no less than two-thirds belong to Jews. (*Fraser.*)

KĀRĀ DARĀ SŪ—Lat. Long. Elev.

A torrent which falls into the Chorak River in the Province of Tarābizūn, Asiatic Turkey, at the town of Kadapha, 24 miles above Batūm. (*Guarracimo.*)

KĀRĀ DASH DARĀ SŪ—Lat. Long. Elev.

A stream which falls into the Tigris in the Province of Mūsāl, Asiatic Turkey, about 28 miles below that town. It is dry in the summer season. (*Cheesey.*)

KĀRĀ GŪMBAZ—Lat. Long. Elev.

A village in the Province of Arzrūm, Asiatic Turkey, from Arzrūm on the road to Kārs. It is situated in a broad valley, and is not of the same importance it was before the Russo-Turkish war of 1828, when all its Armenian inhabitants left it. A few families of Turks now remain. It takes its name from that of a lofty mountain immediately to the north of the village. (*Kinnier—Abbott.*)

KĀRAIER—Lat. Long. Elev.

A river of the Talish district in the Russian Government of Georgia. (*Cheesey.*)

KĀRĀ KĀLĀ—Lat. Long. Elev.

A village in Russian Armenia, about 50 miles east of Erivān, on right bank of the Arās. It is generally supposed to be the site of Arnavera. On three sides the perpendicular cliffs of a ravine and the Arās rendered walls unnecessary: the west side was defended by a strong and lofty wall of well-built masonry.

The works enclose a space of two miles in circumference but are narrow, and only contain one large building on the west front, where the ravine joins the Arās; here are the ruins of a bridge over the Arās. Ouseley describes it as an extraordinary edifice, standing boldly on the edge of steep and lofty rocks, immediately over a rapid and winding branch of that river commanding fine views along its noble stream. The walls of stone work exceed five feet in thickness. It is now an inconsiderable village. (*Monteith—Ouseley.*)

KĀRĀ KĀYĀ—Lat. Long. Elev.

A peak in the Province of Arzrūm, Asiatic Turkey, near Aghverān. It is probably one of the Bîngol Tāgh range. (*Brant.*)

KAR

- KĀRĀ KILĪSA**.—Lat. Long. Elev.
 A village in the Russian Government of Georgia, about 70 miles south of Tiflis, and 50 miles north-north-west of Erivān. It is most romantically situated in a deep dale formed by the bases of high hills, which covered to their very summit entrench it on every side. The Pambeki River, that runs close by it, enlivens the whole of its landscape. It is the chief place in the district of Pambek, and used to be the chief military post of the Russians on this frontier, and had a garrison of 2,000 men, with artillery in proportion. The town is unprotected by walls, but the Russians have constructed a fortress of palisades, in which they have about 20 guns. The houses are built underground, those of the officers being constructed of wood.—(*Morier*.)
- KĀRĀ KILĪSA**.—Lat. Long. Elev.
 A village in the Province of Bayazid, Asiatic Turkey, on the road between that place and Arzrūm, from which it is 100 on east. Fraser describes it as "a collection of grass and dung heaps." It is so called from a ruined church near it, which is built of a dark-colored stone. It contains about 35 Armenian families, and some of Shia Mahamadans from Erivān. It is not far distant from the Murād Sū. It is encircled by a belt of green herbs called "Shadami," which produce a sort of pulse. A great many horses are bred in this neighbourhood; they herd with the cows and buffaloes during the day, and are driven with them into the village at sunset. (*Brant—Stuart—Fraser*.)
- KĀRĀ KOLĀK**.—Lat. Long. Elev.
 A village in the Province of Arzrūm, Asiatic Turkey, 75 miles west of that place, consisting of about 50 underground houses inhabited by Mahamadani families. There is a post-house here. (*Ouseley—Suter—Morier*.)
- KĀRĀ KOINLŪ**.—
 A tribe of Asiatic Turkey. They are of Türkman descent, from one Kārā Yūsaf, and are called Kārā Koinlū, or the black sheep from their carrying a figure of that animal on their banner. Their chief place was Van, but they were dispersed by Timūrlang. Morier mentions having met with them between Abbāssabad, and Nakhshwān, and Ainsworth near Angora in Anatolia. (*Malcolm—Morier*.)
- KĀRĀ KOYĪ**.—Lat. Long. Elev.
 A river of the Province of Orfah, Asiatic Turkey, which flows past that town. It is the same as is entered in the maps as the Daisan River. (*Ainsworth*.)
- KĀRĀ PĀPĀ**.—
 A tribe who inhabit the Immeretia, district of Georgia, and also portions of the Turkish Provinces of Kārs. They are so called from their wearing black lambs wool caps.—(*Monteith*.)
- KĀRĀ KĀPĀN**.—Lat. Long. Elev.
 A pass in the Province of Tarābizūn, Persia, over the Kolāt Dāgh, on the road from Tarābizūn to Gūmish Khānā. The road from the village of Jevizlik is broad and safe through thick woods of fine trees, amongst which are rhododendron and sycamore. From the top of the pass, 7,000 feet in elevation, there is a beautiful view of the Black Sea. The descent on the south side appears to be more toilsome and difficult. There are two roads over this range, one used in the summer, and one for the winter. (*Stuart—Shiel*.)

KAR

- KĀRĀ SŪ**—Lat. Long. Elev.
 A river of Diarbakr, Asiatic Turkey, which rises in the range of Nimrūd Tagh, and falls into the Murād Chāi branch of the Euphrates, a few miles below Kiravi. At about two hours from the Murād, the Kārā Sū is fordable near an old bridge, the water being about two feet deep, and the breadth of the stream about 25 yards. This must be the river which Viscount Pollington crossed on his journey from Arzrūm to Mūsh about two hours after he crossed the Murād Chāi; he mentions having to go considerably to the East (of the road) to reach a ford, which when found was deep enough to cause him some trouble. Taylor who visited the source of this river three and a half hours east from Mūsh, describes it as welling out of a large circular hole of volcanic origin, having a circumference of 100 feet and situated in the middle of the plain. The effect he adds of the water perpetually overflowing this crater without the slightest effort or bubble of any kind was very remarkable, as it seemed hardly possible that the numerous branching streams that it supplied could owe their origin to this unruffled and apparently motionless reservoir.—(*Brant—Pollington—Taylor.*)
- KĀRĀ SŪ**—Lat. Long. Elev.
 See Kerkhah.
- KĀRĀ SŪ**—Lat. Long. Elev.
 See Euphrates.
- KĀRĀ SŪ**—Lat. Long. Elev.
 A river of Russian Armenia, which rises near Etchmiadzin from marshes and springs in the plain. It is only fordable at one place, seven miles above its junction with the Arās, and for some time before this it runs parallel to that river, presenting an excellent position for a fortress.—(*Monteith.*)
- KĀRĀ SŪ**—Lat. Long. Elev.
Vide Tokmah Sū.
- KĀRĀ SŪ**—Lat. Long. Elev.
 A river of Tarabizūn, Asiatic Turkey, which rises in the Almalı Tagh, and joins the river of Gāmish Khānā, before that river debouches at Tirehbolı, on the Black Sea, 50 miles west of Tarabizūn. It is crossed by the great road from Arzrūm to Kāra Hisār and Constantinople, at about six miles from Lori, and here it flows through a narrow valley from the east shallow and with a bed of not above 20 yards broad.—(*Suler.*)
- KĀRĀ SŪN**—Lat. Long. Elev.
 A village in Kūrdistān at the source of the Zāb River on the slopes of the Saral-Bāgh range, and nearly midway between the lakes, Vān and Urumīa—(*Cheesey.*)
- KĀRĀ TAPA**—Lat. Long. Elev.
 A village in the Province of Baghdād, Asiatic Turkey, north of Hamrīn hills.
- KĀRĀ TAPA**—Lat. Long. Elev.
 A village in the Province of Baghdād, Asiatic Turkey, 20 miles south of Kufri. It is described as a small and squalid place. (*Fraser.*)
- KĀRĀ TAPA**—Lat. Long. Elev.
 A village in the Province of Orfah, Asiatic Turkey, 15 miles east of Orfah. It is a hill with a village of 13 or 14 houses and a few tents on it. A little beyond it is the Jālab River here 30 feet wide by 1½ to 2 feet deep. (*Dinworth.*)
- KĀRDĀRĀBAD**—Lat. Long. Elev.
 A fortress on the Arās, Georgia, which contains 700 houses. (*Cheesey.*)

KAR

- KÁRGÁR**—Lat. Long. Elev.
 A river of the district of Karabagh, Russian Government of Georgia, which rises near Shusha, and flows east for about miles till it falls into the Kúr, a few miles above the confluence of the Aras. (*Cheerney*)
- KARKŪK**—Lat. 35°27'. Long. 44°27'. Elev.
 A town, the capital of the Shahrizor, district of Kurdistan, 140 miles on the road from Baghdád to Mūsál, from which it is 145 miles.
 There is a lower and an upper town, the latter of which is situated on a commanding eminence, nearly perpendicular on all sides, about 150 feet high, and walled. Below it is an extensive suburb scattered over the plain. It is the largest town in Lower Kurdistan, and has an air of some importance, but the streets are irregular and narrow, filthy and ill constructed, and the houses generally are excessively mean, though there are a few shady and pleasant fruit gardens. The population is estimated by Kinnier at 18,000 souls, Turks, Armenians, Nestorians, and Kurds, but Goldsmidt thinks it does not now number more than 7,000 souls. The city is defended by mud walls, and has two gates, seven mosques, 14 coffee-houses, one bath, one caravanserai, three convents, and three Catholic churches. The country around the town is uneven, and rocky mountains separate the district of Karkūk from the fine plain of Altūn Kópri. This pass is several miles in length, and nearly about the middle of it are a number of naptha pits, which yield an inexhaustible supply of that commodity. Many of the pits are in the bed of a small stream, which forces a passage through the rocks, they emit a very disagreeable smell, are about three feet in diameter, and some of them eight or ten feet in depth. The naptha is here in a liquid state and perfectly black; it is conveyed from the bottom to the top in leathern buckets, then put into earthen jars and sent all over the neighbouring country. Karkūk is the mart to which all the productions of this part of Kurdistan are carried not by the Kurds themselves, but the natives of Karkūk, who go for the purpose and make advances of money to the cultivators for their rice and honey. There is continual intercourse between Salimánia and Karkūk, the articles exported from the latter are boots, shoes, and some coarse cotton cloth, the returns for which are pulse, honey, gallnuts, sumach, fruits, rice, ghee, cotton, sheep, and cattle. (*Kinnier—Goldsmid—Rich—Imperial Gazetteer*.)
- KARKŪ TĀGH**—Lat. Long. Elev.
 A spur of the Nimrud Tagh range of mountains in the Province of Van, Asiatic Turkey, which runs out from its extremity and extends east and west. Its sides are green with underwood, its summit is flat and resembles the truncated cone of an extinct volcano. (*Brant*.)
- KARMĀLI**—Lat. Long. Elev.
 A village in the Province of Mūsál, Asiatic Turkey, situated about 20 miles east of Mūsál, on the left bank of a small stream draining to the Tigris. It is described as a miserable Christian village extremely dirty. It was once a considerable town, but was destroyed by Nadir Sháh. (*Rich*.)
- KARNIAREKH**—Lat. Long. Elev.
 A range of mountains in Russian Armenia, to the north-west of Eriván. (*Morier*.)
- KĀRS**—Lat. 40°8' to 41°18' Long. 42°45' to 43°34' Elev.
 A Pashalic of Asiatic Turkey, bounded north by Akhalzik, east by Russian Armenia, south by the Province of Bayazíd and Arzrūm, and west by Arz-

KAR

rūm. It forms part of the Armenian plateau, and is surrounded by lofty mountains, some of which are covered with perpetual snow, and has a severe climate. Its soil is stony and sterile in the mountains, but rich in the valleys. It is watered by the Arās, and several of its tributaries, as the Kārschai and Arpachai. Cattle and silk-worm rearing form the chief occupation of the inhabitants, who are Turks, Armenians, and Kūrds. The fertile plains of this Pashalic produce abundant crops of wheat and various grams, the surplus of which is exported to Georgia. Wheat produces six to eight-fold, and barley eight to ten. There is also some excellent pasture land on which herds of remarkably fine and large cattle graze. The Government of Kārs, however, also include the district of Akhltskhai, and then together represent Childir or Turkish Georgia. The length of this tract is about 90 miles, and the breadth 40, or about 2,300 square miles.

KARS—Lat. $40^{\circ} 37' 1''$

Long. $43^{\circ} 9' 2''$

Elev. 6,000.

A town in the Province of same name, Asiatic Turkey, and 90 miles north-east of Arzrūm. It is situated in an elevated plain on the left bank of the Kārs Chāi, and is built on and about a most picturesque rock in an amphitheatre of black basaltic hills. The houses are all built of black basalt, and this circumstance, combined with the total want of trees, gives the town a dismal appearance. It stands on both sides of the river, which encircles the walled portion of the town on three sides, and the two portions are connected by substantial stone bridges. On the east side is the Armenian suburb built on a gentle elevation, and nearer the river rises a lofty hill crowned with the citadel. The upper fortress is divided into two parts, the highest serving as a citadel, where the Turkish garrison usually reside, the lower part principally occupied by the inhabitants; the whole is enclosed by a wall of stone built on the slope of a hill, but the nature of the ground does not allow of a ditch or glacis. It is commanded from without by some hills within short cannon range, and from the circumstances of the walls being built on a steep descent the interior of many parts of the fortress are seen from the outside. The two suburbs, Ousta Kassi and Bairām Pasha, are within a short distance of the walls, and are principally inhabited by Armenians, Kūrds, and Jews: these are only defended by a wall of loose stones and are incapable of further defence. The population of Kārs before the siege by the Russians in 1828 is estimated at 12,000, but now it is little better than a heap of ruins not containing above 1,500 or 2,000 families. A great part of the Turkish population abandoned it during the Russian occupation, and all the Armenians emigrated with the retreating army of the Russians. The Turks of Kārs have always been considered a turbulent and bad race of people.

The fortress of Kārs is of great antiquity, and was celebrated in the time of the Armenian Kings, but it has been greatly enlarged by the Turks. Before the use of artillery it was considered a place of great strength, and ventured to stand a siege by Timūr by whom it was taken, though it was more fortunate when besieged by Nādir Shāh. It was also besieged by Prince Paskiwitch in 1824, of which the following account is taken from Monteith's *Kārs and Arzrūm*.

“That able General determined to occupy Kuchik Koi, for which purpose he was obliged to march nearly round the fortress, a dangerous movement, both from the presence of the Turkish army, and from the number of ravines, now filled with water from recent rains, which the troops would have to pass.

They had, however, less difficulty to encounter than had been anticipated ; for they hardly met with any resistance from the Turkish army, which merely defended the village of Azakchai for a few minutes, and then retreated beyond the Kârs River.

"The Turks having neglected to occupy a range of hills which extend to the suburb of Ousta Kassi, General Paskiewitch ordered it to be fortified, and placed there six battalions of infantry, two regiments of Cossacks, and six pieces of artillery. This may be considered as the first parallel, extending on both sides of the ravine of the Pashkoe Chai from which the batteries commanded and took in reverse the works attacked. Four batteries were constructed, whose fire was principally directed against an entrenched camp, which the Turks still occupied outside the town as well as the great burying-ground beyond the river. The first notice the Turks had of the existence of these batteries was their opening fire on the morning of the 23rd of June. They soon recovered from their surprise, however, and returned the fire with vigour ; but they were dislodged at the same time from the burying-ground and the rocks behind it ; and though they made strenuous efforts to recover the burying-ground, and for the moment succeeded, they were at last forced to retreat, and the Russians were able to establish themselves permanently there. The Turkish entrenched camp occupied the ground which was intended for the second parallel, but after an obstinate conflict they were driven entirely beyond the Kârs Chai ; they were equally unsuccessful in their attempt to defend the suburb opposite the castle, and the Russians lodged themselves in the buildings, which the Pasha had neglected to destroy.

"The second parallel was now completed ; a battery of four pieces of heavy artillery was established in the Palace of Timûr Pasha, which Colonel Bourtsoff had made himself master of ; another, of six pieces, was placed on the height occupied by the Turkish entrenched camp, and a third on the height occupied by Colonel Borodine. These batteries swept three sides of the fortress, and soon silenced the Turkish artillery, spreading terror among the inhabitants, who began to seek shelter in the ravines of the Kara Dagh. The bastions and ramparts of the suburb of Ousta Tapa beginning to fall, Prince Paskiwitch instantly ordered a breaching battery to be established on the walls of the suburb, from which the Turks were entirely driven ; and General Mouravieff succeeded in occupying the Kara Dagh and the battery which defended it. Colonel Borodine, with his brigade and the 30th and 40th Chasseurs, then crossed the river, and occupied the other suburb ; so that the Russians were soon masters of all the ground to the very foot of the citadel, where the inhabitants in the wildest disorder were endeavouring to seek shelter. The walls were rapidly falling before the fire of the Russian artillery, and that of the enemy was silenced ; the bravest and most active of the Russians had established themselves on the terraces of the houses and kept up an incessant fire on the walls of the citadel ; the gates were soon forced, and the nearest towers, with 25 pieces of the artillery, were in the hands of the besiegers. The Turks made a greater resistance on the western side, but with little success ; for the whole of the lower fortress was soon occupied, and the Pasha gave up all hopes of a longer resistance. A white flag was now hoisted ; Prince Paskiewitch demanded the surrender of the Pasha and of the Turkish garrison as prisoners of war, and the disarming of the militia and local troops, who were to be permitted to return to their

KAR

homes. So great was the panic that 1,000 Delis, stationed in the heart of the town, passed before the Russian troops without venturing to commit any act of hostility.

Imâm Pasha hesitated to accept these terms, trusting to be relieved, and demanded two days to consider declaring his determination to bury himself under the ruins of the part of the citadel he still occupied. The principal Mulas brought this answer to the General, who replied, "I will give you two hours to make up your minds. Mercy, if you surrender; death, if you resist." As this threat was supported by 40 pieces of artillery ready to open on the confined space of the upper citadel, the garrison began to show signs of insubordination, and Imâm Pasha, fearing an insurrection, in despair brought the keys of the place, and gave himself up a prisoner. The garrison surrendered at 10 A. M., and the Russian flag was hoisted on the ramparts.

Twenty-two mortars and 129 cannon, with a considerable quantity of gunpowder and other ammunition, were found in the place, besides 6,000 sacks of grain in the magazine. The loss of the Russians amounted to 13 Officers and 400 men killed and wounded; that of the Turks to 2,000 killed and wounded, besides 1,361 prisoners. The whole garrison, including the militia, had originally amounted to 11,000 men, but 8,000 had either retired or had been disarmed before the surrender of the fortress.

In the Russian war of 1854-55 they again captured Kârs.—(*Monteilh.*)

KARTALINIA—Lat.

Long.

Elev.

A district of the Russian Government of Georgia, which extends from Kakhetia to Immeretia and the provinces of the Akhltsekhai; and northward, from the Bortchalin and Tiflis district to the territories of Gora and Ossestia. It contains two districts, Duchet on the eastern side, and Goria towards the west; it has a superficies of about 2,600 square miles, and was once a separate kingdom, of which the ruined city, Mtskhetia, ten miles north of Tiflis, was the capital. Kartalinia is mountainous, having towards the north an elevated limestone chain, running parallel to the Caucasus, and gradually diminishing in height towards the Kûr, where there is an extensive plain. There is also a considerable plain towards the east in Gori. On the western side there are three large rivers, the Ksan and the Araghva, first and second with numerous tributaries; there are also the Narekvavi, the Arghoun, the Medjouda, and several others. And towards the eastern side are the Kûr, and its affluents, the Liaja, the Medjouda, the Lekhowea, and the Ksan. The soil is not equal to that of the other provinces, yet it is very productive. Much of the surface is covered with oak, walnut, and other fine timber of various kinds; and in other parts, hemp, madder, tobacco, and grains are cultivated with success. On the borders of the eastern provinces is Duchet, a fortified place, and the chief town of the district.

Until recently the Kingdoms of Kakhetia and Kartalinia composed Georgia Proper; but according to the ukase of 1831, the latter now includes all the territory which is bounded by Immeretia, the Caucasus, and the Armenian and Mussulman Provinces. Its extent is about 95 miles from the borders of Erivân to the Caucasus in the Lezgi country, and about 175 miles westward from the borders of Sheki to those of Kars: it contains nearly 16,743 square miles of surface.—(*Cheaney.*)

KARTUEL—Lat.

Long.

Elev.

See Kartalinia.

KAS—KEB

- KASBEG**—Lat. Long. Elev. 16,518'
 A peak of the Caucasus, east of Mount Elbūrj. It takes its name in honour of a Chief who lived at the foot of the mountain in the village of Stephan Tzminde. The Georgians call this mountain Mquinvari (Ice Mountain); the Ossetes, Zeristi Zub (Christ's Mount); the Circassians, Urs Khokh (the white road).—(*Abich—Van Harthausen.*)
- KASBEK**—Lat. 42° Long. 40° Elev.
 A village in the Caucasus situated at the foot of Mount Kasbek. It is inhabited by Georgians, and has a church built, six centuries ago, by the Georgian Princess Tamara, who converted her subjects to Christianity.—(*Imperial Gazetteer.*)
- KASROKI**—Lat. Long. Elev.
 A village in the Kōrdistān on the left bank of the Great Zab, about 12 miles above the junction of the Bastora Chai.—(*Chesney.*)
- KAUSHĀN SŪ**—Lat. Long. Elev.
 A river of Diārbakr, Asiatic Turkey, which rises 14 miles north-west of Nerjiki in the Darkūsh Tāgh and falls into the Batmān Sā.—(*Taylor.*)
- KAUTARA**—Lat. Long. Elev.
 A village in the Province of Orfah, Asiatic Turkey, situated on the right bank of Euphrates opposite Someisāt.—(*Ainsworth.*)
- KĀWIĀN**—Lat. Long. Elev.
 A pass between Kōrdistān on the road between Sara Dasht and Sūlimānia, and 10 miles north of that place, which can be seen from its summit. The ascent from the north is through a long winding ravine full of abandoned villages and terminating in a hollow followed by a sharp ascent to the summit. The descent is gradual down the bare side of the hill.—(*Fraser.*)
- KAZAKH**—Lat. Long. Elev.
 A district of Georgia situated between the districts of Shamshadil and Sanga on the west and east, and Kār and the Erivān on the north and south. It contains 1,056 square miles, and has 69 villages with 4,960 houses inhabited by 8,633 Armenians and 23,105 Tartars. Total 31,738 souls.—(*Chesney.*)
- KEAR**—Lat. Long. Elev.
 A stream in the Province of Mūsāl, Asiatic Turkey, which joins the Tigris River on its right bank, about 18 miles below the confluence of the Zab River. It seems to be formed from hot springs and bituminous fountains.—(*Chesney.*)
- KEBAN MĀDEN**—Lat. Long. Elev.
 A town in Province of Diārbakr, Asiatic Turkey, near the left bank of the Euphrates, about 12 miles below the junction of the east and west branches of that river, 30 miles west-north-west of Kharput, 80 miles north-north-west of Diārbakr. It is situated in a ravine through which a small stream runs to join the Euphrates. There is a silver mine near this to which the town evidently owes its existence, for there would appear to be no other possible inducement to have fixed it in such a situation. The mountains around exhibit barrenness under its most forbidding aspect, for they produce neither tree nor shrub, nor vegetation of any kind. The ravine is so narrow that there is no space for cultivation, as the mountains unite in it at an acute angle. The climate is extremely hot in the summer, and from the elevation of the mountains a good deal of snow falls in the winter. The town contains about 400 or 500 families, all more or

KEB—KEL

less employed in the working and superintending the mine, or in supplying the wants of the miners and their families. The greater number are Greeks, natives of the mountains between Gumiah Khānā and Tarabizun, but there are likewise some Armenians and Turks. The latter are generally the directors of the various departments, the Armenians are the artizans, and the Greeks are the miners. There is no trade in the place excepting for the consumption of the inhabitants. The mine is of argentiferous lead and would appear to be a very unprofitable concern, at least in the hands of the Government. (*Brank.*)

KEFFR JOZE—Lat. Long. Elev.

A village in the Pashalic of Diārbakr, Asiatic Turkey, about 15 miles south of Hasan Kef, situated in a fine plain with numerous villages and cotton fields. (*Taylor.*)

KEGHORT—Lat. Long. Elev.

A village in Russian Armenia on the road from Nakhshvān to the Lake Gokcha near the village of Gerni. It has a celebrated church belonging to the Armenians which is said to contain the head of the spear that pierced the side of our Saviour. The monastery is situated in a most romantic amphitheatre of stupendous rocks, and the scenery around is wild and grand in the extreme. (*Morier.*)

KELĀB—Lat. Long. Elev.

A dangerous whirlpool in the River Tigris just below the junction of the Lesser Zab. (*Rich.*)

KELESPIE—Lat. Long. Elev.

A village in Kūrdistān, west of Sūlimāniā. It is described as an indifferent village situated under a mount. Its lands are watered by a little stream running south and east and falling into the Tangaru river. (*Rich.*)

KELI SHIN—Lat. Long. Elev.

A pass over the Kūrdistān mountains leading from the plains of Azarbijān to the Rowandiz district of Kūrdistān on the only line of communication between these places. The ascent commences from the village of Sinkar on the north side, and, crossing a spur of the main range, comes to another with glaciers the slope of which is considerable. The passage of these is attended with some difficulty. Thence the ascent continues through vast piles of snow accumulated by the drift winds to a depth of many hundred feet and only broken through by bold and sharp rocky pinnacles of grey and green quartz or broken off abruptly over dark precipices of brown and blue schists shivering away in silvery leaflets and shaking in the breeze more like fragments of the ice heap than of the mountain. There is then a descent into a ravine usually filled with snow, then another steep and rocky ascent to a precipice formed by a vast dyke of siennites which crossed the whole crest and constitutes the summit of the peak of Rowanduz or Shekhiwn as it is called by the Kūrds. From the summit a view is obtained of almost all north Kūrdistān, the elevation being 10,568 feet. There is then a steep descent over snow to a halting place at an elevation of 8,568 feet. From this the road keeps rounding the declivities of the mountain, which presents diallage rocks, talc schists, red and brown schists, and conglomerates to a smaller rivulet coming from a small lake at the south-west side of the mountain. It then passes a torrent 12 feet by 2 in depth, a little further one of 11 feet by 1½, and then another 14 feet by 1½. It then continues to descend rapidly till the region of oak and jasmine is reached, and in five

KEL—KER

hours from the above halting place the village of Jaffuli is reached 3,742 feet in elevation. This is in summer one of the most frequented passes, but in winter it is impassable. It is much exposed to violent and deadly drifts of snow which come on so suddenly and with such terrific fury that a traveller who is once fairly caught in them rarely escapes. From the frequency of these accidents an extraordinary degree of dread and mystery is attached to this pass, and in the superstition of the Kurds this feeling connects itself with the talisman of the Keli Shin which is supposed to have been created by some potent magician to afford the means of protection against danger, but which, its use being now unknown, only serves to lure fresh victims to destruction. The Deli Shin is a pillar of dark blue stone 6 feet in height, 2 in breadth, and 1 in depth, rounded off at the top and at the angles and set into a pediment, consisting of one solid block of the same sort of stone, 5 feet square and 2 deep. (*Rawlinson—Ainworth.*)

KELLIS—Lat. Long. Elev.
A village in Kūrdīstān at the junction of the Bohtān and Sarhāl Rivers. (*Taylor.*)

KEMAKH—Lat. Long. Elev.
A town in Province of Arzrūm, Asiatic Turkey, on the left bank of the West or Kara Sū branch of the Euphrātes, 26 miles below Arzinjān, and 120 miles south-west of Arzrūm. It is described as a singular place, an elevated portion of it being within a wall of very ancient structure, but commanded by mountains rising close to it. The remainder is situated on a slope amidst gardens ascending from the river's banks. The town contains 400 Turkish and about 30 Armenian houses, and has no commerce or manufacture. The inhabitants live by cultivating the neighbouring valleys and by transporting wood to Keban Maden. (*Brant.*)

KEMBEL—Lat. Long. Elev.
A village in the Province of Kārs, Asiatic Turkey, 20 miles north-north-east of Kārs, on the right bank of the Tchildar River. The artillery park of General Paskiwitz was encamped at this place after the capture of Kārs by that General. (*Monteith.*)

KENDILAN—Lat. Long. Elev.
The main range of Kūrdīstān is called by this name to the south-west of Lahijān.

KERBAH KOH—Lat. Long. Elev.
A village in Province of Mush, Asiatic Turkey, on the left bank of the Chārbahār Sū, built on the side of the mountain. It is inhabited by Kurds. (*Brant.*)

KERBELA—Lat. Long. Elev.
A large and populous town in the Province of Baghdad, Asiatic Turkey, situated 24 miles of Hillah at the extremity of a very noble canal drawn from the Euphrates. The environs of the town and the borders of the canal are shaded by extensive plantations of palm trees, and the walls are upwards of two miles in circumference. It has five gates, a well supplied bazar, and seven caravanserais. Fatima, the daughter of Mahamad, was slain near it, and thousands of Mūsalmān of the Shiā sect yearly resort to it to pay their devotions at her shrine. (*Kinneir.*)

KERGET—Lat. Long. Elev.
A village in the Caucasus, situated opposite the village of Kazbek on the left bank of Terek river. It is a place of some importance, and is built exactly

KER—KHA

on the slope of the declivity, the houses being constructed with terraces like those of the Ossetians. The inhabitants are of Georgian race and speak that language, yet their dress and weapons are those of the Ossetians and Circassians (*Wagner.*)

KERKIT CHIFTLIK—Lat. Long. Elev.

A village in the Province of Arzrūm, about 105 miles west of Arzrūm. It contains about 20 good stone-built houses, besides, perhaps 40 others, some constructed of logs and some of unburnt bricks. This is the centre of a Sanjak or commandery dependent on the Province of Tarabizān containing 40 villages which among them number between 600 and 700 houses. (*Suler.*)

KERMANJ—Lat. Long. Elev.

The name of that portion of Kūrdistān which lies between the parallels of 36° and 38° north latitude, and being the only name known to the natives themselves, it is entitled to be termed Kūrdistān proper. (*Ainsworth.*)

KESKER—Lat. Long. Elev.

A district of the Province of Baghdad, Asiatic Turkey. It pays a revenue of 3,000 Korrs (7,100 lbs.) of wheat, 20,000 Korrs barley, and 70,000,000 disberus in money. (*Cheaney.*)

KESS—Lat. Long. Elev.

A village in the Province of Kārs, Asiatic Turkey, on the left bank of the Arās, 50 miles south of Kārs, 140 miles east of Arzrūm. It is described as a pretty village situated in a recess of the valley amidst gardens and groves of fruit trees, chiefly the apple, pear, mulberry and walnut, and inhabited by Armenians. (*Abbott.*)

KETVEN—Lat. Long. Elev.

A village in the Province of Arzrūm, Asiatic Turkey, about six miles south-west of Hasan Kala. There is a small river near it called Ketven Sū and a defile which leads over the mountains to the west. (*Brant.*)

KEYZER SU—Lat. Long. Elev.

A river of Kūrdistān which rises in the Shirwān district, 14 miles north-west of Sert and joins the Bitlischai at Gundey Millan six miles south-west Sert. It is also called the Shirwan Sū. (*Taylor.*)

KHABUR—Lat. Long. Elev.

A river of the Province of Baghdād, Asiatic Turkey, which rises in the Abd-ūl Aziz range near Rās-al-ain and at a spot called Al Zahriyah, situated one day's journey west from Mardin and not very far from Orfah. It takes a general direction south-east and is augmented by numerous streams, the principal of which are the Jakjakhah (which see) and the Nisibin. The course of the river continues south-east as before for a short distance further when it receives the Holi, and after this trifling increase its course is towards the south; after skirting the Sinjar hills it continues winding in the same direction through the Abd-al-Aziz range into the Euphrates, passing the small town of Abu Seral just before its confluence. (*Cheaney.*)

KHABUR—Lat. Long. Elev.

A river of Province of Mūsāl, Asiatic Turkey, the main branch of which rises about one day's journey to the north-east of Jūlamarg and takes a west course from thence towards Zakho, receiving in this part of its course several tributaries from the mountainous countries lying south and north of its course. One of these from the south comes from the neighbourhood of Amadiā. The main trunk of the Khabūr having received this accession pursues a south-west course to the town of Zakho. About 15 miles

below this place the *Hazū Sā* comes into the *Khabūr* by a south course from *Jabl-Jādi* and is the apparently large stream. After the junction the river takes the name of the *Pēshabūr* and pursues a nearly west-south-west course till it enters the *Tigris* near the Roman Catholic village and ferry of *Pēshabūr* (*Cheesney—Ainworth—Rich.*)

KHALIF OZLŪ—Lat. Long. Elev.

A village in province of *Kārs*, Asiatic Turkey, north-east of *Kārs*. The soil in its vicinity is remarkably dark and is said to be very rich and productive, but there is no water and the land is dependent for irrigation on rain; wells have been dug here to a depth of 40 fathoms without reaching water. (*Abbott.*)

KHALIS—Lat. Long. Elev.

A district in province of *Baghdād*, Asiatic Turkey, which extends from *Baghdād* to the river of *Nahrwān*.—A canal of the same name from the *Diala* river which runs through this district supplies 62 villages, with water for agriculture. The principal of these villages are *Yengijah*, 20 miles from *Baghdād* to the north of *Howeish*, a village of 100 houses, famous for its fruits garden, three miles from *Yengijah*; *Dokala*, close to *Howeish*; *Hūphup*, six miles from *Howeish* in the desert; *Mansūria*, six miles from *Howeish* on the *Tigris*; *Saadia*, 3½ miles from *Mansūria*, also on the *Tigris*; *Sandra*; *Doltova*; and several villages on the *Diala*. Near *Mansuria* some cotton is grown; the rest of the cultivation is barley, corn, and grass.

The whole district is governed by a *Zabit*, but each village has besides its own head or *Kiahya*. (*Ross—Cheesney—Rich.*)

KHALKALĀN—Lat. Long. Elev.

A range of hills in *Kūrdistān* which bound the province of *Koi Sanjak* in the south. They are a spur of the main range of *Kūrdistān*. (*Rich.*)

KHAMANDA—Lat. Long. Elev.

A river of the *Bakū* district of *Georgia*. (*Cheesney.*)

KHAN—Lat. Long. Elev.

The *Tigris* from *Imām Dār* to *Khān Jozam* is known by this name to the Arabs. (*Jones.*)

KHĀNĀKIN—Lat. Long. Elev.

A town in Province of *Baghdād*, Asiatic Turkey, 95 miles north-north-east of that city, 114 miles west of *Kirmānshah* on the banks of the *Holwan* branch of the *Diala* river. It occupies both banks of the river which is here about 100 yards wide, over which there is a handsome bridge of nine arches, and it is surrounded with numerous gardens and plantations. It is a frontier town of Turkey at this point, and is a considerable entrepôt for trade and also a quarantine station: influential houses at *Baghdād* and *Kirmānshah* have agents here; gums, galls, and other drugs abound in the vicinity, and might be made a source of considerable profit. It is much resorted to by Persian pilgrims on their way to *Kerbela*. The population amounts to about 5,000 souls chiefly consisting of predatory tribes of *Kūrds* and Arabs.

Ferrier says it is a small place of 1,000 houses, the entrance to it is by a paved street which crosses the town and terminates at a fine bridge of burnt bricks of nine arches, leading to the suburb situated on the right bank of the *Diala* where there is a splendid caravanserai. The caravanserai *Shah* at *Khanakin* is in the centre of a square surrounded by low booths which form the bazaar. Here are always to be found crowds of the pillaging population in the neighbourhood, both Arabs and *Kūrds*, the *Jaffelbows*, the *Sinjavi*, the

KHA

Bilber finds himself by the side of the Bakhtiarı and the Lür. (*Kinneir—Rawlinson—Taylor—Jones—Ferrier.*)

- KHANAKIR.**—Lat. Long. Elev.
 A village in the Erivan district of Georgia, situated about seven miles from Erivan. At a little distance it has more the appearance of a thick forest than a village, the houses and farm buildings being almost concealed among tall trees and underwood. It is surrounded by high barren plains and wild and waste hills. The streets are narrow and run between two walls. The houses stand generally in-walled in farm yards, the doors and windows never opening on to the streets. Formerly this village is said to have contained 1,300 farms, now it has only 72. (*Fan Harthausen.*)
- KHANI CHAI.**—Lat. Long. Elev.
 A river of the Province of Kars, Asiatic Turkey, which flows from the Childar Lake and falls into the Kars-chai. (*Monteith.*)
- KHAN JAK.**—Lat. Long. Elev.
 A village in the Province of Van, Asiatic Turkey, situated in a narrow valley which is crossed by the road leading from Bitlis to Van. It is inhabited by Armenians, who have a monastery here. (*Brant.*)
- KHANO GOL.**—Lat. Long. Elev.
 A lake in the province of Karabagh, Russian Government of Georgia. (*Cheaney.*)
- KHANOZA.**—Lat. Long. Elev.
 A range of hills in the province of Baghdad, Asiatic Turkey, on the right bank of the Tigris, nearly opposite the Hamrin range. (*Rick.*)
- KHANZIR.**—Lat. Long. Elev.
 See Agharun.
- KHARPÜT.**—Lat. Long. Elev. 4,832
 A town in the Province of Diarbakr, Asiatic Turkey, 90 miles north-west of Diarbakr. It is placed on the summit of an eminence not far from 1,000 feet in elevation at the termination of a range of mountains the higher parts of which command it, so that it cannot be regarded as a strong military position. The city overlooks an extensive, beautiful, and productive plain, and is said to contain 1,720 families, of which 1,400 are Turkish, 300 Armenian, and 20 Catholic. The plain furnishes a vast quantity of grain; its length may be estimated at not less than 36 miles, in general it is not above four to six miles broad, but in some parts it expands more; it is of unequal fertility, the centre being well watered by numerous streams, is most productive, while near the foot of the mountains on the sloping edges of the plain the land is arid and stony. Wheat returns twelve to sixteenfold. The climate is temperate, being neither excessively warm in summer nor extremely cold in winter, the productions of the soil are various, consisting of every kind of grain, grapes, wine of a superior quality, oil from seeds and cotton. The streams of the plain flow east till they fall into the Murad Chai which, skirting the east extremity of the plain, joins the Kara Su two hours above the ferry of Keban Maden. The plain of Kharput is perhaps one of the best cultivated and most prosperous in all Turkey.
 Colonel Goldsmid says the view of the Kharput plains coming up from the Devs Boyun mountain to the southward is magnificent. Some idea of the extent of low country may be formed from the statement that the Murad Chai, one of the largest rivers of Asia Minor, appears like a minor canal or stream in the midst of the plain through which it winds. Colonel Gold-

smid also thinks that Mr. Brant's estimate of 1,720 families as the population of Kharpüt cannot include the village of Magra, three miles distant. This resembles an Indian cantonment rather than a common Asiatic Turkish town. Besides the Pasha's residence it contains the Telegraph Office and Barracks for the troops. Americans form the bulk of the Christian population. Schools have been opened by these, who have also a chapel for the Protestant congregation. (*Kinneir—Brant—Goldamid.*)

KHARZAN CHAL.—Lat. Long. Elev.

A river of the Province of Diarbakr, Asiatic Turkey, which rises in the Kharzandagh and falls into the Bitlischai, eight miles north-west of Sert. (*Cheesey.*)

KHAZANLIS.—

A tribe of Kürds who inhabit the mountains of Kharzandagh, between the Pashalics of Mûsh and Diarbakr in Asiatic Turkey. They formerly gave much trouble but were severely punished by the Turks. (*Brant.*)

KHASSKOI.—Lat. Long. Elev.

A village in the Province of Mûsh, Asiatic Turkey 10 miles south-east of Mûsh towards Bitlis from which it is 30 miles distant. It contains 150 Armenian, and gives winter quarters to 40 Kürd families. A very large stock of hay is usually to be found stacked here for the use of the Kürds in the winter. (*Brant.*)

KHATUN ARABAH SI.—Lat. Long. Elev.

A village in the Province of Mûsal, Asiatic Turkey, about 15 miles west-north-west of that city. (*Ainsworth.*)

KHAUSSEN.—Lat. Long. Elev.

A river in the Province of Mûsal, which rises in the mountains of Kürdistan above Bailli and falls into the Tigris opposite Mûsal after flowing through Nineveh. It is a mountain torrent subject to great freshes from the mountains. (*Rich.*)

KHERSOURIANS.—

A tribe of the Caucasus who dwell near the crest of that range and are surrounded by the Ghondmakars, the Kistes, Boghasser, and Didayens. They are in a half savage state, and their favourite occupation is pillage or theft. They have 29 villages with 2,870 inhabitants and are in a constant state of hostility with the Kistes. (*Cheesey.*)

KHERTVIS.—Lat. Long. Elev.

A town in the Akhalkalak district of the Russian Government of Georgia, on the right bank of the Kür between Aspınza and Akhalkalak.

KHERUN.—Lat. Long. Elev.

A village in the Province of Diarbakr, Asiatic Turkey, about 80 miles north-east of that place on the Mûsh road. It is situated at some distance from the road in a ravine among the mountains, facing the south among a great quantity of very large and fine walnut trees. It abounds with springs of excellent water, and would appear to be a most salubrious place. This is the Armenian name for it, its Kürdish name being Khems. (*Pollington.*)

KHEZAIL.—

A tribe of Arabs inhabiting the marshes of Lamûn in the Province of Baghdad, Asiatic Turkey. They are fierce and independent, and extremely jealous of all strangers who approach their haunts. They generally withhold obedience to any Pasha, and yield neither tribute or allegiance. They are reckoned the stoutest, fairest, and comeliest of all the Arabs, and their

women are said to be many of them very light-coloured and beautiful. After the Montafik they are the largest tribe of Arabs in the Pashalic, and are the only tribe of Bedouins who profess the doctrine of the Shias. (*Fraser—Kinnair.*)

KHINI.—Lat. Long. Elev. 2,924.

A town in the Province of Diarbakr, Asiatic Turkey, 45 miles north-north-east of Diarbakr. It contains 300 Mahamadan and 150 Armenian families. None of the latter are cultivators, but some own vineyards and gardens and send their fruit for sale to Diarbakr. They are all engaged in spinning and weaving cotton, yarn, and coarse cotton cloths. There are 120 looms in the town producing annually 30,000 pieces of cloth which are sold among the neighbouring villages. In the town is a most abundant spring of water, the source of a river called the Aubar Sū. (*Brant.*)

KHINIS.—Lat. 39° 21' 42" Long. Elev. 5,686.

A town in the Province of Mūsh, Asiatic Turkey, 66 miles south of Arzrūm, 51 miles north of Mūsh. It is described as a most wretched town, situated at the bottom of a deep ravine with precipitous sides of rock, through it flows a stream, the Kalah Sū, over which, within the town, two small stone bridges of a single arch have been thrown. It contains 130 houses, of which 30 are inhabited by Armenians and the rest by Mahamadans. The castle stands on a peninsula with perpendicular sides, which advances into the ravine, is on a level with the surrounding plain, and overlooks the town. A wall now in ruins crosses the neck of the peninsula and once protected the entrance to the castle: the wall right and left of the castle entrance extends along the edge of the ravine and afterwards crosses it at each end of the town, uniting with two outworks or towers in the opposite side. These works as well as the castle have been long going to decay. The Bey resides in the castle. There is no trade here except for the supply of the most ordinary wants of the peasantry. The bazaar contains about 30 stalls in which nothing is to be seen but Aleppo handkerchiefs used as turbans, the inhabitants' boots and shoes from Arzrūm, cotton cloth of country manufacture, tobacco, pipe bowls, and a few other common necessaries with fruit and vegetables. The ordinary and legitimate revenue of the Bey is derived from a tenth of the produce of the soil which yields him about £150 per annum. In lieu of 'Saliyaneh' the people are bound to entertain strangers, and this being a post station the guests are numerous, and the tax not a light one.

The soil is not private property and is never bought or sold. Any one may build on any unoccupied ground without a rent being demanded, or he may cultivate any vacant land by paying a tenth of the produce to the Bey. Any one who neglects to cultivate his fields risks losing them should there be an applicant for them, but this never happens, as there is more land than hands to till it. The winter is here long and severe, and the summer hot, succeeding rapidly to the melting of the snow. (*Brant—Pollington—Glascol—Dickson.*)

KHIYAT-AL-SUK.—Lat. Long. Elev.

A canal which leaves the right bank of the Tigris about six miles below Tikrit and, taking a south course, runs parallel to the river and rejoins it at Ashik.

KHONI - Lat. Long. Elev.

A small market town in Mingrelia, Government of Georgia, one of the post stations on the road from Tiflis to Anaklia. (*Van Harlansen.*)

- KHÖPAH.**—Lat. Long. Elev.
A village on the coast of Lazistan in the Province of Tarabizun, Asiatic Turkey, between Tarabizun and Batüm. It is an open roadstead where goods are landed, which are destined for Artvin or Akhiska. (*Brant.*)
- KHOPI.**—Lat. Long. Elev.
A monastery in Mingrelia, Government of Georgia situated at the mouth of the Phasis River. It is inhabited by a few Georgian monks of the order of St. Basil, placed under an archimandrite. It was formerly one of the six bishoprics of Mingrelia. The edifice is surrounded by a high wall. The church does not offer much worthy of note, the marble capitals of the columns showing a medley of the most opposite styles and the clumsiest execution. The Dadian Princes of Mingrelia are always buried here. (*Wagner.*)
- KHOPI.**—Lat. Long. Elev.
A river of Mingrelia, Government of Georgia which enters the Black Sea at Redüt Kala. If its mouth were not choked by a bar of sand, it would be navigable for vessels of considerable tonnage. The expense of its removal would be somewhat heavy, and as the bar can only be passed by boats drawing three feet of water, all vessels that put in at Redüt Kala make all haste to land their cargo and get back into this offing. (*Wagner.*)
- KHORMAZA.**—Lat. Long. Elev.
A village in the Province of Arzrüm, Asiatic Turkey east of Hasan Kala. It is situated in a well watered plain which slopes gradually down to the Aras. The houses more than half under ground. (*Stuart.*)
- KHORT.**—Lat. Long. Elev.
A village in the Province of Arzrüm, Asiatic Turkey, near Bebürt. It was the scene of some hard fighting during the Russian war of 1828-29. A column of Russians under General Boortsoff advancing on it from Bebürt, was repulsed by the Lazi Garrison with a loss of 18 officers and 300 men killed; the General, one of the best officers in the army, being among the number. And here was fought on 27th the battle of Khort by the Russians under General Paskiwitz and the Turks under Usman Pasha, in which the latter were defeated after a very brave but ineffectual resistance. (*Monteith.*)
- KHÖR TIB.**—Lat. Long. Elev.
A marsh in the Province of Baghdäd, Asiatic Turkey, about 20 miles north of the Tigris, into which the Tib River flows and is lost. (*Layard.*)
- KHOSHNAV.**—
A tribe of Kärdistän who inhabit the north portion of the country. The tribes of the Khoshnav are three in number, viz., Mir Mahmali, Mir Yüsafi, and Pezhderri. The two former have an old feud between them, which keeps them constantly at war with each other, to the great advantage of the Bebbeh Pasha, who can only maintain his influence among them by dexterously availing himself of their internal dissensions, just as the Turks and Persians maintain their influence over him. A small stream separates these tribes; and they have one common mosque, in which they assemble on a Friday, and afterwards frequently retire to their respective sides of the rivulet and commence firing on each other.
In their dress they resemble the Kärds of Amadia; but their language partakes both of the Bebbeh and Bahdianan dialects. The same remark holds good of the Rewandiz Kärds. There are none of the peasant races either in Khoshnav or Rowandiz.

KHO—KHU

The people of Khosnav and Rowandiz are to the last degree savage and stupid. They have no sort of scruple about killing a man, but would not miss a prayer for the world, though they have been known to fight in the mosque. Many years ago there was a quarrel between two districts about a dog, in which 70 men were killed on the spot, of whom 30 fell in a mosque, after they had joined together in public worship. They still fight at intervals about this same quarrel; and no encounter takes place without the slaughter of some men. (*Rick.*)

KHOSKHEYR.—Lat. Long. Elev.

A village in Kūrdistān above the left bank of the Shatak Sū about three miles from its junction with the Mox Sū. It is the capital of the Bōhtan Berwānī district of Kūrdistān, and is situated at the east end of the Harakol mountain which here slopes down upon the Bōhtan Sū. It is several hundred feet above the river, and the approach to it is covered with numerous carefully cultivated gardens yielding excellent peaches, grapes, figs, and pears. At present there are scarcely 120 houses in the place, though there were near 300. The Kūrds here belong to a tribe originally Yezd, called Adian or Adiites, descended, as they say, from the real Shekh Ādi, the saint of these extraordinary people. (*Taylor.*)

KHŌSTU.—Lat. Long. Elev.

A ferry over the Euphrates, 36 miles on the road between Kemakh and Egīn in Asiatic Turkey. The river at this point is rapid and wide, and not any where fordable. (*Brant.*)

KHOTZ.—Lat. Long. Elev.

A small port on the coast of the Black Sea in the Tarabizūn division of Asiatic Turkey. (*Cheesney.*)

KHRAM.—Lat. Long. Elev.

A river in the Bortchalin district of Georgia, Russia (*Cheesney.*)

KHUDR.—Lat. Long. Elev.

A tribe of Fellahīn Arabs, who inhabit the northern part of Mesopotamia near Nisibīn and number some 2,000 tents. They are subject to the Shamr Arabs, to whom they pay tribute in money, grain, and cattle. (*Taylor.*)

KHULI.—Lat. Long. Elev.

A village in the Adschara district of Turkish Georgia. During the Russo-Turkish war of 1828-29, it was the rendezvous of all the Adschara Chiefs who combined against the Russians. (*Monteith.*)

KHURESEH—

A tribe of Bedouin Arabs, who inhabit the northern portion of Mesopotamia near Nisibīn, and number about 800 tents. They are the Chief tribe of all the Bedouin Arabs in this neighbourhood, who number about 13,500 tents, but are themselves subject to the Shamr Arabs, to whom they pay tribute in money, grain, and cattle. (*Taylor.*)

KHUSHAPONAR.—Lat. Long. Elev.

A village in the Province of Arzrūm, Asiatic Turkey. It is described as an upland village of some size. The inhabitants are rich in buffaloes, sheep, and goats, but they are renowned for their incivility. (*Stuart.*)

KHŪZŪ.—Lat. Long. Elev.

A town in Kūrdistān, east-north-east of Diarbakr. It is a tolerable town for Kūrdistān, and is built upon one end of the mountain range that bounds the Arzen valley intersected by the Khūzū Arzen, or Redwan Sū, which, not far from this point, breaks through the mountains and debouches

into the plain. At one side of the town is a mass of nearly perpendicular rock situated on the edge of a deep ravine, through which a small branch of the Khuzu Sū flows. On the top of this rock are the remains of a modern fort with old foundations, and down one side a long belt of rock containing a regular series of small grotts, equidistant from each other about 10 feet from the ground. (*Taylor.*)

- KH(ZI—**Lat. Long. Elev.
 A collection of small brooks and streams that commingle eight miles north of Khūzu town, and fall into the Tigris eight miles west of Til junction of east and west of Tigris. (*Taylor.*)
- KIFRI—**Lat. Long. Elev.
 A town in the Province of Baghdād Asiatic Turkey situated about 150 miles north of Baghdād. There is here a small community of Jews who have a synagogue. (*Rich.*)
- KIFRI—**Lat. Long. Elev.
 A village in the Province of Baghdād, Asiatic Turkey, on the road from Sulimānia to Baghdād. It is situated at the entrance of a gorge in a range of hills which are low, but as naked and barren as sheer rocks and stones can make them. There is a small community of Jews here. (*Fraser—Rich.*)
- KIKIA—**
 A tribe of Türkmans who occupy the extreme north part of Mesopotamia from Mardin to Verān Shahr, and number about 1,000 tents. They are subject to the Shairr Arabs to whom they pay tribute in money, grain, and cattle. They are the descendants of the old Artokide Kings. (*Taylor.*)
- KILA BALIN—**Lat. Long. Elev.
 A pass over the main range of Kōrdistān, on the road between Sehna and Bana. It is exceedingly steep. (*Rich.*)
- KLOUR—**Lat. Long. Elev.
 A river of the Province of Kars, Asiatic Turkey. It is also called the Mitkvary. (*Cheaney.*)
- KIRAWI—**Lat. Long. Elev.
 A village in the Province of Mūsh, Asiatic Turkey, on the right bank of the Murad Chai, 10 miles north of Mūsh, on the road from Arzrum. It is inhabited wholly by Armenians. (*Brant.*)
- KIBKESIA—**Lat. Long. Elev.
 A town in the Province of Baghdād, Asiatic Turkey, built in an angle formed by the union of the Euphrates and Khabūr Rivers. (*Kinneir.*)
- KISSIA—**Lat. Long. Elev.
 A river of Georgia which rises in the mountains of Karāgitch, a short distance from Zilka and pursues an east course, and after receiving the waters of the Maschawere and Tebeti, both proceeding from the same mountains, empties itself into the Kūr at Niftlik. It is also called the Nachalir. (*Kinneir.*)
- KINLIA—**Lat. Long. Elev.
 A river of Imeretia which joins the Rion below Khutais, and rises in the hills to the east.
- KISLOVODSK—**Lat. Long. Elev.
 A village on the Russian Government of Caucasia.
 It is celebrated for its mineral waters, and is largely frequented by the Russians. (*de Holl.*)

KISTES—

A tribe of the Caucasus who inhabit the country near the Tchetchens on the north of the range bordering on the great military road from Tiflis to Mozdok. They are a branch of the Lesgis and are pagans. Their forces are chiefly infantry, and they hold a high character for courage. They have no hereditary Chiefs, but are governed by elected elders or Buliads. (*Cheesney—Monteith.*)

KITAI—Lat.

Long.

Elev.

The name of the celebrated wall near Darband, in Daghistan, which see.—(*Cheesney.*)

KIUSSEH DAGH.—Lat.

Long.

Elev.

A mountain peak in the Province of Arzrûm, Asiatic Turkey, which is situated above Toprak Kala. Fraser describes it as a very noble mountain covered with snow, and rising fully 8,000 to 9,000 feet above the plain. (*Fraser.*)

KIYAN.—Lat. 34° 5'

Long. 43° 26'

Elev.

A village in the country of the Hakâri Kûrds, Kûrdistan, about 40 miles south-west of Julamarg, and 60 miles north of Amadia, on the right bank of the Zab River. There are two villages here, the upper one, Mahamadân and of tributary Kûrds, the lower one Chaldean. In the valley of Kiyân there is a lead mine, which occurs in a slaty yellow limestone belonging to the upper chalk formation, but it is not worked. Most of the lead here is gathered from the water courses in small pebbles. Near this place the Berdizardi joins the Zab. (*Ainsworth.*)

KIZIN.—Lat.

Long

Elev.

A village in the province of Diârbakr, Asiatic Turkey, 30 miles east of Kharput, 15 miles north-west of Argûna Maden. It is situated in a narrow glen among trees, a little off the high road. It contains 35 families of Kûrds, who have large flocks of cattle and sheep. (*Brant.*)

KIZL AGATCH.—Lat.

Long.

Elev.

A village in the Talish district of the Russian Government of Georgia, situated on the coast of the Caspian at the point of the south promontory, which forms the bay of Kizl Agatch. It is said to be unhealthy on account of the want of proper drainage. (*Monteith*)

KIZL AGHAJ.—Lat.

Long

Elev.

A village in the Province of Mûsh, Asiatic Turkey, situated at the west extremity of the plain of Mûsh close under the mountains, and on the banks of a copious and clear stream, a tributary of the Mûrad Chai. It contains about 30 Armenian families, and gives winter quarters to about the same number of Kûrds. The land around is arid and stony, and will not produce wheat or barley, but merely millet. The inhabitants, however, appear to have a good number of cattle and sheep. (*Brant—Pollington.*)

KIZLIAR.—Lat. 43° 50'

Long. 46° 45'

Elev.

A town and fort, Government of Caucasus, Russia, on the left bank of Terek, 50 miles above its mouth. It is a dull and sombre place, a few of the houses are of brick, but the greater part are of wood, and the situation being low and exposed to inundations is very unhealthy. The inhabitants are chiefly employed in agriculture. Being an entrepôt for the traffic between Astrakhan and Persia, it carries on a prosperous trade which is solely in the hands of the Armenians. The exports are wine, brandy, oil of sesame, cotton, and silk stuffs. The population, exclusive of the garrison, amounts to 10,000. It was established in 1588. (*Imp. Gazetteer, Monteith.*)

KIZ—KOM

- KIZIJI.**—Lat. Long. Elev.
 A district of Turkish Kūrdistān, situated on the head waters of the Kizlji source of the Lesser Zab River. (*Rich.*)
- KIZL RABAT.**—Lat. Long. Elev.
 A village in the Province of Baghdād, Asiatic Turkey, about 74 miles north-east of Baghdād, on the road to Kirmānshah, from which it is 136 miles distant. It is a large walled village, containing 450 houses situated on a canal cut from the Dišla River, which runs about one mile to the north. It used to be the residence of the refugee Persian Princes, Raza Kōli Mirza and Timūr Mirza. (*Ferrier.*)
- KOCH HANNES.**—Lat. Long. Elev.
 A village in the Hskari district of Kūrdistān, eight miles north of Jūlamarg on the right bank of the Zab River. It is a small village situated on a level upland hanging over the valley of the Zab. It is noteworthy as being the residence of the patriarch of the Nestorians. (*Ainsworth—Rich.*)
- KODI.**—Lat. Long. Elev.
 A village in Georgia, Russia, 17 miles south of Tiflis. (*Eastwick.*)
- KOFAN.**—Lat. Long. Elev.
 A village in the Province of Mūsāl, Asiatic Turkey, about 30 miles north-east of Mūsāl. It is inhabited by Yezdis, and is the abode of a great saint of that sect. (*Rich.*)
- KÖF TAGH.**—Lat. Long. Elev.
 A range of mountains which runs through the north part of the Province of Arzrūm Asiatic Turkey. It is crossed between Arzrūm and Bebut. It is a spur from the Childir system. (*Chesney—Monteith.*)
- KOILI.**—Lat. Long. Elev. 5,900.
 A village in the Province of Arzrūm, Asiatic Turkey, 30 miles south of Hasan Kalā in the "Belik" of Khinis, and near the left bank of the Bingol Sū. It is situated close under the mountains. Formerly it contained a great many Armenian families, but all have emigrated to Georgia, and now only some 15 Mahamadan Kūrd families reside here. There is a broad marshy flat between the village and the river, which is fordable with difficulty, and is from 50 to 60 yards broad. The village is built just above the inundation line of the Bingol Sū. The houses are mostly under ground. (*Brant—Pollington.*)
- KOISSON.**—Lat. Long. Elev.
 A river of the Bākū, District of Georgia Russia. (*Chesney.*)
- KOJAMIS.**—
 A tribe of Christians of Asiatic Turkey, who inhabit the wild and mountainous country, in which the Tigris has its source, west of Crāmia and Selmast. They are of a singularly savage and ferocious character, and are of the same race as the Tiāris (which see). They number about 1,000 families. (*Fraser.*)
- KOLB SŪ.**—Lat. Long. Elev.
 A river of the Province of Diārbakr, Asiatic Turkey, which rises on the Khoshm Dāgh and falls in the Batman Sū. It is crossed on the south road from Mūsh to Kharpūt, and is described as being at this point "a pretty considerable river reaching the girths in fording." (*Brant.*)
- KOMAR SŪ.**—Lat. Long. Elev.
 A river of the Province Arzrūm, Asiatic Turkey, which enters the Euphrates on its left bank to the east of the town of Kemakh after a course of 70

or 80 miles. It is used to float timber down from the forests of the Dushak Dagh for the Keban Madan market.

- KOMASUR**—Lat. Long. Elev.
A village in the Province Arzrüm, Asiatic Turkey 111 miles west of Bayazid (*Brant.*)
- KONGITUN CHAM**—Lat. Long. Elev.
A plain in the Province of Baghdād, Asiatic Turkey, on the river of Badrae, which sometimes is called the Kongitun River. (*Layard.*)
- KONDIAL CHAI**—Lat. Long. Elev.
A river of Daghistan, Caucasia, which, after flowing close to the town of Kuba, falls into the Caspian. (*Apercü.*)
- KONK**—Lat. Long. Elev.
A village in the Province of Diärbakr, Asiatic Turkey, about 10 miles east of Kharput, inhabited by Armenians. (*Brant.*)
- KOPRI KOI**—Lat. Long. Elev.
A bridge over the Aras, 35 miles East from Arzrüm. It is of seven arches each double and of beautifully light construction. There is a village here, with an old solid stone caravanserai. This is the same as is called by some Chobän Kopri. (*Chesney—Stuart.*)
- KOPRI SÜ**—Lat. Long. Elev.
A river of Kürdistan, which rises in the Kandilan mountains south of Lahajan and falls into the Zab or Altun Sa. (*Rich.*)
- KORKHAR**—Lat. Long. Elev.
A village in Kürdistan, about four miles south-east of the sources of the Dibeneh Sü. (*Taylor.*)
- KORNA** Lat. Long. Elev.
A town in the Province of Baghdād, Asiatic Turkey, situated at the angle formed by the confluence of the Euphrates and Tigris, 137 miles above the mouth of the Shat-al-Arab and 47 miles above Basra. The position is admirable and was recommended to the Indian Government by Sir John Malcolm as the site for a fortress. This might be made almost impregnable at a very trifling expense, and it would completely command the navigation of both rivers, repress the turbulent and licentious disposition of the neighbouring Arabs, and give complete command to its possessors of all the countries between Baghdād and Basra. The channels of the Tigris and Euphrates are so deep that a small ship-of-war might anchor close to the works and a canal cut across the base of from one river to the other would render any fortification unnecessary. It is walled and contains about 800 houses dispersed along the right bank of the Tigris and the left of that of the Euphrates, chiefly constructed of reed mats. (*Kinneir—Chesney.*)
- KOI SANJAK**—Lat. Long. Elev.
A district of Kürdistan, situated to the north of Sulimania on the banks of the Lesser Zab River, about 50 miles north and 35 east of Altün Kopri. It is tributary to Sulimania. The town of Koi Sanjak is situated in a narrow valley. The Abzal or Lesser Zab is navigable for rafts from this to its junction with the Tigris. (*Rich.*)
- KOSEH TAGH**—Lat. Long. Elev.
A pass in the Province Arzrüm, Asiatic Turkey, on the road from Arzrüm to Bayazid and over the Ala Dagh range of mountains. It goes from the village of Mula Süliman to that of Deibäba. It is shorter than the pass which leads from the villages of Dahar, but is seldom taken by travellers

KOS—KUB

even in summer and never by caravans, and in winter it is stopped up with snow. (*Brant.*)

KOTCHKAR—Lat. Long. Elev.

A tributary of the Kūr in the Ganja district, Georgia, Russia. Over this river is a stone bridge of a single arch which has already stood 1,000 years. (*Cheaney.*)

KONBAT—Lat. Long. Elev.

A village in Russian district of Karābagh, on the left bank of Bergushet River, and on the road from Shisha south to the bridge of Khūda Afrid over the Aras. (*Mignon.*)

KONDIAL CHAI—Lat. Long. Elev.

A river on the Bakū district of the Government of Georgia, Russia. (*Cheaney.*)

KOURAK CHAI—Lat. Long. Elev.

A river of Georgia, Russia which rises in the Kangar Dagh, flows north and east of Ganja and joins the Kūr nearly opposite the junction of the Elzighan River.

KOURILIEN—Lat. Long. Elev.

A dialect used by the Kurds in the province of Karābagh, in Georgia. (*Cheaney.*)

KOUSSAR CHAI—Lat. Long. Elev.

A river of the district of Bakū in Georgia, Russia. (*Cheaney.*)

KOZAKINTS—

A powerful tribe of the Caucasus. They are Mahamadans of the Suni persuasion, number some 10,000 families, and can bring 4,200 excellent cavalry into the field. (*Monteith.*)

KSAN—Lat. Long. Elev.

A river of Kartelinia, Georgia, which rises in the Caucasus a little to the south-west of Mount Kasbeg and falls into the Kūr just above the junction of the Aragua. (*Cheaney.*)

KŪBA—Lat. Long. Elev.

A village in the district of Daghistan, Russian Government of Georgia 255 miles south-south-east of Darband. It is the capital of a Khanship of the same name, and is said to be the most populous and flourishing division of Daghistan. It is fortified with towers except towards the river Kondial, the steep banks of which supply the place of works. It has two suburbs, one inhabited by Jews and the other by Armenians. It contains 654 ill-constructed houses with 3,572 Tartar inhabitants. The district of Kūba is exceedingly fertile and is inhabited by Turks, Jews, and Armenians. The old fort of Kūba was so unhealthy that the Russians were obliged to abandon it and construct a new fort nearer the mountains. It is the head-quarters of the Daghistan division, which is 6,000 strong. Kūba was formerly included on the Khanate of Shervān, but Nadar Shāh gave it to Fateh Ali Shāh, a Lesgi Chief, in return for services. His son, Shēkh Ali Khān, continued to hold it till 1811 when, having attempted to form a general confederacy of Daghistan and other Mahamadnan States against Russia, he was attacked and driven out by the Russian General Marquis Palucci, since when it has been incorporated with Russia. (*Imperial Gazetteer—Monteith—Cheaney.*)

KŪBAN—Lat. Long. Elev.

A river of Caucasia which rises in Circassia, nearly 14,000 feet above the level of the Black Sea at the foot of Mount Elburz, the loftiest peak of

KUB—KUR

the Caucasus. It flows first north, then north-west, and ultimately due west, forming the boundary, for above 300 miles, between Circassia and Russia. It then passes Ekaterinodar, and traversing a level steppe presenting to the eye only an interminable plain of reeds falls into the Black Sea, in the Bay of Kuban. This river can scarcely be said navigable. The water at its mouth is so shallow as to admit only the smallest vessels. All the tributaries of the Kuban flow like itself from the Caucasus mountains, joining it on the left bank: the principal are the Zelentchuk, Urup, and the united streams of the Laba and Eman Ss. Its total course is about 400 miles.—(*Imperial Gazetteer.*)

KŪFA—Lat. Long. Elev.

A ruined city of Asiatic Turkey, 88 miles south of Baghdad, on an affluent of the Euphrates. It was founded by the Kaliph Umar, became large, populous, and flourishing, and was the residence of the Kuliphs till Almanzor removed it to Baghdad about A.D. 760. Its decay and final ruin date from this period. Ali was assassinated at Kufa, and the ancient Arabic character, called Cufic, takes its name from it.—(*Imperial Gazetteer.*)

KŪLAH—Lat. Long. Elev.

A village in the Gúriel district, of the Province of Tárabizun, Asiatic Turkey, situated at the junction of the Kúlah and Ako, forming the Ajara Ss, 60 miles east of Batum. It is a hereditary possession of the Pasha of Kárs and is the principal place in the valley, containing with its immediate neighbourhood about 60 houses, and a bazaar with 30 shops. The climate is good, and grapes ripen readily, and wine is made.

The forests in the Kúlah valley are quite Alpine in their character, consisting of small oak mixed with Scotch and spruce fir. (*Brant.*)

KULĀLI—Lat. Long. Elev.

An island in the Caspian Sea on the east shore, near the mouth of the Manghkishlak Bay. (*Abbott.*)

KŪR—Lat. 40° 40' Long. 43° 25' Elev.

A river of Georgia, Russia, which rises from the side of the Saghānlā mountain, in the Pashalic of Akhaltskhai, only a few miles north of the source of the Aras. The course which it first takes is a little east of north; in this direction it flows through the district of Akhaltskhai and almost to the town of that name, being augmented by numerous tributaries which enter it on both sides.

Near the town of Akhaltskhai the river takes for about 70 miles a north-east direction (at Gori it is fordable), when it runs east-south-east an additional distance of 50 miles to Mitzkheta, where it is joined by the Aragua, a large tributary coming in a south-south-east direction from the Caucasus. Here there is a bridge said to have been built by Pompey. Ten miles below the junction the main trunk passes through the city of Tiflis, where its ordinary width is 93 yards, which, in the season of floods, is augmented to 1233 yards, and at the latter period it has a depth of 27 feet. Here the river bears the name of Mtwari, and abounds with salmon and other fish: but its waters require to be filtered previously to being drunk. At Karaklissia, below Tiflis, it is joined in the right bank by the Pambeki River. Below Tiflis its course is south-east for a distance of 115 miles through the province of Georgia, in which it is increased by the rivers Martkoly, Dygom, and Vera. Lastly, on arriving on the borders of Karābagh, it is joined by a great stream formed by the Alazani and Gori Rivers, whose

courses from the slopes of the Caucasus are nearly south-east and almost parallel to the Aras, as far as their point of junction which takes place within two miles of the latter. The Kūr now pursues a south-east course for about 120 miles between Erivān and Shirvān, from the last of which it receives numerous streams running into it in a south direction from the same mountains. The waters of the Kūr and Aras at length uniting form one river, which makes a bold sweep north, and again another south through the plain of Moghān, when, after having run a distance of about 110 miles measured along its windings, it falls into the Caspian Sea by three mouths being navigable for boats up to the point of junction.

In the valley of the Kūr there are many localities which ought to all appearance be perfectly healthy, while in fact the climate is really deadly.

The Kūr is said to be navigable for vessels drawing not more than five feet water as far up as its junction with the Alazan, but vessels of considerable burden would not find a sufficiency of water higher than the junction of the Aras. Pliny describes the Kūr as navigable to a point five days' land journey from the highest navigable point of the Phasis, thus making only a five days' land journey from the Black Sea to the highest navigable point of the Amu Daria, but this estimate will not hold good for the present time, when at least 16 days' journey over a mountainous country would be required to transport goods from the Kūr to the Phasis. (*Cheaney—Monteith—Mignon.*)

KÖRDISTAN—Lat. 34° to 39°30' Long. 40° to 48° Elev.

The country inhabited by Kōrds may be said to consist of the whole of both sides of the main range, which running out south from Mount Ararat divides Asiatic Turkey from Persia, from Bayazid to near Hamādan. This tract has a length of not less than 500 miles, by a breadth of about 150 miles in general, but in the north in the latitude of Van, its breadth is not under 300 miles.

These limits comprise portions of the provinces of Bayazid, Arzrūm, Mūsh, Van, Diārbakr, Mūsal, and Turkish Kōrdistān, in Asiatic Turkey, and of Ardēlān or Persian Kōrdistān, Azarbijān, and Kirmānshāh in Persia. All that is known of these districts I have endeavoured to give under their respective titles, and I will only here, for the present at least, endeavour to collect the scattered notices of the country and people in general under the above title; these, as will be seen, are extremely meagre and unsatisfactory and quite insufficient for the compilation of a connected account of the country.

Rich gives the following list of the districts of the Sulimānia Division of Kōrdistān:—

“Daouda, commencing four hours from Kifri; Dillo, Zenganeh, Kuom, Zun, or Zend, so called from the people who inhabit the district; Sheikhan, Nura, and Tchemtchemal, Tchia Souz, i.e., the Green Mount, Kewatchemala, Shuan, Tchubook Kalaa, Esker, Kalaa Sewka, Gird Khaber, Bazian.

“Kārādsgh, which is bounded by Dillo and Zenganeh on the west and north; on the south it goes to the Diala. The pass of Banikhilan, on the Diala, is in Kārādsgh. Kārādsgh is a large Government, and is sub-divided into several districts, that in which Banikhilan is situated is called Dizziaieesh, in which is also Gewrakalaa, Warmawa, Sertchinar, in which is Sulimānia, Soordash. Mount Goodroon is in this district; Mergeh, Pizhder. Between Mergeh and Pizhder flows the river of Altūn Kopri, whose source is at Lajan, four or five hours west of Suk Bolak,

Ghellala, Shinek, Mawutt, Aalan, Siwell, Seraan, Mirawa, bounded by Mawut, Siwell, and Aalan, Bulukh, Gapairon, Sheherbazar, Berkeon, Serotchik, Kulambar, Hallebjee, bounded by Khulambar, Junroo, Warmawa, and Zehao, Shemiran, a mountainous and desert district on the other side the Diala, Tchowntan, written Tcheftan; it adjoins Kizlji, Kizzeljee, Terratool, Kara Hassan, a district which sometimes belongs to Baghdad and sometimes to Kurdistan; it is bounded by Kerkük, Leilan, Tchemtchemal, and Shuan."

Kurdistan has been named the Switzerland of the East, a name which as regards its physical conformation is perhaps a just one, for it is one unending succession of steep and rugged mountains and fertile valley. It presents to the view either progressive clusters of hills heaped as it were upon each other, or great table lands covered with flocks, and the tents of the nomads who in summer roam over them. The valleys, or more correctly speaking glens, are narrow strips at the feet of mountains.

The mountain system of Kurdistan consists briefly of the great southern spur of Mount Ararat, which divides the drainage of the Tigris from that of Persia. Every mountain range or petty spur within its limits, can be traced to this origin. This range has a direction of north-north-west, and by north to south-south-east and by south, and it throws its spurs out to the west into Asiatic Turkey, and to the east into Persia.

The first great spur which the range throws out to the west leaves it about Latitude $38^{\circ}30'$ nearly due west of Khoi, in Azarbijan, and running first south-west to get clear of the lake of Van, it then turns west and under the names successively of the Susuz Dagh, Hetrash Mountains, Sar Sara, Khoschin Dagh, Khalp Dagh, Darkash Dagh, goes round the sources of the Tigris and changing its direction to south it runs west of Diarbakr, and then continues into Mesopotamia under the name of Karaja Dagh, but we have nothing to do with it beyond its second south bend in Longitude $39^{\circ}30'$. In about Latitude 38° , Longitude 44° , and just where it takes to the west course, this spur throws out another to the south, and then south-west which traverses the country of the Hakari Kurds, and in about Latitude $37^{\circ}30'$, Longitude 43° is itself split into two, one under the name of Jabl Judi, running west-north-west to the junction of the Sert River with the Tigris, the other going south-east divides the Khäbür, and some minor tributaries of the Tigris from the great Zab River, and is ended by the junction of that river with the Tigris. The next offshoots from the parent range is that of the Jawar Dagh, which in Latitude $37^{\circ}20'$, Longitude $44^{\circ}30'$ runs out from the Türa Jalu peak, but is soon stopped by the Great Zab River. Again, west of Suj Bolak, where the main range is termed the Kendilan range, a spur is thrown out to the south-west and divides the drainage of the Greater and Less Zab and the province of Rowandiz and Koi Sanjak till it dies away into the plains near Arbel. This is the range which Rich terms the Khalkalan range.

The next spurs are all short and insignificant and end in the junction of the sources of the Lesser Zab River.

South of this, in Latitude $35^{\circ}20'$, Longitude $46^{\circ}20'$, the range throws out from the peak of Azmir Tägh a spur which divides the drainage of the Lesser Zab from that of the Diala River. This is the range which is crossed

KUR

by the pass of Darband to the west of Sālīmānīa, and the dying ramifications of which interpose themselves between the Adigirs, Adhem, and Diāla, and are known as the Hamrīn hills.

The last west spur of this range leaves the parent range, a few miles west of Mount Elvand, and running to the south-west and north of Kirmānsbāh and Kirind is crossed on the Baghdad and Kirmānsbāh road by the Tak-i-Girrah Pass, whence, dividing the drainage of the Diāla from that of the Kerkha, it runs south to the frontier of Asiatic Turkey, when it splits into two forks, which run north-west to south-east parallel with the Tigris under the name of the Kebir Koh.

The east spurs of this range are all short and insignificant, running down into the Ūrūmīa Lake till the province of Ardelān is reached, when it throws out a spur from the latitude of the Garran Pass, which runs into Khemseh and connects the Elburz range with the system of Kūrdistān. Again, it throws a low spur to the east, which intervenes between Senna and Hamadān, whence the range takes the name of the peak of Elvand, and is continued through Persia.

The rivers which take their rise within the limits of Kūrdistān are very numerous and important, those on the west commencing from the north being the west branch of the Tigris, Batmān Sū, Yezdikhaneh Sū, Bitlis Chai, Sert Chai, Khabūr, the Greater Zab, the Lesser Zab, the Diāla, and the Kerkha. On the east the rivers are all small mountain torrents, the only one of any importance being the Jagatū.

The only lake that I have heard of in Kūrdistān is the Lake of Van, unless the Lake of Goljik, near Kharpūt, may be said to be in Kūrdistān.

The climate of Kūrdistān varies with the elevation of its various parts; in the districts verging on the plains of Mesopotamia it is extremely sultry in summer, but mild and pleasant in winter, and in the higher regions near the crest of the main range the winter is extremely inclement, snow lying on the ground for months. The best climate is found in the higher valleys.

The Natives of Kūrdistān are subject to a fever which they call "gherānitee" that is, heaviness. It continues three or four days, and is carried off by a profuse perspiration which leaves the patient very weak. This generally prevails in the spring, but is seldom fatal.

In Kūrdistān the camel is but little used, owing no doubt to the mountainous nature of the country, but his place is amply supplied by other animals. Goats and sheep are met with in large flocks, and the wool of the latter is particularly good, provided it is carefully washed. The buffalo is not so common as in the plains, but oxen and cows are abundant and of full size; they are used almost universally to carry light burthens, chiefly of corns, which is balanced over the back of the animal in a stout double bag made of thick woollen cloth. The horses, which are very fine, are reserved exclusively for riding. The Turks and Persians obtain for their cavalry a great many horses from Kūrdistān, which, according to some estimates, could annually supply 80,000 to 80,000 of these animals, but such numbers could scarcely fail to drain the country entirely if the demand were to be kept up year after year without intermission.

It is impossible to arrive at any estimate of the population of Kūrdistān as a whole, and I will, therefore, collate what is said on this subject by the

KUR

various authorities. Mignon, who is one of the oldest of these, gives the population as follows, *viz* :—

Kurdistan Proper, <i>i.e.</i> , Lat. 35° to 38° Long.			
43° to 46°	...	...	2,50,000
Ardelan ...	...	...	1,50,000
Adiabene	...	...	1,00,000
Total ...			5,00,000

Of these at least four-fifths are Kūrds and the rest Christians and Jews.

The clansmen of Kūrdistān bear no proportion to the peasant race, the latter being at least as four on five to one. Rich estimates the number of nomadic tribes (in the Government of Sulimānia only) at 10,000 families, or at seven persons per tent, 70,000 souls. Of the settled tribes, such as the Karmaz, Nūrūdīn, and Shinkis, there are about 3,000 tents or 21,000, so that the total population of this portion of Kūrdistān would be from 360,000 to 460,000 souls.

The tribes who are under the Government of Sulimānia are as follows :—

First.—Clans who are settled and inhabit particular districts.

In the District of Pizhder.—The Sekkir, the Nūrūdīni. Of these two tribes there are about 100 villages, and they can muster about 1,000 musketeers.

In the respective districts bearing their names :—

The Shinkis 200 families	}	These two are pure clans.
Ghellalis 150 ditto.		

The Siwell.—The pure origin of these may be questioned, but they are at all events now a tribe, and do not mix with the peasants.

The other districts are mixed. Some inhabitants are of the peasant, some of the clanish race, *i.e.*, no village has inhabitants of one exclusive kind.

Second.—Wandering or encamping clans :—

The Jaf.—There are twelve branches of the Jafs. Of the true Jafs there are not more than 600 families; but under their protection there are fragments of all the tribes of Lūristān and Persian Kūrdistān, which makes the whole strength of the tribe amount to several thousand families. The tribe musters about 1,000 infantry and 300 horses, that is to say in their own defence.

“For the service of the Pāsha they could not be prevailed on to furnish so many. The whole tribe only pay to Government a yearly tribute of thirty purses; sometimes less. The other tribes pay much more in proportion, because they are not so powerful, or so well protected.

The Sheikh Ismaeli	...	...	500 families.
Kelhore	...	...	200 ditto
Mendimi	...	...	300 ditto
Kelo Gawani	...	...	250 ditto
Merzink	...	80 or 90	ditto

(This was originally part of the Bulbassia.)

Tileko	...	...	100 ditto
Koosa	...	...	60 ditto
Hamadavend	...	...	200 ditto
Soflavend	...	40 to 50	ditto

KUR

(These are part of the Lak nation.)		
Ketcheli	...	40 ditto
Tchigeni	...	40 ditto
Zangeneh	...	400 ditto
scattered in villages.		
Zend	...	60 ditto
(The tribe of Kerim Khan, King of Persia, whose dynasty was overthrown by the Kajars, the tribe of the present King. When they came first into these parts they were wandering, but they are now settled in villages. There are a great many besides established in Zengabad, and many in the Pasha of Baghdad's army.)		
Kerwei	...	60 families
Lor	...	60 ditto
(These are of the Felli tribe.)		
Sedeni	...	100 ditto
Goorzei	...	100 ditto

"None of these tribes depend on the Jafs, though the Jafs have many families from among them under their protection, which are not reckoned here. The Jafs, being strong and well protected, are daily acquiring additions to their numbers from persecuted members of other tribes.

"None of the above tribes are entire. They are only fragments of tribes, of which parts exist also in the territory of Sehna, of Kirmānshāh, and of Lūrīstan."

The four great tribes of Northern Kūrdīstān are Bahdīnān, Bohtān, Hakārī, and Rowandīz. Of these Anisworth estimates the Hakārī at 27,840 souls.

"The Kūrds, says Kinneir, under the appellation of Cardu Chai, are mentioned by the earliest of the Grecian historians, and they themselves still boast of being the direct descendants of Noah. In religion, indeed, they are changed; but in the rude and barbarous customs of this people little alteration has taken place since the time of Xenophon. Possessing a wild and inaccessible country they have never been completely subdued, and continue to live under the rule of a number of independent Princes, who govern their subjects as absolutely as either the King of Persia or the Grand Signor. The Kūrds are brave and hospitable, but in other respects far more uncivilized than any of their neighbours. They are robust, hardy, and temperate, and live to so great an age that it is not uncommon to see men an hundred years old, in full possession both of their corporal and mental faculties. They are averse to settled habits. War and rapine are their delight, and murder and parricide they hardly contemplate in the light of a crime. They are seldom taught to read and write, but excel in the management of their horses and arms. They speak a language of their own, and dress differently from either the Persians or the Turks. They are divided into different tribes, proud of their descent, and fond of tracing the families of their Chief to the most fabulous ages. The most powerful of these Chiefs are the Valis of Ardelān and Sulimāniā. The former, although he condescends for the preservation of peace, to pay an annual tribute to the King of Persia, is, in every other sense of the word, independent. He has the powers of life and death over his vassals, but governs them more as a patriarch than a tyrant. He is said to be the lineal descendant and representative of the Great Salah-ul-dīn, (Saludin) and holds his Court at Sehna, his capital, 60 miles from Hamadān, and 77 from Kirmānshāh."

KUR

"The tribes of Kūrdistān may be divided into two classes, namely those who live in tents, and those who have fixed habitations. The former, on the approach of winter, quit the more lofty regions and retire gradually towards the warmer climate of the south. There they remain during the cold weather, and return to their own country about April and May. Like other men and nations, they are creatures of circumstance and education, but possessed of natural qualities that might be turned to good account. Bold they are and hospitable after a fashion, but this last virtue has been sadly dimmed of late years by poverty and oppression. Like most pastoral and patriarchal people, they are distinguished by a strong love of kindred and tribe, which renders them fierce and violent in their quarrels, each adopting the feud which has arisen from offence to a clansman, and perpetuating it by a series of remorseless murders. Far from cruel by nature, these feuds, and their fondness for war and warlike occupations, tend to make them reckless of spilling blood, and cause them to hold human life at less account than it is rated at in more peaceful countries, yet their wars are not deadly, and the very consciousness of the interminable consequences of shedding blood operates as a wholesome restraint upon their passions, when mere feelings of pity or a moral sense of crime would be too weak to prevent murder.

In person the Kurds are well made and active, differing perhaps but little essentially from their neighbours, the Persians. But the national features are strikingly peculiar. The cast of countenance is sharp, the form of the face oval, the profile remarkable from the prominence of the bones of the nose, and the comparative retrocession of the mouth and chin, which communicate to its outline a semicircular form. The eyes are deep set, dark, quick, and intelligent; the brow ample and clear, but somewhat retreating, completing the shape assigned to the profile, and the general mould of the features by far more delicate than those of the Persians which usually are somewhat too strong. In Kūrdistān you would look in vain for a snub nose. The *petite nez retroussé* is unknown among them. The mouth is always well formed and the teeth fine. The hands and fingers small and slender. In short, there is something of elegance about the Kūrdish form, which would mark them as a handsome nation in any part of the world.

The same remarks apply to the women. When young they are exceedingly pretty, but when old, the sharp prominence of feature, which characterizes them in common with the men, is assuredly unfavourable to beauty, and they soon appear old and withered. They do not wear veils like the Persian women, the utmost practised in this way being to bring the end of the handkerchief, with which their heads are covered, across their mouths and chins. Their life, duties, and occupations resemble in all respects closely those of the tribes of Persia. The women of the richer classes, living in towns, remain in the harems of their husbands or fathers, and veil when they go abroad. The poorer, and even those of the higher orders, living in villages or tents, perform the same duties as those of other wild tribes do.

The people of this country call it Karmanj, the European name being unknown. Almost every Kurd or Kerad (speech) is mounted, and armed generally with a gun and sabre, but higher up in the mountains he is to be seen protected by stout leggings, clad in loose robes, with a showy vest beneath; on his head is a gay-striped turban, hanging loose in a fanciful manner on one side, and he is mounted on a spirited horse. Occasionally he is provided as in ancient times, either with javolins about three feet nine

inches long, which he hurls at his enemy with great dexterity, or else with a bow made of horn, nearly six feet long, and slung at his side ready for use, with a supply of arrows in a leather quiver at his back. The bow resembles that of the Turkmans.

The Kurds consider it to be either a mark of disgrace, or a symptom of extreme poverty to be seen on foot, and therefore they are not only almost invariably mounted but accustomed to move from place to place in large bands always well prepared either for attack or defence. As bodies of them are seen occasionally in a kind of wadded armour, their appearance, when coming at full speed, and showing hostile front, is but ill calculated to make a party of travellers feel at their ease, especially at night, and in the dark shade of a mountain pass. But when the first salutation has taken place it is immediately discovered that this formidable array is intended rather for defence than attack, for the Kurds, having ascertained that the presumed foes are really peaceable, generally become so themselves, and not only allow the traveller to proceed unmolested, but appear willing to perform any act of kindness when needed.

In fact, the Kurds, like most other Eastern people, the mountaineers especially, are really hospitable; they will readily share their house and their rough fare, such as bread made of acorns, &c., with those who chance to become their guest for the night.

The villages of Kûrdistan, which are from necessity generally placed on the sides of hills, are small but numerous; and the houses are roofed with ponderous logs of wood, which are covered with several feet of earth. They usually consist of three or four dark rooms on the ground, communicating with each other, and separately allotted for the family, their cattle, sheep, goats, &c., an arrangement which appears to have been resorted to as a protection from the severity of the winter; and, being suited to the climate and limited wants of the people, this mode of constructing houses has remained unchanged since the passage of the 10,000 Greeks through the country.

The Kurdish houses, being formed in the sides of the mountains, possess a degree of comfort as to temperature which could not be obtained in ordinary buildings. After sunset, a bright lamp and a large wood-fire supply that light which is sparingly admitted during the day through one or two small windows, usually closed with oiled paper instead of glass. The Kurdish women do not cover their bodies so much with apparel, nor do they keep so much by themselves as in other parts of the East. Cooking and other domestic duties devolve upon them as usual, but, at intervals, they join the guests and the rest of the family circle round the blazing hearth.

There are many different tribes in Kûrdistan, and these are generally divided into small Chieftainships, forming separate Patriarchal Governments, under an hereditary Chief, called Dereh Bag, who possesses an extensive tract of land, which in all probability has been in his family for many generations. The rent charges drawn by the local Chieftain from the people are on a moderate scale, and the taxes paid to the Sultan do not appear to be by any means oppressive.

There is a little commerce in tobacco, honey, gallnuts, as well as other productions of the country, and there might be much more if the people had any wish to create wants, or even to indulge those already known.

KUR

The desires of the Kurds seem to be limited to the possession of an excellent horse, with substantial clothing, and a sufficiency of the ordinary food of the country, of which milk forms a large proportion. Therefore if contentment be in reality wealth, the people of this country seem to possess it; and, so long as this state of things continues, they may be considered a

The black tent of the Kurd is formed of the same material as that of the Turkman, but it differs from the latter in being of an oblong shape, supported by only two or three poles. Like that of the Arab it is kept open towards the shaded side in summer, and the sheltered side in winter; when on the move, it is customary with the inmates of the villages composing each particular tribe to remove together and encamp around their Chiefs as they successively occupy suitable tracts along the line of their migration, southward or northward.

A taste for bright and gaudy colours prevails among the Kurds of Asia Minor, who wear a flowing, gay-looking striped turban, with a deep fringe, sometimes hanging on one side, but generally down the back. The peasant women wear about the person a simple dress, fastened in front by a broad brass clasp over the trowsers, and their chief ornaments are small silver coins and beads attached to the hair, whilst those of the rich ladies consist of gold or coral, sparingly used: these last have a high pointed head-dress, which is no less remarkable than that of the men, and is composed of a great many colored silk handkerchiefs. Household occupations, spinning goat's hair or wool, and making bags, carpets, &c., are the employment of the women. Out-of-doors their faces are sometimes covered, but this is not the case within; they are passionately fond of dancing and other amusements, which they enjoy in common with the men; and their fidelity shows that they appreciate the confidence which is reposed in them. The character given of the Karmanj of Assyria is very different from that which is attributed to the Kurds of Asia Minor, among whom theft and robbery, indifference to their ill-understood religion, the absence of truth, and relentless revenge, extensively prevail. These bad qualities seem to be the natural result of their state of half independence, and of their bloody feuds which are carried on amongst themselves, yet it cannot be denied that the Kurd has some redeeming points; he is a good husband and father, a faithful member of the patriarchal community to which he belongs, and he is ever ready to impart hospitality to strangers. He engages frequently in athletic exercises, and he enjoys in a high degree music, dancing, with other amusements, which are the usual indications of a mild disposition.

That pride of birth to which the Kurds and others attach such importance is almost unknown among them, and they differ from Easterns in general in giving portions with their daughters, instead of receiving a compensation on the occasion of a marriage. Camels, goats, sheep, and oxen constitute their wealth: the last are used as beasts of burthen, on which they place panniers to carry their families, and occasionally the large double bags filled with grain, which, as well as their arms and clothes, they purchase; the simple fare already mentioned satisfies their truly primitive wants.

Most of the Kurds are wanderers, but some branches of this people are located on the slopes of the mountains and the crests of the hills, which enclose the valleys of the Sajur, the Kersin, Afrin, &c. In these portions of the country the Kermanj have been allowed to retain the Patriarchal

KUR

Government; the Boyah Beg, or Chief of the district, being answerable to the authorities appointed by the Sultan for the taxes, labour, and duties to be performed by his people or tribe.

All the working and industrious portion of the population of Northern Kūrdistān, are Armenian and Nestorian Christians, living in a state of serfage, they being the property of the local Kūrdish Chiefs, who call them their "Zar Kharidis," a term signifying bought with the yellow, meaning gold, as, in fact, they are bought and sold in the same manner as sheep and cattle. This custom originated of course in the absence of any recognised Government, and in the consequent independence and power of the Begs and Aghas upon whom the Christians were dependent. To ensure their protection they first paid them yearly sums in cash, on the same principle as the Arab 'Khoos,' but subsequently their increasing poverty and the avarice of the Chiefs made it impossible for them to make the usual payments, and to avoid expulsion, therefore, from their old lands and country, they voluntarily submitted to the pernicious system under which they now live. Like the serfs in Russia, they are disposed of with the lands they cultivate, but cannot be sold individually, though the Chief can appropriate as much as he wishes from their yearly earnings, capital, or goods.

The Kūrds highly value the Armenians, whose industry is a source of profit; they treat them well too, better at all events than the Persians, among whom it is not uncommon to carry off their daughters, and force them to turn Mahamadans.

The dames of Kūrdistān are not held in the same restraint as their neighbours in Persia or Turkey. Among the Khananishin (the dwellers in houses), only women of high rank conceal their faces, but among the dwellers in tents all exhibit their features without reserve. The women among the latter acquire great control in their families, and have considerable intercourse with the men of their encampment. It is very common for the young men to run away with the young women of another tribe or encampment, which produces violent quarrels, for a Kūrd resents an affront of this nature with almost the same vindictiveness as a blood feud.

"The appearance of a Kūrd of the upper-class, says Shiel, is very striking. His face is somewhat Grecian, but thin, resembling the heads to be seen at Shahpoor and Persepolis of the ancient Persians, from whom he is doubtless descended. His person is meagre, like that of an Arab. He wears an enormous turban, generally a shawl; but among the Mikris it is a particular manufacture of wool and silk, imported from Mūsal, striped red and white, with a long fringe of red hanging down on the shoulders, and making a very strange appearance. His trowsers are of enormous size, showing that the owner is a horseman, not a pedestrian. He wears a short jacket, and over all the loose Arab abba, black or white, made of camel's hair, and in his girdle the indispensable dagger. The Kūrds are a grave people in public, though among themselves they are cheerful and fond of various pastimes. They speak with loud, boisterous voices, like men accustomed to pass their lives in the open air.

A Kūrd is not a man of honour like an Arab, who gives you a fair start from his tent before he attacks; neither is he so bad as that vilest of all tribes, the Turkmans, a compound of treachery and false hospitality."

"The Kūrdish Cavalry says Shiel are pretty good. They are chiefly of the tribe of Shekāk. The large and variegated turban of the Kūrd looks well; so

does he too, with his wild, expressive, manly countenance; but they are shocking ruffians. Their arms are a spear and a sword, and when they can afford the purchase a pair of long Turkish pistols in their belt. They prefer riding on mares, either because they make less noise than horses in a marauding excursion, or from an idea of their supporting fatigue better. Their horses are small but hardy creatures of Arab blood. Several of the Chiefs pretended to be of Arab descent, though without much foundation for the assumption, yet they look like Arabs, thin, wiry, sinewy fellows. Their manners were very agreeable."

"It is a fine sight to see a body of 300 or 400 Kūrdish cavalry in movement proceeding on a marauding expedition. They move in a compact body, making great way over the ground, at a pace half-walk, half-trot, like the Afghans; their spears are held aloft with the black tuft dangling below the point; their keen looks, loud eager voices, and guttural tones give them a most martial air. In front are the Chiefs, and by their side are the kettle-drummers beating their instruments of war with vast energy; they always lead the way."

"The peasantry in Kūrdistān, says Rich, are a totally distinct race from the tribes, who seldom if ever cultivate the soil, while, on the other hand, the peasants are never soldiers. The clannish Kūrds call themselves Sipah, or the Military Kūrds, in contradistinction to the peasant Kūrds; but the peasants have no other distinguishing name than Rayahs or 'Kenylees' in this part of Kūrdistān. It is certain the clans conceive the peasants to be merely created for their use; and wretched indeed is the condition of these Kūrdish cultivators. It much resembles that of a negro slave in the West Indies: and the worst of all is these Kūrdish masters are not in the least ashamed of their cruelty to their poor dependants.

"Every one agrees that the peasant is in a moment to be distinguished, both in countenance and speech, from the true tribesman; nor would it be possible for him to pass himself for his countryman of nobler race.

"The Turks call all Kūrds, and have no conception of this distinction, the clansmen are quite a distinct people from the peasants, who they have the stupidity which the Turks are pleased to attribute to all. The treatment which the peasantry receive is well calculated to brutify them and yet tyranny equally degrades and brutifies the master and the slave; and it were not wonderful had the tribe and the peasant Kūrd been equally stupid and unfeeling.

"The Kūrds are not noisy or boisterous among themselves when talking like the Persians, but they are given to strange sudden shouts and shrieks. When one Kūrd wants to call another, or to attract his attention, he roars out,—“Ho, Hamaka;” “ho (long protracted) Hamaka, ho, ho, ho; wurra wurra!” The other always answers by a similar shout. The Jafs shout in this manner, and talk to one another from hill to hill. The Kūrds seldom go along a road straight and quietly for any length of time. Without any motive, they will on a sudden give a shriek, dash their horses out at full gallop, and return again, when going a march or journey.

"The Kūrds are bold but unscientific horsemen. They push over any ground at speed, and twist and turn their horses about without any mercy. It is all done by roughness and force and mere sticking on, and they are not good judges of the breed of a horse. Almost all their horses, even of the Arab breed, become vicious, startlish, and restless. A Kūrd prefers a

KUR

hot-tempered horse with some vice; he thinks it shows skill and boldness in the rider. The Arabs, on the contrary, are fine, temperate horsemen. You may always ride a horse with pleasure after an Arab; sometimes after a Turk; but never after a Kurd. They, however, take great care of their horses, and there are many Kurdish gentlemen who groom their horses with their own hands. Perhaps they feed them too well and keep them too warm, which renders them less hardy than one might imagine they would be among such a people. A fancy has now got among them for becoming possessed of Arab horses; and they give immense sums often for very indifferent animals of a very equivocal breed. This fashion has greatly discouraged the breed of the real Kurdish horse, which was an excellent hardy animal, well adapted for the service of light cavalry. This has now almost entirely disappeared, and has been supplanted by weak half-bred horses imported from Baghdad and the low country. The Arab horses rarely breed well in Kurdistan. All the colts are indifferent, and have very little of the Arab character.

"The Kurds are excellent scouts and gainers of intelligence from a hostile camp, into the very heart of which they will insinuate themselves, nay even into the tent of the Commander. When acting against the troops of Baghdad, the enterprise is greatly facilitated by their being always a considerable body of auxiliary Kurds in the Turkish army.

"The Kurds are greatly given to music; all their music is of the melancholy cast. Some of their airs, such as "Mulki Jan," "Ben Kuzah Benaz," and "Az de Naledem" are wild and pretty. Many of them are in alternate chorus. The tune of the reapers, singing "Ferhad and Shiraz," reminds one of the gondolier's chaunt of Tasso at Venice.

There are few countries in which so many fine hale old people of both sexes may be seen as in Kurdistan, and notwithstanding the apparent disadvantages of the climate the Kurds are in general a very stout healthy-looking people. The children too are clean-skinned, rosy-looking children. A Baghdad child has a perfectly unwholesome appearance, with swelled belly, yellow morbid flesh, and moving as if it had the rickets; it is quite disagreeable to touch him. A Kurdish child is a hardy, light, active little creature, and they are all remarkably well behaved.

"The difference of physiognomy between the clansman and peasant Kurd is perfectly distinguishable. The latter has a much softer and more regular countenance; the features are sometimes quite Grecian. The tribesman is more what is called a hard-featured man, with a thick prominent forehead, abrupt lines, and eyes sunk in his head, which are usually fixed in a kind of stare. Light grey, and even blue, is a common colour for the eye. The clansmen too may be easily known by their firm step and open, determined manner. At the first glance you can tell that they are the lords of the country.

"The demeanour of the Kurds towards their friends and relatives is varied and accurately defined, but the manner is kind and polite to all. The masters of the house yield place to all visitors of equal or superior rank, but the arrangement of giving and taking places appears to be conducted upon a kinder principle than reigns in the same ceremonial in Persia. Precedence is not yielded to riches alone.

"When a friend or relative arrive from the country, the heads of the family go to the door, or beyond it, to embrace him—the sons or nephews

give the first welcome when he dismounts: and there is in the welcome an 'empressment' a sort of pleasing eagerness, which is most pleasing. The respect of the young for the old is particularly remarkable: the son never sits down in the father's presence, nor the nephew in that of the uncle, except by special desire, and then in a distant part of the room. Yet there appears no want of tenderness on the part of the elders, nor of willing and ready obedience or filial affection on the part of the young. At meals, though trays of victuals were brought in by servants who performed the more menial offices, the sons of the host wait on the guests and attend to their wants, handing water to drink, assisting them to such things as are out of their reach, trimming the lights, and exerting themselves to increase the comfort of all. The servants, too, are treated with great consideration and even familiarity.

"The great, it is true (that is the higher Chiefs), affect more state. The Khāns have their "lords in waiting," their Nazirs or stewards, their Peish-khedmuts, head Furashes, &c., &c., like the higher Persian noblesse; but their domestic manners, are marked by kindness and good feeling. There is an openness and simplicity about many of these Kūrd that is very refreshing, and which often shows itself in their questions in a manner that amuses while it pleases."

Fraser thus describes the dress of Kūrdish warriors:—

"On their head they wear a large shawl of striped silk, red, white, and blue, with fringed ends, which is wound in the most graceful manner round their red skull-cap. Its ample folds are confined with some sort of band, and the long fringes hang down with a rich fantastic wildness; their true Saracenic features, and bright black eyes, gleam with peculiar lustre from under this head-tire. Their body garments consist of a sort of ample vest and gown, with magnificent white Turkish sleeves, over which is worn a jacket, often richly embroidered and furred, according to the owner's rank. Their lower man is enveloped in ample 'shulwars,' not unlike those of the Mamlukes, into which, in riding, they stuff the skirts of their more flowing garments. Around their waist, instead of a shawl, they wear a girdle fastened with monstrous silver clasps, which may be ornamented according to the owner's taste with jewels, and in which they stick, not only their Kūrdish dagger, but a pair of great brass or silver-knobbed pistols. From this, too, hang sundry powder-horns and shot-cases, cartridge-boxes, &c., and over all they cast a sort of cloak, or abba, of camel's hair, white, or black, or striped white, brown, and black, clasped on the breast, and floating picturesquely behind. When riding they carry a small round shield depending from the left shoulder, and grasp in their hand a long slender spear. If in war time, and they are going on an expedition, in addition to these arms they carry a gun, and occasionally three slender javelins in a case which they can throw with great precision to the distance of thirty yards. Then they case themselves in armour, like knights of old, either in a shirt of linked mail, with helmet and armlets, or with a suit of platearmour, called Char-Eineh, consisting of four plates of inlaid and damasked steel, made to fit back, breast, and sides, and which are a defence against anything but a ball striking them directly."

In Kūrdistan the usual increase of grain is about five to ten to one of seed; fifteen is an extraordinarily good crop. Wheat and barley are sown alternately in the same ground. They depend on the rain, which mode of

agriculture is called '*dem.*' There is a kind of corn called '*bahara,*' which is sown in the spring, and requires artificial irrigation. In the plains the land is not allowed to lie fallow, but it is relieved by alternating the crops of wheat and barley. In the hilly country the land must rest every other year. Cotton must never be sown twice running in the same ground; some crops of tobacco generally intervene.

"The cotton is all of the annual kind, and generally requires watering, though in the hilly grounds some is grown by the means of rain. Manure is applied only to vines and tobacco. Rice should not be sown for several years running in the same ground, which, however, may be employed for other grain. The rice is chiefly grown in the district of Shahrizor. No hemp or flax is grown in Kūrdistān. Much Indian-corn, millet, lentiles, gram, and one or two other species of pulse are grown. The plough is drawn by two bullocks.

"No trees of the orange or lemon genus will flourish in Kūrdistān. The summer heat is indeed more than adequate, but the winter is too severe for them. The risinous, or castor-oil plant, is cultivated all over Kūrdistān; sometimes in separate fields, sometimes mixed with cotton.

"The state of agriculture in this country differs, in some respects from that of Persia water being in general so abundant as to render irrigation unnecessary. Wheat and barley are the most common grains. Of the former there are two kinds, which are sown at three different seasons of the year—the first in March and reaped in September the second in September and reaped in July of the following year; and the last in October and reaped the following August. When the second crop has attained the height of seven or eight inches, cattle are turned to graze upon it for a certain period, after which it is permitted to acquire its proper maturity.

"The valleys and plains of Kūrdistān display the most abundant fertility, and the mountains too in general possess a soil of considerable depth, and the wild luxuriance of unforced vegetation proves their productive qualities. The order of cultivation appears to be thus: the plains and valleys are appropriated to grain, the southern slopes of the hills form vineyards, the northern produce the oil and tobacco plants, and on the summits and in accessible crags the goats and mountain-sheep browse upon the heath, while oxen, horses, and cows graze upon the pasture that skirts the villages. Wheat and barley are both plentiful and cheap; grapes are not so richly flavoured as the Persian, but cherries and other stone fruits are very fine. The Kūrdistān walnut is the largest in the world, and nearly all the European fruits are very abundant.

"The general elevation of Kūrdistān and the height of its mountain ranges secures the province from the scorching heats to which the people of Mesopotamia are exposed in the very same latitude, whilst the cheerful vales and long terraces on the sides of the mountain boast of the gum tragacanth plants at the same time that they yield grain and produce the vine as well as other fruit trees. The forests, in addition to the ash and oriental plane, have the finest walnut trees in great abundance; and the oaks bear large gall-nuts of the very best quality. The honey, which is found in holes underground, or in hives made of mud, is remarkably fine as well as very plentiful; and it produces a fragrant wax in such quantities that it forms a constant article of export, with the gall-nuts, yellow berries, goats' hair, &c. In addition to these, the valleys likewise grow silk, cotton,

KUR

tobacco, hemp, pulse, wheat, barley, rice, Indian-corn, flax, sumach, sesame, and the castor-oil plant. Melons and pumpkins grow to an enormous size, and flowers of all kinds, particularly the gigantic rose, are abundant.

"But the most remarkable production in ancient Assyria is the celebrated vegetable known here by the name of manna, which in Turkish is most expressively called Kudret-al-vassiz, or the Divine sweetmeat. It is found on the leaves of the dwarf oak, and also, though less plentifully and scarcely so good, on those of the tamarisk and several other plants. It is occasionally deposited on the sand, and also on rocks and stones. The latter is of a pure white colour, and appears to be more esteemed than the tree manna. It is collected chiefly at two periods of the year, first in the early part of spring, and again towards the end of autumn; in either case the quality depends upon the rain that may have fallen, or at least on the abundance of the dew; for, in the seasons which happen to be quite dry, it is understood that little or none is obtained. In order to collect the manna, the people go out before sunrise, and having placed cloths under the oaks, larch, tamarisk, and several other kinds of shrubs, the manna is shaken down in such quantities from the branches as to give a supply for the market, after providing for the wants of the different members of the family. The Kùrds not only eat manna in its natural state, as they do bread or dates, but their women make it into a kind of paste; being in this state, like honey, it is added to other ingredients used in preparing sweetmeats, which in some shape or other are found in every house throughout the east. The manna, when partially cleaned, is carried to the market at Mûsal in goat skins, and there sold in lumps, at the rate of 4½lb for about 2½d. But for family consumption, or to send to a distance out of the country, it is first thoroughly cleansed from the fragments of leaves and other foreign matter by boiling. In the natural state it is described as being of a delicate white colour. It is also still, as in the time of the Israelites, like coriander seed, and of a moderate but agreeable sweetness. Indeed Calmet, who says it is met with not only in Arabia but also in Poland, the mountains of Lebanon, and other places, compares it to a condensed honey. Burckhardt, however, says it is of a dirty yellow colour, slightly aromatic, of an agreeable taste, sweet as honey, and, when eaten in any quantity, it is purgative; he adds that the time of collecting it lasts six weeks.

"Kurdistan is watered by an infinity of noble streams, with a salubrious climate and rich soil; it yields to no other province for the variety and richness of its vegetable and animal produce, while its numerous mountain chains abound in mineral wealth. Among its natural vegetable productions gall, gum-tragacanth, madder-roots, and the Pistachio terebinthus, from which the natives extract a fine oil (used in making soap) are the most important, the value of the export of the former alone being upwards of £35,000. Oleaginous seeds and olive oil are produced in large quantities; and the quality of the former is so superior that it finds its way to many of the northern Governments. Sheep's wool was exported in 1863 to the value of £70,000; and mohair, the produce of the Angora goats, that thrive so wonderfully in the neighbourhood of Jezireh, was eagerly sought after, and bought up by native traders from Kaiserich and Constantinople, in the same period, to the amount of £20,000. The manufacture of native cotton cloths, shallees made from mohair, and short woollen cloaks, is actively pursued; and the 'shallee,' for texture and variety of colour and pattern, shows the extraordinary natural intelli-

gence of the Kùrdish workmen. Diàrbakr itself is famous for its silk piece-goods, similar to those of Aleppo and other parts of Syria; but from its greater cheapness and durability more in request among the poorer classes of the mountains between Diàrbakr and the Black Sea. Sheep are exported in large quantities from the mountains and desert to Aleppo, Damascus, and Beyrout; and camels, purchased from the Arabs, to Kaiserieh and other parts of Asia Minor. The uplands and hills abound in several species of polecat, marten, foxes, and wolves, whose furs add considerably in value to the sum total of the export list. A beautiful species of spotted lynx (*wushek*) may be included among the former, although it is far more scarce than those enumerated. A rough estimate of the whole value of the vegetable and animal produce of the Pashalick of Diàrbakr, whether consumed at home or exported, will amount to more than £ 700,000 sterling.

In religion the Kùrds are mostly Mahamadans of the Sùni persuasion.

Rawlinson in these words gives the benefit of his experience to travellers desirous of penetrating into the many wild and unexplored regions of the mountainous country of Kùrdistan—"I consider attempting to visit Kùrdistan in any disguise as quite impracticable, the protection of a Government, either Turkish or Persian, is fraught also with danger rather than with advantage. The most safe, and at the same time the most agreeable, way of travelling in Kùrdistan would be to visit, in the first place, a frontier Chief, whose connexion with his Government, either Turkish or Persian, would oblige him to assist and protect the European recommended to his care; this Chief then would be able, from his connexion with the tribes in the vicinity, to pass the traveller on to another Chief in the interior, and from thence, availing himself of the same means of introduction and protection, he might penetrate to still more remote regions until he had reached the objects of his search. Thus from the Persian frontier Ghafur Khan would be able to pass a traveller on to Julamerik, retaining some of the Hakàri Chiefs, who are usually with him, as hostages for his safe return. The Hakàri Chief, might transfer his charge to the Chaldean patriarch of Koch Hannes, taking the same precaution for his safety, and under the protection of the patriarch, the Tisri tribes might be visited, with little danger. Perhaps upon the Turkish side from the Amadia frontier, the plan might be adopted with equal advantage; but any direct interference of the Turkish or Persian Government would certainly be attended with extreme danger; indeed, I was assured at Ushnai that the tragic death of the lamented Schultz was owing entirely to this cause: when he visited Ushnai, Semed Khan, the Governor, offered to send an escort of his own Zerza Kùrds with him to Julamerik, detaining a nephew of the Hakarri Chief, who was with him at the time upon a visit, as security for his safe return: Schultz unfortunately declined this offer, and preferred the direct protection of the Persian Government through the Afshar Chief of Urmiyah; he consequently returned to that place, and took with him as his guide an Afshar soldier, hateful to the Hakarris, as well from being the servant of the Persian Government as from belonging to a tribe opposed to them in nation, in language, and in religion, and with whom they were constantly at feud. Schultz was thus regarded by the Hakarris as a Government emissary, and his enquiries about antiquities were explained by his supposed errand to survey the country and discover the best route for the Persian guns."

KUR

"Of the Kurdish character Mignon says that oppression is directly the source of its chief defects, and in proportion as that fatal influence is weakened so rises the national character. Its nature is so elastic that it springs up, even in every momentary removal of the pressure; but its true displays are to be found where the tyrant dares not come. The greatest contrast to the inhabitants of the plains is to be found in those mountainous retreats where there are no foreign inhabitants. Here the Kurds are hardy and heroic, passionately fond of their homes and country, and subsisting on little. The picture has its dark side. They are inconstant, envious, and treacherous. But it must be remembered, that these defects would be the natural qualities of any people leading such uncertain and distracted lives. In his most inaccessible hold, pent up amid wild tracts of country, shut out from general communication, liable to frequent and sudden inroads of a merciless enemy, and from his cradle to his grave either the spoil or the antagonist of the oppressor. Poverty, suspicion, loneliness, a life of hazard, flight or attack, what original constitution of virtue could have attained its true stature? There is no national character that would not have darkened under this perpetual rudeness of fortune. It is really astonishing that the Kurd retains any qualities entitling him to rank among men.

For several centuries Kurdistan has been a continued scene of war, turbulence, and robbery. Some of its eastern districts have remained in the power of the Persians, who have never been able to reduce to subjection the various Chieftains in the north and south, who claimed a predatory independence. The form of the country, indeed, is sufficiently favorable to such pretensions, being intersected by mountainous tracts, over which it is extremely difficult to conduct an army. The Eliats, or wandering tribes, roam over its extensive plains, and the Persians, from Azarbijan, have long carried their ravages not only over the frontier, but into the heart of the country, over its ranges of hills, and to the gates of its towns. The desolation and want of security can hardly be conceived when occasioned by these ravages. In some tracts the whole open country has been swept, the inhabitants having been put to death, or carried away as slaves. The consequence is that numerous small towns, particularly near the frontiers, have been abandoned, as well as all cultivation. The peasant goes out to his labour with his matchlock slung over his shoulder. All intercourse between villages is carried on with the greatest timidity, and at intervals; when a sufficient number of men can be collected to form a 'kafila,' and to resist the bands of robbers, even these are frequently attacked, and the merchants and travellers composing them not only plundered, but detained in captivity or murdered. This state of things has given rise to extensive dealings in slaves.

The tribes which range the deserts differ in their habits, according to the circumstances in which they are placed. In some parts they are pastoral, hospitable, and kind to strangers; in others they are reserved, and shun all intercourse; in others again predatory, cruel, and ferocious. Those of the latter description are to be found near Lake Van, and in Armenia towards Arzurum. We find them to the north, on the borders of Georgia, plundering villages, committing outrages, attacking towns, and carrying off Georgian and Circassian girls. On the south they dispose of their captives to the traders who supply Baghdad and other Turkish cities; and on the east and west are found the wild mountaineers, who are not naturally cruel, but obliged in self-defence to assume a fierce character. This effect can only be

scribed to the distracted state of Kūrdistān, and its inability to afford security to the people.

So great and manifest are the natural advantages of Kūrdistān that the verdict of all travellers is unanimous in commending the fertility of soil. But since the beginning of that time from which we have any authentic records of his history, wars, dissensions, and violent distractions have scared away improvement, and Kūrdistān is still—

“—an unweeded garden
that grows to seed.”

“Mignon says—Without any exception I may safely aver that Kūrdistān is the loveliest country I ever beheld. The passes over its mountains are of the highest interest to the traveller, as they offer opportunities of observing portions of the globe, which must from their nature have been in their present state since their creation. In their recesses, he may observe from the wonderful and varied position of their stratification what have been the operations of nature on the grandest scale. These passes are in truth the most sublime and solemn solitudes that can possibly exist, and rouse the breast of man to meditations bordering upon rapture.

“The Kūrdish villages, although small, are very numerous, and all built in the same style, of large unhewn stones, which have no binding material. They consist of an outer and inner room only, having a floor, and walls plastered with mud, and a roof formed by cross-beams of wood, covered with reeds, or straw matting, and over that again a thick covering of mud. They are generally seated upon the declivity of a mountain, and some idea may be formed of the steepness of their streets from peculiarity of position, that the top of one house forms an exact level with the bottom of the one above it, and each house having a door that opens into this space; the roof of one dwelling forms a level walk for its next or upper neighbour.

“Amongst those tribes whose morals have been vitiated by habits of rapine, it is unsafe to trust to the strongest professions. For there can be no doubt that cruelty and avarice characterize this people, though they by no means hoard their money, always preferring to convert it into horses, mares, lances, pistols, swords, and ornaments for their women. Cash is not very current amongst them, purchases being made by barter.

“The females are not shut up in nor are they veiled like those of most Mahamadan countries. On entering the house of a Kūrd, you are not annoyed by women rushing in every direction to escape notice. Women in company with men are constantly met without veils. It is true they are not permitted to eat with the men, but in every other respect they are entirely free. However they are not possessed of those personal charms which might impose the necessity of restraint, though a few of them, if dressed up in the Parisian fashion, would be considered pretty brunettes; their complexions are not so dark as to veil their blushes. They are generally small and well made, and have large dark eyes, the appearance of which they take great pains to show off to the best advantage. They dye their eye-brows with a collyrium called in the Arabic “Khattat.” It is reduced to a fine powder. The eyelids are painted with the “Kabel,” and the lashes blackened with a reed, which is passed between the eyelids. The angles of the eye are also tinged and prolonged, which makes it appear much larger.

"Another fashion equally essential to Kūrdish beauty requires that the nails of the hands and feet should be stained with 'henna,' and so very general is this custom that any woman who should hesitate to conform to it would be considered immodest. The soles of the feet are likewise daubed with the same coloring. The fingers are partially painted; and to prevent the 'henna' taking everywhere, the fair artists twist tape round them before they apply it, so that when the operation is completed, their fingers are fancifully marked with orange-coloured stripes, which is by no means improving to a fine hand. In fact, the delicate whiteness of the palm, and the rose color of the nail, is utterly effaced by this dye.

"In a large town like Sulimania, it is not to be supposed that the women enjoy the same degree of liberty as they do in villages; indeed, they are often much watched; and in the marriage contract, it is insisted that the bride shall exhibit those proofs of her innocence, which afterwards she is expected to confirm by her conduct. In fact, a bride would be returned to her parents, should she be unable to produce the testimonials of her virginity. They are certainly very familiarly inclined, but it is said they are not backward in assuming the semblance of enticement, that the incautious stranger may proceed to improper liberties, upon which these artful females accuse the unhappy guest of freedom and insult, when their male relations seize upon his baggage and otherwise molest him.

In their mode of life, the Kūrds are habitually abstemious, subsisting on the coarsest rye-bread and manna; and when meat is introduced at their meals it has seldom undergone any further culinary preparation than that of boiling in plain water. Some travellers have spoken of their personal cleanliness, but on this point not much can be said in their favour. Their repeated ablutions very imperfectly remove the evils attendant on the length of time they wear their clothes.

"The Kūrds have a practice of removing all the hair from the parts of the body where we suffer it to remain; and where we carefully shave, they as carefully cherish its growth. The women also practice depilation in the following way:—A thin cord is dipped into some particular gum, and drawn slowly over the parts, when it removes all that adheres to it. This process is extremely painful; but the remedy does not require a frequent recurrence, as it either produces a complete eradication, or if a new growth appears, it is merely a soft down, which may be removed with facility.

"Another remarkable contrast between European and Asiatic taste is, that corpulence and bulkiness form the greatest trial of beauty. It is natural enough, therefore, that the females are desirous of acquiring a superiority in this particular. They accordingly eat a great variety of sweetmeats, candied fruit, and particular vegetable substances, grated down, and mixed with conserves. This latter composition is thought to be adapted both for vigour, and that *en bon point*, which is so delightful to their admirers. A Kūrd of some rank, in describing the charms of his intended bride, said with much seriousness—"She is as large as an elephant!" He considered this comparison the very acme of perfection." (*Monteith—Sheil—Glascott—Mignon—Cherney—Kennier—Moriere—Taylor—Fraser—Rich.*)

KURD SU.—Lat.

Long.

Elev.

A river of the Province of Arzrūm, Asiatic Turkey, which crosses the road about five miles, from Hasan Kala. It is fordable. (*Brant.*)

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KURGHESMAN.—Lat. Long. Elev.
 A village on the Province of Arzrum, Asiatic Turkey, on the right bank of the Aras.

It is a large place containing about 200 families of Turks and Christians, and is embosomed in gardens and groves of fruit trees, the pear, apple, plum, cherry, and walnut trees are in great abundance, and it is from thence the surrounding country is supplied with these productions. There is a ferry on skin rafts over the Aras some way above this place. The river is here about 80 yards wide. (*K. Abbott.*)

KURTAK.—Lat. Long. Elev.
 A pass over the Kùrdistan mountains between Suj Bolak and Sulimania. It is never attempted during the winter, being dangerous on account of treacherous snow storm which suddenly arise. (*Fraser*)

KUSHAF.—Lat. Long. Elev.
 A village in the Province of Mûsal, Asiatic Turkey, situated at the junction of the Zâb River and the Tigris. It is inhabited by Arabs. At Sittehh, a short way above it, there is a very bad deep ford over the stream Zak, the bottom having very large and slippery stones.—(*Rich.*)

KÛTAIS.—Lat. Long. Elev.
 The chief town of the Immeretia district on the left bank of the Phasis, in Georgia, Russia. It is the residence of the Russian Governor, who commands the districts west of Georgia, but who is subject to the Governor-General of Georgia. It contains scarcely 2,000 inhabitants. It is an old place, with extensive ruins and situate in a beautiful and fertile plain opening to the north-west. Eastwick remarks of this place that it is not unlike an Indian cantonment. The modern part of the town was built chiefly by the Russians, and has an inviting and cheerful appearance with wide streets and elegant white houses half concealed by foliage. Some nice villas are perched on various hills round.

Some idea of the climate may be formed from the following tables of temperature and rain-fall.

The thermometer averages in winter 39°49'; spring 57°06'; summer 74°86'; autumn 60°98'; mean 58°60'. The rain-fall averages in winter 22°187'; in spring 11°412'; summer 12°164'; autumn 14°355'; mean 60°123'. (*Kinneir—Alich—Van Harthausen—Chesney—Wagner—Eastwick.*)

KUT-AL-AMARA.—Lat. Long. Elev.
 A small town in the province of Baghdâd on left bank of the Tigris, 178 miles by water below Baghdâd, and 97 miles above Kurnah. It is just opposite the mouth of the Shatt-al-Hai. A fort has been built here and a new village established about it. It is usually garrisoned by five companies of Agali Arabs. (*Chesney—Rich.*)

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LAMLUN—Lat. Long. Elev.
 A village in the Province of Baghdad, Asiatic Turkey, on the right bank of a branch of the Euphrates, about 60 miles below Hilla. It contains about 400 houses, neatly constructed, entirely of reeds. Near this place there is an extensive fresh water lake (Khos) formed by the overflowings of the Euphrates. The vicinity of Lamlun is very low and unhealthy, but it produces abundance of rice. It is peopled by the Alkhezail tribe of Arabs. (*Cheesey*.)

LANKARAN.—Lat. 38°44' Long. Elev.
 A town in the Russian District of Talish, in the Government of Shabmachi on the west coast of Caspian Sea above Astara. The winters here are very severe, the sea being sometimes frozen for a distance of two miles from the coast. The rain-fall varies from 42·50 inches. This place was taken by the Russians under the gallant Kutlerousky on the 12th January 1828. The first assault was repulsed with very severe loss, notwithstanding which Kutlerousky made another and, leading it himself, was successful. But he himself was dangerously wounded in the head and half his force disabled or killed. The Persian loss amounted to 3,000 men. It has since remained in the hands of the Russians and has become a considerable trading port.

The average temperature of this place was in—
 1848 winter 34·38, spring 55·62, summer 76·91, autumn 62·17.
 1849 " 41·96, " 55·04, " 76·21, " 59·02.
 The rain-fall for the same period was—
 1848 winter 15·652, spring 8·954, summer 6·216, autumn 21·594.
 1849 " 8·518, " 2·368, " 1·100, " 17·264.

(*Monteith—Abich*.)

LANKAN—Lat. Long. Elev.
 A river of the Russian district of Talish. (*Cheesey*.)

LAUM—Lat. Long. Elev.

A peak on the range which divides Georgia from Immeretia. It is a well-wooded hill. (*Abich*.)

LAUSKOUM—Lat. Long. Elev.

A district of Gurjel in the Russian Government of Georgia. It is said to be well peopled. (*Monteith*.)

LAZISTAN—Lat. Long. Elev.

A district of the province of Tarabazun, Asiatic Turkey, which comprises the divisions of Goumirah, Surmenah, and Rezah east of that place. It stretches along the south shore of the Black Sea east from Trebizond. It is so wooded and mountainous that it does not produce grain sufficient for the consumption of the population, but not a spot capable of cultivation appears to be left untilled. Corn fields are to be seen hanging on the precipitous sides of mountains at which no plough could arrive. The ground is prepared by manual labour, a two-pronged full of a construction peculiar to the country being used for this purpose. Indian corn is the grain usually grown, and it is seldom that any other is used for bread by the people: what the country does not supply is procured from Gurjel and Mingrelia.

LAZ—LES

The picturesque beauty of the Lāzi coast is particularly striking. The mountains rise immediately from the sea from 4,000 to 5,000 feet, clothed with dense forests composed principally of chestnut, beech, walnut, alder, poplar, willow, and occasionally small oak, elmash, maple and box, the higher part being covered with fir. No ship-building is carried on in this part of the coast, and there is no exportation of timber so that the forests supply only charcoal, firewood, and timber for the construction of houses and of boats used in the coasting trade and fisheries.

The people are a hardy, laborious, and bold race, they are skilled in the use of a short rifle which every man carries slung at his back wherever, and on whatever occasion he moves, and they enjoy a high reputation as soldiers. A demand is always made on this country by the Porte to supply a certain number of men for the arsenal at Constantinople. At the general census taken of full grown men in the Empire, Lazistān was found to have 18,000 men.

The Lāzi are celebrated throughout Turkey as forming the most determined garrisons in fortified places, and are highly prized as such, but they are much given to desertion, and will only obey their own Chiefs, besides being inveterate in their blood-feuds.

They are divided into a number of small clans, but the union is intimate between them. Their origin is unknown, their language has a slight resemblance to the Georgian, but it differs from it sufficiently to be considered a separate tongue. They inhabit the head of the great range of Taurus, and their country is perhaps more strongly defended by nature than the Caucasus. They profess a nominal subjection to Turkey but pay no tribute; while on the other hand they receive large presents in arms and clothing from the Turkish Government. The Pasha of Arzrūm can only obtain their aid as troops near their own country and by paying them very highly. During the Russo-Turkish war of 1828-29 the Lāzi on a sudden call brought into the field 12,000 fighting men, and this though in the depth of winter. (*Brant—Monteilh.*)

LEGCHŪM—Lat. Long. Elev.

A district of Mingrelia, in Georgia Russia. (*Cheaney.*)

LEGLĒG—Lat. Long. Elev.

A low hill in the Province of Baghdād, Asiatic Turkey, on the left bank of the Tigris. (*Jones—Rich.*)

LEIHŪN—Lat. Long. Elev.

A division of the Hakāri Kūrds who inhabit an upland called by this name on the banks of the Berdi Zawi not far above its junction with the Zab. There are many villages and much cultivation scattered on it. (*Ainsworth.*)

LEKHOURA—Lat. Long. Elev.

A river of Kartelinia in Georgia, which, rising in the south, slopes off the Caucasus, falls into the Kūr. (*Cheaney.*)

LESGISTĀN—Lat. Long. Elev.

A country of the Caucasus, bounded on the north by the Tchetchen country, east by Daghestan, south by Sheki and Georgia, west by Kakhetia. It stretches on both sides of the Caucasus including both the north and south sides of the slopes of this portion of these mountains. It has a surface of about 10,000 square miles, which is occupied by the Avars, Zerkers, and other tribes who are subject to the Leagis. This country may be described as a succession of narrow valleys or ravines, separating steep, lofty, and wooded

mountains. These valleys together with the few patches of tableland occurring here and there between them are in general cultivated, and produce wheat, barley, millet, oats, &c., although not sufficient for home consumption. The people, therefore, chiefly depend for subsistence on their numerous flocks of horned cattle, sheep and goats, and on the occasional supplies of grain brought from the fertile districts of Georgia. Monteith says of the Lesgis:— "The people properly called the Lesgis are, like all of the Caucasus, divided into many small independent tribes forming at one time, like Switzerland, a strong federation under the Shamkol which now no longer exists, the Russians having made an impression on them by fomenting their internal disputes. This people are divided into four tribes, speaking totally distinct languages. The Kafir Kımaks consists of 25,000 families. The Kajar Kumaks of 20,000, the Avars of 32,000, and the Ak Kūschas of 12,000, some other divisions, not included in any of these, may collectively amount to 18,000 more families, besides two considerable tribes of Tartars, Yakese and Undni, subject to the Shamkol of Turku.

Monteith made many excursions into the country of the Lesgis, from which he came to the conclusion that they were more civilized than the neighbouring nations whether Georgians, Persians, or Turks. When the country is capable it is in the highest state of cultivation. The villages are large, the houses well built and clean, manufactories of cloth, silk, and silver are carried on in a very considerable perfection. This, however, is not the case with the tribes inhabiting the higher ranges of the mountains who are miserably poor and generally hire themselves out as mercenary troops to such States as may require their aid. The people of Biliem and Yar enjoyed the greatest prosperity. These two States were, strictly speaking, republican, they were governed by a Council and President who could be deposed at pleasure. "In their military expeditions says Monteith they elect a Bulliad (guide) whose office expires with the service. The Lesgis are the bravest as well as the most turbulent of all the nations of Mount Caucasus; they are the terror and scourge of all the neighbouring countries, whose villages they lay waste, and whose inhabitants they carry into servitude. Like the Arabs, they have, from time immemorial, preserved their liberty and independence, and the rugged nature of their country must ever render it inaccessible to a foreign invader, most of them are Mahamadans; but the few tribes who yet remain in a state of ignorance, never change the object of their veneration, which is either the sun, moon, stars, or, in short, anything that has made an impression on their minds. It is a custom with these people to hire themselves out to fight the battles of their neighbour, at the price of twelve roubles the campaign, which must cease at the end of three months from the appointed day. They often take different sides; for it is of no consequence to them against whom they fight, and it has not unfrequently occurred, that the Lesghar falls by the sword of his brother or most intimate friend. They are lightly dressed, according to the custom of the Tartars, and armed with a gun, pistol, dagger, and sabre. The Lesgis are a handsome race, well built, with black eyes and hair, but are smaller in stature than the Georgians. Their women surpass in symmetry and beauty all the females of Mount Caucasus, and fetch the largest prices in the markets of Constantinople.

"Nadir Shah attacked the Lesgis, but after a long and arduous campaign in which he lost 30,000 of his best men, he was obliged to content himself

LES—MAD

with the submission of the greater part of the Lesgis, including their Chief. The Lesgis then tried to induce the Russians to attack Persia, offering to join with 60,000 men, but the Empress did not venture on so open a proceeding, and confined herself to giving secret assistance in money and stores.

"The Lesgis were, however, much disheartened by Nadir's comparative success against them, and it was not till 1788 that they recommenced their destructive attacks, when a force of 2,000 men under Generals Lazaroff and Goulakoff entered their country, and in concert with the men of Kakheti engaged the Lesgis near Kara Agatar and totally defeated them with great slaughter.

"The Lesgis are decidedly a democratic race, and the people acknowledge no allegiance, but such as they may themselves choose to yield to the Chief of their various clans." (*Monteilh—Kinnier—Cheaney.*)

LIAJA.—Lat. Long. Elev.

A river of Kartlinia which, rising in the mountains south of Tiflis, falls into the Kur River. (*Cheaney.*)

LIZAN.—Lat. 36° 53' 50" Long. Elev.

A village in Kurdistan on the right bank of the Zab River, 15 miles north east of Amadia, 35 miles below Jölamark. It is a large village inhabited by Chaldeans. The cottages of this village are not all grouped together but are scattered among groves and gardens. There is a rope bridge over the Zab below this village. (*Ainsworth.*)

LORI.—Lat. Long. Elev.

A plain in the Bambak Division of Georgia to the north of Shuragel. It is surrounded on all sides by mountains and contains 1,650 square miles. (*Cheaney.*)

LORI.— Lat. Long. Elev.

A village in the Province of Arzrüm, Asiatic Turkey, about 75 miles west of Arzrüm on road to Kärä Hisar. It contains about 150 houses. (*Suler.*)

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MÄDÄN.—

A tribe of Arabs who reside in the Province of Baghdäd, Asiatic Turkey. They are fixed, not migrating like other Arabs; they exist upon the produce of their buffaloes which, with a few sheep and cows, form all their property and live in huts formed of split reeds, along with the animals that form their support, and which they scarcely exceed in intellectual endowments. It is from the notorious uncouthness and brutality of their habits that the other tribes of Arabs give the name of Madän, that is, ignorant, from two Arabic words, signifying not wise. They have also the reputation of being the most inveterate thieves of the whole country, and probably they are not a whit behind their neighbours in the art of petty larceny.

As for themselves, they and their domiciles are certainly curiosities. The last are like large cages made of reeds, like split rattans; anything but weather-tight: nor does the largest exceed eight or ten feet long by six or eight broad. As for a division of chambers for men and women, nothing

of the kind is dreamt of, even the young buffaloes make common property of the frail tenements. Each shed is surrounded by a little space inclosed by split cane-work and walls of brushwood which serve for defence as well as for fuel. Indeed, from a distance, little is visible but the piles of brushwood and thorns, some seven feet high. A single spark, would be enough to set the whole in a blaze; and it is astonishing that such an accident does not oftener occur; for there are fires of this very substance burning in numbers every night and morning in and among the inclosures.

The human animals that belong to these dens of abomination bear certainly as much the appearance of the dregs of the human species as can well be imagined. Many of the adults are scarcely clothed; of the children, numbers are entirely naked; and as for their mothers, words will not convey an idea of their *feronche* appearance. (*Fraser.*)

MADEN—Lat. Long. Elev.

A village in Province of Arzrüm, Asiatic Turkey, between Arzrüm and Bebürt. There is a copper mine close to it, which is worked by the villagers who are all Greeks. The houses are built of stone cemented with mud instead of mortar, roofed with turf and built against or into the hill side in such a manner that one might ride over them without discovering they were habitations unless he fell down the chimney or into the window which are alike mere holes in the flat roof. (*Stuart.*)

MADEN—Lat. Long. Elev.

A village in the Province of Diarbäkr, Asiatic Turkey, 60 miles north-west of Diarbäkr. The village is so named from the copper and iron mines in its vicinity. Its town occupies a most singular position in the very heart of Mount Taurus. Surrounded on every side by black and barren mountains of great elevation it overlooks a prodigious chasm through which the Tigris forces a passage. It is unnecessary to dig to any great depth as the ores are generally found in the surface of the rocks. Copper and iron are the metals procured in the greatest abundance, but silver and gold have also been found. These mines yield handsome revenue to the Porte and are under the management of a Pasha independent of that of Diarbäkr.

MAJAMA—

A collection of tribes who reside on the left bank of the Tigris in the Province of Baghdäd, Asiatic Turkey.

As their name implies, they are a large tribe congregated from minor families of Arabs, who are individually so small as to be unable to protect themselves, and parts of larger hordes, who have originally migrated from a distance on account of feuds or oppression on the part of the Government. They lead both a pastoral and agricultural life, and are only so far nomadic as to wander over the territory assigned them, which is the most northerly of the cultivated district bordering the Tigris and Dijel. Parties of them are found in the Khalis district east of the Tigris, whether they have gone in search of employment, but by far the greater portion have their residence on the west of the stream, and extend from Sumëycheh to opposite Samara. They bear the character of most arrant and expert thieves, not in the Bedouin sense of the term, who, like the Borderers of old, "lift" whole droves of cattle at a time, and reckon "border theft and high treason" true gentlemanly accomplishments; but as petty larcenists, they, like the shark in the wake of a ship, will follow caravans with a prying eye until they observe something worth purloining, which they seldom

MAJ—MAR

fail in the end to secure. On these expeditions they are generally w known, and precautions are therefore taken, when a Majama is se marching in company along the road. Not unfrequently they recei desperate wounds in following their favourite pursuits. (*Jones.*)

MAJHAL—Lat. Long. Elev.

A village in the province of Tarābizūn, Asiatic Turkey, at the junction of t Jorak Sū and the Adjārāchai, it contains 30 or 40 houses, there is a sm district of the same on the right bank of the Jorak above the juncti (*Guarracino.*)

MAJIL—Lat. Long. Elev.

A village in the province of Baghdād, Asiatic Turkey, on the right bank the Shat-al Arāb, three miles above Basra. Here is the Residency of t British Agent at Basra. It is a large building with plenty of accommoc tion and some Commissariat godowns surrounded by a thick date gro (*Wray.*)

MAKLUB—Lat. Long. Elev.

A hill in the province of Mūsāl, Asiatic Turkey, situated between the Kha and Gomāl Rivers, about 15 miles north north-east of Mūsāl. (*Rich Ainsworth.*)

MAKRAL—Lat. Long. Elev.

A small port on the coast of Lazistan in the Province of Tarābizūn, Asia Turkey, about 15 miles south south-west of Batūm.

MAL AKULASH—Lat. Long. Elev.

A village in the Province of Arzrūm, Asiatic Turkey, seven miles south-w of Khinis. It is small and inhabited by Kūrds. (*Brant.*)

MALĀTĪA—Lat. 38°27' Long. Elev. 2,780.

A town in the province of Marash, Asiatic Turkey, situated about 6 miles south of the Tokma Sū on a small tributary of that river. It contai about 200 houses. There is little or no wood near the town which is conq gently exposed to all the violence of the sun's rays in summer. Former it was a place of more importance, but most of the inhabitants have n deserted it for Aspūzi. The Turkish inhabitants of Malātīa are prov bially luxurious, particularly affect very gaudy coloured clothes. This pls is very unhealthy in autumn. Out of a brigade of Turkish troops 3,0 strong, stationed here, 400 died on a single autumn. (*Ainsworth.*)

MALŌTAH.—Lat. Long. Elev. 8,200.

A village in Kūrdistan near right bank of Zab River above Amādīa a below Julamar. It is situated in a valley overgrown with fennel and r marshy vegetation, which is tributary to the Zab, and is inhabited by Kūn (*Ainsworth.*)

MAMASH.—

A section of the Balbās, tribe of Kūrds. They were formerly powerful, b having exasperated the Mīr of Rowandiz, he attacked them and carried t the greater part of them as prisoners to Rowandiz, but some of them aft wards escaped and settled in Soldtūz, in Balek and in Lahijan. (*Fraser.*)

MANASS—Lat. Long. Elev.

A river of Daghistān, Russian Georgia, which rises in the mountains of t Lezgīs and falls into the Caspian about six miles south of Tarkū. (*Cheone*

MARADIT.—Lat. Long. Elev.

A village in province of Tarābizūn, Asiatic Turkey, on the left bank of Jor Sū, 18 miles south of Batūm. It is a large village possessing a bazaar

MAR

about 70 shops built around a quadrangle. The village itself is on the top of a hill half an hour distant from the bazaar which is situated on the banks of the river. It was placed in this position to avoid the effects of the fever which in the hot season prevails near the water. The shops of Maradit are supplied in small quantities with almost every kind of European manufactures consumed in these countries, as shawls, prints, calicoes, striped nankeens, and handkerchiefs. The shop-keepers usually purchase their goods at Tarābizūn excepting one or two of the most wealthy, who visit Constantinople once a year. (*Guarracino.*)

MARAND—Lat. Long. Elev.

A village in Mingrelia, Georgia, Russia, on the left bank of the Rhion River, 60 miles above Poti, 24 miles from Kutāis. The river is here 200 yards broad and 3 feet deep, and very muddy and filthy. It is navigable as far as this for small steamers, except in July and August, and for boats even higher. (*Eastwick.*)

MĀRDIN—Lat. Long. Elev. 2,300.

A town in the Province of Diārbākr, Asiatic Turkey, 65 miles south-east of the town of that name, and 161 miles from Mūsāl. The prospect from Mārdin is one of the most striking that can well be conceived, not only from the almost infinite extent of cultivation that has stretched out at its feet like a map, from the numerous villages and hillocks with which they are studded and which dwindle away on the distance to a mere mole-hill, but also from the vast and almost boundless expanse of nearly level ground unbroken by trees or rivers, and for the most part sinking gradually from sight to the utmost verge of the horizon where everything is indistinct.

It is situated on the south side and not far from the top of one of the most lofty mountains of the Mount Masius range, commanded by a castle which crowns the summit of the rock. It is difficult of access. On the north side it can only be approached by a narrow pathway which winds amidst the rocks and precipices: on the south the road is somewhat better, but still very steep, and about a mile and a half in length. Although in so elevated a situation, it has within itself a plentiful supply of finest water: and as the vine is cultivated with success in the recesses of the mountains, wine and brandy are made by the Armenians in considerable quantities. The houses are all built of fine hewn stone, and appear to be very old. The windows are small and grated with iron, and from the position of the town on a declivity, added to the narrowness of the streets, the buildings seem to rise progressively, one on the top of the other. The population of Mardin amounts to nearly 11,000 souls, of which 1,500 are Armenians and 200 Jews: the remainder are Turks, Arabs, and Jews. The Armenians have here several churches and a patriarch. The walls of the city are kept in tolerable repair, and a few old pieces of cannon are mounted on the towers of the castle which is now in a very dilapidated state, and has never been completely repaired since the place was taken by Timūr. It was formerly the frontier town of the Province of Baghdād towards Constantinople, and was under the Government of a Mūsālīm appointed by the Pasha of that province, but having rebelled about the year 1833 it was attached to the Province of Diārbākr. (*Kinnair—Ainsworth.*)

MARGHĀR SŪ—Lat. Long. Elev.

A river of the Province of Tarābizūn, Asiatic Turkey, which falls into the

MAR

Jorak Sū on the left bank about 20 miles below Artvin. This stream forms the boundary between the districts of Lazistan and Livaneh. (*Guarracino*.)

MAR HANAN—Lat. Long. Elev.

A river of Kurdistan, a tributary of the Berdizawi River. (*Chesney*.)

MARIEN FELD—Lat. Long. Elev.

A German settlement in the district of Kahetia, Russian Government of Georgia, on the river Jora. The settlers appear to be well off and contented enjoying a secure position and protected from want by the equable produce of the soil, the corn grown is barley, wheat, and oats. The climate is healthy and the sky almost invariably serene, seldom forty days rain occurring throughout the year. In summer the thermometer stands at 30° to 33° (Reaumur) in the shade, and in the winter, which begins about the middle of December, seldom much below zero. The natural aridity of the soil renders artificial irrigation absolutely necessary. (*Van Harthausen*.)

MAR ILIÄS—Lat. Long. Elev.

A monastery in Province of Müsal, Asiatic Turkey, situated about four miles south-east of Müsal.

The convent is situated in a little hollow, or valley, and is a bare secluded spot, fit for monastic retirement, commanding no prospect whatever. Yet in the spring, when all is green, it is a favourite haunt of the people of Müsal principally on account of the mineral spring hard by, which is in great repute here. The water fills an oval reservoir, and is sulphureous, the surface being covered with a whitish scum, beneath which it is quite clear and not warm. No tar is produced here, as in a similar spring in the neighbourhood of Hamām Ali.

The convent is now a heap of ruins. The natives say it belonged to the Roman or Greek Christians, before the Mahomedan conquest of these parts and that it was usurped by the Nestorians. Dhabar Bibars, the hero of the romance of El Dhaberia, was imprisoned, or said to have been imprisoned, in a subterranean vault under the convent. It was ruined by Nadir Shah. (*Rick*.)

MAR MATTEI—Lat. Long. Elev.

A convent in the Province of Müsal, Asiatic Turkey, situated 30 miles north-east of Müsal. The convent has much the appearance of a stronghold, being composed of two large towers, or buildings resembling towers, at each extremity, united indeed by a common wall. Had this curtain been embattled and the wall a little thicker, it would pass for a very tolerable Baron's castle of the fourteenth century. It is situated on the very edge of the precipice, and the bare rock rises immediately behind it, in which indeed are ensconced many chambers, and parts of the structure. It is in short, built in the abrupt face of the mountain, like a martin's nest, and the general plan is not very easy to describe, it consists principally of the aforesaid towers and two courts between them, with an infinity of little detached holes, nooks, and chambers in the rock; but from a great many of them being now in ruins, it is evident that the whole establishment must at one time have been much more considerable. Indeed, it formerly seems to have been a place of strength, for Timurlang took it by storm. He assaulted it from the eastern side of the mountain, and entered just above its south-east angle. There were then works built on the rock, which is now unprotected, and commands it. The present habitable part, and the church which is in the south-east angle, have been recently fitted up, but the skeleton of this part of the design seems to have been preserved. In the

MAR—MED

highest part of the inclosure up the hill are seen some lines of large stones, part of the original building. This convent belongs to the Jacobites, and the Abbot is always a Matran or Bishop. The convent was founded in 334 A.D. by Mar Mattei, a Saint and companion of St. George, who fled from the persecution of Diocletian, and took refuge here. Having by his prayers healed the daughter named Havla, of the King of the Assyrians, he obtained permission to build this convent. (*Rich.*)

- MARNIK.**—Lat. Long. Elev.
A village in the Province of Mûsh, Asiatic Turkey, on the right bank of Kara Sû river, 34 miles from Mûsh on road to Bitlis, from which it is 22 miles distant. It is large, and the inhabitants are Armenians. (*Brant.*)
- MART KOBİ.**—Lat. Long. Elev.
A river of Georgia, Russia, which joins the Kûr in the district of Tiflis.
- MASHAD ALI.**—Lat. Long. Elev.
See Najaf.
- MASSAHT.**—Lat. Long. Elev.
A village in the Province of Arzrûm, Asiatic Turkey, 20 miles on the road from Bebürt, to Arzrûm on the right bank of the Jorak Sû. It is a small pretty hamlet situated in natural groves of dwarf oak, wild apple, and pear trees. The inhabitants own numbers of buffaloes who are kept principally for ploughing. (*Stuart.*)
- MATINEH.**—Lat. Long. Elev.
A mountain range in Kûrdîstân immediately north of Amâdiâ. It is a spur from Jabl Jûdi, and is ended by the Zab. (*Ainsworth.*)
- MÂVAT.**—Lat. Long. Elev.
A district of Turkish Kûrdîstân between the Siwell and Karâchölân rivers. It belongs to the Bebbeh Kûrds, who conquered it from the Persians. (*Rich.*)
- MEDGONDA.**—Lat. Long. Elev.
A river of Kartalinia in the Russian Government of Georgia. (*Chesney.*)
- MEDIAT.**—Lat. Long. Elev.
A town in the province of Diârbakr, Asiatic Turkey, 70 miles north-east of Mardin, 30 miles south of Diârbakr. It is a collection of miserable hovels built of rough stone and inhabited exclusively, with the exception of course of the Turkish officials, by Christians of the Jacobite persuasion. About 10 minutes walk from the town, a building containing a convent and college contrasts greatly by its solidity, comfort, and elegance with the hovels tenanted by its supporters. The convent formerly possessed a fine manuscript library of Syrian authors and divines, but it was destroyed in a raid of Kûrds. (*Taylor.*)
- MEDIYAD.**—Lat. Long. Elev.
A village in the province of Diârbakr, Asiatic Turkey, 65 miles on the direct route from Jazîraibn Omar to Diârbakr. It is situated on a plain of the same name which is crowded with villages, and, in spite of the stones which cover every field, is covered with unirrigated cultivation but of poor and scanty crops. The only water procurable in this plain is from wells of great depth covered at the top with a large stone perforated to admit a bucket. The inhabitants are Yakûbis, Kûrds, and a few Yezîds. (*Shiel.*)
- MEDJINGIRD.**—Lat. Long. Elev.
A village in the province of Arzrûm, Asiatic Turkey, 50 miles from Kârs on the road to Arzrûm, from which it is 55 miles distant. There is a fort

MED—MEN

here which overlooks the village, and which, however, only consists of a steep insulated rock, the natural crevices of which have been filled up with masonry. This place is entered as Meshingird in Montcath's map. (*Onsley—Morier.*)

MEGERI.—Lat. Long. Elev.

A village in the Russian district of Karābagh, Georgia, on the left bank of the Aras, and about 12 miles below Ūrdabad.

The valley of Megeri is one of the most beautiful in the world, and in former times had evidently been densely populated, for churches abandoned but still perfect are thickly scattered on the slopes of the mountains which here rise to a height on the west side of 8,000 to 10,000 feet covered with forests. The trees are of no great size, and are much interspersed with apple, pear, and walnut, probably the remains of some former garden or produced by seeds carried by the birds and wind into the once cultivated land. A rapid clear stream of considerable size runs through this romantic glen, which is about 800 yards broad, where the villages of Great and Little Megeri are situated, the whole space being filled with small enclosed gardens surrounded by vines. Both villages are about half a mile from the Aras, here a rapid foaming torrent, fordable only in one place, about a mile and a half farther up the river. (*Monteith.*)

MEHRĀNI.—Lat. Long. Elev.

A village in the Province of Diārbakr, Asiatic Turkey, north-east of that town. It is situated on the extreme edge of a ridge bounded by steep and rocky mountains, on one of whose peaks the ruins of the old castle of Mehrāni frowned down upon the smiling plain at its feet. (*Taylor.*)

MENDAJAHA.—

A religious sect of Asiatic Turkey (whose name means 'disciples of John'), which is found scattered in small communities in Basra, Kurnah, Mahamrah and Shekh-al-shayok where there are about 300 families. Those of Basra are noticed by Pietro de la Valle, who says the Arabs call them Sabceans. Their religion is evidently a mixture of paganism, Hebrew Mahamadanism and Christian. They profess to regulate their lives by a book called the Sidra, containing many moral precepts, which, according to tradition, have been handed down from Adam, through Seth and Enoch and it is understood to be in their language (the Chaldi), but written in a peculiar character. They abhor circumcision, but are very particular in distinguishing between clean and unclean animals, and likewise in keeping the Sabbath with extraordinary strictness. The Psalms of David are in use but they are held to be inferior to their own book. They abstain from garlic, beans, and several kinds of pulse, and likewise most carefully from every description of food between sunrise and sunset during a whole moon before the vernal equinox, in addition to which an annual festival is kept called the feast of five days. Much respect is entertained for the city of Mecca, and a still greater reverence for the pyramids of Egypt, in one of which they believe that their great progenitor, Saba, son of Seth, is buried and to his original residence at Haran they make very particular pilgrimages sacrificing on these occasions a ram and a hen. They pray seven times a day, turning sometimes to the south and sometimes to the north. But at the same time they retain a part of the ancient worship of the heavenly bodies, adding that of angels, with the belief that the souls of the wicked are to enjoy a happier state after nine hundred centuries of suffering. Th

priests, who are called Shékhs, or Chiefs, use a particular kind of baptism which they say, was instituted by St. John, and the Chaldee language is used in this and other ceremonies.

The strict preservation of this tongue, (which of itself denotes a separate origin from the Arabs) together with the particular connexion between Palestine and the ancient people of Upper Mesopotamia, make it possible that these Sabeans may be descended from Sheba, son of Keturah, which would account for the great respect paid to the residence of one of their idolatrous ancestors (Terah). Ben Schunah calls the Sabeans Syrians, and adds they use the language of Adam in their books; and another writer, Ibn Koura, says their religion is the same as that of the old Sabeans. In intercourse with them they are found to be quiet and harmless, but exceedingly cautious, and unwilling to communicate. (*Chesney*)

MENDALI.—Lat. Long. Elev.

A river of the Province of Baghdad, Asiatic Turkey, which rises in the mountains and is believed to unite with the river of Badrae below the village of Baghhah. It is nearly dry in the summer, but in the rainy season it is frequently deep and unfordable. It is almost entirely absorbed in irrigation near the town of Mendali and is afterwards a very small stream. (*Layard*.)

MENDALI.—Lat. Long. Elev.

A town in the Province of Baghdad, Asiatic Turkey, between Baghdad and Kirmanshah and on the Mendali River. It is about the same size as Sulimania. About fifteen miles on the Baghdad road from it there is Naptha fountain. The country to south and south-east is occupied by the Beni Lam Arabs. (*Kinnier*.)

MENDIMI.—Lat. Long. Elev.

A tribe of Kurds who inhabit that part of Kúrdistán under the Pasha of Sulimania. They number about 300 families and pay tribute to the above Pasha. (*Rich*.)

MERGAPA.—Lat. Long. Elev.

A village in Kúrdistán, 20 miles east of Sulimania. It is described as a pleasant village with a good climate. (*Rich*.)

MERGEH.—Lat. Long. Elev.

A district of Turkish Kúrdistán, situated to the north of Bamia. It belongs to the Bebeh Kurds who conquered it from the Persians. (*Rich*.)

MERIK.—Lat. Long. Elev.

A village in the province of Ván, Asiatic Turkey, 35 miles north-east of Van on the east shore of the Lake. It is situated on the side of the mountains at a considerable elevation above the Lake, and contains a monastery and an Armenian Church, dedicated to the Virgin. (*Brant*.)

MERKUVET.—Lat. Long. Elev.

A village in the Province of Tárabizán, Asiatic Turkey, on the left bank of the Jorak, near Kadapha, and about 25 miles above Batám. It contains 50 houses. (*Guarracino*.)

MESKO.—Lat. Long. Elev.

A village in the Province of Orfa, Asiatic Turkey, 30 miles south-west of Mardín. There is a detachment of Turkish troops stationed here. (*Ainsworth*.)

MESOPOTAMIA.—Lat. Long. Elev.

The name given to Babylonia after the Macedonian conquest. It, strictly speaking, comprises all the country from the Enphrates to the Tigris, but the name is generally applied to that part of it south and east of Orfa and Mardín. The most of this is now comprised within the Province of Baghdad,

MES—MIL

where it is described. The upper portion of it is called Aljazirah, the low Irak Arabi. (*Kinnier—Cheesey.*)

METCKH.—Lat. Long. Elev.

A fort in Georgia, Russia, which commands the north-west part of the cit of Tiflis.

MEYUNE SAND.—Lat. 20° 49' 20" Long. 48° 35' 57" Elev.

A sand bank near the mouth of the Shat-el-Arab River. Its south point measured trigonometrically from the west point of the river east by north distant rather more than one mile, is a small hard sand bank, with only three feet on it at low water. Between it and the Meyune is a small channel, running into the river, with soundings nearly the same as the regular channel; but it is easily found out if you are in this channel, as you will have hard soundings on the western side, whereas in the proper channel the ground is soft to the westward on the Abdūla bank. Care should be taken not to approach this bank in a south-easter and flood tide. Variation 4° 55' west in 1827. (*Brucks.*)

MEZIRAH—Lat. Long. Elev. 3,618.

A village in the province of Diārbakr, Asiatic Turkey, two miles from Kharpūt. It is a small village situated on a plain. The palace of the Pasha of Kharpūt is situated here. (*Brant.*)

MEZIRAH—Lat. Long. Elev.

A village in the Province of Diārbakr, Asiatic Turkey, 10 miles on the road from Palu to Mīsh. The situation of this village is very pleasant, commanding a view of the valley and the mountains, and in the distance through lofty summits of the Dūjah Dāgh capped with snow. It contains 50 or 60 Mūsalmān families, and both it and its inhabitants are remarkable for their cleanliness. (*Brant.*)

MIĀFĀRKIN—Lat. Long. Elev.

A town in Kūrdistān, 36 miles east of Diārbakr, situated in the midst of gardens at the foot of the hills. Two small streams of little depth that have their rise on copious springs close to the town walls, wash them on either side and irrigate the rice grounds and plantations. The town wretched and miserable in itself, is surrounded by a fine stone wall and contains numerous relics of antiquity, but none of them seemingly older than the early Christian period.

Malcolm mentions Miāfarkin was one of the few forts which held out against Halakū, but it was at last taken and its garrison massacred.—(*Taylor.*)

MILEYFAN—Lat. Long. Elev.

A village in the province of Diārbakr, Asiatic Turkey, about 12 miles east of Klūzū. It is famous for its salt works.—(*Taylor.*)

MILL DUS—Lat. Long. Elev.

A village in the province of Arzrūm, Asiatic Turkey, on the road from Arzrūm to Kārs. The Turks had a large intrenched camp here for 25,000 men in the Russo-Turkish war of 1828-9. This was attacked on the 19th July by General Paskiwitz with a force of 6,743 Infantry, 4,471 Cavalry, and 3 pieces of Artillery, and 2,000 Georgians in reserve, and carried with slight loss, the Turkish Commander, Hāji Pasha, being taken prisoner and his whole army dispersed.—(*Monteith.*)

MILĀ—

A Turkman tribe who occupy the extreme north part of Mesopotamia from Mardin to Verān Shahr and number some 600 families. They are

completely subject to the Shamr Arabs to whom they pay tribute.—
(*Taylor.*)

MILLIS—

A tribe of Kurds, who inhabit the Abdāl Aziz range in the Salimānia district of Asiatic Turkey.—(*Chesney.*)

MINGRELIA—Lat. Long. Elev.

A district of Georgia, in Russia.

It is bounded north by the Ingūr River and Swaneth, east by Imeretia, south by Guriel, east by the Black Sea.

Its greatest length from Redūt Kala north-east, to the south-east corner of Swaneth is 100 miles, and its greatest breadth from the Rion River north to the Ingūr where it leaves Swaneth is 90 miles. Its average length is about 90 miles and average breadth about 30 miles.

Its area according to Chesney is 1,757 square miles, and to the *Imperial Gazetteer* 1,705 square miles.

Mingrelia is divided into the districts of Sennakh, Legchum, and Zudget.

In its north and east parts Mingrelia is mountainous, but as its rivers approach the sea, there is a stretch of comparatively level but swampy plain land of from 10 to 20 miles.

The mountains of Mingrelia consist of the ramifications of the spur from the main ridge of the Caucasus which divides the drainage of the Ingūr from that of the Zheni branch of the Rion, and in the Legchum division a spur which divides the Zheni from the Rion. The mountains are generally precipitous as the main range of the Caucasus falls abruptly to the level of the sea in 70 or 80 miles. They are covered from near their summits to the plain with magnificent forests.

The rivers of Mingrelia are the Ingūr, the Khopi, the Zheni, the Rion, and the Pitschora.

There are no lakes of any importance, but near the coast, as near Redūt Kalætc there are marshes of large size.

The climate of Mingrelia is said to be extremely unhealthy, so much so, that when the Russians first took possession of the coast they annually lost one-fourth of their numbers. But this is only applicable to the west and south parts near the coast, and there can be little doubt that in the mountains near the head of the Zheni river, there is a magnificent climate, and this is evident also from the fact that the Dadians of Mingrelia usually reside in this part of the province.

I have no information whatever of the mineral and animal productions of the country.

Chesney states the population to be 127,826 souls, and the *Imperial Gazetteer* 70,000, but it is not stated on what authority, and Monteith gives the populations at 20,000 families or, at 5 per family, 100,000 souls.

The Mingrelians says Van Haxthausen, nearly always ride and their appearance is very remarkable, bearing, in their long brown girded dress with a hood drawn over the head, a striking resemblance to Capuchin friars. Their women go barefoot and wear kerchiefs of gold brocade. Here and there is to be observed the dark brown "burka," a thick and close cloak which serves for protection against cold and wet as well as against heat, when the external temperature is higher than that of the blood.

The inhabitants of Mingrelia are divided into three classes—princes, nobles, and peasants,—although there is no essential difference between the

princes and nobles: those of the latter class who are hereditary prince (Deinoki and Desinardi), have the rank of village Chiefs. The other nobles (Sakur) have only single estates and peasants. The princes and nobles are virtually independent of the Dadian, rendering him no tribute or service, except that, upon the death of a father, the eldest son rides over to the Dadian's Court, and presents himself as his new vassal. The landed estates are all inherited by the eldest son, who shares with his brothers the personal chattels, and gives the latter a dowry, which, in cases of dispute is fixed by the arbitration of friends. The land is cultivated and used by the peasants, who are properly required to pay only a tithe; the most arbitrary oppression, however, prevails, the princes and nobles extorting from the peasants as much as they possibly can: whether the latter are actual serfs, is not very clear. A peasant is at liberty to remove and change his master, but in doing so he is obliged to leave behind one-half of his property. If a peasant steals away furtively, he may be reclaimed, but not after he has been registered in another commune: and if he has resided thirty years undisturbed in a place, he is free from any claim on him.

The Dadian has only the revenue derived from his own estates and the dues paid by his peasants, who have nominally to give him nine roubles banco on each farm; the peasants are, however, generally too poor to pay this amount.

The princes and nobles are at liberty to sell their estates to one another, but not to any foreigner without the Dadian's consent.

There are few regular villages in Mingrelia, merely here and there single and lonely farms. Every Mingrelian is free to settle where he pleases in these primeval forests, he cuts or burns down a clearing in the woods, builds himself a log-house of the trunks of trees, hedges in the farmstead, together with a few acres for cultivation, and establishes his household. The dwellings are log-houses, thatched with maize straw: they have two opposite doors, generally in the gable end, but no window or chimney. The interior is occupied by a single apartment, with the hearth in the centre. There is no furniture, although in the houses of the wealthier class may be seen Persian or Tatar carpets.

The houses and farms in Mingrelia generally consist of log-houses constructed of cross beams laid one upon another. There is a door at each gable-end of the building, and sometimes the gable projects five or six feet, resting upon pillars. Separate sheds are set apart for the cattle. The buildings are all surrounded by a fenced enclosure, and there are generally gourds climbing up the walls, and trailing gracefully upon the roof.

The residence of the Dadian at Sugdede is thus described by Van Haxthausen:—"The residence of the Prince of Mingrelia stands on a plateau upon a hill, one side of which is covered down to the little valley whence we ascended, with about two hundred houses and small farms, inhabited by the attendants of the Court and Civil officers of the Prince. Upon the other side of this eminence lies an open plain, with a number of fine old trees in detached groups; and in the midst of it stands the palace of the Prince. But let not the reader be led by this high-sounding name to form an exaggerated idea of a residence which is quite an ordinary dwelling, not at all superior to a common European country-house; a square box, seventy feet long and thirty-five feet deep, with two stories, ten windows in front and five on each side: the house is tiled, and the walls are white-

washed. The only peculiarity is, that a wide wooden gallery runs along the front of the second story, the access to which is by a staircase on the outside of the building; and from this gallery several doors open into the apartments on the second story, which has no communication with the lower one. The space usually occupied by a staircase and landing-place within side the house is thus saved, and the whole of the interior devoted to apartments. The lower story is inhabited by the Court servants, and contains also the kitchen, store-rooms, &c. The upper story is the residence of the Prince and his family."

The soil of Mingrelia is exceedingly fruitful and bears excellent crops of maize and millet; tobacco also thrives in Mingrelia, but its cultivation is ill-understood. Oats are not grown here at all, and barley is used as fodder instead. The inhabitants pay their lord, here the reigning Prince of Mingrelia, a tribute from the produce of the soil, maize, millet, or cattle according to agreement. The forests have everywhere been thinned by clearings for these isolated farms, which are generally situated upon some small eminence.

The forests of Mingrelia are magnificent, and it is very seldom that finer beeches, oaks, elms, fir trees are to be seen. In addition to these are found planes, chestnuts, walnuts, olives, laurels, and cherry trees, the native habitat of which last is said to be Mingrelia where these forests are not too dense to allow underwood to grow, especially when composed of elms; vines have twined around the trees, festooning them from branch to branch. The vines appear to grow perfectly wild, none caring to cultivate them, or laying claim to their possession.

Mingrelia is divided, after the Russian manner, into circles, with a Chief at the head of each, who has jurisdiction in all cases of dispute under the amount of two hundred roubles banco. There is a higher tribunal, with jurisdiction over the whole country, to which appeals may be preferred. These institutions, however, are but feeble attempts to introduce European forms of administration, the mere shadows of legal order, exercising in fact no active authority; the people are with difficulty accustomed to such a system, and the judges are perfectly incapable of fulfilling properly their duties; they act simply as subordinate police functionaries. The nobles in this country all acknowledge the Dadian as their feudal lord and sovereign. They are obliged to render him assistance in war, and in certain cases he has the power to declare their fiefs forfeited, but this requires the assent of a Court of Vassals. The Dadian, in common with his vassals, has peasants under him, who are divided into two classes, one, consisting of those settled immediately around the Court or residence of their lord and master, cultivate his land and perform other services, in return for which the lord is bound to support them and their families; the second class consists of the regular husbandmen, who till their own fields and pay their lord a tribute of the produce,—maize, millet, and cattle. The Mingrelians formerly went in troops to Georgia to take service as farm-labourers, for they are stronger and more industrious than the Georgians, but of late a check has been put to this, to prevent the country, which is thinly inhabited, from being entirely depopulated. In loading corn and in all work requiring a sudden exertion of strength, such as lifting a beam or rolling a tree, they utter a sharp and inspiring cry.

The revenue of the Dadian consists almost entirely of natural produce, and as

there is no good market for this, its pecuniary value is small compared with the extent of a hundred square miles of fertile territory. For months together the Prince has frequently not twenty-five roubles to meet the pet expenses of his household. His sole money-revenue is derived from the forest-lands, which is collected in the most wasteful manner.

In the sixteenth century the Georgian Governor of Mingrelia, threw the yoke of Georgia and assumed the title of Kheselp, or King; his successors maintained their independence to their subjection by Russia. (*Van Harthausen—Chesney—Monteith—Koch—Imperial Gazetteer.*)

MIRUVET—Lat. Long. Elev.

A village in the Province of Tārabizūn, Asiatic Turkey, situated at the mouth of a ravine which joins the Jorak about four miles above the junction of the Adjara Chai. It contains only five or six houses. (*Guarracino.*)

MITZ KHETA—Lat. Long. Elev.

A village in Kartalinā, Georgia, Russia, 10 miles above the town of Tiflis and at the junction of the Kūr with the Aragva River.

It was anciently the residence of the Czars of Georgia, but is now a wretched, mean-looking place, ruins and one or two churches being the only remaining traces of its former importance. (*Van Harthausen—Chesney.*)

MODIAD.—Lat. Long. Elev.

See Mediat.

MONTEFIK.

A powerful tribe of Arabs in the Province of Baghdad, Asiatic Turkey, who occupy the banks of the Euphrates from Korna to Samavat. The Shē can bring into the field 4,000 horse and a proportionate number of foot. The summer he resides at Nahr-ul-Antar, a small town on the Euphrates a few miles above Shukashm, but in the winter he is always encamped. It is one of the largest and most powerful tribes.

Fraser says of it,—“It originally consisted of two principal stocks, the Ajwad and Ben-i-Malik, who are both in turn deducible from a very ancient tribe called Zaltān, whose summer haunts appear to have been much the same as those of the present tribe, extending from Sharaf to Wasit in Lower Chaldea, on the left, and from Samara to Sūk-u-Shiokh, on the right bank of the Euphrates. Hostilities arising between these two branches chiefly from a dispute about pasturage, produced a bloody battle between them. The Ajwad being reduced by their rival to a state of vassalage about two hundred years after the Hēgira were united with them, and the tribe then first took the name of Montefik, or the “united.”

For a long time the Montefik derived their pecuniary resources from the produce of their own lands; but about the year 1744 they obtained the right of dominion and taxation over a small tract of country above and below Sūk-u-Shiokh, themselves at the same time paying a stipendium to the Sultan's treasury.

One of their Shēkhs, Saodūn, however, thought fit to refuse the tribute, and advanced in hostile guise against Basra. He was surprised by Sulimān, a Mamluk officer of the Pāsha, surnamed “Al-Leila” or the “son of night,” from the rapidity of his movements,—his army cut to pieces, and himself slain; minarets of the heads of the slain being built on the field of battle. But the victor was generous to the family of the vanquished, and the Montefik once more lifted their heads from the depths of adversity. Taking advantage of the troubles of the

Pāshalic, and the threats of conterminous States, the Shékh of the Montefik, particularly Shekh Humid-ul-Thamir, contrived to acquire a great increase of power, and appropriated the whole country from the mouth of the Shat-al-Arab to Samava, defying the repeated attempts of successive Pāshas to recover their lost possessions. The Pasha Daūd, at length, by his intrigues, induced Ajil, nephew of Hamid, to revolt against his uncle, and elevated him to the chieftainship of the tribe. He was also so fortunate as to succeed in getting both Hamid and his brother Hashed into his possession, by which means he once more broke the power of the Montefik and reduced them to comparative obedience, in which they still remain. They still occupy the banks of the river from Semava to Basra extending southward and westward far into the desert, from Shagra to the Vale of Hamir, west of Samāra, &c., possessing too, all the country between the Hye and Korna, with some tracts to the west of the former. Of the present number of the tribe and dependent clans it is difficult to obtain any correct account, as jealousy or ignorance gives rise to such contradictory statements, that there is no trusting to what we hear. There is, however, good reason to believe that they do not fall short of from twenty to thirty thousand families. Their contingent to Government in case of need, but which they never supply, is twelve thousand horsemen; and it is said they could, without much difficulty, muster nearly double that number. After the fall of Daid Pasha, they regained so much ascendancy over the weak Government of Baghdad, that they again got possession of the finest and most fertile tracts of the country, for which they paid nothing; but these acquisitions are fast producing the meritable effects of such property; its new masters find themselves obliged to reside upon and protect it, and thus to make the first step from a nomadic to fixed life, from a purely pastoral to an agricultural people.

Instead of wandering from place to place, the Montefik now congregate and linger far within the bounds specified, and generally near the rivers, cultivating extensive tracts, and planting groves of date-trees along its banks. Still, however, so strong is the Arab prejudice against a fixed life, that only the lowest and least esteemed branches or individuals among them will condescend to be Fellahs, or operative cultivators; the rest continue under tents, moving about within a contracted space, sending their flocks and herds to feed over the wide tracts that, under present circumstances, are unfit for cultivation, but which, in times of old, were like a garden.

Yet these proud wanderers, the real owners of the soil, though scorning to labour themselves, not only condescend to enjoy the comforts derivable from agriculture, but exact them to the utmost from the serfs. They make the Fellahs work hard for them, or each little Sheikh, or head of a family, let out to the cultivators such portions of land as may have been assigned to him, screwing out of them as high a rent, and exacting as much extra value as he can get, while he wanders at will, enjoying the lazy life he delights in.

Jones says of the tribe:—"The chief family is descended from one of the ancient Sharifs of Mecca, whose name was Maneh, and who had fled from the holy city, fearing the consequences of a feud in which he was involved. It would take too much time to recount, in the present paper, the history of Maneh's proceedings. It will suffice to say that, having by his talents worked himself into authority in the districts which the tribe inhabits at present, he managed to bring the various families under one

head. Thus united they took the name of Montefik as that of the trib at least such is the report. Its direct genealogy is given as follows:—

“Maneh married the daughter of Barakat ibn Mutlij-esh-Sharif, and h offspring.

Māhamād	who begat	Agil	... who begat
Sadūn	” ”	Māhamād	... ” ”
Thamīr	” ”	Faris	... ” ”
Māhamād	... ” ”	Agil	... ” ”
Thamīr	... ” ”		

“The chief families of the tribe were from the Beni Timim, the Be Malek el Ajwad, the Beni Syud al Khafajeh, Beni Rekah, and the Bedūr.

“The tribe is now divided into two parts, the al Ajwad portion inhabits districts north of Sūkāl Shikh around Semaweh, and the regions of t Hye river; the southern Montefik districts south of Sūkesh Sheyukh to t Persian Gulf, eastwards as far as Hawīza, and north-east as far as t Hud, are in the possession of the Beni Malek, improperly pronouno Malick. With the exception of the house of Shebīb, the tribe professes t Shia faith of Islām. That name applies to the family of the pree Sheikh, as does the name of Sadūn. These are of Sūni principles. The war-cry is “Azynd,” while that of the Beni Malek, or the Beni Tenan Zeydan, as they are sometimes called, is “Yetun.”

Sūkesh-Sheyukh is the chief seat of the family governing the tribe. was a favourite mart of the Arabs, and much trade was carried on when t Montefik were at peace with each other. Many influential traders resid there, but the late troubles have sent them away to escape from the rapacity the contending Sheikhs. The tribute paid to the Baghdād treasury by t tribe varies according to its strength, and the means the Turkish Goverment has of enforcing it; but ordinarily it may be computed at a lakh and half of Shamies a year in money and presents to those in power. Tl tribe is rich, however, and could afford to pay much more than it consen to do. The whole date districts are in its hands, and it further possess abundance of cattle, horses, and flocks, besides large herds of camels. Tl territory is rich also in rice grounds, and there are many tribes of cultivato living, even rich, under Montefik protection. Of these the Ahl Jezair at Beni Mansur are powerful bodies in themselves. (*Kinneir—Fraser—Jones*)

MORAD SŪ.—Lat. Long. Elev.

See Euphrates.

MOX SĪ.—Lat. Long. Elev.

A river in Kūrdistān which rises in the Aghovar peak of the Susūz Dāg south of Lake Vān, and after a short course, joins with the Shatak Sū, form the Bohtan Sū. (*Taylor—Imperial Gazetteer.*)

MOZDOK.—Lat. Long. Elev.

A town in the Russian Government of the Caucasus, on the right bank the Terek, 75 miles east of Georgievsk, 50 miles north of Vladikavkas, 11 miles west of Kizliar, 148 miles north-north-west of Tiflis. It is ver indifferently built, most of the houses being of wood, plastered with cla covered with straw, and only one story high; but has rather a cheerf appearance in consequence of the beautiful and well stocked gardens whic every where surround the houses, the best edifice is a Roman Catholic Chape there is also a Russian Church. The inhabitants live chiefly by the produc of their gardens and vineyards, and by the manufacture of morocco leathe and a kind of spirit prepared from grapes. There is also some trad

MOZ—MUS

Mozdok being a small emporium between Russia and the Caucasus and Georgia. Population (1849) 10,869, chiefly Armenians, Georgians, and Circassians. (*Imperial Gazetteer—Monteith.*)

MSKET.—Lat. Long. Elev.

A town of Georgia, Russia, in the angle formed by the confluence of the Aragva with the Kur, 10 miles north-north-west of Tiflis. It is said to be one of the oldest towns in existence, tradition asserting it to have been inhabited by some of the earliest descendants of Noah, and when formerly the capital of Georgia, was 20 miles in circuit, and contained 80,000 men capable of bearing arms. It now consists of mean houses, many of them wholly under ground, but has, among other remains of ancient magnificence, a spacious and beautiful cathedral, built in the form of a cross, with massy walls, arches, and cupola, and still used for service after the Greek ritual, but in the Georgian language; other objects of interest are the ruins of the ancient palace of the Georgian Princes, and an old castle. Msket is supposed to be the Artanissa and Misletta of Pompey, and Harmastis of Pliny. (*Imperial Gazetteer.*)

MULA MUSA.—Lat. Long. Elev.

A village in the province of Kars, Asiatic Turkey, west of Gümri. It is a large and flourishing place situated at the foot of a low hill and inhabited by Persians. (*Abbott.*)

MULA SOLIMAN.—Lat. Long. Elev.

A village in the Province of Arzrüm, Asiatic Turkey on the road from Arzrüm to Bayazid. It is a large village situated chiefly at the foot of the Kosah Dagh. The inhabitants are chiefly Armenian papists.

In 1822 the Persians under Abass Mirza defeated the Turks on the plain near this village.

MURTS.—Lat. Long. Elev.

A river of the Province of Arzrüm, Asiatic Turkey, which joins the Aras River at the village of Kopri Koi.

MÜSAL.—Lat. 36° 21' Long. Elev.

A town in the Province of the same name, Asiatic Turkey, on the right bank of the Tigris, 220 miles above Baghdád.

It is situated in so low a position that the Tigris often rises to the level of the houses. It is surrounded by a wall of stone, which, however, is broken down in many places. It has eight gateways. The streets are dirty and irregular, and the houses are partly built of brick and partly of stone, and as timber is scarce and dear the roofs and even the ceilings of the apartments are vaulted. The citadel is situated on a small artificial island on the Tigris. The principal buildings of Müsal are a college, the tomb of Sheikh Abdür Kâsim, and the remains of a beautiful mosque, the minaret of which, built by Nür-udin, has a fine effect. There is also a Pasha's palace, and near it the Telegraph Office, which is a good, roomy building, and a Chaldean Cathedral, built wholly of marble from the neighbourhood. The interior of the Cathedral is well proportioned, and has two aisles and altars, and the centre archway and altar piece are remarkably handsome. Handsome new barracks have been erected outside the walls near the Tigris.

The population of the town is variously estimated at 35,000, Turks, Kõr.la, Jews, Armenians, Nestorians, and Arabs by Kinneir, 40 to 45,000 by Ainsworth, 20,000 by Chesney, and 40,000 by Southgate, of whom 6,000 were Christians.

MUS

There are many handsome coffee-houses, baths, Khans, and bazaars in the town, and Goldsmid remarks that its Moorish gateways are pleasant to the eye from the many quaint old-fashioned figures seen beside them, which almost recall forms and faces of our own country in the reigns of Henry VII. and Edward VI.

This city has declined in commerce as in every thing else. At present its bazaars are small and inferior in appearance, and its streets thronged with poor. In point of trade, it is chiefly a thoroughfare for the traffic between Bagdad, Syria, and Constantinople. It has, however, considerable commercial intercourse with the interior of Kùrdistan. Its principal manufactures are napkins and other cotton stuffs, such as chintz, shawls for turbans, and calicoes. It was formerly celebrated also for its muslins, hence the name of that description of fabrics, manufacture of which was carried on to a great extent. The wine, bread, and cheese sold here, are all of excellent quality. The climate is extremely hot in summer, and the winters mild, although there is sometimes a fall of snow, which continues on the ground for a day or two. In the vicinity there are several warm sulphur springs, also some extensive quarries of marble, so soft in quality that it can be cut and hewed like wood, and is much used in building for particular purposes. The city has been repeatedly devastated by famine and plague. On one occasion of this kind, where both were combined, or quickly followed each other, it is said that 100,000 persons were cut off.

The climate of Mùsal is proverbially healthy, and there are several mineral springs within a short distance of the town. On the west of the Tigris the environs of Mùsal are wholly uncultivated; which circumstance, combined with the great extent of the burying-ground under the walls, gives it a gloomy and melancholy aspect. (*Southgate—Kinnear—Ainsworth—Goldsmid.*)

MUSH—Lat. 38° 46' 30". Long. 41° 20' 30". Elev. 4,692.

A town in Province of Mùsh, Asiatic Turkey, 75 miles south south-east of Arzrùm, miles north-east of Diàrbakr, very finely situated on and around a conical hill at the foot of the ridge of Jebi Nimrùd.

Mùsh is a town as miserable in appearance as in reality; it contains about 700 Mahomedan and 500 Armenian families. The bazaars of Mùsh are large and well supplied, and there are seven mosques and four churches in it. The Armenians form the wealthiest portion of the population, and on them devolves the whole weight of the annual 'Saliyaneh,' amounting to about 2,000*l.*, the Mahomedans being exempted from it. The 'Kishlak parah-si,' or the sum paid by the various Kùrd tribes in the Pashalik of Mùsh for winter quarters to the Seraskier of Arzrùm, is an arbitrary tax, depending on the disposition of the Seraskier. The villages of the plain of Mùsh are, as before observed, all inhabited by Armenians, but beyond the limits of the plain there are both Kùrd and Armenian peasants, sometimes mixed in the same, and sometimes each inhabiting separate villages; however, throughout the Pashalik, the Armenian peasantry exceed in number the Mahomedan; setting aside the tent dwelling tribes. There are few articles produced in the neighbourhood of Mùsh which would be fit for exportation to Europe. The principal products are grain and tobacco, but a large number of horses, horned cattle, and sheep, are disposed of, principally, of course, by the Kùrd tribes; dealers come to buy sheep and drive them for sale into Syria, as well as to Constantinople. Some gum, tragacanth, and gall-nuts are brought for

sale to Mūsh, but they are produced elsewhere. Cotton cloth of a coarse kind is manufactured for the use of the country, and cloths are brought from Aleppo for the consumption of the inhabitants; a very few European manufactures are used, and those to a very limited extent, for in general the people are too poor to purchase any but the commonest articles. The plain of Mūsh may be called a fine one, being nearly 40 miles in length, and from 12 to 14 miles in its greatest breadth; it is watered by numerous streams, but in some parts it is stony and arid. It is said to contain upwards of 100 villages, each having from 20 to 40 families; there are some few which have more. The climate is less rigorous than that of Arzrūm, as much snow, perhaps, falls, but the cold is not so severe; the summer is warmer; indeed, it is often sultry. Grapes are grown in vineyards on the side of hills, and a great abundance of melons are produced; there is no scarcity of any kind of common fruits. The only trees to be seen are a few planted around the villages: the recesses of the mountain range on the south are said to have oak forests, but the trees are small. There are several varieties of the oak; one produces the gall-nut, and another manna: the latter is a saccharine secretion which does not possess any medicinal quality, or any peculiar flavour. It is collected by suspending the branches with the leaves on until they are quite dry; they are then shaken, the manna falls off, and is purified by boiling and skimming off the pieces of broken leaves and any extraneous matter: this manna is used for making sweetmeats instead of sugar. It is very uncertain product, and is often for a succession of years not to be found in sufficient quantity to be worth collecting: dry seasons are in general favourable, wet, the contrary. (*Brant—Pollington—Glascott—Dickson.*)

MUSHAKSHOHR—Lat. Long. Elev.

A village in the province of Mūsh, Asiatic Turkey, 25 miles on the road from Mūsh to Bitlis, 16 miles. It is on the right bank of the Karasu (here fordable), and contains 50 Armenian families. (*Brant.*)

N.

NABI YUNAS—Lat. Long. Elev.

A village in province of Mūsāl, Asiatic Turkey, in the midst of the ruins of Nineveh. It is built on an artificial morrud and contains about 300 houses. (*Rich.*)

NAGOMAR—Lat. Long. Elev.

A division of Abasia in the Caucasus. (*Cheesney.*)

NAHR HĀFI—Lat. Long. Elev.

An old canal in the Province of Baghdād, Asiatic Turkey, which formed the upper portion of the Nahrwān. It is said to have conveyed the waters of the Tigris under the cliffs of Kharnemah to the main branch at Kantara el Resas. (*Jones.*)

NAHR MILH—Lat. Long. Elev.

A river of the Province of Baghdād, Asiatic Turkey, which falls into the Tigris on its lower bank between Abdūl Karūn and Kala Abū Raash. It is salt,

NAH—NAK

and in the winter months, when swollen by the torrents of the Hamrin range, is of considerable size. (*Jones.*)

NAHRVAN—Lat. Long. Elev.

An old canal of the Province of Baghdad, Asiatic Turkey, which left the Tigris on its left bank from Kantara el Resas, and is supposed to have flowed parallel to the Tigris as far as Kût al Amara, and, according to some, to the River Kerkha itself. (*Cheaney.*)

NAJAF—Lat. Long. Elev.

A town in Irak Arabi, Province of Baghdad, Asiatic Turkey, 30 miles south-west of Hillah. It is situate on a hill at the bottom of which is an artificial lake. It is well built, defended by a good wall, deep ditch, and lofty towers lately renewed. It is said to be the burying place of Ali, and the tomb and mosque fill an ample space in the middle of the city. It is a handsome structure encircled by a high wall. The dome is light and elegant, and together with the tips of the minarets was gilded by the order and at the expense of Nadir Shâh. The Governor is a Turk, but the population, which it is impossible to estimate from the constant influx of pilgrims, is chiefly composed of Persian fanatics. The environs of the town are arid and barren, and derive a sombre appearance from the number of burying grounds. It was formerly supplied with water by a subterraneous aqueduct connected with the cut of Pallacopas, but the Wahabi in order to distress the city broke down and otherwise destroyed this aqueduct in many places. (*Kinnier.*)

NAKSHVAN—Lat. Long. Elev.

A town in Russian Armenia, a few miles from the left bank of the Aras, 260 miles south-south east of Tiflis, 100 miles south-east of Erivan, 95 miles north-north-west of Tabrêz.

It contains 5,000 inhabitants, and is the chief place of a district bearing the same name, and its population is increasing. The town although long in ruins is still on the decline, particularly since the building of Abbâs-abad. It is built upon a hill which overlooks the plain of the Aras and enjoys a fine climate and good water.

It contains the tomb of Noah, which is situated in an Armenian burial ground close under the crumbling walls of the fort, overlooking a mile or two of beautiful gardens with tall poplars and many other trees. The tomb is a simple white plastered square brick building about eight feet high with a dome in the centre. There is an inscription in Georgian, which tells that it was restored in 1822, at the corners are niches for burning tapers and behind it is an ancient looking room where prayers are read when a corpse is interred. (*Morier.*)

NAKSHVAN—Lat. 39° to 40° Long. 45°10' to 46°30' Elev.

A district of Russian Armenia. It has the limestone hills of Karabagh to the north-east, on the south and south-east is the river Aras, and on the north-west is Erivan. The district of Ürd-abad forms the south-east extremity, and is separated from the other portion by the chain of Dar Dagh. It has the shape of a triangle, touching the Aras, and the crest of the mountains of Karabagh at the south-east point; and it contains about 396 square miles of surface. It is altogether the best climate of the trans-Caucasian provinces, and is so fertile that it has been called the earthly paradise.

Besides the Aras, it is watered by the Ghilan chai, the Üstukan chai, and three other small rivers.

There are five divisions constituted by the valleys of Ürd-abâd, Alis, Daetine, Tehalanape, and Belleve; the first of which contains the capital, Ürd-abâd, and eight villages. The inhabitants of the district are principally occupied with the care of silk-worms, with their orchards and vineyards, and with a limited cultivation of wheat, Indian corn, flax, and hemp. Including fourteen villages, the population amounts to 3,883 Tartars, and 1,806 Armenians of both sexes.

Three-fourths of the surface of Nakhshvân is mountainous, and the remainder slopes towards the left bank of the Aras. The principal rivers, in addition to the last, are the Arpâh chai, the Nakhshvân-chai, and the Alindja-chai. The climate is good in the higher grounds, but the plains are unhealthy. The wild and domestic animals are nearly the same as in Kârâbâgh. The vegetable productions are wheat, barley, cotton, millet, &c., with an abundance of fruit and forest trees. The minerals are lead, silver, alum, coppers, and an abundance of salt. The province contains the four magals of Nakhchivân, Alindjine, Khoi, and Daralaghez. On the left bank of the Aras stands the modern fortress of Albâs-abâd. There are in the four magals, and in the different villages of the district, 10,854 Armenians, 12,951 Tartars, with about 2,000 gipsies and other nomadic tribes. (*Chesney.*)

NAOKAR—Lat. Long. Elev.

A division of the Kûrd, district of Amâdia, Province of Mûsal, Asiatic Turkey, situated to the north-east of Mûsal. It is a plain enclosed between two ranges of hills. It is quite flat and alluvial except along the banks of the Khazir and where it is crossed by some lines of low broken hills slightly elevated above the level of the plain. It produces the greater part of the rice consumed at Mûsal, as well as many common and water melons. (*Rick —Ainsworth.*)

NARASHÏN—Lat. Long. Elev.

A village in Russian Armenia, on the road from Nakhshvân to Erivan, and situated in the district of Sherûn. (*Morier.*)

NARIDON—Lat. Long. Elev.

A river in the Russian Government of the Caucasus.

NARN—Lat. Long. Elev.

A small river in the Province of Baghdâd, Asiatic Turkey, crossed on the road from Baghdâd to Sülmânîa near where it leaves the Hamrîn hills. It flows to the Dîala. (*Rick.*)

NARKVARI—Lat. Long. Elev.

A river of Kartalinia, Georgia, which joins the Kûr. (*Chesney.*)

NASSARÂNI—Lat. Long. Elev.

See Nestorians.

NEIS—Lat. Long. Elev.

A tribe of Arabs who reside at Hawîza in the province of Baghdad, Asiatic Turkey. (See Hawîza).

NENÂTE CHAI—Lat. Long. Elev.

A river of the Ürdabâd district of Russian Armenia which joins the Aras. (*Chesney.*)

NERIB—Lat. Long. Elev.

A valley in the province of Diârbakr, a tributary of that of the Dibereh, south west of Heyni. (*Taylor.*)

NERJKI—Lat. Long. Elev. 3,550.

A village in the province of Diârbakr, Asiatic Turkey, on the left bank of Kûlp Sû, 70 miles south-west of Mûsh, 180 miles north-east of Diârbakr. The posi-

NER—NOU

tion is pretty under the crest of a mountain overlooking fields which slope down to the Kulp Su; there are a good many fruit trees about it and in a glade close by a delightful fall of pure water which supplies the village and irrigates the fields. The rocks around are limestone, and the ground rough and stony, but wherever cultivation is practicable there the land is sown. The climate is by no means severe, the summer is hot but tempered by a constant breeze, the winter is short and much snow does not fall nor does it long on the ground. Abundance of melons and grapes are grown here (*Brant*.)

NIJNI AKHTMSKAI—Lat. Long. Elev.

A village in Georgia, Russia, 35 miles from Erivan on the road to the Gocha Lake. It is a Russian colony, and is prospering fairly. (*Eastwick*.)

NIMRÜD TAG—Lat. Long. Elev.

A range of hills in the province of Van, Asiatic Turkey. Brant says that Kärä Su rises in them. They lie west of Lake Vän, but I cannot make out whether they are a continuation of the Sipantagh or of the Hatrush range south of the lake.

NISIBIN—Lat. Long. Elev.

A village in the province of Baghdād, Asiatic Turkey, 120 miles north-west of Mosul, 45 miles south-east of Mardin. It is situated near the ruins of the celebrated ancient fortress of Nisibis, of which, however, little is still remaining.

The adjacent country particularly that on the side of Mosul has a pleasing as well as flourishing appearance, and the numberless villages which overspread the plain being almost wholly built on little conical hills bear a striking resemblance to feudal castles.

In 1838 Hafiz Pasha attempted to renovate this ancient city. A village was founded, protection with some immunities were offered to its inhabitants, barracks and a 'Khan' were erected, and a large farm established, but after the defeat of the Turks by the Egyptians at Nizib in 1839 it was allowed to go to ruin again, and I do not know whether anything has been since done to improve it again. (*Kinneir*.)

NISTĀN—Lat. Long. Elev.

A village in Kōrdistān, on the road from Suj Botak in Azarbijān, Persia to Sar-i-dasht at the south foot of a pass over the main Kōrdistān range. It is situated on the bottom of a deep chasm, in an amphitheatre of mighty mountains which are sprinkled with bushes some thousand feet above it. It is inhabited by Kūrds, but seems to be in some way subject to the Persian (*Fraser*.)

NIZIB—Lat. 37°1'15" Long. Elev.

A village in the province of Orfa, Asiatic Turkey, 7½ miles west of Bagdad situated at the foot of a range of limestone hills which extend east and west from the banks of the Euphrates near Tel Balkis to beyond the meridian of Ain-tab. Here on the 24th June 1839 was fought a battle between Hafiz Pasha with 33,000 Turks and Ibrahim Pasha with 34,000 Egyptians and 110 guns, in which the former was defeated. (*Ainsworth*.)

NOÜTCHA—Lat. Long. Elev.

A district of Kōrdistān in the heart of the mountains and quite inaccessible. The inhabitants number 3,000 families and export tobacco of a quality much admired in Azarbijān, and they import gram in exchange. They pasture their cattle near Ürdümia and pay a small tribute to Azarbijān Government. (*Monteilh*.)

NUK—ORF

NUKHI—Lat. Long. Elev.
 A village in the Shuki district of Georgia, Russia, of which it is the chief place. It contains 2,000 families and the people are wealthy. (*Monteilh.*)

O.

- ODINABAZÄR**.—Lat. Long. Elev.
 A river in the district of Sherva, Georgia, Russia. (*Cheaney.*)
- ODORNEH**.—Lat. Long. Elev.
 A river of the Province Baghdad, Asiatic Turkey, which rises in the mountains of Kùrdistân in many branches between Kerkuh and Sùlîmânia, and pursuing a south-west course falls into the Tigris, about 70 miles above Baghdad. It is crossed at the village of Tuz Khormati, 120 miles from Baghdad, on the road to Mûsal, and is here about 60 yards in breadth and contains in spring a great body of water. (*Kinnier.*)
- OCHSHKA**.—Lat. Long. Elev.
 A beautiful valley in Kùrdistân on the way between Dibench and Heyne. (*Taylor.*)
- OF**.—Lat. Long. Elev.
 A town in the Province of Tàrabizûn, Asiatic Turkey on the south coast of the Black Sea, between Tàrabizûn and Rezah. The *Offis* are a peculiar people, having habits and customs distinct from those of the *Azls*, who mostly inhabit this coast. (*Brant.*)
- OLTI**.—Lat. Long. Elev.
 A village in Gurîel, Russian Government of Georgia, situated in a beautiful valley of the same name. Overhanging the town is a high rock with a remarkable castle on its summit. (*Skjel.*)
- OMAR BEY KOLU**.—Lat. Long. Elev.
 A village in Kùrdistân in the plain of Giëuk Dara. (*Rich.*)
- OMBOLI**.—Lat. Long. Elev.
 A village in the Province of Tàrabizûn, Asiatic Turkey, on the right bank of Jorak Su, 9 miles above Batûm. It possesses about 30 well-built houses on the top of a hill and surrounded by a large forest of oak, chesnut, and alder trees. (*Gurracino.*)
- ORFA**.—Lat. 37°10' Long. 38°55' Elev.
 A town, capital of the province of the same name, Asiatic Turkey, situated 45 miles east-north-east of Bîr and 90 miles south-west from Diarbâkr, on the banks of the Kàra Koyî. The town is built upon two hills and on a valley between them, and is surrounded by a stone wall three to four miles in circuit and defended by a citadel. The ditch, which is broad and deep, is hewn out of the rock, and, when necessary, can be filled with water from the River Scirtus. The streets are narrow, but paved and comparatively clean; the bazars and Khans are numerous, and there are a few excellent caravanserais.
 The houses are well built, and the inhabitants, who are composed of Turks, Arabs, Armenians, Jews, and Nestorians, are said to amount to about

50,000 souls, of which 2,000 are Christians and 500 Jews. The Chief ornaments of the city are a magnificent mosque, consecrated to Abraham, at the Cathedral of the Armenians, now fallen to decay. On a mountain which overlooks and commands the citadel, are the ruins of a building, called by the Arabs the palace of Nimrod, and several extraordinary subterraneous apartments, apparently of great antiquity.

The town has manufactures of coarse woollen and cotton cloths.

The Pashalic of Orfa is almost entirely encircled by the windings of the Euphrates, and the River Khabûr occupies a considerable portion of the most barren part of Mesopotamia. It touches on the north and east the Pashalic of Diarbâkîr and the dependencies of Malatia, and on the south and west it is separated by the Euphrates from the deserts of Syria. The country to the south of the parallel of Soverick is, for the most part, flat, sandy, and uncultivated, and inhabited by tribes of wandering Arabs, who pitch their tents on the banks of the rivers and in the vicinity of the springs. From Soverick to Diarbâkîr it is more mountainous and better inhabited.

In the early ages of the Roman Empire this division of Mesopotamia bore the name of Osrhoene, and had subsisted eight hundred and forty—three years as an independent kingdom, when it was reduced into the form of a province by Caracalla, who led Abgarus, the last of its Kings, in chains to Rome. It was taken from the Emperor Heraclius by Yezd, the General of the Saracens; seized, during the first crusade, by Baldwin, brother to Godfrey of Bouillon, and erected into a Christian principality, under one of the branches of the illustrious house of Courtney, who were expelled by Zing the Atabeg A.D. 1145. It was included in the Empire of Salaheddin and subsequently conquered by the Turks. The capital of the country was called Edessa by the successors of Alexander, from a city of the same name in Macedonia; it is afterwards mentioned under the appellation of Rhoda and is at present denominated Orfa, being probably a corruption of its former name.

(Kinnier—Ainsworth—Pollington—Imperial Gazetteer.)

ORTAH KHAN—Lat. Long. Elev.

A village in the Province of Baghdâd, 15 miles from Baghdâd on the road to Kirmânsâh. It only consists of a caravanserai surrounded by a few mud huts, with no cultivation near it. (*Taylor*.)

OSSETIANS—

A tribe of the Caucasus who inhabit both sides of those mountains, bounded north by Kabarda and Tebetchenia, east by Lesgistan and Kakhetia, south by Kartelinia, and west by Immeretia. That part of the country which is occupied by the Ossetians is distinguished by features which are strongly marked, and it is covered with beech wood, interspersed with walnut trees. It has no towns, but there are numerous villages, each containing from 50 to 60 families, who live in roughly-built houses with flat roofs which rest upon substantial beams. As these villages are not enclosed, and each has in fact only the protection of one or two square towers, the defence of this part of the Ossetian country, as well as of the other districts which are still independent, is maintained by a number of separate but simple and effective entrenchments. Each of these temporary fortresses consists of an enclosure formed by two rows of wattle work placed four feet apart and raised higher than a man's head; earth is tightly rammed between the row

and the wall is loopholed throughout. Over the inner circle thus formed is placed a straw roof, beneath which the peasants preserve their seed corn as well as their agricultural and other indispensable implements.

Monteith says the Ossetians number 20,000 families, and that those dwelling near the Circassians are Pagans, the others being Christians. Chesney says they live in 261 villages, with 2,600 houses, inhabited by 16,380 souls.

Wagner has the following remarks regarding these people:—The Ossetians have retained no knowledge or memory of the age when their ancestors migrated from other countries to the Caucasian Mountains. Their first conversion to Christianity is attributed to Queen Tamar, whose armies are reported to have brought into the Caucasus the crosses, whereof the effigy is often seen on the rocks. The Russians made many efforts, after the occupation of Georgia, to win back to Christianity the Ossetians who had long since relapsed into Paganism. This was easily accomplished with a people indifferent about religious matters, especially as a linen shirt and a silver cross were given to every Ossetian who underwent baptism. The pious zeal of the new converts was greatly excited by these means, and there was no end to the number of neophytes who aspired to the right of baptism; till at length it came to pass that one immersion was not reckoned sufficient, and that many Ossetians, in order to become genuine Christians, and at the same time to become the owners of a respectable amount of linen, received the holy sacrament five or six times following.

The Russian Government has for some time installed priests of the Russo-Greek Church in Ossetia. According to the notion of these priests, it constitutes a deadly sin to eat meat, or any animal produce, such as milk, eggs, &c., during their long fasts, and they have begun to preach fasting to their new flocks, but the Ossetian men were scandalized at this.

The Ossetians belong to the great Indo-Germanic race, at least, all the learned who have studied their language most attentively agree in this opinion. Dubois and Sjögren appear to have accomplished the most in this respect, although their researches are as yet very defective. The dress of this people is in no respect different from that of the Circassians.

Like them, they have the slender form and light, magnificent carriage, but in beauty and energetic expression of countenance, they are generally inferior to the Circassians, as well as the rest of the Caucasians, with the exception, perhaps, of the Lesghis, amongst whom there are a great number of ugly individuals. Their skin is less dark than that of the Tchetchens; their hair and beards not so black as those of the Circassians. One of the earlier travellers in the Caucasus, says, the Ossetians are all fair; no individuals with black hair are to be seen amongst them. This is essentially false—most of the Ossetians have dark, if not coal black hair. There are many individuals who have brown and red hair, but there are few genuine blondes.

The following copious and interesting remarks regarding the Ossetians are extracted from Van Haxthausen who has paid more attention to them than others:—"The houses of the Ossetians are all arranged on the same plan. First, there is an open hall, with a threshing floor on one side, upon which the corn is trodden out by oxen, not threshed by a machine, as amongst the Georgians. There is something quite German in this custom of having the threshing floor inside the house; with all the other Caucasian tribes, it is in the open air in or near the villages. From the hall you enter a large dwelling room, terminating in a kind of wooden chimney, with a square

aperture in the roof. The hearth is placed beneath this opening upon the ground, between two large stones over it, fastened to a cross-beam by an iron hook from which hangs a kettle, precisely similar to those in the peasants' cottages of Westphalia and Lower Saxony. The stalls for the milk cows are on each side of the dwelling-room, that they may be under the eye of the mistress, who, as in Westphalia, can overlook them from the fireplace. There are no windows in the houses, only small square openings. The wooden chair assigned to the head of the family is always placed beside the hearth; it is either three-legged, with a round back carved and ornamented or stands upon four legs connected by cross-pieces, which form a back and arms. Against the walls stand three-legged benches, which, when required for use, are brought to the fire-place beside the arm-chair; these are however, only for the men; the women, including even the mistress almost invariably seat themselves on the floor. The Ossetes never sit cross-legged, like the orientals, but always upon chairs, benches, or blocks of wood. They have also low three-legged tables, not seen amongst any of the other Caucasian tribes, who even at their meals merely spread a carpet on the ground. Iron fire-shovels and tongs may be seen on the hearth, and a roasting-spit with four long forks resting on a three-legged stand. Also a kneading-trough, hollowed out of the trunk of a tree, and a churn resembling those used in the north of Germany, are used. When the churn is used it is placed obliquely upon a rocking-stand of wood and shaken about till the butter is ready. Butter made from cream in this way is not found among any of the other Caucasian tribes, nor even among the Russians, whose butter is merely a sort of grease prepared from the cream. Crudles, quite different from those in other parts of the Caucasus, but similar in form to European ones may also be seen. The Ossetes are, the only Caucasians who have bedsteads; these are frequently placed in a niche, and, together with the beds, bolsters and coverlets, exactly resemble those we have in Europe. Even in Russia the peasants stretch themselves out on the stone, a bench, or the ground, where they spread out their pillow and coverlet; whilst in the houses of the nobility, in the interior of the country, bedsteads are unknown; the beds are laid at night upon sofas and removed in the morning.

On shelves fastened to the wall beside the hearth are placed the cooking utensils of copper and iron, with vessels of wood, glass, and even earthenware, which is purchased at Tiflis; all are bright and clean, showing the pride taken in them by the Ossetian housewife. The Ossetes, like the Germans, brew beer from barley and give it the same name; the other Caucasians hardly know of its existence; even the Russians have only the quas, a sort of drink resembling beer. They use drinking horns like those of the Georgians, and, to my astonishment, wooden beer cans, and on particular occasions wooden beakers, exactly like those used from time immemorial in Germany. Their festive customs likewise have quite a German character. The beaker, fresh filled with beer, is passed from one guest to another; and after each has quaffed, he says, "I drink to your good health!" While one is drinking, the rest sing an ancient drinking song, accompanied by a clapping of hands:—

" Banas! na kuchta faresti:
Denosson fameete:
Banas! Banas! Banas!"

the word banas! being repeated until the person sets down the beaker.

Among the agricultural implements, the plough seems quite different in construction from all others among the Caucasians; it resembles the Mecklenburg hoeing-plough.

The farms in the highest mountain districts are even now quite like castles, whilst those in the valleys are mere log-houses. Those on the hills are built of stone, and surrounded by a wall, with a lofty tower in the centre, three stories high: the lowest story is assigned to the cattle; in the middle one, which is reached by a staircase on the outside, reside the family; and in the top story are kept the stores. At the very top a watchman is placed, who announces all strangers, friends or foes. The walls of these buildings are remarkably compact and firm, although no mortar or cement is used in their construction. In the court-yard there are several houses, and invariably one set apart for guests.

The remarkable similarity between the customs of the Ossetes and the Germans has been observed by travellers. Were some German traveller to visit the Ossetes, reside among them, study their habits and customs, and collect their traditions, the results would probably be of great interest and throw light on the early history of the Germanic race.

The Ossetes call themselves *Ir* and *Iron*, and their country *Ironistan*. By the Circassians they are called *Kash'ha*; by the Tatars, *Oss* and *Tauli*; by the *Lezgis*, *Otz*, *Otze*; by the Georgians, *Ossi*. The Ossetes have very obscure traditions of the origin, migration, and history of their race. They say that their ancestors came originally over the mountains from the north; that they at first dwelt in the country now occupied by the Circassians, and had been driven onward as far as their present territory by other races pressing behind. This vague tradition has certainly historical probability. The Georgian annals assert that the Ossetes came from the banks of the Don, and Ptolemy mentions them as living at the mouth of that river. They are said to have built *Azof*. In the Ossetian language *Don* means "water" or "stream," and countless rivers have this affix.

The Ossetes, who are clearly the same people as the *Alani*, formerly inhabited also the slopes and plains of the Caucasus, and were governed by their own Kings; but in the fourteenth century they were driven out and forced to retire to the mountains. They have possessed their present territory from an early date, since the Georgian annals mention them as their neighbours so long ago as the time of Alexander the Great.

The majority of the Ossetes are nominally Christians and belong to the Greek Church; but there are some dwelling on the Circassian frontier who are *Mahamadans*. Neither Christianity nor *Mahamadanism* however, appears to make much impression on them; they are in fact semi-pagans indeed some are wholly and avowedly heathens. They offer sacrifices of bread and flesh upon altars in sacred groves; of these the most famous is in the interior of the country, not far from the village of *Lamadon*; it was originated by the *Nards*, an extinct tribe, supposed to have been Jews. The cave of the Prophet *Elijah* (*Asiljalegat*), the guardian and patron of the Ossetes, is in this grove.

The Christian Ossetes likewise frequently present sacrifices and thank-offerings, consisting chiefly of flesh, fish, and bread, on ancient altars in caves and sacred groves, and sometimes on large artificial mounds of stones. Before the caves of *Elijah* (for there are several, that just mentioned being the most celebrated), goats are slain, and their skins hung upon

lofty trees. The Christian festivals are religiously observed when sacrifices are offered. At Easter a sheep is killed; the flesh is handed round by the oldest person present, while a prayer is recited; the bones and skin are then burned. Different sacrifices are appointed for all the great festivals: on New Year's Day a pig is slain, at Easter a sheep or lamb, at Michaelmas an ox, at Christmas a goat. There are four Saints to whom particular veneration is paid,—the Prophet Elijah, the Archangel Michael, St. Gregory and St. Nicholas. On the first day of the week, called *Chatzawibo* (Lord's Day,) and on the seventh, called *Shabate*, the Ossetes wear no covering upon their heads; they do not, however, distinguish these days by any strictly religious observances.

Monday and Friday they consider unpropitious for entering upon any undertaking, a superstition which also exists widely in Europe. These customs exhibit a singular mixture of Christianity and Judaism: if the tradition be correct that the Nards were Jews, the introduction of many of these practices may be attributed to them.

Superstition appears to abound among the Ossetes, in proportion as Christianity has become obscured. They have fortune-tellers, witches and magicians, who profess to foretell the future by means of visions and conversations with the souls of holy men who are dead. Open robbery is not considered theft; but if anything has been secretly stolen, its owner applies to a sorcerer (*Kurimezok*, wise man), and by means of a present secures his assistance.

The Ossetes hold the graves of their ancestors in great reverence. Many families have hereditary burial places and vaults in common. The corpse is always laid with the head toward the west; large stones are heaped over the graves of those who are buried singly, and a square stone, usually six to eight feet high, is erected at the head. Funerals are generally conducted with great solemnities. At the interment the wife and saddle-horse of the deceased are led round the grave three times, as a sign that they were his most individual property, and that they cannot pass into other hands. From that time the horse must never be mounted by another rider and the wife cannot marry again. Persons struck by lightning are considered sacred and are buried on the spot where they died, amidst universal rejoicing and shouts of "O *Elai eldar Tschoppe!*" (O Elijah, lord of the rocky mountain!). It is supposed that the Prophet Elijah has taken them immediately to himself. The grave becomes a resort of pilgrims, and a black goat-skin is hung beside it, similar to those in front of the caves of Elijah.

The following marriage customs are observed by the Ossetes. The father of the suitor, or, if he is not living, some elderly relative, goes to the parents of the girl and informs them of the young man's wish. If they consent the girl is asked; if she does not consent, the matter is at an end; but if her answer should be in the affirmative, the bridegroom makes his appearance with his father, and woos for himself; and the price agreed upon, consisting generally of cattle and arms, is handed over to the father or brother of the bride. On the day of marriage the bridegroom appears with a train of relatives and friends at the house of the bride, where a banquet is prepared; the following day the feast takes place at the house of the next neighbour and so on through the village, and until this ceremony is ended the bridegroom cannot take his bride home. The bride is conducted by the relatives when she reaches the door all the boys of the village pinch and push her

about, but she must not defend herself nor utter a sound. The husband, who has meanwhile gone before, receives her at the door with a burning torch in his hand and lights her in. She is then led three times round the hearth and placed on a raised seat in front of it. All the women of the village now assemble and sing before her in turns until cockerow. During all this time the bride must not utter a word. At the first crowing of the cock, a boy, invited expressly for this office, enters, and stepping up to her, draws the bridal veil from her face, tears it in two, hangs the pieces upon a staff of lime-wood which he carries in his hand, and exclaims, "nine boys and one girl!" She is now declared mistress of the house, and her service begins. The family and guests sit down to eat, but she, instead of joining the party, has to wait on them. Should she feel hungry, she can only satisfy it secretly in another room. When the veil is removed, her face, according to the general Caucasian usage, appears covered up to the eyes. All these customs,—leading the bride round the hearth, placing her on an elevated seat, the women singing before her, and the veil being drawn from her face,—have so much that is German in character, and in their symbolic reference to the duties and rights of the mistress of the house, that a person might fancy himself transplanted to some corner of Germany.

The Ossetes have usually only one wife, but occasionally rich men take two. In this the influence of Mahamadanism is observable; but, with this exception, their domestic habits bear a strong resemblance to those of the nations of Europe. Even their custom of purchasing the wife does not indicate her slavery, for her consent must be obtained before the marriage can take place. They differ from almost all the other Caucasian races in placing no restraint upon social intercourse between the sexes; but it never occurs that a girl loses her chastity before marriage. On the other hand, a newly-married wife is obliged to keep strictly retired for some months, and indeed until she has a child.

As among the Armenians, she must not exchange a word with any one except her husband; even with her parents and her brothers and sisters she converses by signs alone. As soon as she has borne a child, or if likely to remain childless after four years, she is fully emancipated; and she then, as respects conjugal fidelity, exposes herself to much scandal. A gross and demoralizing abuse has crept in, which saps at the root of domestic life: a father, when his son is at the age of six or eight, sometimes purchases for him, as a wife, a girl of fourteen or sixteen, and cohabits with his so-called daughter-in-law; she becomes perhaps the mother of a son, for whom, when about six years old, the nominal father again purchases a wife, and in turn lives with her. Of course what has been said above of the affection or consent of the girl, of strict retirement and perfect silence, is not applicable to such cases as these.

At the same time, the strictest ideas of the rights of marriage prevail among the Ossetes. Every child born in marriage, even if proved to be by incest or adultery, is considered a legitimate offspring, in name, succession, and inheritance. A woman who has borne children cannot, after the death of her husband, marry again out of the family; she has been purchased and is their property. The father or brother of the deceased may marry her, which indeed the Ossetes consider a matter of duty, a point of honour; they look upon it as a continuation of the first marriage which is indissoluble.

The children of the second marriage rank as children of the first, and inherit the name and property in the same manner. This idea is carried still further. If the deceased husband has left no brother or father surviving, and the widow is thus obliged to remain unmarried, she is not on that account prevented from living with other men, and any children which may result from such connexions are considered the legitimate offspring of the first marriage.

Great courtesy prevails in social life among the Ossetes. The more a girl has, the more she is respected and the higher her price rises. A girl who has not at least one, or a widow who has not several, is so despised as to be publicly spat upon. The wife generally rules paramount in her own house, and the husband is in most cases decidedly henpecked. But it must be mentioned, to the credit of the women, that they are remarkably industrious: they cut the hay and corn, carry the grain to the mill, bring wood home on their backs from the forest, and many of them even plough and manage all the tillage. On the death of the husband his widow has the entire management of the household, until his son has grown up; she then resigns it and is honorably supported by him. If the widow has no children and declines to marry again, the property remains in her possession, and her death passes to the male branch of her husband's family.

The eldest son attains his majority and assumes the management as soon as he can mow grass with a scythe. Brothers generally remain together on the same estate and share the produce. At the death of the father the eldest son receives a horse or cow or ten sheep, with the paternal mansion and the youngest, if unmarried, receives a present of arms and cattle, which enable him to purchase a wife: the property is then equally divided among all the sons.

The daughters receive nothing, but are sold for the benefit of the estate.

The basis of the social and political state of the Ossetes consists, not in a feeling of nationality, but in their family clanship. This bond exists, however, only among relatives of the male line and bearing the same name. Relationship on the mother's side is not recognized.

The Ossetes are divided into three classes,—nobles, freeman and slave. The nobles enjoy great honorary privileges, but no political superiority or territorial dominion. The Georgian annals speak of seven noble families after whom the Ossetes named their rocky valleys. When they were driven from the plains into the mountains, one of these families, the Sidumoni, was mentioned to me as flourishing at the present day. In northern Ossetia there is a peculiar class of nobles, consisting of twelve large families, said to have descended from Tagoar (the crown bearer), an Armenian Prince: they have the hereditary title and office of village elders, a position similar to that of the Armenian village elders. The Ossetian nobles attach great importance to purity of blood. If a noble marries a girl of the second class, freeman, his children are degraded to the third or slave class. The nobles in the north are Mahamadans and intermarry principally with Circassian nobles. Among the pagan Ossetians there are a few priestly families which are said to preserve certain idolatrous relics.

Among the Ossetes the slaves are treated as members of the family. The nobles have peasants under them, who rent the land and are freemen; they also hire farm-laborers and male and female servants, and Ossetian female servants may be seen at Tiflis. The Georgian girls never enter servi-

nor any of the Mahamadans, who consider it a reproach to a freewoman to serve for hire, although female slaves are not uncommon among them.

The custom and law of blood revenge prevails among both nobles and freemen; and it is remarkable that there are also courts of arbitration and expiation, precisely like those which formerly existed in Germany. If a murder be committed, any relative of the victim is entitled, and indeed obliged, to take revenge and slay the murderer or one of his family; this accomplished, he goes to the grave of his kinsman and exclaims, "I have revenged thy blood and slain thy murderer!"

In cases of murder or manslaughter, the injured party is always at liberty to refuse any offer of atonement and to demand blood-revenge. Frequently, however, especially in recent times, the case is referred to a court of arbitration, in which it is customary to tax the wounds of a man who has been killed, at twice the amount for those of one who has recovered, the rate being in proportion to the rank of the family. Compensation for wounds and injuries which are not fatal is fixed by these courts. Formerly it was a prevalent custom for a murderer to pay a fixed price for a certain time to the family of the murdered man, say for a year, during which time the blood-revenge remained dormant.

In these courts of arbitration, each party chooses three heads of families, not related either to the accused or the accuser, and these six select a seventh as a foreman. The court first requires a solemn declaration from both parties that they will submit to its decision, and demands three sureties on each side. A post is then fixed firmly in the ground, as a symbolical sign that the disputants must abide by their agreement, a curse being invoked upon all who neglect to fulfil it. Each party now presents its version of the matter; the court then retires for deliberation to a place appointed for the purpose, generally in a forest. When the judges have agreed upon a decision, they communicate it to both parties.

The body of every Ossetian has a settled value in the eyes of the judges, which is fixed by public opinion. The father of a family bears a higher value than an unmarried man, and a noble is rated at twice as much as a freeman. Every limb is taxed in the same manner. Gaping wounds are measured by barleycorns; a wound is said to be so many barleycorns long; its length is declared by the court, which imposes a penalty of one cow for each barley-corn; so that the infliction of a wound sometimes involves a fine of ten or twelve cows. The judges, however, frequently declare the wound to be much shorter than it really is, being guided in their decision by its severity and the degree of danger attending it.

The cow is the unit of valuation among the Ossetes, as it was among the Romans and ancient Germans. They say a thing is worth so many cows, or fractions of a cow; the ox is reckoned as two cows. The Ossetes, however, have for a long time been used to stamped coin; and in the districts bordering on Georgia a cow's worth expresses a regular equivalent in money. A cow is equal to one rouble banco. The first is probably the value adopted in judicial decisions, and the second the price current. The expiatory penalties awarded by the arbitrators are not estimated solely by their worth in cows; but as money is extremely scarce, sometimes by other objects, such as swords, guns, &c., which are generally rated very high, often at twice or thrice their actual value.

The maximum of compensation for murder or homicide has been fixed from time immemorial, whether by the King or by a national decree, is not known. The murder of a freeman who is not a householder is rated at nine times nine cows; that of a head of one of the principal families at eighteen times eighteen cows; but the court of arbitration diminishes the penalty according to circumstances. In cases of injuries and wounds which are not fatal, popular custom requires every one to submit to the decision of a court of arbitration; but as there is no direct law to enforce this, persons who are powerful enough frequently refuse to pay the appointed compensation.

The aggrieved person then takes the law into his own hands and attempts to wound his adversary in return. If the retaliation does not exceed the original injury, the affair terminates; but if the wound given is greater than the one received, the feud begins afresh from the other side. For homicide a mode of expiation by ordeal is sometimes adopted, especially if the perpetrator of the act be poor.

The latter is required by the injured family to stand to be shot at by one of their number.

The form of proceeding is regulated by the court of arbitration, which orders lots to be drawn by all the marksmen of the family, even the mere boys, appoint the time and place, and measures the distance. One shot is sufficient, whether it hit or miss, whether the wound be mortal or slight, and the affair ends here.

Disputes relating to property are also decided by courts of arbitration. Where open robbery has been committed outside a village, the court merely requires the stolen article, or an equivalent, to be restored; but in cases of secret theft, five times the value must be paid. Robbery and theft within the boundaries of a village are rated much higher. A proverb says, "what a man finds on the high road is God's gift;" and in fact highway robbery is hardly considered a crime. When the court has come to a decision, and before pronouncing sentence, it requires each party to cut a notch in a staff of linewood, as a sign of their submission to its decision. When atonement has been made, the offender is expected to invite the injured man and his family to a feast; acceptance of the invitation stands for a receipt in full: if the banquet is not offered, the aggrieved party may claim a fresh compensation. The judges receive, as a remuneration for their trouble, a present from each party, generally one-twentieth of the property in dispute.

The laws of hospitality are strictly observed by the Ossetes. The host considers himself responsible for the safety of his guest, and revenges the murder or wounding of the latter as he would that of a kinsman. Indeed the duties of hospitality are held so sacred, that if an Ossetian receives into his house a stranger, whom he afterwards discovers to be a man to whom he owes blood-revenge, this makes no difference in his hospitality to him; but when the guest takes his leave, the host accompanies him to the boundary of the village, and on parting from him exclaims, "Henceforth beware! I am your enemy."

In those districts sloping down to the plains, agriculture is the chief occupation of the people. A three-years' course is adopted;—the first year the soil is manured and wheat sown, the second year barley, and the third the land lies fallow. Rye is little cultivated and oats still more rarely. Here and there the small Caucasian millet, called *galma*, and in gardens maize, cucumbers, peas and beans may be observed. Corn is reaped with a small

sickle, and grass mown with a scythe. On the mountains agriculture is less practised; the inhabitants depend chiefly for subsistence on the rearing of cattle, sheep, and goats, of which immense herds are everywhere seen; they have also excellent horses, of the Circassian breed. Among the Ossetes hay-cutting is one of the most important labours of the year, whilst the Georgians scarcely know the use of hay. Almost all the field work, except mowing the grass, is performed by the women. The men mostly devote themselves to hunting, pillage, and gallantry; when at home, they employ themselves in repairing saddles, harness, shoes, &c., and in carpenter's, mason's, and smith's work.

The physiognomy, figure, and whole outward appearance of the Ossetes form a perfect contrast to the surrounding Caucasian tribes, especially the Georgians, who are characterized by a tall slender figure, a noble bearing, regular features, aquiline nose, finely formed mouth, dark complexion, black eyes and hair, in short, exhibiting the truest type of form and beauty.

The Ossetes, on the other hand, are short and thickset, being rarely above five feet four inches in height, and have broad haggard features, usually blue eyes, and red or light-brown hair. The women are seldom pretty; they are short, stoutly built, and mostly flat-nosed. Kohl mentions the extraordinarily small and well-formed feet of the Ossetes. The women and girls are nimble in their gait, but the men have the heavy tread of the German peasant.

The bread eaten by the Ossetes is made of wheat or barley, unleavened and baked in the ashes. They boil their meat, and thus obtain soup, which is unknown to the Georgians, who usually roast their meat on wooden spits. The Ossetes do not roast either beef, mutton, or goat flesh, but only game and poultry. The similarity of some of their dishes to those common in Germany has already been remarked upon. Two classes of national costume may be observed among all the Caucasian tribes, the Circassian and Persian. The Ossetes have adopted the former, but it does not sit on them as prettily as on the graceful Circassians. They are, however, very clean, wearing their hair short and cut quite round; they also shave off the beard, but many have moustaches. They bestow great care upon their weapons, some of which are of great antiquity; the frequent letters, Latin inscriptions, and coats-of-arms, upon the sabres and gun barrels evidently point to the time when the Genoese were masters of the Black Sea.

The Ossetes show the greatest love and veneration to their parents, to old age generally, and especially to the memory of their ancestors. The authority of the head of the family, whether grandfather, father, step-father, uncle, or elder brother, is submitted to unconditionally; the young men never sit in his presence, nor speak with a loud voice, nor contradict him. It is a curious fact that the Ossetes alone, of all the Caucasian tribes, take off their cap or touch it in the European fashion, as a mark of respect (the women, if seated, merely stand up), and sometimes kiss the hand of the father, the person of rank, &c. A parricide draws upon himself a fearful popular revenge; he is shut up in his house, with all his possessions, surrounded by the populace, and is burned alive. The reverence for their ancestors is remarkable; they consider no oath more sacred or binding than swearing by the graves of their forefathers. If a man has received injury from another, and can obtain justice by no other means, he generally brings his

injurer to reason by threatening to disturb the ancestors of the latter in their graves. At the head of each village is an elder, elected or hereditary who is also willingly obeyed; he is the arbitrator in minor disputes, and the leader in feuds and warlike expeditions.

The language spoken by the Ossetes, according to the celebrated Russian philologist Sjörn, belongs to the Indo-Germanic stem; at the same time it is an independent language, and more nearly allied to the Persian than to the German, resembling the Finnish in the use of postpositions: it has no prepositions.

Although the Ossetian language does not bear any near affinity to the German, yet in its tones and cadence it so strikingly resembles the latter, as spoken in the north of Germany, that on hearing it at a little distance, one seems as if listening to the conversation of Saxon peasants. Compared with all the other Caucasian tribes, the enunciation of the Ossetes is slow, which increases this illusion.

The Ossetian singing is European in its character; whilst that of the Georgians and Armenians, the two most cultivated Caucasian races, is uttered in tones which our notes cannot convey; it can only be imitated upon violin, as our gamut is not adapted to it, and their notes sound to our ears inharmonious and out of tune. With the Ossetes it is quite different: their songs possess the decided melody and regular cadence of our common scale. These are in alternate singing: one person sings the melody, whilst the other holds on the key-note, producing an effect by no means unpleasant or inharmonious. The second then sings a verse, and the first sustains the key-note.

The conviction, says Van Haxthausen, was forced upon me, as upon many preceding travellers, that there must have existed, in very early times, a near relationship between the Ossetes and the ancient Germans; but history is silent, and affords us no means of solving the enigma. The sacred legends give obscure intimations that the European races originated and emigrated from the Caucasian countries lying between the Caspian and the Black Sea. A mythological tradition of the Scandinavian Germans says, that the later divine race of the Asce emigrated hence with their people northward; but the accredited story informs us that in the great wanderings of the Teutonic races, especially the Goths, these people migrated north to the foot of the Caucasus, established themselves there, founded a powerful kingdom, from which they were afterwards expelled by Eastern races, the Huns, and driven toward the west. The only certain fact is that some of them remained in these parts. Many of the Goths settled in the mountains of the Crimea, and traces of them existed there until a recent period. It is indeed possible that a branch of this Teutonic race may have settled permanently among the mountains of the Caucasus.

To which of these causes can we ascribe the similarity of institutions and the intermingling of blood between the Germans and Ossetes? If the latter were the original race from which the Germans descended, a greater affinity would exist between their languages, whereas, in fact, the Ossetian is more nearly allied to the Persian. It may perhaps be said that the German, Persian, and Ossetian are sister languages, deriving their origin from the same Indo-Germanic stem, from which they branched out simultaneously. The emigration of the Asce, the second source of consanguinity seems too mythical and obscure to build upon. The accidental similarity of names, such as Ossen, Aisen, who are said to have founded Azof on

the Mæotis, proves no connection with the northern Ase. Moreover, the Ossetes call themselves by the name Ir and Iron; the name Ossetes, is only given them by other nations. The third conjecture is, that the Ossetes are descendants of the Goths or other Germanic tribes allied with them. Here again the entire difference of language would appear to raise a radical objection. But it was a peculiarity of the Germanic emigrating tribes that in their new homes they firmly adhered to their old judicial institutions and habits, their social and domestic customs and modes of life, which they imparted to the people they subjugated. At the same time, in mingling with the conquered race, they thus formed a new people, preserving all the habits and customs, both legal and social of the mother country, whilst they lost their own language, retaining merely a slight similarity of construction and a few German words. It was the same with the Franks and Burgundians in Gaul, the Goths and Vandals in Spain, the Lombards in Italy, and the Normans in Gaul and Italy. Is it not possible that some tribes of the Goths may have wandered or been driven into the Caucasus, have fallen upon the original race of the Ossetes or Alani, conquered, mingled with them, and thus formed a new race? The language of the conquerors may have disappeared, but the German blood, physiognomy, characteristics, institutions, habits, and social customs may have been so perfectly engrafted and adopted by the conquered country, that no European can travel through it without instantly observing their German origin. (*Monteith—Cherney—Wagner—Jan Harthausen.*)

OZÜRGET.—Lat. Long. Elev.
A town in Mingrelia, which gives its name to one of the two subdivisions of that Province. (*Cherney.*)

P.

PAKENGOG.—Lat. Long. Elev.
A village in the Province of Diarbakr, Asiatic Turkey, on the road from Kharpût to Mûsh. There are two villages about five or six miles from each other. The lower one contains about fifty or sixty Kûrd families. (*Brant.*)

POLINBUK.—Lat. Long. Elev.
A village in the Province of Baghdâd, on the right bank of the Diala, north of Baghdâd, situated rather in a hollow. (*Rich.*)

PAMBEKI.—Lat. Long. Elev.
A river of Georgia, tributary to the Kûr.—(*Morier.*)

PANJWIN.—Lat. Long. Elev.
A village in Turkish Kûrdistan, 65 miles east-north-east of Sûlmanîa, four miles west of the Persian boundary on the road from Sûlmanîa to Sheha. It is a large village, beautifully situated in a glen in the hills on the south side of the plain of the Kiziljî river and in the Kiziljî district. It may be worth about 15,000 piastres per annum, as it has but little cultivation belonging to it. The glen is full of gardens, orchards and vineyards. The inhabitants are mostly carriers, and they take their mules as far as Sheha and Hamadân.

PAN—PAL

The peasantry of Panjwin look well and comfortable, which is rare in these parts. Their houses are separated by wattled enclosures and have a neater appearance than those in other parts of Kūrdistān.

There are some families of Jews here who trade in gallnuts, hides, &c., with Sehna and Hamadān. Many hides are exported to the latter place. The village Jews in Kūrdistān are besides dyers.

Panjwin is the emporium of the wandering tribes. Caravans go from hence to Hamadān in eight days; to Sehna in four. (*Rich.*)

PARTAN.—Lat. Long. Elev.

A village in the Province of Arzrūm, Asiatic Turkey, 25 miles west of Arzrūm. It is a small village in the bosom of the mountains, near a pretty stream. (*Morier.*)

PASHKOE.—Lat. Long. Elev.

A river in the Russian district of Akhalzik, Georgia; which runs about one mile from that town. This is probably the same as Pashkoe of Brant, and the Potzchoff river and district of Kochia Map. (*Monteith.*)

PASIN.—Lat. Long. Elev.

A district of the Province of Arzrūm, Asiatic Turkey. It is divided into two Begliks, the upper and lower. Hasan Kala, 18 miles east of Arzrūm, is the seat of the Beg of the Upper Pasin, and this is divided from the lower by the Aras, the Beg of which resides at a village called Ars. The lower contains 70 villages. Both have suffered depopulation from the Armenians, having fled into Russian territory during the war of 1828-29.

The two divisions of Pasin extend about 40 miles in length, and the breadth varies from 6 to 10 miles. Both are fertile in grain, are in general well-watered, and have excellent pastures.

The villages contain from 12 to 100 families, but the greater number have 30 families and under, the large villages being few. The tableland of Pasin is not so long but is almost as broad as that of Arzrūm. The mountains closing it to the south are continuations of the ridges which form the boundaries of the plain of Arzrūm. (*Brant—Wagner.*)

PALU.—Lat. Long. Elev. 3,292.

A town in the Province of Diarbakr, Asiatic Turkey, on the left bank of the Euphrates, 70 miles north of Diarbakr; 140 miles south-south-west of Arzrūm, 38 miles west of Kharptū. It is placed high up the mountains under a lofty peak crowned by an old castle.

The Euphrates is here very rapid and about 100 yards wide. It is not considered safe to pass over the bridge below the town on horseback, as the buttresses, which are the only remains of an ancient structure, have been united with wood roughly and by no means solidly put together.

The height of the bridge is 2,819 feet. From the town up the stream the channel is compressed into a narrow space by mountains rising abruptly from its banks. In some parts its breadth does not exceed 30 yards in others it is three times as much. There is a ford below the town, but from the numerous turns it takes it requires a perfect knowledge of the ford to enable a person to cross it without risk. The town of Palu contains 1,000 families, 400 Armenian, 600 Mūsalman. The houses here are badly built, the town being subject to constant earthquakes.

The Armenians are employed either on manufacturing or in general trade. 200 looms are worked producing clothes from native cotton, and there is a dyeing establishment and a tannery. The Armenians complain of the

heavy taxation to which they are subject. The Mahamadans are the sole owners of the gardens and cultivators of the land; a few vineyards, however, belong to Armenians. The direct road to Arzrüm is closed by snow during three months. (*Kinnier—Brant.*)

PEHAVIANS.

A tribe of the Caucasus who hold the mountains between the Kakhetians and Chechens. Their country contains 15 villages with 632 houses, inhabited by 3,698 souls. They are peaceably inclined and are not reckoned as brave as their neighbours, the Tuchians. Their domestic animals are very numerous. (*Cheesey.*)

PELISHKA—Lat. Long. Elev.

A valley in the Province of Diärbakr, Asiatic Turkey, situated on the Dibeneh Sü, north of Diärbakr and between Heni and Dibeneh. It is described as a "beautiful valley." (*Taylor.*)

PERENGÄH DÄGH—Lat. Long. Elev.

A Pass in the Province of Täräbizun, Asiatic Turkey, leading over the north watershed of the Ajarah Sü into Russian Guricl. It is more difficult than the Kolowah Dagh Pass over the same range, but it is shorter and nearer the Russian frontier. (*Brant.*)

PEREZ SÜ—Lat. Long. Elev.

A river of the Province of Diärbakr, Asiatic Turkey, which rises in the Khiji district of Arzrüm, and falls into the Morad Sü three hours below Palu. It is said to be a considerable stream, but fordable in summer. (*Brant.*)

PESHABÜR—Lat. Long. Elev.

A village in the Province of Mūsäl, Asiatic Turkey, on the left bank of the Euphrates, at the junction of the Khabur River. It is a Roman Catholic village. There is a ferry over the Tigris here. The Khabur River is sometimes called the Peshabür River. (*Cheesey.*)

PHASIS—Lat. Long. Elev.

See Rion.

PIATIGORSK—Lat. Long. Elev.

A town in the Russian Government of the Caucasus, situated on the left bank of the Podkmoh River.

It is a favourite Russian watering-place and is thus described by Hommaire de Hell:—"Piatigorsk is not so much a town as a delightful assemblage of country-houses, inhabited for some months of the year by a rich aristocracy. Everything about it is pretty and trim, and displays those tokens of affluence which the Russian nobles like to see around them. There is nothing there to offend the eye or sadden the heart, no poor class, no cabins, no misery. It is a fortunate spot, intended to exhibit to the ladies and princes, courtiers and generals of the empire, none but pleasing images, called from all that is attractive in nature and art. What wonder then if the annals of the place abound in marvellous cures!

"The handsomest quarter of Piatigorsk is at the bottom of the valley, where there is a promenade, with fine trees and seats, flanked on either side by a line of handsome houses backed against the cliffs. The permanent population consists only of the Civil Servants of the Government, the garrison, and a few incurable invalids. The crown buildings are numerous, including, besides the bathing establishment, a Greek Church, a very large hotel for strangers, a concert hall, a charitable institution, a hospital for wounded officers from the Caucasus, barracks, &c.

PIA—POT

"The waters of Piatigorsk are sulphurous, and their temperature is about 38 degrees Reanmur. The bathing establishment is on a very large scale and contains everything requisite for the frequenters of the waters. Other thermal springs are found on most of the heights about Piatigorsk, and the works that have been constructed to afford access to them do credit to the Government." (*de Hell.*)

PIR MAN—Lat. Long. Elev.

A peak in K rdistan, described as near the banks of the Great Zab, north Rowandiz; it is the highest peak in this part. (*Chesney.*)

PIR UMAR G DR N—Lat. Long. Elev.

A peak in the mountains of Turkish K rdistan. It is the highest mountain in these parts and is said to contain a glacier which supplies all K rdistan with ice, the store of which is inexhaustible and never melts. (*Rich.*)

PIRSAGHATE—Lat. Long. Elev.

A river of the Russian district of Sherwan, Government of Georgia, which runs into the Aras in the north bank. It is usually fordable after the spring months. (*Chesney.*)

PITZUNDA—Lat. 43° 10' Long. 57° 58' Elev.

A port on the Black Sea on the Abasia Coast. There are here the ruins of a church in the Byzantine style of architecture of extraordinary beauty (*Van Hatzhausen.*)

PIZDAR—Lat. Long. Elev.

A district of K rdistan which is said to be near Sikeneh, in the North Mountains on the frontier of Persia. It was the original home of the Babeh K rds. (*Rich.*)

POSH KOV—Lat. Long. Elev.

A plain and district of the Province of K rs, Asiatic Turkey, situated immediately south of the range which separates K rs from G riel north Ardahan. The whole of this plain is well adapted for the growth of grain as well as for grazing. This district was held by the Russians after the year of 1828-29 until the boundaries had been definitively settled. (*Brant.*)

POTI—Lat. Long. Elev.

A fort at the mouth of the river in Mingrelia, Government of Georgia. It was taken by General Hesse in the war of 1828-29 after a siege of seven days. The fort is merely a square building with towers, but no ditch, and after the landing on the island had been effected and batteries established, the Turkish Governor surrendered.

Anything, says Eastwick, less inviting than the aspect of this place can hardly be imagined. The shore is so low that it may be said to be level with the water. It is, in fact, a muddy, swamp, fringed with reeds. A sea breeze in fury at the first hoarse whisper from the wind, marsh fever along a belt of jungle eighty miles in breadth, intense heat, myriads of mosquito fleas, and other insect pests,—such are some of the attractions which Poti offers to its guests. The river Rhion, which is about fifty yards across comes straight out to the sea, and is, as it were, snipped off from it by a spit of land, running at right angles across its mouth. At low tide there is a small island at the river's mouth, which makes an apology for a delusion. Ships lie about half a mile from shore, and can have no communication with it if the weather be at all rough, but if it be fine, a pigmy steamer comes out to unload them. Nothing can be more inconvenient, and indeed

POT—RAB

were it desirable to attempt developing the trade of this region, the best plan would be to construct a road to Batūm and make that the port for the Rhion.

The hotel at Poti consists of two low houses, very much like Indian bungalows of the shabbiest description. (*Monteith—Eastwick.*)

PSCHAN.

A Georgian tribe. (*Monteith.*)

PUL-I-ZOHĀB—Lat. Long. Elev.

A bridge in the Province of Baghdād, Asiatic Turkey, 142 miles from Baghdād on the road to Kirmānshāh. (*Jones.*)

PYRAMUS—Lat. Long. Elev.

A river of Adana, Asiatic Turkey, which falls into the Mediterranean. It is navigable for small steamers to Misis and Ainzi bah.

R.

RABAN HORMAZ—Lat. Long. Elev.

A convent in the Pashalic of Mūsāl, Asiatic Turkey, 45 miles north of Mūsāl.

“The monks are dusky looking men, clothed in the coarsest manner, like peasants, but more sombre in their colours; their gown being of a dark blue or black canvas, with a common Abba or Arab cloak of brown woollen over it. On their heads they wear a small skull-cap of brown felt, with a black handkerchief tied round it. The priests are rather better clothed, in black dresses, with black turbans on their heads. The monks are of all trades,—weavers, tailors, smiths, carpenters and masons; so that the wants of the convent are entirely supplied by the convent itself. Their wants are indeed very few, the order being that of St. Anthony and very rigorous in its observances. The monks never eat meat, except at Christmas and Easter. Sometimes, indeed, if any of their friends bring them a little as a present, they are not forbidden to eat it, but no meat is provided for the convent. The daily food is some boiled wheat and bread, and even this in small quantities. Wine and spirits are altogether prohibited, and none but the treasurer is allowed to touch money.

“The monks live separately and alone in their cells when not employed at their work, and are forbidden to talk to one another. A bell summons them to Church several times a day, besides which they meet in the Church at midnight for prayer, again at day-break, and at sun-set, when they each retire to their cells without fire or candle. Some of these cells are far from the others, in very lonely situations, high up the mountains, in steep places, and look difficult to get at by day—how much more so in dark and stormy nights! They are surrounded by wild plundering tribes of Kurds, who might come down and murder them in their different retreats, without their cries for help being heard; but their poverty preserves them from such attacks. Young men among them retire here, when weary of the world and hoping to find rest in this solitude and acceptance with God, through religious exercises of a painful and mortifying nature.” (*Rich.*)

RAC—RAV

- RACCA.**—Lat. Long. Elev.
 A village on the left bank of the Euphrates, 43 hours below Birehjik, near the junction of the Belich or Beeljich; it has only 30 houses. (*Cheesney.*)
- RACHI.**—Lat. Long. Elev.
 A district of Imeretia Georgia, Russia, situated on the right bank of the river in the north-eastern portion of that province. This is probably the same as Rudsha. (*Cheesney.*)
- RADSHA.**—Lat. Long. Elev.
 A district of Imeretia, Georgia, Russia, situated to the north-east. The people are a mixture of Ossetians, Georgians, and Armenians, differing little, except in language from the Imeretians. They have alternately been under the control of the Chief of Imeretia and of the Vali of Georgia, but have always been considered a distinct people ruled by their own Chief. They are now incorporated in the Russian Empire. It is the patrimony of a family of the name of Austaff. The population does not exceed 15,000 families, generally poor and turbulent. (*Monteith.*)
- RĀS-AL-AIN.**—Lat. Long. Elev.
 The source of the Khabūr river in the Aljazira Province of Baghdad, Asiatic Turkey. It is three hours north-east of the mountain of Abdūl Aziz, near Orfa, a day's journey from Mardin and two days' from the Lake of Khatunia. (*Forbes.*)
- RAVA.**—Lat. Long. Elev.
 A village in the Province of Baghdad, Asiatic Turkey, on the left bank of the Euphrates, above Ana. (*Kinnier.*)
- RAVANDI.**—Lat. Long. Elev.
 A tribe of Kūrd̄s who inhabit the vicinity of Ravandiz in Kūrd̄istan. It is a very large tribe numbering with its dependencies 12,000 families.
 It is divided into 12 Mains or branches, of which the following are the names:—Mamgird, Mamasam, Mamsal, Mamles, Mamseki, Manu Kbal, Mambal, Mamkekal, Mamsiel, Mamuli, Pubal, Kelu.
 There are also a great number of dependent tribes, which, although not originally of the same stock as the Ravandiz, have long been associated with them and now generally assume their name. The following are the principal:—Shekhāb, Milibas, Nurik, Henarai, Kbeilani, Kasan, Shēkh Mahmūdi, Bamami, Derijhki, Sekāi, Hubūi, Shikāti, Mendik, Pirajhi, Bafmar, containing seven minor divisions. (*Rawlinson.*)
- RAVANDIZ.**—Lat. Long. Elev.
 A river of Kūrd̄istan which rises on the west slope of the Kendilan Mountains. Near Ravandiz it enters into a ravine of limestone and receives at the town a stream from the south; not far from Ravandiz is a gap in these cliffs to the south, through which flow the winter torrents from a high mountain towering over these ravines, and named Sar Hasan Beg. Further on and about one mile below Ravandiz, the river of that town is joined by a much larger stream. (*Ainsworth.*)
- RAVANDIZ.**—Lat. Long. Elev.
 A town in Kūrd̄istan about 100 miles east of Mūsai. It consists of about 2,000 poor houses with a sort of fort situated in the hollow of the mountains in the south bank of the Greater Zab, over which there is a bridge of trees resting on two stone piers and covered with branches and earth.
 The Mir of Ravandiz had under him formerly the whole country from Uahnai to the Tigris and as far south as the Lesser Zab. The inhabitants of

RAV—RED

Ravandiz are for the most part Ravandis. The fort of Ravandiz has been the strong place of Sohran Chiefs from their first establishment in the mountains. The town is situated on south bank of the Great Zab. It occupies a narrow valley under the Beni Henderin hills, and is protected by a very strong fort which is built on a little bay on the acclivity of the mountain.

Ravandiz is situated midway on the mountains between the plains of Assyria and Media, at the distance of about 15 or 16 hours from either.

Ainsworth says the number of houses is only 1,300; but most of them contain from two to three families; none so few as one and many more. The houses are built in rows one above the other and descending on successive tiers along a tongue of limestone which has a deep ravine to the east and another to the north, the latter containing the River of Ravandiz. The roofs of the houses have no walls. The town is excessively crowded. It is defended on the land side by a wall with round towers, and the Bey has several guns. There are also several round towers outside the town; on the opposite side of the east ravine there are two; between the castle to the north and the ravine of the river there are two more and two in advance of the walls on the land side. There is also a larger tower in the town on the higher part of the rock. (*Rawlinson—Ainsworth.*)

RAYAT—Lat. Long. Elev.

A village in Kūrdistān, 18 hours south of Ushnai, the capital of the Baleki Kūrds. (*Rawlinson.*)

REDŪT KALA—Lat. 42° 16' Long. Elev.

A fort on the coast of Mingrelia, eight miles north of Poti on the Black Sea. It was at one time the principal Russian station on this part of the Black Sea. It stands at the mouth of the Khopi. The river is not more than 30 yards broad, but has twenty feet of water within, except on the bar where it varies with the floods, or more properly with the wind, from four to seven feet. The bar is of sand and of no great extent. The Khopi has 18 feet of water for 40 miles and the current is scarcely perceptible; it consequently overflows the town and surrounding country which is an absolute marsh during the greater part of the year. The climate is very unhealthy and the Russians generally lose one-fifth of their men per annum.

Abich gives the following tables descriptive of the climate of this place:—

Temp.	Humid. absolute.	Humid. Relat.	Hain and snow.					
41.04	1.43	0.61	0	Winter	... 43.9	2.73	0.73	12250
54.39	3.32	0.79	...	Spring	... 54.20	3.35	0.78	8772
73.42	6.39	0.91	14589	Summer	... 71.51	6.16	0.81	21514
80.95	4.10	0.78	11397	Harvest	... 80.94	3.21	0.88	14055
Mean 57.22	3.91	0.74			57.07	3.98	0.74	86301

It has a tolerably good harbour. The aspect of this place is very singular, lying on the river Khopi, which is here navigable for ships at its mouth. A row of houses stand supported behind on piles in the water, and the vessels sail directly up to the wooden balconies which run along this side. Trees and bushes are scattered among the buildings, and the external aspect of the place is quite that of a Dutch village, except that the neatness and elegance of the latter must not be looked for in the interior of these dwellings.

Wagner remarks regarding this place—The town resembles a German fair, consisting of two interminable rows of wooden barracks, not much

larger or convenient than the Frankfort fair booths built on piles, raised 1 foot above the ground. Even the public buildings and official residences are of wood. Notwithstanding the dampness of the climate and the multitude of woodworms, which destroy a wooden house in a few years, this material has the preference. This results from the great-abundance of timber in the immediate vicinity, whereas not a rock is to be seen throughout the fertile, but humid, soil of Mingrelia.

The erection of the houses on piles is a necessary precaution in this extremely damp region. So damp and insecure is the foundation of the wooden barracks, comprising Redüt-Kala, that after a few days' rain the passenger would be exposed to stick fast in the streets, were they not strewn with a deep bed of shingles.

The roadstead of Redüt-Kala, which does not deserve the name, is one of the worst along the Caucasian shore, being exposed to the full force of the west and southerly gales, whilst the anchoring ground is unsafe for shipping, even in a slight storm.

The river Khopi, which bisects Redüt-Kala and flows into the Black Sea close by, has a tolerable depth of water, and would be navigable for vessels of considerable tonnage, if it were not choked with a sand-bar, like all Colchian streams. The expense of its removal would be somewhat heavy, and as the bar can only be passed by boats drawing three feet of water, all vessels that put in at this port make all haste to land their cargo and escape into the offing.

Redüt-Kala has never been a town according to European ideas, nevertheless it enjoyed considerable prosperity after the Russian occupation, during the space of ten years, owing to a ukase, which secured free trade to the Trans-Caucasian Provinces during that interval. This stimulated the exertions of the Armenian merchants and secured a considerable transit trade from Leipzig, through Georgia to Erivan, Tabriz and Persia.

Hence Redüt-Kala became suddenly the greatest emporium on the east coast of the Black Sea. Speculators, shipowners, and trading adventurers, of all races and classes flocked into the place, which grew as though by magic, and the value of the imports amounted at length to two million silver roubles annually. The returns consisted chiefly of home produce, maize, dried fruits, tobacco, skins, wax, fruit, and excellent timber, which found a ready market at Odessa, in fact, the whole country was enlivened and improved by the passage of the numerous caravans.

Unhappily this state of things ceased in 1831, notwithstanding the protests of the interested and the provident. The Moscow merchants and other short-sighted persons thought to secure a fortune by monopoly and protection of Russian goods, and that trade could be forced to follow any course that might be chosen. Hence, in 1832 free-trade was abolished, the Persian traffic passed to Arzurüm and Tarabizün, enriching the Greek speculators of Stambül and the English manufacturers; Redüt-Kala became deserted, and the Moscow traders were disappointed. At a more recent date, Prince Woronzoff raised his powerful voice in favour of a removal of the prohibition system, but it is probably too late. (*Abich—Van Haszhausen—Monteith—Wagner.*)

RION—Lat.

Long.

Elev.

A river of Imeretia which rises in the main range of the Caucasus. It first flows north to near Orbeli, then south past Kutais to the junction of

RIO

the Quirilla, and from which point it turns due west and falls into the Black Sea at Poti. It is extremely rapid, and flows in so oblique a direction, that in a short space it was said to have been traversed by upwards of one hundred bridges. It becomes navigable and placid when it reaches the town of Sarpena, according to Kinneir, but Monteith says it is only navigable to Mehrand for vessels drawing 18 feet water; a bar with only 6 feet preventing their proceeding higher up. But this must be when the river is in flood as Eastwick did not get higher than 15 miles in the dry season.

The river is closed by a bar, and though deep for a distance of 50 miles, has never afforded any facilities for navigation. There is a narrow creek which unites with the Rion some miles above Poti. The Rion is only navigable as far as Merani; beyond this place it becomes a rocky torrent, down which the timber of an inferior quality, produced in the very neighbourhood, can with difficulty be floated. It is a mistake to suppose the trade of Asia was ever carried by the Rion and the Kār; it was probably in former days, as at present, by caravans, the various points to which they proceeded being at the distance of 300 miles from the navigable parts of these rivers.

The Quirilla branch perhaps contains more water than the Rion. At Kutais the Rion is about 30 yards broad, but not navigable from rocks and other obstructions. On the piers of an ancient bridge the Russians have placed a wooden arch. Monteith ascended the Rion some distance to look at the gold mines, but only found some shafts and furnaces with some signs of copper. If gold ever existed, it must have been on the Quirilla, not on the Rion. These two rivers form at the Georgian Castle of Swertziche, 12 miles below Kutais, from which they take the name of Phasis or Rion, and are then navigable for boats at all seasons: from this to the sea the river has no obstructions, it is generally from 20 to 30 feet deep, and the current about $2\frac{1}{2}$ miles an hour. The country appears perfectly level in many places; the banks are higher than the surrounding country. Their appearance would lead to the supposition that the river was formerly confined by embankments. Three miles below Merani the Rion is joined by the Itskhem Itskale, the largest of all its tributaries. The Rion is navigable from this point for boats of 60 tons, and might, except for the bar at its mouth, where there are only 6 feet of water, be so for the largest vessels. Twelve miles below the junction there is a large island where the Russians have a naval port, magazines, &c. The north branch of the Rion is shallow and is only used by small boats. The south branch has always six and sometimes 10 feet on the bar. The island which is formed at the mouth of the Rion extends very little into the sea and is of small extent. Twelve miles from the mouth there are two considerable islands in the river; at 26 miles further the mouth of the Tekown coming from north-north-east, and at 14 miles beyond the Russian station of Kodori, four miles from which the Khems Kair joins from south; 35° east. At 11 miles further is another small island, and at nine miles further still the Pelchou joins from south 75° west, whence it is two miles to the military station of Merani. (*Kinneir—Monteith—Eastwick.*)

RIZAH.—Lat.

Long.

Elev.

A district of Tārābizun, Asiatic Turkey. It is an important and fertile district, with the most extensive bazaar on the coast. The climate is milder than on other parts; oranges and lemons are produced in the open air, shelter for the trees not being required in the winter months as it is at Tarabizun. Rizah is famous for the manufacture of a linen made from hemp, used throughout Turkey for shirts. (*Brant.*)

RUM—SAK

- RUM KALA.**—Lat. Long. Elev.
A town in the Province of Orfa, Asiatic Turkey, on the right bank of the Euphrates, 26 miles above Bir. It is a small town and fort, inhabited by Turks and Arabs.
The fort which gives its name to the place is a castellated building on a high hill of limestone formation, overhanging the right bank, and having its base washed by an abundant stream which enters the Euphrates from the west through a very rocky valley. Along the tributary and on the right side of the hill rising from the main trunk, stand the town which must contain 900 miserable houses covering the sides of the hills, encircling them on which the castle is so judiciously placed. This was the great passage the Roman armies into Mesopotamia. (*Kinnier—Cheesney.*)

S.

- SADAT KHĀN KALĀ.**—Lat. Long. Elev.
A fort in the province of Baghdad, Asiatic Turkey, on the left bank of the Shat-ul-Arab, five miles below Korna, near the junction of the Kerkhah River. (*Wray.*)
- SADRAK.**—Lat. Long. Elev.
A village in Russian Armenia on the bank of a north tributary of the Aras and about 55 miles in road from Nakhshvān to Erivān. (*Morier.*)
- SAGAMA.**—Lat. Long. Elev.
A Pass in the Province of Baghdad, Asiatic Turkey, crossed on the route between Sulimānia and Ibrahim Khānchi. The ascent from the north side is difficult, but the descent in the south to the plains is very much more so, occupying five hours. This pass is considered by Rich impassable for an Army. (*Jones—Rich.*)
- SAGDIDI.**—Lat. Long. Elev.
A town in Mingrelia about 35 miles north-east of Redūt Kalah, 55 miles north-west of Kutais. It stands in a lovely and fertile situation, and was the ancient capital of Mingrelia. (*Imperial Gazetteer.*)
- SAICH.**—
A tribe of Beddīn Arabs who inhabit the north part of the Province of Baghdad, in the vicinity of Nisibīn. They number 500 tents, and are subject to the Shamr to whom they pay tribute. (*Taylor.*)
- SAKLĀWIA.**—Lat. Long. Elev.
A canal in the province of Baghdad, Asiatic Turkey, which leaves the Euphrates, above Felhjah, and 5½ miles north, 60° west from it, and crosses Mesopotamia by a tortuous eastern course on the north side of Akār Kūf, and enters the Tigris at a point five miles below Baghdad; but, until altered by Daud Pasha, to avoid the danger of inundations, it joined the Tigris a little above the city. The distance from river to river (by the course of the Euphrates steamer in passing, under Lieutenant Lynch, in 1838) is about 45 miles. The remains of a bridge at its commencement, as well as the geographical position, leave little doubt that this is the I'sa canal, which according to Abū-l-fedā, was so great that large boats sailed upon it from

Baghdād to the Euphrates. Elsewhere the same author says, that it separates from the Euphrates near Anbar, and goes from thence to join the Tigris above Baghdad. This cut (he adds) was called after I'sa, a descendant from the family of Khaliph Al Mansūr; and was excavated, says Edrisi, in order thus to reach Baghdad. Dr. Winchester who went through it on the *Euphrates* Steamer gives the following particulars regarding it:—

“The entrance to the canal is about forty feet, with a current of nearly four miles an hour. Its banks are low and flat, covered with the liquorice plant, growing to the height of ten feet, often with a root four and five inches thick, excluding, save a few tamarisk bushes and long grasses, every other vegetation. The banks of the Saklawia are steep and not elevated above the level flat of the surrounding plain after the few first miles of the canal, nay, they are frequently lower, a fact which proves, with the general appearance throughout, that the greater part of it is a natural and not an artificial canal. In the plain the remains of several old canals are seen in the distance, whose banks are often elevated forty or fifty feet, and present a gravelly appearance. No similar elevation occurs in the Saklawia; on the contrary, where the liquorice and tamarisk cease, the surrounding flat of grass is equal and unraised in any one spot, a tract often unbounded, on which numerous herds feed in the vicinity of the black tents of the nomad races who inhabit them. The canal which is about seventy miles long, is very narrow and tortuous during its first two-thirds; in its last it becomes straighter and often as broad as fifty yards, with banks flanked by high reeds, with a stem several (from three to five) inches in diameter, and in height not less than twenty feet. In the vicinity of Baghdad the Saklawia enters a large lake, which contracts in a canal called the *Mosada*, previous to entering the Tigris five miles below.

“The navigation of this canal was accomplished in four days in the following manner:—The steamer entered the Saklawia stern foremost and she slowly passed down the numerous and abrupt windings of the stream, aided by native trackers, frequently grounding on the steep bank, but by the aid of poles and ropes which the trackers held uniformly got off, without any great damage, though at the expense of considerable delay. The stream in force was not less than four miles an hour during the whole of the first day's progress, and its turnings, often at right angles, were most numerous for about eight miles, when they diminished, so that the steamer was able to go on with precaution ahead. Still she frequently came upon the bank, striking so hard and fast, that hawsers attached to anchors fixed on the opposite bank were required before she could be placed in the centre of the channel again. The second day's progress was equally tedious, the vessel slowly and not without constantly striking from one bank to the other, sometimes stern first, sometimes broadside down the current, and seldom in her proper position, got down the canal about five miles, when she grounded on a shoal bank, from which, after five hours' hard and unremitting exertion, she was bodily hove off. Scarcely, however, was she rid of this bank, than again grounding, the steamer remained fast during the remainder of the day and the night; nor was it until a renewal of labor the following day that she was hove off into the stream; shortly afterwards again to ground. On the fourth day she grounded as she passed the remains of an old bridge at the entrance of the *Mosada*, by which the steamer proceeded into the Tigris.” (*Cheaney—Winchester.*)

SAL—SAM

SALIEN.—Lat. Long. Elev.
 A village in the Russian district of Talish on the right bank of the Kūr river near its mouth. It is more correctly speaking a collection of villages which owe their prosperity to the fishery carried on by the Russians. It was once an opulent city. (*Kinnier.*)

SALM.—Lat. Long. Elev.
 A river of Kūrdistān which rises in the neighbourhood of Sūlīmānia, and flows south-east to join the Tarūd eight miles above its junction with the Dialā. (*Chesney.*)

SAMARA.—Lat. Long. Elev.
 A village in the Province of Baghdād, Asiatic Turkey, on the left bank of the Tigris, 74 miles from Baghdād.

The modern Sāmara consists of about 250 houses with 1,000 souls, built in the midst of the ruins of the ancient town, round the tombs of two of the Imāms and the hole in the ground where the 12th and last disappeared. These are held very sacred by all Mahamadans, but especially by the Shīa sect; and the principal revenue of the place is derived from Persian pilgrims resorting to these shrines. The natives, however, are all Sūnis and remarkable for civility and freedom from bigotry. They could hardly raise amongst them 100 stands-of-arms. The soil is a cement of pebbles on a bed of limes as hard as a solid rock affording but little vegetation, and the climate is celebrated for its salubrity.

This town has a strong wall, built at the expense of some influential Shīas of India. The two tombs are those of the Imām Hūsēn Askari, which has white dome, and of Imām Mehdi, which has a very neat cupola, beautifully enamelled with yellow and white flowers in a bluish green ground. Imām Mehdi, the last of the Imāms, is said to have disappeared at this spot, and it is believed he will at some future date again appear in the same place. At least 10,000 pilgrims annually repair to this sacred spot. The town is farmed by Government for 280,000 Riego piastres or 680 pounds sterling. Outside the town is a brick work "madarsch," which measures 200 by 150 yards, and has a high wall supported by buttresses. Outside this is a barbarous but curious looking cork-screw tower, a spiral dividing it into six towers. It is 168 feet high. (*Ross—Jones—Kinnier—Rich.*)

SAMUKHA.—Lat. Long. Elev.
 A village in Georgia, Russia, 30 miles north north-east of Ganja, on right bank of the Kūr. One of the divisions of the Ganja district takes its name from this place. (*Chesney.*)

SAMUKHA.—Lat. Long. Elev.
 A village in the Sinjār hills in the Province of Baghdād, Asiatic Turkey, about 12 miles east south-east of the Lake of Khatūnia. It has the largest population of any village in these hills; it consists of 130 houses or about 1,000 persons; its fig gardens extend close to Sifri, a distance of 4½ miles and also a great way up the sides of the mountain. There is no spring nor stream near it, but abundance of water is always procurable from wells dug in and near the village. (*Forbes.*)

SAMUR.—Lat. Long. Elev.
 A river of the district of Shirvān, Georgia, Russia, which rises in Lesgista and falls into the Caspian by innumerable mouths south of Darband. It is not above three feet in depth, but exceeds 300 in breadth, and it is worthy o

remark that the waters of this river increase in the day and diminish in the night, probably from the melting of the snow on the mountains. (*Kinneir.*)

SAPAN TAGH.—Lat. Long. Elev. about 10,000.

A mountain in the Province of Van, Asiatic Turkey, about 40 miles north-west of Van on the north of the lake. It is bare and treeless, and is apparently of volcanic nature. It is a spur direct from Mount Ararat, and runs east and west on the north of the lake, dividing the drainage of the Morad Chai from it. It is continued in the Nimrud Tagh. It is covered with snow nearly all the year round.

The specimens of rock which Brant collected on it prove beyond a doubt the volcanic nature of the mountain, but there is no record or tradition of its having been in a state of activity. Sapan means holy and is one of the epithets applied to the Deity. Sipandagh is a splendid mountain but inferior to Ararat; it perhaps nearly equals Demavand and Savalan in elevation; in appearance it exceeds them, but this may be owing to the absence of other mountains of great height; in shape it resembles a truncated one. Snow lies on it to the middle of July and it is only practicable from the middle of August to the first week in September. (*Brant.—Shiel. Imperial Gazetteer.*)

SAPHAR.—Lat. Long. Elev.

A monastery in the Russian district of Akhalzik, Government of Georgia, Russia, 10 miles south-east of Akhalzik. It is magnificently situated in the centre of a crescent-shaped curve in the mountains between 2,000 and 3,000 feet above the plain.

The precincts of the far-famed monastery of Saphar are entered by a stone portal, from which a strong wall, 150 yards long, leads up to the main building. Between it and the precipice on the far side of it is a slip of ground, perhaps 200 yards broad. On each side is a square stone building, with a trap-door in the centre, leading down a great distance. These were secret ways of access and egress, known only to the monks, and by no means free from danger even to their practised feet. At the back of the principal building is a row of fine Saxon-looking arches, well carved and with a long Greek or Georgian inscription. On the reverse side is a fountain of beautiful water. The view down to the plain is magnificent. For a long space there is a tableau of the tops of hills, ridges, and peaks, and beyond these the river; while farther still, huge dark mountains shut in the view. (*Eastwick.*)

SARAMSU.—Lat. Long. Elev.

A river of the Province Diärbakr, Asiatic Turkey, which rises in the Darkush Dagh, 10 miles north of Peychar, 30 miles north-west of Neyki, and joins the Batmān Su at the village of Darāköl; its bed is very broad but the stream is divided into many channels. (*Brant—Imperial Gazetteer—Taylor.*)

SARDĀRABĀD.—Lat. Long. Elev.

A village in Russian Armenia, 30 miles west of Erivān, on the banks of a canal. It is a large fortified place and is surrounded by a rampart of rough stone only, cemented with clay and with bastions at short intervals, and no ditch. It was besieged by General Paskivitz in the Russo-Persian war of 1826. The Russians commenced operations by throwing a quantity of shells into the village,—a mode of proceeding which merely destroyed some of the stores that would later have fallen into their hands, besides expending much valuable ammunition. The walls, however, soon began to give way, and the splinters from the stone did more execution than the shot. After

SAR

a few days the garrison, principally Mazāndarāni and Arab irregulars, attempted to leave the place, but nearly 2,000 of them were killed by the Russian Cavalry, though their Commander, Hūsen Khān, about the worst officer that could have been entrusted with such a duty, succeeded in escaping to his brother the Sirdar, and General Paakiewitch was enabled to lay immediate siege to Erivan. (*Monteith.*)

SARHALSŪ—Lat. Long. Elev.
A river of Kūrdistān which rises in the Arnos Mountain, 14 miles east of Khushkhān and falls into the Bohtan Sū at Kelis. (*Imperial Gazetteer—Taylor.*)

SAR-I-DASHT—Lat. Long. Elev.
A fort in the division of the same name in Turkish Kūrdistān, on the left bank of the Aksū river. It is situated on the green slope of a mountain of the same name and is in a very ruinous state. There is a road from here to Sūlimānia. (*Wagner.*)

SAR-I-DASHT—Lat. Long. Elev.
A district in Turkish Kūrdistān, comprising the valley of the Aksū tributary of the Lesser Zab near its source and situated north of Sūlimānia, south of Sūj Bolak, east of Koh-i-Sanjak. (*Fraser.*)

SARMEŅA—Lat. Long. Elev.
A village on the coast of the Province of Tarābizān, Asiatic Turkey, 20 miles east of Tarābizūn at the mouth of the Karā Dara. It stands on a limestone height and consists of houses built of stone, but diminutive both in size and height. The shops chiefly kept by Greeks are very indifferently supplied, the chief articles being woollen and cotton cloth, tobacco and groceries. The exports consist of wine, oil and fruit. Its population is about 2,000 souls. (*Brant.*)

SAROCHEK—Lat. Long. Elev.

A district of Turkish Kūrdistān, north of Sūlimānia. (*Rich.*)

SAR SARA—Lat. Long. Elev.

A peak to the north-north-west of Bitlis, Asiatic Turkey, on the range which divides the drainage of the Murād Chai from the Tigris. (*Cheaney.*)

SARSIR—Lat. Long. Elev.

A mountain ridge in Turkish Kūrdistān, Asiatic Turkey, which lies to the north of Sūlimānia between the Sival and Tengazi rivers. (*Rich.*)

SART—Lat. Long. Elev.

A town in the Province of Diārbakr, Asiatic Turkey, on the right bank of Sart Sū, 90 miles east of Diārbakr. It is a mean and wretched Kūrdish town situated at one end of a large undulating plain without a single tree on the slope of some highland separating it from the Bohtān Sū or East Tigris, from which it is two miles distant at the nearest part.

The plain is considerably higher than the bed of the river, the descent to it being over a very steep road about one and a half mile long. The quantity of cultivation in the vicinity of the city is great, particularly of melons and cucumbers; in the midst of each field there is a small stone-house, well loop-holed for the protection of the property. There are at least twenty of these edifices in the neighbourhood of Sart, which give it the appearance of being surrounded by a number of small forts. The town is about two miles and a half in circuit, inclosed by a wall of stone and lime, with round and square bastions, but destroyed in many places and without any ditch. A great part of the space inside the wall has no buildings,

and the city is said not to contain more than 1,000 houses of Kùrds, Armenians, and Nestorians. There are three large mosques and several small ones, two churches, five baths, and one caravanserai. The Governor's House is a large building sunk in a deep moat, which can be filled with water; this castle has bastions and loopholes in abundance. The houses are arched and built of stone, with very thick walls; but this does not diminish the heat of the interior.

The city of Amadia is said to be forty-eight hours south-east from Sart. From Sart to Bitlis there are the three roads of sixteen, eighteen, and twenty hours respectively. Besides this, there is a road of thirty-eight hours to Mûsh direct, which does not pass through Bitlis. (*Imperial Gazetteer—Taylor—Shiel.*)

SASUN.—Lat. Long. Elev.
A district of the Kùrdish Mountains, in the Province of Diàrbakr, Asiatic Turkey, north-east of Diàrbakr. It is inhabited by a warlike unruly set of Kùrds called Baliki. Hâzû is the chief village in it. (*Imperial Gazetteer—Taylor.*)

SAVANLI DÀGH.—Lat. Long. Elev. 5,500
A range of hills between Kàrs and Arzrûm, Asiatic Turkey. From the extremity of the plain of Kàrs the ascent of this range commences. It is covered with forests of Scotch fir. It would be easy to make a carriage road across this mountain range, which is traversed during the summer by carts used for the transport of goods between Kàrs and Arzrûm. The ascent is long and gradual; the descent is short and rapid, and ends on the Aras flowing through the plain of Pasin. The forests of the Savanli Dagh supply Kàrs, Arzrûm and the villages in the plain of Pasin with timber for building and firewood. See Soganlu. (*Brant.*)

SEKKIR.—
A tribe of Kùrds. See Kùrdistân.

SEMIRAM.—Lat. Long. Elev.
A plain in the Province of Baghdad, Asiatic Turkey, situated on the right bank of the Abui Shirvân, between the Tajrud and another river. (*Rawlinson.*)

SENNAKH.—Lat. Long. Elev.
A district of Mingrelia, in the Government of Georgia, Russia. (*Chesney.*)

SHAH BOLAK.—Lat. Long. Elev.
A village in Kàrs Bâgh, Government of Georgia, Russia, 30 miles north from Shesha. It was the scene of a gallant defence by the Russians under Major Kutlerouski in the Russo-Persian war of 1826, and Abbâs Mirza was also defeated near it by Prince Scsianof. (*Monteith.*)

SHAHMCHÏ.—Lat. Long. Elev.
A town, the capital of the Province of Shirvân, Georgia, Russia, situated on the bank of the Aksû, 210 miles east-south-east of Tiflis, and 70 miles west of Bakû.

It occupies some elevated ground nearly in the centre of Shirvân Proper and it contains a population of about 11,000 souls, who are partly Persians and Armenians, but chiefly Tartars. The Russians, after their capture of the city, re-constructed it on a regular plan, and now it includes the usual proportion of bazaars, caravanserais, baths, and Churches, in addition to 2,233 houses partly within its fortifications. It was a place of great commercial importance and so extensive that previous to the great earthquake of 1176 it contained 40,000 houses.

SHIA

Old *Shahmāchī*, the former capital, is situated about 70 miles inland of *Baku*, and for its trade, wealth and population, was, after *Ispahan* ranked among the most flourishing cities of *Persia*. To punish a rebellion which the inhabitants had raised against the Government of *Nādir Shāh* this city was razed and depopulated; but that the empire might not be deprived of a mart, so happily placed for foreign commerce, that prince formed about ten miles to the south-west of the old city a new *Shahmach*. An extensive trade of silk formerly was maintained between *Shahmāchī* and the *Black Sea*, through which channel large quantities of that commodity were imported into *Turkey* and thence into *Europe*. This trade, though still existing, is much diminished since the *Russians*, by obtaining the dominion of the *Caspian*, have made a monopoly of the *Persian silk*. *Shahmāchī* surrendered to *General Zuboff* in 1796.—(*Forster—Monteith—Chesney—Imperial Gazetteer—Kinnier.*)

SHAHR-I-BAZĀR.—Lat. Long. Elev.

A district of *Turkish Kūrdistān*, situated north of *Sūlimānia*, near the *Persian* border, and between the *Tangazi* and *Sival* Rivers. The chief village in it is *Kāraholan*.—(*Rich.*)

SHAHR-I-VĀN.—Lat. Long. Elev.

A town in the Province of *Baghdād*, 60 miles north-east on the road to *Kirmān shāh*, on the *Diala* River. It is peopled by about 4,000 *Turks* and *Jaf Kūrd* and is on the whole a handsome little town, watered by two canals from the *Diala*. It is now falling to decay; the greater part of its walls and houses are in a ruined state, but a wet ditch still surrounds the place on three sides. The houses are covered with nests of storks which give them a very extraordinary appearance. The district all round is very fertile and its cultivator now form almost the only inhabitants of this village. The village is strongly situated on high ground and has withstood many sieges in former years.—(*Kinnier—Taylor.*)

SHAHR-I-ZÖR.—Lat. Long. Elev.

A plain of *Kūrdistān* south-east of *Sūlimānia*. It is bounded east and south by lofty and very rugged mountains and contains the sites or remains of five or six old towns.—(*Fraser.*)

SHAHR-I-ZOR.—Lat. Long. Elev.

A district of *Turkish Kūrdistān*, apparently situated to the west of *Sūlimānia*. It was formerly a pashalic of *Turkey*, the capital of which was *Kurkūk*. It is inhabited principally by *Jaf Kūrds*. Rice is the chief produce. There are some villages in this district composed entirely of *Afghāns*. (*Rich.*)

SHAH TAGH.—Lat. Long. Elev.

A town three days' journey south from *Julamarik* in *Kūrdistān*, the capital of the *Hertoshi* district.—(*Brant.*)

SHAITAN-DARA-SI.—Lat. Long. Elev.

A wild rocky glen in the Province of *Arzrūm*, *Asiatic Turkey*, about 50 miles west of *Arzrūm*.—(*Suter.*)

SHAKH.—Lat. Long. Elev.

A town in *Kūrdistān*, situated near one of the sources of the *Tigris* on the prolongation of the *Jabl Jūdi*. It is situated in a valley between two mountains, and a third closes up the valley, from which issues a stream. There is a fort here on a hill and a large village of *Kūrds* and *Jacobite Christians*. It is subject to the chief of the *Hakāris*. It is 9 hours from *Jūlamarg*. This is probably the same as the *Ashkan* of *Monteith's Map*.—(*Rich.*)

SHAMGAL.—Lat. Long. Elev.

A district of Daghistan, Russia, in the north part of that Province. It has a length of about 65 miles by a breadth of 40 miles.—(*Kinneir*.)

SHAMR.—Lat. Long. Elev.

A tribe of Arabs who inhabit the Province of Baghdād, Asiatic Turkey, extending all over North Mesopotamia from south of Sinjār and the Khabur to the Saklavia, west of Baghdād and even to the Shatt-al-Hai, Shamr and the Tai, who are dependent upon the Shamr now, although they formerly were the real owners of the pasturages. It is only 70 years ago that the Shamr, under Fares ibn Ūmr ibn Mahamad ibn Abdāl Aziz, first came from Nejd and occupied the country; which now is sometimes called by them Jazirat ibn Fares. It is hardly necessary to say that they pay no tribute whatever to the Turkish Government; on the contrary, their headmen receive a monthly salary from the Turks, and levy, in addition, blackmail from every traveller and caravan passing through their territory, and also from all the villages and towns in the plains subject to them. They are the curse of the country, and have totally put a stop to everything like cultivation and improvement in the splendid tracts they call their own. They are the terror of the Turkish authorities and people; they live entirely in the desert tracts, or rather, tracts where they appear to have become deserted, and as caprice or fancied neglects on the part of the authorities seize them, they issue forth on plundering excursions, carrying off everything far and near, even to the gates of the cities. Unable to drive them away, the Turkish Government has consented to pay their Chief a monthly salary to secure his allegiance, or, in other terms, to buy the forbearance of the tribe. This, however, serves only a purpose, and, as the Chief says, is not sufficient to purchase coffee for his hourly recurring guests. A sort of hollow peace is, however, patched up by the contract, and comparative quiet, broken only by occasional reports of petty plunderings, exists for a time. They are useful to Government only under general rebellion of the minor Arab tribes, when they are called upon to fall on them with fire and sword, and are prompt enough generally in availing themselves of the permission. They sweep the country on these occasions. Friends and foes of authority are indiscriminately visited, and though there is not much bloodshed there is universal wreck. The tribes hasten to get out of their way, and so quick are Beduin movements, that they succeed only in escaping from them with their families. Flocks, tents, household furniture, crops and kine are abandoned and fall into Beduin hands, to be driven off and sold at the lowest possible price to any who will pay them in ready money. Plunder being their only object, they care not to pursue the proprietors, for they have no real sympathy with the Government in these affairs.

The divisions of the Shamr are as follows:—

Asadān	numbering	300	tents,	residing	from	Kut to Mehdī.
Adalābeh	"	200	"	"	"	Dēbunch to Zoljeh.
Al Majābileh	"	150	"	"	"	Zeljeh to Dokhāleh.
Al Kafīān	"	100	"	"	"	Dokhāla to Kethiyeh.
Az Zakūk	"	60	"	"	"	Kethiyeh to Taj.
Menāsā	"	40	"	"	"	Daur.
Ad Dalfia	"	40	"	"	"	Daur to Alaj.
Nafāsashah	"	70	"	"	"	Alaj to Diāla.
Al Bawia	"	40	"	"	"	On Nahrwān.
Mardān	"	40	"	"	"	On Nahrwān.

SHA

This tribe has been much divided of late, owing to intestine quarrels. is said to have been originally a branch of the Bedūin tribe, Shamm Jerbeh; but having settled, as it were, into agricultural and pastoral habit it lost its independence and was degraded; Togha, the affix of the origin name, having been given them to mark this event and to separate the still further from the proud race of the other name. It signifies a necklac "or badge of slavery." They have about 200 matchlocks or guns, and bring about 700 horsemen into the field. Their war-cry is "Sināiaish. They possess much cattle.

The tribes, Bedūin and Felāhēn, subject to them, are exhibited in the following table:—

	<i>Tents.</i>		<i>Tents.</i>
Khurēsh	800	Es' Saieh:—	
Fedagha	2,000	Saieh ... 500	
Thabet	1,000	El Estem ... 1,500	2,500
Abdeh	2,000	Es' Sedeyd ... 500	
Aamūd	700	Fedagha, a tribe of Aenezee,	
		with the Shamr ...	3,000
		Tai Arabs, with Shamr ...	1,500
		Tents ...	13,500
		Souls ...	81,000

All these tribes are also sub-divided into septs. The Mahamad, or reigning tribe, belongs to the Khuresh.

Felāhēn Tribes subject to the Shamr.

	<i>Tents.</i>			<i>Tents.</i>
Jebūr	1,500	Albu Aasi		500
Baggara	1,000	Ghassameh		400
Sherabīn	600			
Khudhr	2,000	Tents ...		8,600
Harb	600			
Hadīdn	2,000	Souls ...		51,600

All these pay tribute to the Shamr in money, grain and cattle. (*Imper Gazetteer—Taylor—Jones.*)

SHAMSADIL.—Lat.

Long.

Elev.

A district of Georgia, Russia, lying west of Ganja. It contains about 1,2 square miles of surface, with a population of 19,599 souls, 3,944 Armenians and the rest 15,655 Tartars. It has 50 villages, with 2,561 houses.

The district of Shamsadil is inhabited by Armenians and Tartars, the former dwelling in the mountains and the Tartars, who are the majority, the fertile plains. The Armenians are principally engaged in agriculture, gardening and the culture of the vine; they grow wheat, barley, mill maize, and occasionally a little flax. The Tartars are more occupied with breeding cattle, horses and sheep than with agriculture; they are for the most part well-off, but lazy, whereas the Armenians are extremely industrious. The Tartars inhabit large villages, of one to three hundred houses; the villages of the Armenians are in general small, never comprising more than a hundred dwellings. The Tartar houses resemble those of the Georgia and it seems not improbable that the one people imitated this style of building from the other. These dwellings might be called subterranean caverns, they lie open to the road and are unenclosed. In the Crown villages the land is the property of the sovereign; but the buildings, trees, vines, &

belong to the peasants. To each house there is properly attached a certain portion of land; peasants however frequently dispose of this by exchange, sale and purchase, but only among members of the same commune.

Among the Tartars, upon the death of a father, his sons inherit the property in common, and frequently continue to live together; they are, however, at liberty to divide the property, under the direction of the Sharrah, or Spiritual Court, among the Sūnī Mahamadans, by the Kāzī; and among the Shia sect, by the Akhūnd: there is here only one Akhūnd over fifty villages. The Sharrah makes the division equitably; the most industrious of the brothers receiving the house, and the others land, money, or cattle. The daughters receive nothing but some of the furnitures and carpets: should there be no sons, the daughters have the inheritance. If the father has during life shared the property with his brothers, his daughter or daughters receive all; but if he has held the house and property in common with his brother until the time of his death, the daughter gets no portion of the land, but receives from the Sharrah her share of the other property.

The Tartars have a hereditary nobility, entitled Bēgs, of whom almost every village has a family. The Bēgs had formerly jurisdiction in civil cases, together with the collection of the Crown taxes. Every farm-house have to give the Beg one day's ploughing, one day's harvesting, and one day's threshing, together with horses when travelling; but these dues have been commuted for a sum of money. The common people have a great veneration for the old Beg families, but this feeling does not at all extend to the new Bēgs, who have probably received their title from a commission in the Russian service. The Crown claims the landed property of the Bēgs, although this claim apparently amounts merely to a kind of suzerainty. The Bēgs dispose of their land without restriction and pay no taxes.

Since the year 1841 there have been established in the Tartar villages, as in Russia, Starsheenas (a Persian word, signifying "Village gods;" and besides these from two to five elders of the commune (Kampa or Aksakal, literally "grey heads"): these retain their office for life, unless they resign or are deposed for misconduct. The Starsheenas and elders are elected by the commune, the choice of the former being confirmed by the Manorial Chamber. At the present day the Starsheena levies the Crown taxes, for which the whole district is answerable. The share of each village is also fixed, subject to the same condition; a certain tax is laid upon every hearth, and the value of the tithe of corn is taken in money. The rates for the maintenance of the prisons, hospitals, roads, and bridges, together with the supply of horses for the post and military service, also create an oppressive burden.

Among the Armenians questions of inheritance are settled by arbitration, regulated by the same laws and customs as prevail in Georgia. They have here likewise a class of nobles called Meliks or Bēgs, who have no privileges, receive nothing from the commune or the Crown, and possess no serfs; they are, however, tax-free, like Tartar Bēgs. The Crown lays claim to the lands which they hold, but here too the claim is merely nominal; their title alone distinguishes them from the Tarkhans, or families of freemen. In all other respects the political state of the Armenians here is similar to that of the Tartars.

The Tartars and Armenians manufacture carpets and shawls and are fond of trade. A man's daily wages in summer are half a rouble, and in winter

SHA

twenty kopecks, besides his food; a farm-servant's annual wages amount to about thirty roubles. There are no female day-laborers, nor hired maid servants, and the women never work in the fields.

In this district are likewise the Mountain and Pass of Alaverdi.—(*Cheone, —Van Harthausen.*)

SHARUN—Lat. Long. Elev.

A district of Russian Armenia, bounded by the Aras on the west, Arpacha south, and Sadrek north. It is particularly fertile and produce very abundant rice crops. It is particularly well watered by the Arpachai.—(*Morier.*)

SHAT-AL-HAI—Lat. Long. Elev.

A canal which leaves the Tigris nearly opposite the town of Kāt-al-Amara and runs to the Euphrates about 80 miles above Korna.

The greater of this branch takes an easterly direction, under the new name of Shat-al-'Amara, till it joins the Frat; whilst the smaller turns off nearly at a right angle towards the heart of Lower Mesopotamia. The latter branch, or Shat-al-Hai, has a breadth of nearly 150 yards, and takes a southerly direction to the mounds called Neishaget Wasit, where it forms two branches. One of these, called the Bu-ji-Heirat, follows a circuitous course by the old fort of Tessine to Tela Tendhiyah, where it is rejoined by the other branch, called the Shat-al-'Amah, which flows near the modern Wasit. It is not navigable in this part of its course, but the western is so and is in consequence the regular passage. These united streams take the direction of south 22° East, under the name of Sab-bil. At about 20 miles below the junction just mentioned the trunk of the Hai sends off a canal called Be Dokhan, towards the eastern side, and also another in the opposite direction, to Shatrah, about 11 miles lower. At the tombs of Hamzah the main stream of the Hai again divides into two branches; of these, the most northerly, or that which is navigated, enters the Euphrates opposite to the Custom House of Al-'Arkah; and five miles lower, near the village of Abi Sof, which is 78 miles by the river from Karnah; the smaller branch also falls into the Euphrates, after a course of about 140 miles from Kut al Amarah. The banks are inhabited, and owing to the inundations and the facilities of irrigation, the country is easily cultivated at those places. It is navigable during eight months of the year, and at that season the canal is preferred by the boatmen to the passage along the main stream on account of the heavy dues exacted by the Beni Lam Arabs.—(*Chesney.*)

SHAT-AL-KEHR—Lat. Long. Elev.

A canal in the Province of Baghdad, Asiatic Turkey, to the west of the Shat-al-Hai.—(*Loftus.*)

SHATRA—Lat. Long. Elev.

A vast marsh in the Province of Baghdad, Asiatic Turkey, between the Tigris and Euphrates, and formed by the junction of the Shat-al-Kehr with the Shat-al-Hai.—(*Loftus.*)

SHATTAK SU—Lat. Long. Elev.

A river of Kurdistan which rises near Shach and joins the Mox Su eight miles north-west of Khoskheyr. It receives the Chamkari Su six miles north-east, of Bidar.—(*Taylor.*)

SHAT-UL-ARAB—Lat. Long. Elev.

See Euphrates.

SHEKH ADI—Lat. Long. Elev.

A village in the Province of Mūsāl, Asiatic, Turkey and 20 miles north of the

SHE—SHI

town. It is situated on the top of a cliff above the tomb of this name. This tomb is situated on a beautiful and secluded valley in the midst of a dense grove at the base of a perpendicular cliff. It has two conical spires, one larger than the other, pointed, and supporting copper balls and crescents. The interior is a great vaulted apartment, like an ordinary mosque, and on an elevated terrace within it, and screened by green curtains, is the coffin said to contain the remains of Shekh Adı. Round this are spots where fires of bitumen and naphtha are burnt at the time of the annual festival. Sheik Adı was the patron saint of the sect of Yezdis, devil worshippers.—(*Ainsworth*.)

SHEKH DARA—Lat. Long. Elev.

A river of the Province of Mūsāl, Asiatic Turkey.—(*Cheesney*.)

SHEKH KHĀN—Lat. Long. Elev.

The name of the chief family of the Yezdis of the Province of Mūsāl in Asiatic Turkey. They reside usually at Bādli and are recognised as the chief of all the Yezdis, whether Dassinis, Muvevurs or Dinadis.—(*Rich*.)

SHEKI—Lat. Long. Elev.

A district of Shirvān in Georgia, Russia. It was conquered by the Russians in the war of 1813 from the Persians. Nukhā is the capital. This small district yields a larger revenue than any of the Russian possessions south of the Caucasus. The silk alone it furnishes is 800,000lbs. The Khanate may contain altogether 20,000 families, chiefly Turkish and Leagı, and 2,300 Armenians. The climate of the principal town is dreadfully unhealthy from June to October and is then little frequented by strangers. This district used to be much exposed to the incursions of the Leagıs. It formerly yielded a revenue of 70,000 ducats.—(*Monteith*.)

SHEKIRAN—Lat. Long. Elev.

A village in the Province of Mūsh, Asiatic Turkey, on the left bank of the Morad Chai and north of Mūsh. It contains about 60 Armenian, and affords winter-quarters to between 20 and 30 Kūrd, families.—(*Brant*.)

SHELLIDA—Lat. Long. Elev.

A village in Kakhétia, Georgia, Russia, on the left bank of the Alizan River, 15 miles east-north-east of Telāv. Here the rebels of this district suffered a decisive defeat from the Russian troops in the war of 1828.—(*Monteith*.)

SHEMAMIK—Lat. Long. Elev.

A district of Kūrdistān, the position of which is not clearly stated, but which would seem to be to the north-west of Altūnkopri and between the Lesser and Greater Zab Rivers.—(*Rich*.)

SHEMAMIK—Lat. Long. Elev.

A division of the Tai Arabs, who reside in the Province of Baghdad, Asiatic Turkey.—(*Rich*.)

SHERĀBIN—Lat. Long. Elev.

A tribe of Felshin Arabs who inhabit the neighbourhood of Nisibin, in the Province of Baghdad, Asiatic Turkey. They number about 600 tents and are subject to the Shamr Arabs, to whom they pay tribute in money, grain and cattle.—(*Taylor*.)

SHERIAN SU—Lat. Long. Elev.

A river in the Province of Arzrūm, Asiatic Turkey, which rises in the low hills bordering the plain of Sherian and falls into the Morad Chai.—(*Brant*.)

SHEVIS KĀRĪ—Lat. Long. Elev.

See Dariel.

SHINKIS—Lat. Long. Elev.

A tribe of Kūrds.—See Kūrdistān.

SHINSHAT—Lat. Long. Elev.
A division of the Kharput district of the Province of Diarbakr, Asiatic Turkey.

SHIRVÂN—Lat. 38° 31' to 40° 44' Long. Elev.
A Province of the Russian Government of Georgia, which, with the dependencies of Talish and Sheki and the adjoining territory of Shirvân, occupies the space between the Caspian Sea, Daghistan, Elizabethpol, the river Kûr, and Azarbaijan. From the last, it extends about 135 miles to the limits of Daghistan latitude; and from the river Kûr, eastward, about 110 miles to the Caspian Sea. Kinnear says the breadth varies greatly on the Rubas; it is scarcely 20 miles: near Kuba it amounts to about 40 miles, near the mouth of the Ata about 55 miles, whilst from the points of the Peninsula of Apsaron, nearest Baku, to the Kûr it is about 160 miles.

Including the district of Salian, it has a superficies of 10,386 square miles; and on the eastern side it consists of plains, whilst towards the west it is very mountainous. The latter portion is traversed from north-west to south-east by the abutments of the Caucasus, from which other branches run southward to the Kûr, and again along the western side of Talish. The culminating points are the crests of the Caucasus, the Bâbs Tagh, Fite Tagh, Boz Tagh, Akhdib and Khânabat Taghs, all of which are of granite resting upon limestone, with some flint and clay towards the plains.

The eastern side consists of an extensive plain, having the bifurcation of the Aras (the islands of Salian) and the banks of the lower part of the Kûr in its centre: from thence it spreads northward, along the shores of the Caspian, to the district of Baku, and southward almost to the extremity of Talish. Towards the west there are also some level tracts, but of limited extent, such as the plateau of Aftaran, the plain of Kassane, and the three productive valley plains running north and south between the mountains of Sheki. The northern valley has a width of about 20 miles and extends nearly 52 miles westward from Shirvân Proper to the territory of Elisûi, at the foot of Boz Tagh. The central valley, which is more elevated than the other, lies between the Boz and Akhdib Taghs, and is about 45 miles long by 18 wide. The third constitutes the southern part of Sheki and has about 38 miles in length by 32 miles in width between the Kûr and the foot of the Akhdib Tagh. The Caspian forms the eastern limits of these districts, the interior of which are amply watered by the affluents of the Araxes, the Kûr and other streams. Southward the Bolgharon, after separating a part of Talish from Persia, runs eastward through the plain of Moghan, till it is lost in a reedy tract near the Lower Aras. The other waters in this direction are the Kûraiar, the Ghorussan, the Odinalazar, the Lankan, &c., with their affluents. Northward of the Aras are the Gokh Chai, the Gherdiman, the Ak-su (white water), the Aighry (crooked water), the Pirsaghate, the Touriane, and the Demir Aparane. Nearly all the rivers run from the north to the south, and, with the exceptions of the Aras and Kûr, are usually fordable after the spring months.

In general the soil of the plains consists of a black loam, covered with rich pasture in the lower, and a varied luxuriant vegetation in the higher, part, especially in the valleys lying along the mountain slopes, one of which is expressively called the "Valley of Roses." On ascending the highlands the soil becomes clayey, and to this succeeds an unproductive chalk.

Three kinds of climate are experienced in Shirvân: that of the plains is suited to tropical plants, such as indigo, sugar, &c.; but the winters being

SHI

short, and the heat of summer proportionably great, the marshes become very unwholesome. Notwithstanding a considerable degree of heat, the second climate (along the slopes of the mountains) is healthy; and higher, in the third or cold climate, where the snow remains till May, the inhabitants live to a considerable age. Forster mentions that Shirvān is subject to fogs at certain seasons of the year.

Besides tigers, panthers, bears, wolves, boars, jackals, &c., Shirvān has an abundance of buffaloes, camels, and other tame animals, which on the approach of summer are removed with the inhabitants to the fine pasture and wholesome air of the mountains. These flocks, the fisheries, and agriculture constitute the riches of the people. Their exports are equivalent to an annual sum of about £ 268,500, and their imports to nearly £ 232,900.

Shirvān has but few permanent villages, and, besides Shamschī, the capital of the Province, only two or three towns, as Nūkha, the capital of Sheki, and Saliān. The latter town occupies the extremity of the angle formed by the bifurcation of the Aras. It is small, but important, owing to the sturgeon fishery.

The inhabitants of Shirvān consist of nobles, priests, merchants, artizans, cultivators, and shepherds, and, lastly, the nomadic tribes, who amount to one-fourth of an aggregate population of 256,581 souls, descended chiefly from Tartar, Persian, Armenian and Hebrew stocks. The Jews are few, and the Armenian Christians scarcely number one-tenth of the Mahamadans, who are generally of the Sūnni creed.

The Tartar language prevails, but the Armenian tongue is likewise common; there is also a dialect composed of these two. The Hebrew, which is spoken in this country, is much mixed with the Persian.

The people of the plains and towns resemble in character the Persians, but the mountaineers, or more ancient inhabitants, are very different. The descendants of the Tartars are silent and cautious in their conduct; although hot and vindictive, their courage is not of a high order, and they are deficient in firmness and perseverance. Their chief amusements consist of horse and gymnastic exercises, in which they excel; and, unlike other Easterns, they take all the laborious household tasks, leaving to the females needlework and other light occupations. The softer sex have not, however, been improved in their morals by thus occupying their proper position in society; for though modest in outward demeanour, the women of the mountain districts lead irregular lives. The district of Shirvān Proper formerly yielded a revenue of 100,000 ducats. It produces silk, cotton, rice and timber in abundance, and also wheat and barley. Many kinds of fruits, *viz.*, apples, pears, grapes, and chestnuts, are produced in plenty.

This was once considered the first province of Persia, north of the Aras, but was ceded to Russia by the treaty of 1724. It was, however, soon abandoned and did not again come under Russian authority till the treaty of Gūlistān in 1826, when it was finally given over to that power.—(*Cheerney.*)

SHIRWĀN SC.—Lat. Long. Elev.

See Keyzer Sū.

SHISHA.—Lat. Long. Elev.

A town in Karabagh, Government of Georgia, Russia, south-east of Tiflis, south-south-east of Ganja, west-south-west of Bakir, north-north-east of Tabriz.

It is built in the flat summit of a rocky hill, 400 feet above the level of

the Caspian. It is accessible only on the east side, which is defended by thin stone wall, well flanked by towers. The other three sides are perpendicular rocks. There are several springs of water at the top of the mountain and also, strange though it seems, water is found at a moderate depth. The road leading to the east side has been principally made by the Russians; it has a steep ascent for nearly three miles, but it is practicable for artillery and loaded carts. The summit of the mountain has a thin stone wall round it four miles in extent. The town contains 1,698 badly-constructed houses, and the population consists of 5,289 Armenians and 4,572 Tartars. The situation is considered to be very healthy.

The strength of this place has enabled it to undergo several protracted sieges, the most noticeable of which are those by Aga Mahamad Khan and Abbās Mirza. The delay caused by the want of success of the last in 1826, afforded time for the collection of the Russian troops, and led to the disasters to the Persian arms which consequently ensued.

Shisha is celebrated as the place where Aga Mahamad Khan was assassinated.—(*Monteith—Cheesey—Connolly—Stuart.*)

SHKHIYER.—Lat. Long. Elev.

A town in the Province of Baghdād, Asiatic Turkey, south-east of Baghdād. It is a place of considerable size, situated on a narrow peninsula of lowland almost surrounded by a marsh. The huts are wholly constructed of reeds which are tied in large bundles and neatly bent archwise. They are covered externally with thick reed matting through which the rain has some difficulty of penetrating. The reception hut of the Shēkh is about 40 feet long and 15 feet high, blackened in the interior with the smoke and soot of years which have no other vent than the entrance at the extremity facing the marsh. Numerous huge reed baskets containing grain indicate the comparative wealth of the owners. The manly and expressive countenance of the inhabitants and they have a remarkable partiality for bright-colored clothing. They subsist chiefly on the rice produced in the marsh land which in January is entirely covered by inundation. The inhabitants of Shkhiyer are a division of the Affej tribe.—(*Loftus.*)

SHOLA VERA.—Lat. Long. Elev.

A village in Georgia, Russia, on the road to Erivān from Tiflis. It is described as "a pretty large place to judge from its apparent population".—(*T. Lumaden.*)

SHOROPAN.—Lat. Long. Elev.

A division of the Immeretia district of Georgia. It is governed by an intendant, assisted by two native officers.—(*Cheesey.*)

SHUAN.—Lat. Long. Elev.

A district of Turkish Kūrdistan, on the road between Sulimānia and Altūnkopri. Its soil, says Rich, belongs to Karkūk, its peasantry to Kūrdistan, and it sometimes depends on Sulimānia and sometimes on Koh-i-Sanjak.—(*Rich.*)

SHUKASHŪ.—Lat. Long. Elev.

A village in the Province of Baghdād Asiatic Turkey, on the right bank of the Euphrates, one day's sail above Kornah. It contains a population of about 300 Arabs and is a most flourishing place for the Euphrates, which is navigable even in the driest season for boats of considerable burden as far up as this place (where the effects of the tide are also felt), and enables the inhabitants to carry on a trifling traffic with Basra. Shukashu is a great mart for horse

and is famed for the richness of the clover raised in its vicinity. This is probably the same as Suk-al-Shék. — (*Kinneir.*)

SIDAKA—Lat. Long. Elev.

A river of Kúrdistán which rises in the west face of the Kandilán Mountains, and after joining with some other streams above Ravandiz, falls into the Great Zab below that place. — (*Chesney.*)

SIDAKA—Lat. Long. Elev.

A fort in the valley of the same name, in the Ravandiz district of Kúrdistán, which is situated on an isolated and bold projection of rock over the River Sidaka. It is a square enclosure, with four round towers at the angles, and with, in front, another curtain and gateway defended by two more towers. Before the fort is the village which contains about 100 houses. This is one of the Ravandiz Custom stations. — (*Ainsworth.*)

SIDAKA.—Lat. Long. Elev.

A considerable mountain district of Kúrdistán on the line between Ravandiz and Ushnai; it contains perhaps 40 little villages, dispersed among the clefts and ravines of the hills, and is inhabited by about 1,000 families from the tribes of Ravandi, Piresui, Baliki, and Shirwáni. Sidaka formerly belonged to Amádia; but the Mir of Ravandiz annexed it to his own possessions, and it still remains attached to the Chief of that place, though at the time of Rawlinson's visit the Pasha of Amádia was preparing to reassert his claim. — (*Rawlinson.*)

SIKAWA—Lat. Long. Elev.

A village in the Province of Músh, Asiatic Turkey, about 20 miles north of Músh, on the road to Arzrum. It is inhabited by Armenians. Near it is a small conical called Osp-polar which is celebrated as the scene of a desperate fight between some Kúrds and the Government troops. — (*Brant—Pollington.*)

SIKNAK—Lat. Long. Elev.

A town in Kakhetia, in the Government of Georgia, Russia, east of Tiflis. It contains 623 houses, inhabited by 117 Georgians and 2,828 Armenians. It is beautifully situated, covering a round hill on three sides from the fort to the summit; the upper portion is encompassed with a wall, now partly in ruins, capped with numerous strong towers. This town is said to have been built by the Czar Heraclius and was considered very strong; the Persians, however, took it and destroyed it. Sirknak at present only contains a few thousand inhabitants who are esteemed the bravest of the Georgians; but they are restless and rebellious, and have several times been severely chastised in consequence by the Government. — (*Van Haxthausen—Chesney.*)

SIKNAK.—Lat. Long. Elev.

A division of the district of Kakhetia, Russian Government of Georgia. It contains 56 villages with 6,666 houses, inhabited by 49,254 Georgians and 3,968 Armenians. — (*Van Haxthausen—Chesney.*)

SIMONETTE—Lat. Long. Elev.

A village in Immeretia, district of Georgia, Russia, 12 miles east-south-east of Kutais, beautifully situated on an eminence with the river in front and noble hills beyond. — (*Eastwick.*)

SINDIA—Lat. Long. Elev.

A village in the Khalis district, in the Province of Baghdád, Asiatic Turkey, on the banks of the Tigris. — (*Rich.*)

SIRDASH—Lat. Long. Elev.

A district of Turkish Kúrdistán, apparently north-west of Sulimánia. — (*Rich.*)

SIR—SOK

- SIREJKHAN**—Lat. Long. Elev.
 A village in the Province of Mûsal, Asiatic Turkey, about 30 miles north of Mûsal, and about 15 miles south of Badli. It is described as a considerable place inhabited by Dasim Yezdis.—(*Rich.*)
- SIVAN-MADEN**—Lat. Long. Elev.
 An iron mine in the Province of Diârbakr Asiatic Turkey, on the road between Khinis and Palû. It was worked when Brant visited it by the Pasha with the aid of Europeans, but the iron did not prove good and the enterprise was abandoned.—(*Brant.*)
- SIVELL**—Lat. Long. Elev.
 A district of Turkish Kûrdistan, north of Sulmanis, and next the Persian Frontier, comprising a part of the valley of the Sivell River, a tributary of the Lesser Zab River.—(*Rich.*)
- SOGANLÛ**—Lat. Long. Elev.
 A range of mountains in the Province of Arzrûm, Asiatic Turkey, and situated between it and Kars. The strongest feature on this line is, that they are so lofty as not to be free from snow till the month of August. Their sides are covered with extensive pine forests, and numerous branches of the Aras flow through ravines bounded by perpendicular rocks, which form, at short intervals, many advantageous points of defence. Two main roads lead over this formidable barrier, but there are several minor ones, though some of them are mere footpaths, and, according to Monteith, in 1828, generally quite unavailable for military purposes; but Keith Abbott mentions having met a string of carts crossing it. The road on the right bears the name of the Zavinn road from a castle of that name; the other is called the Mejingird road. The principal disadvantage of this line for the defending army is the absence of any cross lines of communication; consequently a force occupying these two passes must be divided, and has no means of mutual support, except by a circuitous route to the rear. This range was forced by Prince Paskivitz in the war of 1828-29 by threatening the Mejingird route and attacking the Zavinn.—(*Monteith.*)
- SOHRAN**—
 A tribe of Kûrds, the chief section of the Ravandi. It is an ancient and honorable clan, the chiefs of which conquered the Ravandiz country between 400 and 500 years ago, and have retained possession of it ever since. This tribe is limited in number, amounting to no more than 800 families; but from having given rulers for so long a period to the surrounding country, who frequently asserted and maintained their independence against both Turkey and Persia, it is regarded by the Kûrds with great respect. Rich says that the Sohran family was very ancient, but is now extinct, having been ousted by the Bebbels. Their chief town was Harir.—(*Rassellinson.*)
- SOKOR ZOK**—Lat. Long. Elev.
 A town in the Province of Diârbakr, Asiatic Turkey, half way between Diârbakr and Bitlis, and north of Sart. "It is," says Kinneir, "situated on a small hill, and is governed by a powerful independent and hereditary chief who has under his orders many different tribes of Kûrds, Yezdis and Türk-mans of a martial and barbarous disposition, and who, it is said, can bring an army of 20,000 men into the field. The climate of the place is less severe than that of Bitlis; the districts are extensive and covered with villages; but the population of the town does not exceed 6,000 souls."—(*Kinneir.*)

STAVROPOL—Lat. Long. Elev.
 A town, capital of the Government of Caucasus, Russia, situated on the left bank of the Atsehla River, 150 miles from Ekaterinograd. It consists of wide and well-formed streets, contains three churches, and has manufactures of soap and leather, and a considerable trade. Its population in 1849 was 13,968.—(*Shiel—Imperial Gazetteer*.)

SUANETIA—Lat. Long. Elev.
 A country of the Caucasus, Russia, situated between Mingrelia and the crest of the main range, and comprising the valley of the head waters of the Ingūr. Very little is known of it; it is, however, said to be an exceedingly strong country and to contain rich mines of gold and silver, which are little known or worked, and its valleys are extremely fertile.

The Suanetians have generally blue eyes and blond hair, and are a handsome and brave people. Personal injuries and quarrels are settled by duel; the practice of blood-revenge prevails everywhere. Polygamy is not discountenanced by custom, but divorce is prohibited; wives are purchased, and as the price is high (often as much as 60 to 80 cows) woman-stealing is not unusual. The traffic in boys and girls also is common, especially with the mountaineers in Circassia, and through them frequently with Constantinople. The price of a boy amounts to 3 or 400 roubles, and that of a girl to half or two-thirds of that sum.

The Suanetians, who were converted to Christianity by Queen Tamara, have retained scarcely more than the name; they have at the present day no regular ordained clergy, and, properly speaking, no public worship. They assemble in the churches, some of these in ruins, for prayer, which they usually offer up before the pictures of the saints. There is, however, a caste of priests, named Dekonoses, who exercise a kind of supervision over the churches, read certain litanies in the public prayers, pronounce the benediction at marriages in the name of the Trinity, and offer up prayers at burials; oaths are also administered in their presence before the picture of a saint.

No part of the Caucasus is more interesting than Suanetia to travellers engaged in archaeological or historical researches; from its remarkable and colossal architectural remains, many of which probably date back to times beyond the reach of history. It is said that there exist in this country numerous churches of the Middle Ages lying half in ruins, which, according to the tradition of both the Suanetians and Abkhasians, were built by the "Dgenovés," a name clearly referring to the Genoese, who in the Middle Ages either possessed, or had power over, the whole eastern coast of the Black Sea.—(*Van Huzthausen*).

SUGAIT—Lat. Long. Elev.
 A river of the Shirvān district of the Government of Georgia, Russia, which falls into the Caspian on the north side of the Peninsula of Apsheron, rising in the hills above old Shahmachl.—(*Kinneir*.)

SUKAM KALA—Lat. Long. Elev.
 A town and fort on the coast of Abasia, Black Sea. It is fortified and has a Russian garrison. The trade here is chiefly in salt and firearms.—(*Imperial Gazetteer*).

SUJOK KALA—Lat. Long. Elev.
 A port on the Adighe coast of the Black Sea, Russian Government of Caucasus, south of Anapa. The first view of this harbour is extremely

SUJ—SUL

beautiful; it has very advantageously the sea forming a small and deep bay surrounded by lofty mountains, the narrow entrance being formed by two projecting headlands as a harbour; it possesses little value, the bottom of the sea within it being so rocky that anchors have difficulty in holding. The Bora or the north-east wind frequently sets in with unexpected fury, and strands the vessels with a fearful shock. There is a small fortress here. The Circassian name of the place is Terness; the Russian, Novorussiak. (*Van Harthausen*).

SUK-AS SHEKH—Lat. Long. Elev.
A town in the Province of Baghdad, Asiatic Turkey, the capital of the Montefik Arabs, situated on the right bank of the Euphrates, 63 miles above the junction of the Tigris and 99 miles above Basra.

It is a walled town of considerable importance, containing 600 to 700 families, according to Fraser, or 5,000 to 7,000 souls according to Winchester. Its appearance from a distance is rather neat and attractive, embosomed as it is in thick date groves, among which its houses are seen to advantage. But a nearer approach makes the deception apparent, it is almost a mass of ruined houses, among which a few, still tenanted, contain the survivors from the plague which lately depopulated Baghdad, and which did not spare the Montefik. Fraser said of all human communities he has seen, he thought this the most filthy and abominable. It was almost impossible to walk the streets without contamination; and the smell of the butcher shops rendered all approach to them impossible to civilised nostrils. The bazaar is rather extensive, but sparsely tenanted. Most of the shops were filled with articles suited for the Arabs alone,—spears, daggers, swords and shields, saddles, abbas, tent-ropes, &c. There are plenty of grocers and druggists; loaves of white sugar, coffee, and coarse spices were abundant as well as the common articles of brown sugar from India, dates, soap, &c. The trade of this place is very considerable; the quantity of sugar, coffee, drugs, indigo, and all sorts of Indian produce which passes up the Euphrates in spite of all dangers and imposts, is surprising; and much of several articles, such as henna, indigo, sugar, &c., go all the way to Damascus. There really was somewhat of a bustle here. Dates are a great staple from Basra and were sold at very low prices.

Opposite the town the river is about 130 yards broad, 18 feet deep, with a current of two knots an hour. The channel is deep, with steep banks, not more than a couple of feet above the level of the stream, along which are many gardens, well supplied with vegetables, fruit and other trees, &c. (*Fraser—Chesney—Imperial Gazetteer—Winchester*.)

SÜLİMÂNÂBAD.—Lat. Long. Elev.
A village in Turkish Kùrdistân, situated in a valley which is much celebrated for producing fine fruit, especially grapes and water-melons. All the fruit of Sülmânia is brought from this place. The garden at this place was founded by Sülmân Bebbeh, the celebrated ancestor of the Bebbeh family.—(*Rich*.)

SULIMANIA.—Lat. Long. Elev.
A town, capital of Turkish Kùrdistân.
It is situated in a hollow about two miles from the foot of the east range of hills, the debris of which slope down to it, and among these, in a sort of ravine, it is built. The neighbouring hills are steep and bare; in height they may be about 300 yards.

It is an unwall'd town ; its houses are built extremely low, which gives them a mean appearance, though doubtless they are better secured against the snows and cold of this elevated region.

The following description of the house Mr. Rich lived in will give an idea of the better sort at this place. It was a square building of one story, standing on a basement of about three feet high, and built of bricks dried in the sun, having a plastering of mud mixed with chopped straw over the whole. One or two rooms inside were white-limed over the mud coating. The roof was flat and formed by rafters, reeds and a coating of earth. The house stood in a large open enclosure : this was sub-divided into two courts by a cross-wall, which joined the house at each side near its centre, leaving the front in one enclosure and the back in another ; this made the Haram and Divān Khāna ; but there was no communication between them by a door in the house itself ; as in all Turkish houses, you had to go round by a door in the wall which divided the compound into two. The area of both courts was covered with grass and planted with willows, poplars, mulberries and rose bushes, interspersed in little bouquets. A stream of water runs through the court of every house in Sullimānia, which is supplied from the mountains by an aqueduct. With respect to the distribution of the rooms, it seems regulated by no plan, only that in both the Haram and Divān Khāna is a room quite open in the front, which is the general receiving and sleeping room in summer. No one but the poorest persons, who have not such an accommodation in their houses, sleeps on the roof. Some, indeed, in the greatest heats, which only last a month, use a low platform for that purpose ; and during summer many construct huts made of boughs, over a little tank in their own courtyard, or else pitch a tent to escape from the fleas, which are a terrible nuisance.

In the Divān Khāna part of the house is a large vacant space or hall, supported by posts and almost dark : this is said to be a cool retreat in summer, but the pest of the fleas must still exist, and another still worse, that is scorpions, which are said to be numerous, large and venomous. Centipedes are also found here.

The winter rooms of the house are entered by a long dark passage : their appearance does not invite a nearer inspection.

The ordinary houses are mere mud hovels, which makes the place look like a large Arab village ; they are perfectly exposed, but the people do not seem to regard this, the women going about with the men and performing their domestic labors without any veil. This miserable-looking town, however, contains five khans, two good mosques and a very fine bath. The population of Sullimānia is estimated by the best judges among the Kurds at 10,000 souls, including the officers of Government and retainers of princes residing here. The ordinary citizens are of the peasant race.

The public bath at Sullimānia is superior to anything in any part of Turkey, excepting Damascus, Cairo, and Constantinople, and in some particulars even excelling them. It is stuccaed and painted in arabesque, and ornamented with large cisterns or basons of water, with *jets d'eau*. It was built at the expense of the Pasha by Persian architects brought here on purpose, and it is said to be the exact copy of the bath at Kirmānshāh. Another, on the same plan, was constructed in the Pasha's own harem.

In another place Rich also says that Sülimānia contains 2,000 houses Mahanadans, 130 of Jews, nine houses of Chaldean Christians who have wretched small church, and five houses of Armenians who have no priest church. The streets are narrow and run irregular; and there are neither go bazars nor fine mosques to relieve the dull monotony of the common building. The houses are mostly built of unhewn stones, plastered over with mud though some few are constructed with bricks; and the inhabitants, with approach to the number of 20,000, are robust and active, their aspects forbidding, their expressions of countenance harsh, and their complexion dark.

The climate of Sülimānia is intensely cold in the winter, especially when the strong easterly gales prevail. Snow sometimes lies on the ground for six weeks to two months, one fall succeeding another before any be dissolved. In the summer the climate is pleasant, except when the easterly wind blows which it does with prodigious violence, sometimes for eight or ten days successively. This wind is as hot and relaxing in summer as it is cold and piercing in winter; and what is very curious, it is not felt at the distance two or three hours off in any direction.

This is the so much dreaded 'sherki' which seems to blow from any quarter, from east to north-east. It resembles the Italian sirocco, and is greatly feared by the people of Sülimānia for its violence and relaxing qualities.

The bare hills in the neighbourhood of the town serve as reflectors of the rays of the sun, which strikes upon them from about seven in the morning until sunset all the summer; and the wind rushing down the face of these hills carries its heat thus acquired to the town when it blows from the east and north-east. About east of the town the hills recede a little, and the south-east wind is not so bad consequently as the north-east, which is the worst point of all. The 'sherki' has the same heating relaxing quality all along this line of hills; but westward it reaches no farther than the Tanjeroo River, and as soon as the ridge of the hills is crossed its effects cease altogether. The same phenomenon prevails at Koh-i Sanjak, which is situated in a narrow valley of the same aspect as this but the hills are higher and the sherki is stronger and hotter. It seldom blows due north here and all the west points are agreeable.

At dawn at Sülimānia the air is generally quite calm. As the sun rises above the hills a slight air comes on from the point of sunrise. This follows the sun to the meridian; at noon, there being generally a breeze or at least a strong puff or two from the south. When the sun passes the meridian the wind comes round to the west. The mornings are generally disagreeable and the afternoons extremely pleasant, with a fine westerly breeze. This is nearly always the case where the sherki does not prevail. The hottest time of the day is from noon until 3 p. m.

The Government of Sülimānia is in the hands of a Pasha, who is by birth a Kurd and subject to neither Turks nor Persians. The military force for the defence of the town does not exceed 2,000 men. About a fourth of that number are frequently in attendance at the palace, which is the Pasha's residence. It is a mean and ruined pile, composed of spacious courts and extensive inclosures. The trade of Sülimānia is in a very declining state; there are only two or three Armenians, agents for some Baghdad merchants, who receive gallnuts in exchange for a few Indian commodities, which come up by the way of Basra.

Nothing is known of the history of Sülimānia. M. Niebuhr visited this part of the country in the year 1769 and found the people subject to a sort of feudal government. They are imagined to be the Cardu Chai of Xenophon, and their national character has descended unchanged from time immemorial.

Sülimānia is an extensive place and forms a central emporium to the neighbouring tracts of cultivation. The country which surrounds it is charming, the soil gravelly, as far as its immediate vicinity, when it becomes more sandy and of a light loamy nature. The tillage of the district excellent, the fields being neatly divided into square compartments for the benefit of irrigation.

The commerce of Sülimānia is not extensive and is principally carried on with the following places by the means of caravans:—

Tabrez.—To which place a caravan goes generally about once a month, but this is not regular. They bring raw silk, silk stuffs, &c. The raw silk is mostly exported to Baghdad; the stuffs are for the use of Kūrdīstān. The returns from Sülimānia are principally made in dates, coffee and other articles from Baghdad.

Arzrūm.—At least once a year a caravan goes from Sülimānia to Arzrūm. It carries dates, coffee, &c., and brings back iron, copper and mules. Great purchases are made of these animals. All the best mules of these parts come from Arzrūm.

Hamadān and Schna.—Once a month, at least, a small caravan comes from these places, bringing ghee, dried fruits, honey and steel from Kasvin.

Karkūk.—With this place there is continual intercourse. The articles imported are boots and shoes, and some coarse cotton cloth. The returns are pulse, honey, gallnuts, sumach, fruits, rice, ghee, cotton, sheep and cattle. Karkūk is, in fact, the mart of all the productions of Kūrdīstān.

Mūsāl.—With Mūsāl communications are also pretty frequent. The articles imported are boots and shoes, turban pieces, chintz and printed cottons, Damascus and Diarbakr stuffs, &c. The returns are gallnuts, &c.

Baghdād.—The communications between Sülimānia and this place are constant. The imports from Baghdad are dates, coffee, Indian and European stuffs, and cloth. The exports are pulse, tobacco, cheese, ghee, sumach, gum Arabic, tallow, and common soap.

The tribes who inhabit that part of Kūrdīstān subject to the Pasha of Sülimānia are as follows:—

Fīrāl.—Clans who are settled and inhabit particular districts.

In the district of Pizhder the *Sekkir*, the *Nurudān*. Of these two tribes, there are about 100 villages, and they can muster about 1,000 musketeers.

In the respective districts bearing their names—

The <i>Shinkis</i> ...	200 families	} These two are pure clans.
<i>Ghellalis</i> ...	150 "	

The Sivell.—The pure origin of these may be questioned, but they are at all events now a tribe and do not mix with the peasants.

The other districts are mixed. Some inhabitants are of the peasant, some of the clannish race, *i. e.*, no village has inhabitants of one exclusive kind.

Second.—Wandering or Encamping Clans.

The Jaf.—There are twelve branches of the Jafs. Of the true Jafs, there are not more than 600 families; but under their protection there are frag-

ments of all the tribes of Lüristan and Persian Kūrdistan, which make the whole strength of the tribe amount to several thousand families. The tribe musters about 100 infantry and 300 horse, that is to say, in their own defence. For the service of the Pasha they could not be prevailed on to furnish so many. The whole tribe only pay to Government a yearly tribute of thirty purses, sometimes less. The other tribes pay much more in proportion, because they are not so powerful or so well protected.

The Shekh Ishmaili	...	500 families.	Ketchili	...	40 families
Kalbore	...	200	Tehgehi	...	40
Mendimi	...	300	Zengeneh	...	400
Kelo Gawani	...	250	Zend	...	60
Merzink	...	80 or 90	Kerewei	...	60
Tleks	...	100	Lor	...	60
Koosa	...	60	Sedoni	...	100
Hamadavānd	...	200	Goorzei	...	100
Soflavend	...	40 or 50			

None of these tribes depend on the Jafs, though the Jafs have many families from among them under their protection which are not reckoned here. The Jafs, being strong and well protected, are daily acquiring additions to their numbers from persecuted members of other tribes.

None of the above tribes are entire; they are only fragments of tribes, of which parts exist also in the territory of Sehna, of Kirmānshāh, or of Lüristan.

Sulimānia was founded about the year 1788. The then Governor of Southern Kūrdistan, Ibrahim Pasha, the father of Kurd Sulimānia Pasha, and a relation of the present Governor of Sūlūmānia, resolved on removing the capital from Karatcholān, on the other side of the Azmir hills, to this place; both from a wish of signaling himself and for the convenience of hunting, of which he was passionately fond, and for which amusement the situation of Karatcholān was singularly ill calculated, being in a very narrow, rocky valley. He called his new town Sulimānia, in compliment to the then Pasha of Baghdād, Sulimān Pasha, the father of the late unfortunate Syād Pasha. There was an ancient mount here, which they pared away to suit the foundations of the palace, which was built in the time of Abdūl-Rahmān Pasha.

Since the time of Rich's visit in 1820, Fraser made a short stay in it, and he thus records its state at that period (1834):—"The Pashalic has of late been the prey of an accumulation of misfortunes, which have reduced it to extreme misery. First came family disputes, civil war, two brothers striving for the supremacy. This brought in foreign intervention, as a matter of course, and the pashalic, which before had been dependent on that of Baghdād, fell into the hands of the Persian Prince of Kirmānshāh Mahamad Ali Mirza. Intestine struggles and commotions, however, still continued and weakened both parties so much that, after the death of Mahamad Ali Mirza, their neighbour, the Mir of Rawandiz, thought fit to overrun and appropriate a considerable portion of the territory to himself. This brought on his head a war with the Azarbijan government, which had assumed authority over these parts and on unfortunate Sulimānia the maintenance of a Persian army, in addition to the payment of a Persian tribute. Then came the plague, which carried off more than half the people of the town and country; and of the remaining half, all that could, seeing there was neither relief from its inflictions nor any remission of imposts on

the part of Government, emigrated to places where the burthens were lighter, —to Rawandiz, Karkök, Arbel, and other districts in the low country.

“Not a decent habitation was to be seen. None of the people, high or low, have had heart, or means probably, to repair their ruined houses, so that the huts that have arisen upon the rubbish of the old ones are of a meaner description than usual. The earth, too, of Sülmänia, which forms the houses, is of so friable a nature, as to offer but little resistance to the action of the weather, mouldering down as soon as it is left to itself; so that by the operation of various causes the town has almost disappeared. The bazars presented a better show than I expected from the state of the rest; for though most of the shops were occupied by hucksters and retailers of trifling wares, they still made some appearance, and in the open spaces, where country produce was sold, a good many people might be seen, collected. I was told there were still from 1,000 to 1,500 families resident in Sülmänia; but to judge from appearances I should think that the first-mentioned number, which implies a total of at least 5,000 souls, was nearest to, if not beyond, the truth.”

The town itself, lying in a hollow, cannot be seen except from some surrounding height, and the best view is to be had from two hillocks used as burying grounds, far better tenanted than the town itself.—(*Mignon—Fraser—Rich.*)

- SÜLTAN BÖRT**—Lat. Long. Elev.
A village in Karabagh, district of Georgia, Russia. Here in January 1812 Prince Abbas Mirza and Colonel D'Arcy defeated a Russian post and forced the garrison to lay down its arms.—(*Monteith.*)
- SÜMEICHÄH**—Lat. Long. Elev.
A village in the Province of Baghdäd, Asiatic Turkey, 17 miles from the Dujail canal from the Tigris. It is described as a prosperous place, surrounded with fields and fruit gardens.—(*Cheesney.*)
- SÜMEISÄT**—Lat. Long. Elev.
A town on the right bank of the Euphrates, 50 miles above Birehjik. Thence to the sea for 1,195 miles the Euphrates is navigable. There is a ferry here.—(*Cheesney.*)
- SÜNAS**—Lat. Long. Elev.
A pass over the Kürdistän Mountains from Sñj Boläk, in Azarbijän, to Sülmänia. The ascent from the north side appears to become steep from the village of Yalt Amır, and is very severe to the top which is reached in two hours and a half. The descent which takes two hours to the village of Nistän is rough over boulders and stumps, and along the edge of ugly precipices.—(*Fraser.*)
- SÜRAMA**—Lat. Long. Elev.
A ruined castle in Kakhetia, Government of Georgia, Russia, above the Kür. It stands on a steep hill which rises isolated from the plain, and has evidently been the principal key of a general system of fortification. In front was erected a line of towers at about 1,000 paces from each other.
The pass of Surem, 3,050 feet, is over the main watershed which connects the mountain system of the Caucasus with that of Ararat.—(*Fan Haahtausen.*)
- SUVARAK**—Lat. 37° 46' Long. Elev.
A village in the Province of Diärbakr, Asiatic Turkey, 21 hours (74 miles) from Orfa on the road to Diärbakr, from which it is 38 hours (135 miles).

SUV—TAK

It contains about 500 inhabitants, with three mosques and a strong castle.

The town is built at the foot of a detached hill, on which are the remains of a fortress now in ruins.—(*Kinneir—Pollington.*)

SCWELL.—Lat. Long. Elev.

A village in the Province of Baghdad, near the junction of the Karkök with the Shatt-ül-Arab.—(*Layard.*)

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TABASSERAN.—Lat. Long. Elev.

A district of the Province of Daghestan, Government Georgia, Russia. It is very mountainous.—(*Chesney.*)

TADVÁN.—Lat. Long. Elev.

A village in the Province of Van, Asiatic Turkey, 10 miles north-north-east of Bitlis. It is situated near the west shore of the Lake Van and is inhabited by 40 Armenian families.—(*Brant.*)

TAI.—Lat. Long. Elev.

A tribe of Arabs who inhabit the country between Mäsal, Nisibin and the Khabär. They are a very ancient and noble tribe, frequently mentioned in Roman history.—(*Kinneir.*)

TÄK-I-KAISRA.—Lat. Long. Elev.

A magnificent ruined arch which formed part of a building on the ancient city of Ctesiphon, on the left bank of the Tigris, 25 miles below Baghdad. Fraser remarks—"No one can view the Täk-i-Kaisra without being strongly impressed with the gigantic grandeur of the building of which it must have formed a part. There is no Eastern palace now which possesses such a façade, or, if we suppose it to have been merely a gateway, such an entrance. The Ali Capi at Ispahan, or the gates of the Palace at Dehli, magnificent structures in themselves, sunk into insignificance beside the 'Täk-i-Kaisra.'"

TAKRIT.—Lat. Long. Elev.

A village in the Province of Baghdad, Asiatic Turkey, 80 miles above Baghdad, on the right bank of the Tigris. It contains about 5 or 60 houses with a caravanserai and two coffee houses. There are considerable ruins round it.

The modern Takrit, though consisting of a very considerable number of houses and governed by a Beg, is scarcely worth being called a town. It is built on a cliff and on the side of a deep ravine, and occupies the eastern part of the ancient city, the rivers of which are very extensive.

Takrit stands on the right bank and is remarkable for a castellated building upwards of 200 feet high, with a vaulted staircase leading to the Tigris; the building is surrounded by a ditch and was once filled from the river.

The cliff on which the old citadel of Takrit stood is thus described by Captain Jones—"It bears evidence of former strength, and, being naturally nearly inaccessible, must have been entirely so when fortified. The front facing the river is quite perpendicular, and exhibits horizontal strata of stiff clay, red earth, fine sand, and conglomerate in successive layers, from the

TAK—TAN

waters' edge to its summit; indeed, this is the general formation of the cliffs bounding each side of the valley of the Tigris, from Samarra to Takrit.

This isolated cliff is about 130 yards long by 70 broad, and in height 86 feet from the waters' edge; but the debris of the former buildings scattered over its summit increase it to a hundred in its highest part. Large massive bastions of lime and pebbles, faced with solid brickwork, abut around the cliff; two buttresses, of the same formation as the bastions, point out the situation of the gateway. The bricks which faced them have been carried away for other buildings. A deep ditch, about 30 yards in breadth, but now filled up with rubbish, conveyed the waters of the Tigris around the base of the citadel, thus completely insulating and rendering it impregnable before cannon came into use. South of this, on another isolated hill, stands the modern town formerly girt in by a wall which has fallen to decay. It contains at present about 300 miserable houses and 1,000 inhabitants; but the space formerly occupied by the ancient town is of great extent. Some ruins called the Kanisah, or church, are still shown. The modern town has two mosques, but no minarets. The streets are kept free from filth, and altogether bear an aspect of cleanliness seldom seen in Eastern towns."

It is said that on an emergency 400 matchlocks and guns can be collected for the defence of the place, and this is probably rather under than above the true number. It is, however, certain that the Takritlis have maintained their position against the Arabs, and even compelled the powerful Shekh of the Shamr to relinquish his intended assault on the place by the menacing attitude they assumed.

Mr. Rich, in speaking of this place in the flourishing time of Daūd Pasha, states that it was then farmed for 22,000 Constantinople piastres annually, and that it boasted at that time of 600 houses. I presume this must be a mistake, for at present, though its dwellings are but half that number, and its population proportionably small, from the effects of the plague and other causes, the proprietor, or farmer, now pays yearly to the Government of Baghdād a sum three times as large as that mentioned by Mr. Rich. For 68,000 Constantinople piastres, or a sum equal to about £600. It is farmed.

Fear of the Shamr on the one side and the Abeid on the other, has prevented the townspeople from extending their cultivation to its usual limits, and the consequence is, the rich land lying between Takrit and the Hamrin is now a perfect waste. The inhabitants are all Mahamadans, with the exception of one solitary Jew, who is on the staff of the Governor, and whose life is not to be envied. To the question of "what have you in Takrit?" "One barren date-tree and an infidel Jew" is the reply.—(*Kinnoir*—*Ross*.)

TALKH-ĀB—Lat.

Long.

Elev.

A river of the Province of Baghdad, Asiatic Turkey, situated between Badrai and Mendali, and falling into the river of the latter name.—(*Loyard*.)

TANGAZI—Lat.

Long.

Elev.

A river of Turkish Kurdistan, which rises east of Sūltmānis, and falls into the Altun River (Lesser Zab). It is generally fordable everywhere, except after rain. It is the same as the Kārātcholan River.—(*Rich*.)

TAN—TAR

TANGARU—Lat. Long. Elev.
 A river of Turkish K rdistan, 1½ miles west of Sult m nia, where it has a
 of not less than 100 yards. This is the same as the Tajrud, for which is
 the K rdish name. There is a village of this name one hour west
 Sult m nia.—(*Rich.*)

TAPORAVAN—Lat. Long. Elev.
 A river of the Government of Georgia, Russia at the junction of which, w
 the Gudara S , Akhalkalak is situated. It flows through deep ravines w
 high cliffs.—(*Monteith.*)

T RABIZ N—Lat. 41°1' Long. 39°46' Elev.
 An important fortified seaport city, capital of the Province of the same na
 in Asiatic Turkey, and situated on the south-east coast of the Black Sea.
 It lies at the foot of a high range of undulating hills sloping gen
 to the beach, and is everywhere well wooded. The houses outside the to
 are interspersed amongst trees and gardens, and shown off by the dark gr
 hills immediately behind. To the east of the town, on a small projecti
 rock, are the ruins of a castle, apparently byzantine. T rabiz n is divid
 into two quarters, the Greek and Turkish. The houses in the former:
 surrounded with gardens; the streets are extremely narrow even for an East
 town. The houses in the Turkish quarter, which is within the walls,
 generally larger and better built than those without, but have not the agr
 able appendage of a garden. This part of the town is connected with t
 suburbs by a high and narrow bridge on each side, and is defended
 strongly fortified gateways. The houses in both quarters are mostly of c
 story, built of stone and lime, and roofed with red tiles. The town has neit
 inns nor lodging-houses, but it has 18 mosques and 10 Greek churches. T
 principal articles of trade in the bazar are alum and copper, brought fro
 the mines in the interior, but the shops are well supplied with English c
 tons and printed goods. The copper comes in a rough state and is lu
 manufactured into different articles for domestic and culinary purpos
 The commerce of T rabiz n has much increased in recent years, and esp
 cially since the establishment of steamers, by which this town has now a dir
 communication with Constantinople, Odessa and the Danube; and it st
 continues to be the chief route of the Persian trade, the goods being sent
 by Arzr m. In 1852, there entered the port 88 steamers and 130 sailin
 vessels; of the former 17, and of the latter 3, were British; and of th
 former 20, and of the latter 1, were Austrian; the remainder of the steamer
 51, and 120 of the sailing vessels, being Ottoman. The total impor
 amounted to £2,241,790. In the same year, 219 steamers and vessels sailed
 the total exports amounting to £1,050,526. The exports consist chief
 of silk, wool, tobacco, wax, galls, oil, opium and other drugs, honey, butte
 timber for ship-building, the produce of Asiatic Turkey, and silk fabric
 Cashmere shawls, carpets, saffron, cotton, and camel-skins from Persi
 The chief imports are cotton manufactures, sugar, coffee, and other coloni
 produce, salt, wheat, &c. Population, 40,000. (*Imperial Gazetteer*).

T RABIZ N—Lat. 40° 20' to 41° 30' Long. 38° 10' to 41° 30'
 A pashalic of Asiatic Turkey extending along the coast of the Black Sea
 bounded, north-east, by the district of Guriel and Pashalic of Akhalkalik; south
 Arzr m; west, Sivas; and north, the Black Sea. The picturesque beaut
 of the coast is particularly striking. The mountains rise immediately fro
 the sea, from 4,000 feet to 5,000 feet, clothed with dense forests, compose

TAR—TAU

principally of chestnut, beech, walnut, alder, poplar, willow, and occasionally small oak, elm, ash, maple, and box, the higher parts being covered with fir. The country generally is so wooded and mountainous that it does not produce grain sufficient for the consumption of the population, yet not a spot capable of cultivation appears to be left untilled. The climate of Tārabizūn is backward and liable to constant changes, chiefly owing to the cold winds, with rain and fog, which are brought across the Black Sea. Figs and grapes do not ripen before October or November. The vines are trained to large trees, the branches of which prevent the fruit from receiving the benefit of the sun's rays. Notwithstanding the generally mountainous character of the country, it contains many fertile and well-cultivated tracts. Indian-corn is the grain usually grown, and it is seldom that any other is used for bread by the people; what the country does not supply is procured from Guriel and Mingrelia. Hemp, linseed, wheat, and barley are also cultivated. The inhabitants are a hardy, laborious and bold race; they are skilled in the use of a short rifle, which every man carries slung at his back. The principal towns are Tārabizūn, Keresun, Tireboli, Rizeh, and Batūm, all on the coast.—(*Imperial Gazetteer.*)

TARANJIEH—Lat. Long. Elev.

A canal in the Province of Baghdad, Asiatic Turkey, which is derived from the Fawar canal and flows to marshes east of the Euphrates.

TARKALŪ OZAN—Lat. Long. Elev.

A river of the Tarki district of Daghistan, Russia, which, rising in the north slopes of the Caucasus, flows north-east and falls into the Caspian, a few miles north of the town of Tarkū.—(*Cheaney.*)

TARKŪ—Lat. 42° 50' Long. Elev.

A town in Daghistan, in the Government of Georgia, Russia. It is situated in a position of great strength, on the slope of a mountain on the crest of which is the Russian fortress of Burnu, and between the two rivers Mannasse and Ozan, two and half miles from the west shore of the Caspian. It contains about 9,000 inhabitants, who are supposed to be chiefly of Tartar descent, and it is regarded as the chief place of Daghistan. It was taken possession of by the Russians on the 25th July 1822.—(*Kinneir—Monteilh—Gheaney.*)

TASANTŪ—Lat. Long. Elev.

A village in Georgia, Russia, on the road between Tiflis and Ganja.—(*Mignon.*)

TASH KALA—Lat. Long. Elev.

A Russian fort on the east shore of the Karasū Bay of the Caspian Sea, built about the year 1830 to protect the fisheries of that nation. Its position is singularly desolate,—on one side the Caspian opening access to only two considerable ports of Russia, Darband and Astrakhan, and those frontier towns; on the other side a steppe generally without inhabitants. For all other objects but that of protecting the fisheries it is as ill-situated as it is ill-constructed, being shut up by the ice during the months of November, December, January, February, and March, and approached and left during the remainder of the year with the utmost difficulty owing to the shallowness of the water and the intricacy of the navigation. From here to Gorief, the nearest Russian port, takes from three to five days.—(*Abbott.*)

TACK—Lat. Long. Elev.

A village in the Province of Baghdad Asiatic Turkey, on the road between Tāzkūrmāti and Kakūk. It is very miserable and contains a post house of 60 horses.—(*Rich.*)

TAÜK CHAI—Lat. Long. Elev.
 A river of the Province of Baghdád, Asiatic Turkey, which rises a little to the north of Tüzkümati, and passing by Kára Hasan, is there turned off into many streams, as occasion requires, which irrigate the cultivation of several villages.

In summer it is mostly consumed by the cultivation; then and in autumn its water is only about a foot or a foot and a half deep. It also water many villages westward and northward of this; but at periods of heavy rain in the winter and spring, it is a most formidable stream, filling its whole bed, which is nearly half a mile broad, rushing down with great fury, bringing with it large stones and forming hollows, which render the passage always dangerous and often wholly impracticable. The rise is sometimes so sudden that it has been known to surprise people when half way over, and they have often been lost or with difficulty extricated. When Rich crossed this river he found two streams of water in the bed; the first was about two feet and a half deep and ten or twelve yards over; the second about three feet and a half deep and twenty or thirty yards across, rapid, and with a bad footing, on account of the large round stones. This river eventually falls into the Adhém River.—(*Rich.*)

TAULIK—Lat. Long. Elev.
 A pass in the Province of Diarbákr, Asiatic Turkey, over a mountain which divides the Bitlis Chai from the Bohtán Sü, and on the road between Redwan and Sart. The ascent is steep and rugged and occupies 1½ hours; the descent takes 1¼ hour.—(*Taylor.*)

TAURUS—Lat. Long. Elev.
 The name applied to the outer spurs of the Kúrdistán range by ignorant ancients who considered it as one range. This extremely loose way of describing mountain ranges seems to be followed blindly by Chesney, and others. To me such a description is utterly incomprehensible, as it applies simply to the lower and outer spurs of several distinct ranges and not at all to the great ranges which emanate from Ararat. I hold that there is no such thing as the Taurus Range. None of the natives of the country know the name, and there never could have been one continuous range stretching in one unbroken line parallel with the Tigris.

TCHAR KAS OZAN—Lat. Long. Elev.
 A river of Daghistán, in the Government of Georgia, Russia.—(*Chesney.*)

TCHETCHENS.—
 See Chetchens.

TCHOPNOGO—Lat. Long. Elev.
 A lake in Kárábagh, in the Government of Georgia, Russia.—(*Chesney.*)

TEGURI—Lat. Long. Elev.
 A river of Mingrelia, Russia, which rises in the south spurs of the Caucasus into the Rhion.—(*Kinneir.*)

TELAB—Lat. Long. Elev.
 A town, capital of the district of Kakhétia, Government of Georgia, Russia. It contains 472 houses. The district of Telab is bounded north by Caucasus, east by Siknak, and west by Duchet and Tiflis. To the south-east it is mountainous and covered with forests, and again to the north there is a limestone range running parallel to the crests of the Caucasus. The soil is a mixture of black clay, chalk and black earth, and the district is watered by the Alazáni and the Gori, with their numerous affluents. The climate of the elevated districts

TEL—THA

is good, but fevers prevail on the lower parts near the banks of the Gori, where the temperature is high. The forests, vegetables and animals resemble those of the adjoining district. Telab contains 100 villages and has a population of 48,286 Georgians, 6,519 Armenians, 1,388 Tartars, and 238 Wurttembergers. The houses of the peasants are miserable cabins, without windows. The principal town, Telab, is situated on the lower parts of the mountains, and it contains an old castle, three forts, two Armenian and two Greek churches, in addition to the public buildings belonging to the Government functionaries.—(*Van Harthausen.*)

TELISKOF—Lat. Long. Elev.

A village in the Province of Mūsāl, Asiatic Turkey, situated about 30 miles north of Mūsāl. It is inhabited by Chaldean Christians and though extremely dirty, is considered very healthy. There are some nuns here, but no convent, as they live in their parents' houses.—(*Rich.*)

TELKEIF—Lat. Long. Elev.

A village in the Province of Mūsāl, Asiatic Turkey, situated about 12 miles north of Mūsāl. It contains 1,000 houses and is wholly inhabited by Chaldeans, and is very dirty. The air of this place is not reckoned good, from its situation in a hollow between two hills. There is a large caravanserai here and a church. A respectable body of matchlockmen might be raised in this village.—(*Rich.*)

TEREK—Lat. Long. Elev.

A river of the Government of Caucasia, Russia, which rises on Mount Kasbek, on the north side of the Caucasus, in Circassia; flows first north, west in a narrow valley, then east past the town of Mosdok, to longitude 46° east, where it turns north-east, reaches Kisliar, where it divides into a number of branches which fall into the Caspian; total course, about 300 miles. Its most important affluents, which, as well as a vast number of mountain torrents, all join it on the right bank, are the Uruch, Baksan, Sunja, and Aksai. Its current is generally rapid, over a deep and rocky bed.—(*Imperial Gazetteer.*)

TERJAN—Lat. Long. Elev.

A plain in the Province of Arzrūm, Asiatic Turkey, to the east of Arzinjan, about 30 miles south-west of Arzrūm; it is well watered and fertile, covered with fine villages surrounded by productive fields bearing the most abundant crops and extensive gardens, yielding grapes, melons and other excellent fruits in great plenty.—(*Brunt.*)

TERTER—Lat. Long. Elev.

A river of Kārabāgh, Government of Georgia, Russia, which rises in the Sariaz Dāgh, and flowing north-east, falls into the Kūr by two mouths, near the village of Periazy. It is crossed by the road from Sanja to Shisha at Tertersk.—(*Chesney.*)

THABET—

A tribe of Bedouin Arabs who inhabit the north portion of Mesopotamia in the neighbourhood of Nisibin. They number 1,000 tents and are subject to the Shamr Arabs, to whom they pay tribute in money, grain and cattle.—(*Taylor.*)

THARTIAR—Lat. Long. Elev.

A river of the Province of Baghdād, Asiatic Turkey, which rises in Jabl Sinjār, north of Al-Hadr, and flows with a course parallel to the Tigris into the Lake of El-Milh; at Al-Hadr it is from 15 to 20 feet in width and with

a depth of from 5 to 7 feet; thence with difficulty fordable: on its banks a few reeds and scattered bushes of tamarisk.—(*Ross—Ainsworth.*)

TIĀRI.—Lat. Long. Elev.

A tribe of Nestorian Christians who reside about Sulamary. They number about 10,000 men.—See Nestorians.—(*Fraser—Monteith—Wagner.*)

TIB.—Lat. Long. Elev.

A river of the Province of Baghlād, Asiatic Turkey, which rises in the Mountains of Kebir Kōh, from which it issues by a narrow and precipitous gorge. It then runs through a belt of low hills of conglomerate. The bed of the river is here wide, but during summer and autumn very low the water scarcely reaching to a horse's belly. It is confined on both sides by lofty cliffs. During the early part of its course the water of the Tīb is particularly sweet and pure; immediately after quitting the mountains it becomes brackish and ill-flavoured. Leaving the low hills, it enters the plain of Deh Lūrān, and here first receives the name of Tīb, having before been known to the Lūrs by that of "Meima:" after traversing the plain of Deh Lūrān it forces its way through a small range of sandstone hills and enters the spacious plains of Arabistan. About four miles from these hills, near the river, is the village of Bayāt. Its course is then about south, 30° east till within about 20 miles of the Tigris, when turning suddenly, it runs towards the hills and soon afterwards loses itself in a marsh called by the Arabs Khōr Tīb.—(*Layard.*)

TIKNIS.—Lat. Long. Elev.

A village in Kārs, Asiatic Turkey, on the road between Kārs and Gümri. Here, in June 1807, the Russian General Gondowitz totally defeated the Turkish Sarāskier Hājī Yūsaf Pasha.—(*Monteith.*)

TIFLIS.—Lat. 41°41'4" Long. 44°50'39" Elev. 1,385.

A city, capital of the Russian Government of Georgia, Russia, on both banks of the Kūr River.

It is situated in a basin inclosed by bald and rather steep mountains, which, being rent asunder to the eastward by a plutonic eruption, displacing the porphyritic rocks of which they consist, have presented a narrow channel for the waters of the Kūr; whereas to the northward a wide and distant horizon opens before you, embracing the splendid background of the great Caucasian chain. About the centre of the range, and conspicuous above the other summits by its towering crags, which assume the form of a camel's hump, the Kasbek stands forth as a Goliath among the icy giants which lift their huge, snow-laden backs above the mists. The amphitheatre of the city ascends at first gradually, and afterwards more abruptly, from the north-west to the south-east. In the foreground extends the suburb of Awlabar, built on the left bank of the river, partly inhabited by German artizans and crowded with carts, merchandize, and logs of timber used to construct rafts. On the opposite side of the Kūr, the mass of houses constituting the old town rise in a gentle slope, many of them having grass-grown terraces instead of roofs.

This city is divided by the Kūr into two parts, the northern and the southern; it contains three suburbs, with numerous gardens, in addition to the new town constructed by General Yermaloff and the modern castle of Metekh, which commands the north-west part of the city. There are three canals, 15 squares, seven caravanserais, 22 Armenian and 13 Georgian Greek churches; also breweries, tanneries, and different manufactories connected

with Russian commerce in Asia, which, by way of encouragement, are exempted to a certain extent from the usual duties. The town consists of three distinct parts,—Tiflis Proper, on the east or left bank of the river; Kala, or the fortress, farther up on the west or right bank; and the suburb of Isni or Avlabari, with which communication is maintained by the bridge abovementioned. The streets, with few exceptions, are narrow, irregular and dirty in the extreme; and the houses present long ranges of dead walls, formed of large flat bricks and alternate layers of stone, the windows in which, owing to the dearth of glass, are for the most part filled with common or oiled paper. The general appearance of the city and the dark barren hills in the vicinity throw a kind of gloom over the place, though the streets are well filled with passengers who give indications of much commercial activity. The best part of the town is the Kala, where the Russians who occupy it have made considerable improvements. The most remarkable buildings are those of the citadel, which, though in ruins, still presents majestic hoary battlements and towers; the cathedral, a very ancient edifice, of large dimensions and fine architecture; numerous other Greek and Armenian churches, several of them handsome; a Persian mosque, a gymnasium, and other schools; the Governor's house and other government buildings and offices; the Palace of Yermolof, a large and ostentatious structure, with good gardens; the arsenal, the Turkish and Persian caravanserais, forming double rows of piazzas, rising one above another, and only indifferently supplied with foreign goods; the bazars, with a good display of fruit and common and costly wares; and the baths, supplied from hot sulphurous springs in the vicinity. For recreation, there is a large public garden, laid out with fine shady walks and avenues; and there is also a botanic garden on the Kür, about two miles below. The manufactures include carpets, silks, shawls, &c.; and the trade, chiefly in the hands of the Armenians, is very extensive, Tiflis forming a great emporium for the trade between Russia, Persia and Turkey. The staple articles of trade, in addition to the above manufactures, consist of immense quantities of Russian and German prints, handkerchiefs, and similar goods. Wine also, grown in the neighbourhood, is in great demand in the neighbouring districts; but from being conveyed, not in casks, but in skins besmeared with naphtha, acquires a disagreeable flavour, not relished except by those who have become inured to it, and hence not much esteemed by strangers. The foundation of Tiflis, whose true name is said to be Tphilissi or Tphilis-kalaki, meaning "warm town," is attributed to a powerful monarch of the name of Vachtang, who about A.D. 469 subdued all the countries between the Black Sea and the Caspian. It was afterwards much enlarged and embellished, and rose to great importance. It was destroyed by Aga Mahommed in 1795, and though afterwards rebuilt, has never attained its former dimensions. The Russians became its masters in 1801. It suffered dreadfully from cholera in 1830.

This town, says Van Haxthausen, has a peculiar aspect; on the side from which we entered, the quarter inhabited by Russians, it has a perfectly European look,—straight streets, rows of modern houses, elegant shops, milliners, apothecaries, even a bookseller, with cafés, public buildings, a Government palace, churches with cupolas, and towers. There are said to be in Tiflis 22 Russo-Georgian churches 15 Armenian churches, one Catholic church; also Persian and Tartar mosques, and a Jewish synagogue.

The German colonists have a Protestant church in their village outside Tiflis. But where this European town ends, one of a perfectly Asiatic character begins, with bazars, caravanserais, and long streets, in which the various trade are carried on in open shops. In one part is seen a row of smithies, the men all hammering away on their anvils, heedless of the crowds of passers-by. Then follows another row of houses, where tailors are seated at work in precisely the same fashion, and with the same gesticulations and agility, as with us. After these succeed shoemakers, farriers, &c. In the level part of the city, the newly-erected public and private buildings present an imposing appearance. The roofs are often party-colored, commonly green and red, but straw color appears to be the favourite tint of the Russians; and though this dull color is not very attractive when viewed close at hand, it has a smiling, lively look when seen at a distance, especially where these modern Russian buildings are surrounded by dirty brown Armenian and Georgian houses. The barracks are naturally the largest and most imposing of the new structure. The residence of the Russian Governor-General, which stands on the site of the ancient royal palace of Georgia, does not exhibit a degree of splendour proportioned to the dignity of an official who exercises unlimited authority over a territory larger than Germany and France united. Amongst the more ancient edifices, the churches are only distinguished for their size and their quaint, rather than picturesque, forms. Their cupolas, instead of presenting the usual curve, have a pointed and conical shape, a peculiarity of the Armeno-Georgian style of architecture. These domes, rising above the surrounding and humbler edifices, in vast and solid masses, resemble massive spires, and the variegated colors with which they are painted contribute not a little in throwing into relief the foreign-looking and eccentric stone figures with which the buildings are decorated or disfigured. In proportion as the houses climb the declivity of Mount Solalaki, the scene increases in magnificence through the diversity of the architecture. The forts and barracks, churches and chapels, bazars and caravanserais, gain immensely in picturesque effect, owing to their vast magnitude and exposed position, and owing to the amphitheatrical grouping of a part of the city.

Compared with the principal cities of the old world, renowned for the beauty of their situation, such as Constantinople, Genoa, Naples, Broussa, Prague, Salzburg, Algiers, &c., with the Georgian capital the last place cannot be assigned to Tiflis. True, it wants the diversified scenery of the incomparable panorama of Constantinople, the admirable distribution of its verdant shores, and of its beaming crystal waters, encircling the Queen of Cities with a sea of gems; nor does it boast the golden and colossal cupolas of the Stamboul mosques, the graceful, tapering minarets, and the cypress groves of the cemeteries, with their dim, religious twilight. Nor must we seek at Tiflis for the magic coasts of the Gulf of Naples, with its aged volcano, and the harmonious lines and coloring of Capri and Ischia, dipping into the blue bosom of the waves and appearing as if made on purpose to delight the artist. But although Tiflis lacks the luxurious vegetation and the imposing architecture of Broussa, as well as the thousand fountains that make merry music as they issue from the folds of Mount Olympus, yet the stern beauty of its rocky environs, the foreign and variegated diversity of its Oriental and European architecture, crowning the lofty banks of a wild mountain torrent present great and manifold attractions, even surpassing, in grandeur and

magnificence, the scenery of Prague, which has some resemblance to that of Tiflis, and is without a rival among the cities of Germany.

In all parts where Russian builders have been employed, you find space, air, sun, and a free prospect, whilst wheresoever the old architecture has remained untouched the streets and squares are narrow and dark, although not to the same extent as in genuine Moslem cities. None of the streets are particularly remarkable; but the squares of Tabr z and Erivan, encompassed by modern buildings, are distinguished by their size and fine prospect, commanding the valley of the Kur and the Caucasian highlands.

But the most remarkable spot in the city is the market place, which must be crossed in passing from the old to the new town. Its size is insufficient for the immense crowd of market people with whom it is encumbered, and who consist of Armenians, Georgians, Tartars, Ossetians, Persians, Lesghians, Russians and German colonists.

One street, called the Great, runs from the bazar to the Square of Tabr z, and constitutes the main street of Tiflis, but it is unworthy, both in breadth and decoration, of a royal residence. The lower story of the houses is occupied by narrow, dirty booths, and a great part of the Georgian and Armenian operatives may be seen working in these open booths, exposed to the public thoroughfare. Tailors, cobblers, saddlers, barbers, and gunsmiths are especially numerous among these citizens, and the armourers' booths present the most novel and attractive appearance, exhibiting a rich assortment of kinschals, schaschkas, pistols, and firelocks, both of Georgian and Caucasian manufacture. The most remarkable, spacious and profitable of all the buildings are the bazar and the caravanserai. The former, which is situated in the most animated part of the town, between the market place and the main street, cannot be compared with those of Constantinople for size or diversity of merchandize, nor with that of Tabr z for the lively and entertaining character of the crowd that frequents it; but the bazar of Tiflis is superior to the former in elegance, an advantage which it owes to Russian rule. Nor has the luxurious nature of the goods, exposed for sale fallen off since the deposition of the royal Georgian dynasty. It is true that the choice of silk stuffs, shawls, carpets, &c., is not so great as at Stamb l and Tabr z, but it presents quite as select specimens of Perso-Indian manufacture, to which the Russian nobles are just as partial as the native Georgian grandees. If you stroll through the bazar, which has a considerable analogy to the Passages of Paris, you are addressed and invited in Russian, in the most pressing terms, to walk in and inspect their goods, by the Armenian tradesmen, standing at the door of their shops.

The caravanserai at Tiflis is not much inferior in size to those of the largest commercial cities of Turkey and Persia, and surpasses them in cleanliness and in a certain architectural splendour, for which we look in vain in any Eastern city. Though the influence of the Russian policy may be very oppressive in sundry matters, it has done more good than the contrary in establishing, cleaning and repairing the public buildings in the towns of Trans-Caucasia.

There are no fewer than 42 churches at Tiflis,—an excessive number in proportion to the population. Of these, the Georgian Armenians possess 23; the Georgians of the Greek confession, 12; the Russians, 4; the Greeks Proper, 2; and the Catholic Armenians, only 1. The

cathedral, Sion, presenting a specimen of the purest Georgian style devoted to the Russian form of worship, and decorated with all the splendour which universally characterizes Russo-Greek temples, even in the steppes of the Cossacks.

The population of Tiflis, according to Monteith, was, in 1823, 26,000 souls of whom 15,000 were Armenians, 2,000 Georgians, and the rest Russians and others. Chesney puts it at 20,837 souls, with 4,936 houses, inhabited by 3,535 Georgians, 17,005 Armenians, and 327 Tartars. Wagner gives the number of houses at 3,662, of which 37 belong to the Government, 572 to the clergy, and the remainder to private persons. In 1848, the population was 30,925, and Eastwick, writing in 1863, states the number of inhabitants to be 40,000.

The population is no less varied and interesting than the buildings. Here Tartars, in the costume from which the so-called Polish dress is evidently derived; in another part thin, sunburnt Persians, with loose flowing dresses; Kurds, with a bold and enterprising look; Lezgis and Circassians, engaged in their traffic of horses; lastly, the beautiful Georgian women, with long flowing veils and high-heeled slippers; nearly all the population displaying a beauty of varied character which no other country can exhibit,—an effect heightened by the party-colored, picturesque, and beautiful costumes. In no place are both the contrasts and the connecting links between Europe and Asia found in the same immediate juxtaposition as in Tiflis.

The population of Tiflis comprises, beside the Russians and German (artisans, artists and merchants), representatives of three nations, Georgians, Tartars and Armenians. The Georgians consist partly of a numerous class of nobles, partly of gardeners, but the large majority are needy and live by begging. The Tartars are artisans, smiths, saddlers, &c., and the Armenians, almost all merchants.

There are few towns in which are seen persons of so many nations,—Russians, English, French, Germans, Persians, Turks, Tartars, Armenians, Kurds, Uzbaks, and natives of all parts of the Caucasus. In like manner we here find all the various forms of religion,—Christians of the Romish, Greek, Armenian, and Protestant churches; Mahomedans, Jews of various sects, and even heathens.

Van Haxthausen visited the dwellings of these different peoples. The Tartar refused to admit him to the interior of their houses; the Armenians showed him little more than their shops, or occasionally a kind of sitting-room, and it was with difficulty also that he could induce the Georgians of the poorer classes to let him see their house. These rooms have a miserable appearance in the middle is a small hearth, with a hole directly over it in the roof through which the smoke passes; on one side is a kind of closet, in which the beds are piled up, and on the opposite side another closet, or pantry where the food is kept. A few door-posts only were ornamented with some carving; a serviceable cradle was suspended on an elastic rod. The Georgians, especially the women, pass the morning and evening, and frequently a portion of the night, on the flat roof, or the balconies and there is nothing more charming than in walking through the streets on a fine summer evening to see these handsome women dressed in their pretty national costume sauntering on the balconies, playing, singing, and coquetting with the passers-by.

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The following description may be taken as a specimen of the usual style of the old houses of the Georgian nobles of Tiflis. It forms a large quadrangle, in the middle of which is a spacious hall, with a vaulted ceiling resting on two pillars and having in the centre a round opening, through which the light is admitted. From this hall and from a gallery on the second story which runs round the building a number of doors open into various small apartments, with windows on this side and others looking out upon the street. There are few houses of this description now in Tiflis, the modern dwellings of the Georgian nobles being all built in the European style.

The masonry of the modern houses in Tiflis is remarkably good, better than is usually seen in Russian buildings; Persian masons, who are said to be the best in Asia, being employed. Their pay is a silver rouble and a half a day.

The Armenians constitute above one-third (exceeding ten thousand) of the population of Tiflis: they are active, industrious, and enterprising, and gradually acquire possession of the property of the idle and inactive Georgians; they make purchases, rent land, lend money, and are on this account greatly disliked; they are moreover thorough cheats. The Georgians have a reputation for honesty, with one exception,—the common people are said to be addicted to stealing honey and bees. A regular thief is, however, seldom met with among either the Georgians or Armenians; whereas the Tartars have quite a passion for stealing, especially cattle and horses; they dislike any regular occupation and follow agriculture only to procure necessaries, preferring the breeding of cattle and a nomadic life. When they have no flocks of their own, they willingly take service as herdsmen, although greatly preferring that of coachmen. They are frugal in their habits—only beware of showing them horseflesh!

The following particulars regarding the climate of Tiflis are taken from Abich's paper on the country between the Caspian and Black Sea:—

	<i>Temp. of air.</i>	<i>Humidity, absolute.</i>	<i>Humidity, relative.</i>	<i>Snow and rain.</i>		<i>Temp. of air.</i>	<i>Humidity, absolute.</i>	<i>Humidity, relative.</i>	<i>Snow and rain.</i>
	1848.					1849.			
Winter,	32·13	1·40	0·79	0·800	Winter,	37·55	1·89	0·74	.....
Spring,	55·44	2·79	0·64	7·736	Spring,	53·96	2·56	0·61	3·689
Summer,	75·67	4·64	0·58	4·205	Summer,	73·33	4·95	0·62	8·717
Harvest,	58·10	3·26	0·69	1·475	Harvest,	57·69	3·13	0·69	3·605
Mean,	55·02	3·02	0·67	14·216	Mean,	55·67	3·13	0·66	15·991

The difference of temperature between winter and summer at Tiflis was as follows:—In 1848, 43·54; in 1849, 35·78; in 1850, 35·78. (*Van Harthausen—Abich—Chesney—Imperial Gazetteer.*)

TIGRIS.—Lat. Long. Elev.

A river of Asiatic Turkey, which rises in two branches, thus clearly described by Taylor who in the following tabulated form gives the names and sources of the different rivers forming the Upper Tigris, beginning at its extreme western or Arganeh Maaden branch:—

Names.	WESTERN TIGRIS.	Sources.
Arganeh Maaden river and Dibeneh Su.		Rising 20 miles west of Arganeh Maaden town, and 10 miles south of

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(These two unite as described at Ammaneh castle, and form the Diarbakr branch of the Tigris.)

The Ambar Su.

The Batman Su, flowing five miles east of Minfurkeyn, and which is formed of the united waters of the Kulp, Kaushan, and Sarum Sus, falls into the Tigris opposite Zeywa village.

The Khuza, Huzu, Arzen, Redhwan, or Yezid Khaneh Su.

EASTERN

The Bitlis Chai, which is the united waters of that and the Keyzer or Shirwan rivers, falls into the Bhotan Su near Ba Til.

The Bohtan Su, which falls into the Tigris at Til, is composed of the Bitlis Su (above), the Mox, Shattak, Chamkaree and Sarhal Sus.

Unlike the comparatively sluggish branches composing the Western Tigris, which before uniting with the trunk stream generally flow through plains of alluvium, the streams of the Eastern Tigris run with arrow-like swiftness through deep rocky beds pent in by high mountains. Practicable fords at all seasons are rarely met with; and for this reason the different rivers composing it are, even in these degenerate times, better bridged than those composing the western branch.

"The Tigris, says Chesney, has in Central Armenia two principal sources, both of which spring from the southern slope of the Anti-Taurus, near those of the Aras and Euphrates, and not very distant from that of the Halys. It was called Dighlah by the Chaldeans, and the designation applied to it in the Scriptures is Hiddekel, a name which it bears at the present day among a large portion of the people living near its banks.

"The western branch rises at a spot which is about 20 miles westward of Arghani Maden and near 10 miles southward of the centre of the Ghuljik Lake: its course is north-eastward along the deep valley at the foot of the elevated ground of Kizän; and after having continued in the same direction toward the heart of Kurdistan when at a little more than 25 miles from the springs, it makes a sweep so as to take the direction of Arghani Maden, or nearly

the centre of the Guljik or Kharput Lake.

Dibeneh Su, rising four miles north-west of Korbar village.

Rises at Heyni town and falls into the Tigris opposite Kurkh.

The Kulp Su rises about 12 miles north of Nerjiki village. The Kaushan Su, 14 miles north-west of Nerjiki, in the Darkush Dagb, and the Sarum Su, 10 miles north of Peychar, 30 miles north-west of Nerjiki.

A collection of small brooks and streams that commingle eight miles north of Huzu town, which fall into the Tigris, eight miles west of Til junction of East and West Tigris.

TIGRIS.

Bitlis Su rises about eight miles north of Bitlis.

Keyzer or Shirwan Su rises in Shirwan district, 14 miles north-west of Sart, and joins the Bitlis Su at Gunday Millan, six miles south-west of Sart.

Mox Su at Aghovar cave; Shattak Su rises near Shach: they join eight miles north-west of Khoskheyr. Shattak Su receives the Chamkaree Su six miles north-east of Bidar. Sarhal Su rises 14 miles east of Khoskheyr and falls into the Bhotan Su at Kelees.

south. Within a few miles of that place it receives the addition of a considerable stream coming from the south-west, or in a direction almost parallel to the main branch. A little below the mines in that district the stream bends rather eastward of south, passing at a short distance on the east side of the town of Arghani, and receiving about the middle of this part of its course a tributary coming from the Taurus. The course below Arghani continues in the general direction of south-south-east to the environs of Diärbakr, where it makes a semi-circular bend to the eastward.

“ Although the course above described is not long, the Tigris has already collected a considerable body of water, which spreads out to some extent on entering a small level tract opposite the town of Diärbakr, where it is about 250 yards wide in the season of floods; but it is not here used for any other purpose than, occasionally, to float down rafts of timber from the mountains.

“ Below Diärbakr the Tigris contains several islands. Its banks are thinly peopled and the country about them is only partially cultivated; but the pasture grounds are rich and well suited for the visits of the nomadic tribes which come occasionally to the river from the neighbouring countries.

“ Soon after passing through the level tract alluded to, the river becomes narrower and deeper, being inclosed between steep banks; at one mile and three-quarters from the Mardin Gate it is only about 100 yards wide, and here it is crossed by a fine bridge of 10 arches.

“ A little below the bridge the Tigris curves round, so as to take a general direction eastward, and passes through a rich plain of pasture land, bounded by a low range of hills on each side. A few villages still appear here and there, but formerly this plain was cultivated in every part and covered with towns, some of which contained from 400 to 500 houses and more than one Christian church.

“ After continuing nearly 40 miles in the same direction, the Tigris receives a tributary from the northern slope of Mount Masius.

“ After this junction has taken place, the main branch makes a sweep northward and then eastward for about 18 miles to 'Osman Kein, where it is joined by the eastern or second great branch of the Tigris, which is formed by the union of different smaller branches springing from the sides of Ali Tagh, the ancient Niphates. The principal of these branches rises in the latter range, at a short distance from the Mürad Chai, and takes a south-west course along a spacious mountain valley, going in the same direction towards the Tigris, till, at about 25 miles from its spring, it receives near Miafarkin an abundant stream, which rises at a short distance westward of that place.

“ The windings of the Diärbakr River thus far have a length of rather more than 150 miles, whilst those of the tributary by Miafarkin are less than 100 miles.

“ The direction of the Tigris, after the junction of these two branches, is nearly east-south-east, through the Kürdistän range; and at Hasan Kéfa, about 35 miles from thence, it receives a considerable stream coming from the foot of Mount Masius, near Mardin. It passes from thence through a tract of country which probably, in consequence of the number of ancient Chaldean religious establishments there existing, such as Deir, Zaferan (Yellow Monastery), Deir Safa, &c., has long borne the name of Sacred.

"On the opposite side, and about 29 miles lower than the last-mentioned tributary, the main stream is entered by the Bitlis Chai.

"At the small but remarkable village of Til, the Tigris is joined by another considerable stream, the Bohtan Chai.

"Soon after the junction of the Bohtan Chai, the Tigris passes east-south-east, through a mountainous ravine, into the valley of Chelek, in which there is a ferry and a large village of the same name, defended by a strong, handsome castle built on a rock. A little lower it traverses another bold ravine, and then makes a great bend westward round the peninsula of Findik, forcing its way between limestone precipices, similar to those of the Frat, near Rüm Kala. The river then sweeps east-south-east and again takes a more southerly course to the castles and gardens of Fenik, below which it makes its way through Jabl Judi at the celebrated pass of Xenophon. Having cleared the latter, the Tigris winds to the east-south-east, and again west of south, till at about 60 miles below the junction of the eastern and western branches it washes Jazira-ibn-Omar.

"At about 23 miles south-east of Jazira, measuring along the windings, the Tigris receives the Khábür.

"The Tigris pursues the previous direction, that is, nearly south-east almost to Eski Mūsāl, which it passes by a western course; and afterwards curves round Tel Ajus, so as to approach Mūsāl itself in a south-south-easterly direction, having, in the latter part of its course of about 80 miles from the Khábür, received many feeders which come from the elevated grounds in its neighbourhood, but more particularly on the eastern side.

"At about 23 miles by the river, and 20 miles in direct distance south, 12° east below Nineveh, is the celebrated bund or dyke of solid masonry, called Zikr-ul-awāz, or Nimrūd, which crosses the bed of the river; and at seven miles lower there is a dyke, called Zikr Ismāil, similar to the former, but in a more dilapidated state. At the distance of about two miles and three quarters south-east from the first dyke, and about four miles and a half north-north-east from the other, are the ruins of Nimrūd or Aushur.

At about 12½ miles below Zikru-l-awāz, and at the southern extremity of the district of Mūsāl or Ashur, the Greater Zab enters the Tigris forming at the places of junction a small pebbly island. About 12 miles below the confluence of the Great Zab there is a ford, which is opposite the saint's tomb called Sūltān Abdūlah; and about six miles lower, but on the opposite or right bank are the hot springs and bituminous fountains forming the stream called Kear, below which large forests occupy the banks for the next 20 miles. At 13 or 14 hours, or about 32 miles below the Zab, and near the ruins of Kala Shirkat, the Ur of the Persians, a river called the Asas Amir (which had not been noticed by any traveller previous to the descent of Lieutenant Ormsby in 1832), enters the Tigris on the western side after a long course from the Sinjār Hills. From hence, after a course of about 28 miles in the general direction of south-east, and skirting the Hamrīn Hills over a succession of small rapids, the Lesser Zab enters the Tigris with a deep stream, 25 feet broad, having pursued a course from Altūn Kopri in a south-western direction, or parallel to the Greater Zab.

"At their junction the Tigris is about 500 yards broad; and a little below there is a kind of cataract, called Kelab, where the descent is so rapid that the river appears, as it were, to run down-hill. This place is much dreaded

by the people when descending in boats, but it does not seem in reality to offer any serious impediment to the rafts so frequently passing between Mūsāl and Baghdād. The Euphrates steamer not only passed over this difficulty under Lieutenant Lynch, but also proceeded as high up as the 'bund' opposite the ruins of Nimrūd.

"The river now bends eastward of south, between Tel Truliyah on the east and Kalat Jabr on the west, preserving its width and forming several islands; and at about 24 miles from the Lesser Zab, the canal of Ishāki leaves on the west side, and that of El Būrēch on the east, just after the Tigris has succeeded in forcing its way through the Hamrīn hills at a spot called El Fatt'hha. The river continues in the same general direction, or a little east of south, without receiving any other tributaries worth mentioning, as far as Takrit, which is below the Lesser Zab, at about 43 miles from the Burech canal.

"Below Takrit, the aqueduct or canal of Ishāki (Khiyāt-al-sūk) leaves the Tigris, taking a course southward and nearly parallel to the river for some distance; it afterwards joins the river near Baghdād. Thus the river Al-is-baki, which was dug in the days of Al-Mūtawakkel by his General Ishāk to water a part of Irāk.

"At about nine miles south, eight miles east of Takrit, is the saint's tomb, called Imām Dūr, which Mr. Rich thought to be the place where Jovian constructed a bridge for the passage of his army, and which, he adds, might also be the Dura of Nebuchadnezzar. At about a mile and a half lower down are visible the remains of a cut, called Nabi Sulimān.

"At about one mile and a half below the canal commence the ruins of Eski Baghdād, which join the northern portion of those of the ancient city of Sammara.

"Just below Sammara, on the opposite bank, is the bed of the Dujeil, or little Tigris. This cut, according to Abūl-feda, went from thence and watered the land near Baghdād.

"Immediately after the ancient derivation of the Dujeil, the main stream sweeps round so as to take an eastern course, passing a little way southward of El Sanam, or Nabga, and also of the extensive Sassanian ruins of Kadisiyeh, which were once washed on the opposite side by that which now appears to be a secondary branch or feeder of the Nahrawan.

"After a course of about 15 miles eastward from the Dujeil, the Tigris makes a deep double bend, so as to pass close to the site of Opis in the form of the letter S, and at the eastern extremity of the bend it receives the River Adhim.

"After continuing an easterly course for six miles below the Adhim, the Tigris bends south-south-east for six more to the sandy shoals near Dokhala, just above which village the Khalis enters the Tigris.

"After a sweep to the westward, a little below Dokhala, the river takes a tolerably straight course for 39 miles by the stream, or 20 miles south by west direct distance, from that village to the spot where the minarets of the city of the Khaliph rise from both banks amidst extensive clusters of splendid date-trees.

"The Tigris may be considered as having an average width of 200 yards from Mūsāl to Baghdād, with a current, in the high season, of about four miles and a quarter per hour. The country is highly cultivated from Mūsāl to Nimrūd on both sides of the river; but from the latter place to

Takrit all cultivation nearly ceases, and it is but partially found in the tract along the river between Takrit and Baghdad. The Tigris is navigable for rafts at certain seasons from the bridge of Diarbakr to Musal, distance of about 296 miles. Below the latter place it is more or less so throughout the year, and the descent to Baghdad is performed with such ease and speed that the river is known by the expressive name of the chea camelier. Large rafts supported by 200 or even 300 inflated skins are much in use for the transport of goods; and when the merchants are on board, a small room is raised on the raft in order to give shelter from the sun and rain. During the flood season the voyage is performed in three or four days, whereas at another time it requires about fifteen days.

"The Tigris at Baghdad is between 600 and 700 feet wide and has a current of about four miles an hour, increasing during freshes to nearly seven miles.

"At one mile north-north-west of Kathimin, three miles above Baghdad is a hollow called Ahweyreh, which receives in high seasons a body of water which forms a small lake and remains unabsorbed during the whole summer; and a short distance above this again is another lake called Serakha: the diameter of both these is about 150 to 250 yards, and they are of considerable depth.

"At five miles below Baghdad the canal of Saklawia, or Isa, brings during the season of floods a portion of the waters of the Euphrates into the Tigris from a spot about six miles above the castle of Feluja. At 21 miles below the termination of the Saklawia, in the direction of south, 28° east, the Diala brings into the Tigris a vast body of water, which is obtained by the junction of several great branches, all coming from a considerable distance.

"Below the confluence just mentioned, the Tigris becomes even more tortuous than it has been in its previous course from Baghdad; for it now makes, not merely simple bends, but actually a succession of deep convolutions in the level country which it traverses till its waters and its name are lost in those of the Euphrates at Kurna.

"The windings of the main trunk incline rather westward, or towards the Euphrates, to the striking Arch of Chosroes, announce that the stream is washing the western side of the remains of Ctesiphon, and a little lower on the right bank those of Seleucia. Both of these ruins have been greatly diminished by the gradual encroachments of the river, as well as by the effects of time itself.

"Below the crumbling vestiges of these once noble cities, the convolutions incline towards the eastern side, thus gradually increasing the width of Mesopotamia. They bear the well-known appellation of Shatt-al-Dijla as far as Kut-el-'amarah.

"Nearly opposite to this miserable specimen of an Arab town a bifurcation takes place; and it may be remarked here that the Tigris, instead of receiving, as before, an addition to its waters from the Euphrates, now sends a considerable portion to the latter river by means of the canals above and below Baghdad; through these canals, however, the waters only pass during the season of floods.

"The greater of these branches continues its easterly direction under the new name of Shatt-el-'amarah, till it joins the Frat; whilst the smaller turns off nearly at a right angle towards the heart of Lower Mesopotamia.

"The Tigris appears to preserve its original size, notwithstanding the diminution of its waters in consequence of the canal diverging from it: in all the remainder of its course, which is in a direction east by north, its average width is 200 yards.

"The course of the Tigris below the Hai is, as we have already observed, east by north, and it preserves that course, under the name of Shatt-el 'amarah, for about 28 miles; it then turns south by west for an additional distance of 32 miles, or as far as a spot close to Imām Gharbi, where it has reached its greatest distance from the Euphrates; this point being 95 miles in a direct line south, 22° west from a bend near Umm-ul-Huntah on the latter river. At 66 miles by water, south, 57° east from Imām Gharbi, a derivation, called El Hūd, quits the main stream on the eastern side, and runs into the Kerkhab, near Hawiza.

"The direction of the main branch now tends south 34° east, and numerous irrigating cuts are sent out from it on both sides. At 10 or 11 miles below Imām Gharbi the river changes its character in a very remarkable manner; instead of forming extensive sweeps the channel becomes deep and narrow, with a number of short abrupt bends. The tract about the canals is marshy and resembles that of Lamlūm, to which also it corresponds in point of latitude; it may therefore be a part of the celebrated Chaldean Lake, which at the season of floods extended not only across Mesopotamia, but also to some distance eastward of the Tigris, so as to receive the waters both of the Kerkhab and the Karūn. After passing for about 40 miles through marshes and coming near the tomb of Ezra, the river resumes its former size and character, as it winds in the general southern direction, to Kurna, which place is 232 miles from Kut-el-'amarah by the windings, and 144½ in direct distance. The whole course thus briefly described may be estimated at 1,146 miles, which is little more than half the length of the sister stream, the Euphrates, from the sources of the latter to their junction at Kurna; but it discharges more water, owing to the numerous tributaries which it receives on its eastern side, among which may be particularly noticed the two Zābs and the river Dīālā. There are, however, as we have seen, only two feeders of any moment on the western side throughout the long distance from Diārbakr to Kurna.

"A considerable increase of the River Tigris takes place during the rains of November; subsequently it decreases, and swells irregularly at intervals, till the different feeders are bound up by the frost and snow of January in the Kūrdistān Mountains. This serious check retards for a time the swelling of the river; therefore its permanent rise, like that of the Euphrates, does not usually begin till the middle of March; it is at its greatest height between the middle and the end of May, when its velocity is 7.33 feet per second; and the discharge at Baghdād, in the same time, is about 164,103 cubic feet. After this time the river falls with more or less regularity and inequality till the middle of June.

"The large boats are not, however, obliged to diminish their cargoes till the month of August, between which time and the month of November, when the river is again at the lowest, they should not draw more than four feet of water. There is an active commerce along the Tigris between Basra and Baghdād by means of the large country boats, who go in fleets; and above the latter city it takes place chiefly by means of rafts from Mūsāl."

The boats used on the Tigris are thus described by Captain Jones, Indian Navy—(vide drawing Quarter-Master General's Office).

aaa. "The lower piece of the rudder, made of a spar or plank. It should be long or short, according to the depth intended to fix it under the surface if to be just below the surface of the water only, the spar should be long, and the lever or tiller (*f*) intended to work it should be at least double its length, one-third over the stern and two-thirds within board.

bb. "Upright piece or rudder-post, to be made of a topmast, which cut in two pieces of convenient lengths will perhaps make both *a* and *b*. The piece intended for *aaa* should be sawn in two longitudinally, and nailed to the lower end of *bb* leaving projecting ends sufficient to act as guides for fixing close on the stern-post *cc*. The rudder-post *bb* should be flattened at the heel so as to fix the two pieces *aaa* which, when on, must be loaded inside with stones, pigs of ballast, &c., to give it weight and to keep it firm in a sea-way.

cc. "The stern-post. The native boat has holes to receive the lashing *iii* corresponding to the holes in *bb*; for a ship, however, this would not answer independent of the time required to make them, for it would render the whole weak, which at sea would require to be peculiarly strong. Lashings round all fastened to *bb* must be passed therefore to rafter, or ring-bolt driven into the sides of the stern-post, which could be done easily while the rudder is being made; and until the lashings are passed the rudder must be kept as close to the stern-post as possible by means of several tackles fast to stout rudder pendants *ggg* that should be clove hitched, while inboard round *bb*, leaving ends on either side to reach the quarter ports for clapping the tackles on to. These on themselves, with the weight of the ballasted rudder, the projecting ends of *aaa* clamping the stern-post, and a stout upper lashing, which can be put on on deck, will maintain the rudder in its place with ease, the pendants being kept fast, even after the lashings are passed, for greater security. The lashings should be cross seized, and in this state will act as a hinge or combined pintle and gudgeon for the rudder to turn upon.

dddd. "Diagonal spars to support the tail of the rudder. These are fixed to the head of the rudder-post *bb* and to the tail of the pieces *aa* on either side. The main piece of this might be a jibboom, or similar rough spar, whose heel, passing between the pieces *aaa* might be lashed at the head of *bb*, and this perhaps would answer the purpose of the four pieces used in the native boat.

ee. "Similar spars passing from the heel of *bb* to either side of the tiller *f*, and lashed to the spar or spars *dddd* where they cross each other.

f. "The lever, or tiller working on the head of *bb* and the upper end of the spars *ee*. These may be termed the fulcrums, and it will be readily seen, from the length of the lever or tiller *f*, how easy such a temporary rudder could be worked by the manner of connecting *f* with the heel of *b* (through *ee*) and *f*, fixed at the head of the rudder-post *bb* (through *dddd*) with the tail of *aaa*.

ggg. "The rudder pendants clove hitched round post *bb* where convenient, their ends leading to the quarter ports on either side of the vessel. The sketch represents the rough plan used in the native Sifneht. It will be observed that the rudder is intended for vessels of shallow draught and water by its breadth *aaa*, and will act equally well for ships of any burthen

if the length of *aaa* be increased in proportion to the decreased height of the rudder-post, which, in temporary rudders, is a desideratum, inasmuch as the great difficulty lies in securing below the water-mark. With this plan the rudder need not be two feet under water and the lashings entirely above. To the naval officer, experience will readily suggest any improvement, as for instance, instead of lashings, stout strops with selvagee tails might be secured; while inboard, round the rudder-post, at convenient distance, whose ends, when the rudder was fairly along, might pass through the eye or ring-bolts used on the side of the stern post *cc*, and then set taught from the poop or cabin windows by small jiggers, or by the most convenient method suggested at the time. In a well ordered-ship of war, bearing several artificers, six or eight hours should suffice to put this temporary rudder in action, and the advantages attending such despatch might be incalculable. I make no apology, therefore, for introducing so antiquated a machine to the modern reader, though a method of fitting temporary rudders may be deemed foreign to a geographical narration; indeed, the traveller should notice everything within reach of his eye, and at the same time not be ashamed of copying the simple contrivances of other nations, for we may derive a hint from many an uncouth machine that, improved upon, may benefit ourselves. The vessel altogether is, indeed, a rare specimen of marine architecture, and probably has not been improved on since the flood. Noah, in this country, has had neither a Seppings nor a Symonds to succeed him in the art of ship-building; and the ark, therefore, which is known by the same name of *Sifneht* in Arabic, distinguishable only as the *Sifneht* at *Noh*, "ship of Noah," may indeed have been the prototype of the curious vessel in use at *Baghdād* in the present day. It is certainly very ancient, both in form and appearance." (*Cheaney—Taylor—Jones.*)

TIL—Lat.

Long.

Elev.

A village in Province of *Diārbakr*, Asiatic Turkey, at the junction of the *Bhōtan Sū* with the *Tigris*. It is situated in a mound in the angle formed by the junction of the two rivers, and is built of the stone from some rivers in the neighbourhood. (*Taylor.*)

TOKĀBIS—

A wild tribe of Christians who inhabit the mountains in which the *Tigris* has its source. They number about 300 families and are the same race as the *Tiaris* which see. (*Fraser.*)

TOKMA SŪ—Lat.

Long.

Elev.

A river of the Province of *Marash*, Asiatic Turkey, and a tributary of the *Euphrates*, which rises in the *Gok-Dille Mountains* in the slopes of the *Anti-Taurus*. It flows past the town of *Garan* and is on approaching *Derendah*, a considerable stream. From the latter place its course is nearly east to the *Euphrates*, into which it enters below the towns of *Aspūzi* and *Malatiā*, near which it is suited for boats of light draught. (*Cheaney.*)

TŌPRAK KALA—Lat.

Long.

Elev.

A village in the Province of *Arzrūm*, Asiatic Turkey, four or five miles north of *Mūla Sūlimān*, on the *Tabrez* and *Tehrān* road, situated close under the mountains. It has a small fort covering the rock on which the tower stands. The place may contain 150 to 200 houses, of which about 50 belongs to *Armenians*. The plain in which it is situated is a fine tract of rich soil, watered by the *Murād Chai* and many smaller streams. It is 81 hours' journey from *Arzrūm*.

The fort of Toprak Kala is placed on a rock separated by a ravine from a spur of the Ala Dāgh range, which apparently commands it. The rock however is deflated. (*Brant—K. Abbott—Stuart.*)

- TORTOM**—Lat. Long. Elev.
A valley in the Pashalic of Arzrūm, Asiatic Turkey. It is a beautiful valley, and through the midst of it runs a small river, crowded on both sides with luxuriant villages surrounded with fruit trees. The valley is terminated by a lake six miles long, encompassed by precipitous mountains which reach the water's edge, through a chasm of which the waters of the lake find an exit and form a splendid waterfall, whence the river falls into the Jorak St opposite the village of Bōshanget. (*Skieł.*)
- TOSĀNI**—Lat. Long. Elev.
A village of Kārs, Asiatic Turkey, 20 miles from Kārs on the Arzrūm road. The houses are all under ground covered with roofs of wood, over which are thick layers of clay or sand. (*Ouseley.*)
- TOURIĀN**—Lat. Long. Elev.
A river of Shirvān, Government of Georgia, Russia, which falls into the Kūr (*Chesney.*)
- TREBIZOND**—Lat. Long. Elev.
See Tārābizōn.
- TREY-MARD**—Lat. Long. Elev.
A village in the Province of Mūsh, Asiatic Turkey, at the east end of the Mūsh plan, and inhabited by Armenians. (*Taylor.*)
- TSIKHEDJORI**—Lat. Long. Elev.
A fort on the coast of the Black Sea east of Batūm. It is a position of great importance, as being the point of communication between the Adschāra and Lāzi, and giving possession of the district of Koboletti. On the 15th September 1829 the Russian General Hesse laid siege to it with a force of 5,500 men and seven guns, and having assaulted, were repulsed with a loss of 660 men. It was garrisoned principally by men of Adschāra and Lazistān. (*Monteith.*)
- TUCHI**—Lat. Long. Elev.
A small mountain district dependent on the Government of Telāv in Georgia, Russia, and situated at the crest of the Caucasus. It is 17 miles square and comprises the communities of Sove, Tchaghli Pereketel, and Ghomet Serb; it has the Kistes on its north, the Diyagens on the east, on the west the Pehavians, and on the south the Kakhétians. The villages in their mountains are well built and they have been bravely defended against the Lesgi and other tribes. Grain is cultivated, but the crops are often lost from the coldness of the region. (*Chesney.*)
- TOZ KHORMATI**—Lat. Long. Elev.
A village in the Province of Baghhdad, Asiatic Turkey, on the road to Sūlīmānīa. It is completely surrounded and concealed by groves of date, orange, lemon, fig, apricot, pomegranate, and olive trees; there is only one large house, the rest are built of mud. There is a post-house here containing 80 horses. It is situated close to the Gypsons hills of Kifri and just west of the pass in them by which the Akau penetrates into the plain. On this pass is a well of naphtha and salt, and further south in the hills is another spring of naphtha, but no salt. The inhabitants are Turkish and are mostly Ismailians or Charāgh Sonderāns (which see).

TUZ—ULE

The naphtha pits of Tüz Khormatti is in the pass of the hills about one mile south-east of the town, and being in the bed of the torrent is for some time overflowed by it, and for a time spoilt. The pit is about fifteen feet deep, and to the height of ten feet filled with water, on the surface of which the black oil of naphtha floats, small air bubbles continually rising to the surface. They skim off the naphtha and ladle out the water into a channel, which distributes it into a set of oblong, shallow compartments made in the gravel, where they allow it to crystalize, when it becomes very good salt, of a fine, white, brilliant grain, without any intermixture of bitterness. Great quantities of this are exported into Kùrdistan; and it is worth annually about 20,000 piastres, which is distributed among the different members of the family of the late dufterdar. The oil of naphtha is the property of the village. Part of it is consumed by the Manzil Khana or sold for its support, and part for religious establishments, &c. About two jars, each containing six okas, * or one Baghdad batman, of naphtha may be skimmed from this well in twenty-four hours. The spring is at the bottom of the pit or well; and once a year they clean the well, on which occasion the whole village turns out; victuals are distributed to all the poor, and sacrifices of sheep are made, to the sound of drums and oboes, in order to insure the good flowing of the spring again,—a ceremony, in all probability, derived from remote antiquity. The principal naphtha springs are in the hills, a considerable distance south of this, towards Kifri. They are five or six in number, and are much more productive than this pit, but no salt is found there. Indeed, it is probable that naphtha may be found in almost any part of this chain. Near the naphtha pit in the hills are alum and chalk of a very fine, close, white grain; but the natives make no use of these productions. An earth is found which they employ to give an acid flavour to some of their dishes; no doubt it is vitriolic. Sulphur is also found and is used by the peasants to cure the itch in their cattle and themselves. (*Rick.*)

TUZLA.—Lat. Long. Elev.
A district in the Province of Arzrum, Asiatic Turkey, situated seven hours north-east of Khinis. Salt is found here in sufficient quantities to supply the surrounding districts. (*Brant.*)

TYG.—Lat. Long. Elev.
A village in the Province of Diarbakr, on the right bank of Mûrad Su, above Palû. There is a crossing of the river here and it is inhabited by Armenians. (*Taylor.*)

U.

UCH KILISA.—Lat. Long. Elev.
See Etchmiadzin.

ULEH SHEIVAN.—Lat. Long. Elev.
A village in the Province of Arzrum, Asiatic Turkey, 43 hours post west of Arzrum. There are here about 30 Mahamadan families. This place is the centre of a district which comprises 200 to 250 houses. The winter is said to

* An oka contains about two and a half English pints.

UMB—VAD

be very severe here. A great deal of snow falls and the road is sometime impassable for many days; a post road branches off hence to Tarabizt which is 30 hours distant. (*Suter.*)

UMBAR—Lat. Long. Elev.

A village in the country of the Hakaris Kurdistan, situated on the Izan River, a tributary of the Zab, about four miles above Lizan. It is inhabited by Chaldeans (Kaldani.) (*Ainsworth.*)

URDABAD—Lat. Long. Elev.

A district of the Russian Government of Georgia, which is on the south-easterly extremity and is separated from the other portion by the chain of Dar Dagh. It has the shape of a triangle touching the Aras and the crest of the mountains of Karabagh at the south-east point, and it contains about 39 square miles of surface; it is altogether the best climate of the Trans-Caucasian Provinces, and is so fertile that it has been called the earthly paradise.

Besides the Aras, it is watered by the Ghilan Chai, the Ooustoukan Chai and three other small rivers.

There are five magals constituted by the valleys of Urdabad, Ailic Dastine, Tehalanape, and Belleve, the first of which contains the capital Urdabad, and eight villages. The inhabitants of the district are principally occupied with the care of silk-worms, with their orchards and vineyards, and with a limited cultivation of wheat, Indian-corn, flax and hemp. Including 14 villages, the population amounts to 3,883 Tartars, and 1,806 Armenians of both sexes.

Three-fourths of the surface is mountainous and the remainder slope towards the left bank of the Araxes. The climate is good in the high grounds, but the plains are unhealthy. The wild and domestic animals are nearly the same as in Karabagh. The vegetable productions are wheat, barley, cotton, millet, &c., with an abundance of fruit and forest trees. The minerals are lead, silver, alum, copperas, and an abundance of salt. (*Cheesney.*)

URDABAD—Lat. Long. Elev.

A town in the Russian Government of Georgia, situated on the left bank of the Aras. It has 615 clay-built houses, usually of two stories, an Armenian Church, six mosques, and two caravanserais. (*Cheesney.*)

USHEH KALA—Lat. Long. Elev.

A village in Kurdistan, situated on the road between Redvan and Sart. On an upland about three miles from the Bohtan Su and six miles above the junction of that river with the Biths Chai. (*Taylor.*)

ZMEH—Lat. Long. Elev.

A district of Daghistan, Government of Georgia, Russia, situated between two small rivers extending 40 miles along the Caspian and about the same distance in breadth. (*Kinneir.*)

V.

VADI—Lat. Long. Elev.

A town in the Province of Baghdad, Asiatic Turkey, on the right bank of Euphrates, below the junction of the Khabur and 75 miles above Anah (*Cheesney.*)

VAH—VAN

VĀHI.—Lat. Long. Elev.

A district of Immeretia, Georgia, Russia. It is governed by an intendant who is assisted by two native officers. This must be the same as the district of Wake in Ritter's map which lies between the Rion and Zjheni River. (*Chesney.*)

VĀN.—Lat. 38° 29'. Long. 43° 10' 35". Elev. 5,467.

A town of capital of the Province of Van, Asiatic Turkey, south-east of Arzerüm, south-west of Bayazid, west-north-west of Tabriz, north of Mūsāl, east-north-east of Diarbakr. It is situated in a large plain, said to be in 43 miles circuit, studded with villages and gardens. The imposing mountains of Warak, Sípán and Erdoz are in full view, bounding the plain on the north-north-west and south-east, while to the west lies the beautiful Lake of Van, distant one mile and a half. The rock of Van is a most striking object. It is shaped somewhat like a camel's back rising in the centre and falling at both ends. The ridge runs east and west, and is about 600 yards long, divided into three parts, each of which is about 200 yards in length. The rock stands alone, without any other hills in the vicinity and is therefore more remarkable in its appearance. The middle and highest part is separated from the two ends by dikes which are cut through the solid rock, so that each part is a separate fortification, the capture of either extremity by no means ensuring that of any other portion. The middle division is about 120 feet in height and perpendicular on the south side; on the north it is formed in part of a very abrupt rock and in part of an earthy slope, but very steep and strong; the height of the two other positions at the lower part is twenty feet, and the whole rock is encompassed with a wall of stones and earth, with bastions, some of which are square, and the others round. On that part of the north face where earth takes the place of rock, there are no less than five successive tiers of walls and bastions. The town is placed under the southern face of the rock, and is enclosed with a wall of mud and stone, having large, round and small, square bastions, protected, though not on all sides, by a ditch.

The great charm and boast of Van are its gardens, which cover a level area of about four miles by seven or eight, situated between the city and the mountains to the eastward. This plain is occupied by vineyards, orchards, melon-grounds, and some fields, and nearly the whole population of the city resides there in summer. The principal roads are lined with houses, and the whole appears like an extensive village. The gardens are all surrounded by mud walls which interrupt the view as the ground is a dead flat. Through the main avenues streams run, which are bordered by willows, and even at mid-day one may ride in an agreeable shade.

The streets are narrow, dirty, and ill-paved; the external appearance of the houses in general mean: there is, however, to be seen occasionally a residence which shows that it had once belonged to a man of consequence; but the general aspect of the city indicates decay. The bazars are confined and the shops ill-furnished, and few articles of European manufacture are to be seen; there is, however, an abundance of Venetian glass beads, with which the Kúrd females ornament their persons. The supply of fruit was superabundant.

The gates of the town are the Örtah Kapı, or middle gate, the Tabrez Kupü, or eastern gate, the nearest to the Pasha's residence outside the town,

and a third at the opposite extremity of the city, called *Iakeleh Kapusi*, or Wharf Gate, a name given to a village on the shore to the north of the city, where the boats used on the lake load and unload. The city is defended by a double wall and ditch, the inner wall being flanked by irregularly-shaped towers; but the walls would only be an effective defence against cavalry or musketeers.

Between the Tabrez gate and the Pashá's house, judging from the appearance of the ground, there must once have been a suburb.

The *Ich Kala* or citadel is situated on a rock and has a separate wall and entrance; part of the wall is ancient, probably of the same age as that below. The buildings within are all in a dilapidated state and uninhabitable; but a few men are quartered here. On a platform is a battery of guns of various calibre, which are fired on the occasion of the *Beirám*, or the arrival of a Pashá. There is an immense number of guns on different parts of the works, but most of the pieces are of very antique shapes and unserviceable, and scarcely one among the whole has a carriage in an efficient state. Within the outer wall, although outside the citadel, is a copious spring of water. The external works are partly stone and partly sun-dried bricks, and are so dilapidated and so unscientifically constructed, that as a fortress it is quite contemptible. There were said to be 120 artillery-men for the service of the guns, commanded by a captain: the men usually follow their trades in the town and have no uniforms.

The rock on which the castle is built is a long, narrow, isolated mass, rising out of the plain. It runs in length south-south-east and north-north-west. The south-western face is perpendicular, but the north-eastern slopes rapidly to the plain. The south-south-east end terminates abruptly, and the north-north-west affords the only access. The highest part may be about 300 feet. The rock is about half a mile in length at its base; in breadth it varies; but at the summit, where the citadel is placed, it cannot exceed 100 yards, although from the inequality of the surface it is difficult to judge correctly. The whole rock is of a hard compact limestone. The town lies at the base of the perpendicular side, and a wall encloses it, uniting with the rock at both ends.

The population of the city, including the gardens, is estimated by *Shiel* at 12,000 souls, of whom 2,000 are Armenians, and by *Brant* at 5,000 Mahamedan and 2,000 Armenian families. In the country throughout the Pashalic the Armenians outnumber the Mussalmans. An immense number of the former, natives of the Pashalic of Van, migrate to Constantinople, where they employ themselves as laborers, porters, &c.

The town of Van contains two large churches, four large mosques, two baths, and two caravanserais; though the streets are narrow, the town is tolerably clean; the houses are built of mud and bricks, and contrary to the practice of Persia, where nothing but a gloomy wall meets the eye, every dwelling has latticed windows to the street, and many have wooden rooms at the top overhanging the street, where the *Osmánlis* sit and smoke. Over every door the words "Allahu Akber" (God is great) are inscribed. The bazars are few and chiefly inhabited by Armenian weavers and mercers. The manufactures are the coarse cotton *ohintzes* worn by the Kurds and Turks; cotton and corn are imported from Persia, for which money is paid.

The trade of Van is very inconsiderable, and is mostly in the hands of Armenians, and the consumption of European goods is insignificant on

VAN

account of poverty preventing people from indulging in their use. The position of Van, however, its soil, climate, and, indeed, every circumstance, favours its being an important place of trade. Bad government and want of security are the only impediments to the development of the natural advantages it possesses. There are about 500 looms employed in manufacturing coarse calicoes from the cotton imported from Persia: these are used in the neighbourhood, and some are sent to Bitlis to be dyed red, a part of which return here for the consumption of the people. Besides these, Damascus and Aleppo manufactures are usually adopted for the clothing of persons of all ranks. What other things are required and are not found at Van are sent for from Arzurum or Persia. Shawls of Kirman are very generally used. The country produces a few yellow berries gathered in the neighbouring districts, and the Hakari mountains furnish orpiment brought hither for sale; but there is no other article for export, except it be some fruits, dried and fresh. Grains of all kinds, fruits and wine, abound and are cheap, and linseed is grown for making lamp-oil. Every person of respectability owns a house in town, a country-house with an orchard and vineyard, and perhaps a few fields. Having thus his house rent-free and most of his very moderate wants supplied from his garden, or from the profits of a petty trade (carried on with a capital of from 20*l.* to 100*l.*) a man manages by economy to meet the expenses of a family; few, however, grow richer, excepting some who follow the occupation of bankers and who manage generally to improve their fortunes. Persons not possessing the above advantages resort to Constantinople to obtain a livelihood. A good large garden with a house may be had for about 150*l.*; 5*l.* would be required to pay a gardener, and the produce may be estimated at 15%, leaving nett 10%, nett 10. or 6½ per cent., a poor employment of capital in a country where the interests of money is usually 18 per cent. per annum. The most valuable produce is that of the vineyard, which is, however, very precarious, as a premature winter cuts off the grapes. The juice is expressed and the must sold, the buyer converting it into wine. A batman, by which weight it is sold, equals 20½*lbs.*, and fetches about 1*s.*; grapes sell at about ¼*d.* per lb. for eating, apples 4*d.* per batman, bread about 7*d.* per batman, and mutton about 1*d.* per lb. It is evident, therefore, that subsistence costs very little.

Five or six crazy boats navigate the lake of Van and are sometimes employed to convey raw cotton or cotton cloths to Tadvan on their way to Bitlis. They bring on their return grain and timber from the shores of the lake. There is not a small boat on the lake, nor has any attempt been made to fish in the deep water. A small fish is caught in the spring in immense quantities, as it comes to spawn up the streams which flow into the lake. Baskets are employed for the purpose, and the people catch and salt enough for their use, besides what they send away as presents and a very small quantity which they offer for sale. This fish resembles a herring and is much esteemed. It would be a great convenience were passage-boats established on the lake. A person now has to make a journey of several days, not free from danger, which in a boat would only take a few hours, by crossing instead of going round the lake. Encouragement should be given to fish with nets in the deep water. There can be no doubt that fish abound, as is clearly indicated by those caught in ascending the streams, and by the number of cormorants, gulls, and other waterfowl which frequent the lake. This is of an irregular shape; in extreme length from north-east to south-west or from Arnis

VAN—WAD

to Tadvan, about 70 miles, and in extreme breadth from north to south, about 28 miles. Its area may be 1,000 square geographical miles. It seldom freezes at any distance from the shore, but the north-east end, being shallow, is in severe winters frozen, and the ice can be crossed. (*Shiel—Brant.*)

VARANDON.—Lat. Long. Elev.
A village in the Hakari country of Kùrdistan, on the right bank of the Zab River, between Amàdia and Julamary. It is a favorite summer quarter of the Chief of the Tiari tribe. (*Answort.*)

VASERNI.—Lat. Long. Elev.
A village in the Province of Arzrùm, Asiatic Turkey, on the road between Gùmish Khana and Balahor. It is scattered place, situated in a prettily cultivated valley. The honey produced here is delicious. (*Stuart.*)

VASIT.—Lat. Long. Elev.
A town on the Shatt-al-Hae, in the Province of Baghdād, Asiatic Turkey. (*Lazard.*)

VASTAN.—Lat. Long. Elev.
A village in the Province of Vān, Asiatic Turkey, on the south shore of the lake south-west of Vān. It is situated at the further extremity of a mountain ridge on which the castle of Vastan stand in a commanding position: we passed close under it and then descended into the plain. The village stands on its edge below the castle. The plain was extensive and pretty; the main range, a continuation of Arjerash Tagh, but called here Erdash Tagh, rose precipitously from it without any branches at its foot: its height was probably 4,000 feet above the plain, there being some patches of snow on its summit. Villages surrounded by orchards occupied all the higher parts of the plain along the base of the mountains, and lower down were cultivated fields and pastures. (*Brant.*)

VLADI KAVKÁS.—Lat. Long. Elev.
A town in the Russian Government of the Caucasus, situated at the foot of the north spurs of that range, 90 miles north of Tiflis. It is on a plain on both banks of the Terek, and commands the main passage of the Caucasus. There is always a large garrison kept up here.

W

WADI.—Lat. Long. Elev.
A name of the Badrae River of the Province of Baghdād, Asiatic Turkey, below the villages of Badrai and Sesan.

Y

YEHKI.—Lat.

Long.

Elev.

A district of Diarbakr, Asiatic Turkey, inhabited entirely by Kurds. (*Taylor.*)

YEZDIS.—

A religious sect who inhabit various parts of Armenia, but principally in the pashalic of Mûsal and the Sinjâr hills. The religion of the Yezdis, according to their own account, is a strange mixture of worship of the devil with the doctrine of the Magians, Mahamadans and Christians; but among the inhabitants of Sinjar religion or religious ceremonies of any kind appear to be merely nominal, and never practised. As reading or writing is quite unknown among them, and in a manner prohibited, their religion is only preserved by tradition, which varies among the different tribes and affords very incorrect notions as to their creed. Their greatest saint and patron is Shêkh Adî who is supposed to have flourished about 500 years ago, and who is said to have written a sacred book, called "Aswad," or "The black," containing their laws and precepts; but as none of their divines can read, and as the book has never been seen by any one, it is probable that they have invented this lie for the honor of their religion, since one cause of the great contempt in which they are held by Mahamadans is their want of any written law. The first and most important principles of the Yezdis are to propitiate the devil and secure his favour, and to support and defend themselves by the sword. They reject prayers and fasts, as Shêkh Adî has obtained indulgences for them all, even to the end of the world, of which they were positively assured by Shêkh Adî. They consider the devil as the chief agent in executing the will of God, and reverence Moses, Christ, and Mahamad, as well as the saints and prophets held in veneration by Christians and Mûsalmâns, believing that all these were more or less perfect incarnations of satan. They adore the sun as symbolical of Jesus Christ. They believe that there is an intermediate state of the soul after death, more or less happy, according to the actions of the deceased during life, and that they will enter heaven at the last day with arms in their hands. They acknowledge as their head and as the mediator in their quarrels the guardian of the tomb of Shêkh Adî, in the territory of the Chief of Amadia. This Shêkh must be of the race of Yezd; he receives a portion of all their plunder, and has, as an assessor or adviser, another called Shêkh Kûchak, *i.e.*, the little Shêkh who is said to receive the direct revelations of the devil, and on payment of a sum of money, delivers his oracular counsel to those who consult him, after a pretended sleep, with sometimes a delay of two or three nights: he is held in great estimation and his orders are strictly followed.

The Yezdis practise various religious observances, of which the following are the most common. On the 10th day of the moon, in the month of August, they hold a meeting at the tomb of Shêkh Adî, which lasts a day and a night, and at which all the married women and men assemble. After dark, the lights are extinguished, and they hold promiscuous intercourse till morning. Near Ba'ashekbah, which contains 70 houses of Yezdis, 40 of

Mahamadans, and 30 of Christians, is a fountain where they offer sacrifices of sheep and goats, and hold festivals four times a year in honor of the devil. At the village of Shékh Adi is the figure of a peacock in brass, called Melik Taus (King Peacock), which is venerated as the emblem or representative of David and Solomon, to whom they offer sacrifices, and of whom there are images near the Melik Taus. The Sinjarlis are not circumcised, but the Yezdis of Kûrdistan are said to practise circumcision on the eighth day after birth. The children are baptized when six or seven years old, but no prayers are used on that occasion. They have no fixed time or place for prayer or worship; they occasionally visit the Christian churches and monasteries, and present offerings there on account of recovery from sickness, or escape from danger; they also kiss the superior's hand.

The Shékhs have great influence, and pretend to insure the admission of a soul into heaven by a number of ridiculous ceremonies performed over the corpse. It is first placed on its feet, they then touch the neck and shoulders, and, with their palm stretched out, strike the right palm of the dead body, saying at the same time, "Ara behesbt," *i.e.*, away to Paradise! The Shékhs also pretend to cure the sick by imposition of hands. It is considered a great thing to obtain for a winding-sheet one of the old shirts or dresses of the guardian of 'Adi's tomb.' This, they believe, insures them a good place in the other world. They give large sums of money for these shirts, or even pieces of them; and the Shekh sometimes presents one to a particular friend, as the greatest favour he can bestow. The spiritual directors are much respected by all classes of the people, who, when they meet them, kiss their right hand. They are distinguished for the most part by wearing a white turban and a black woollen cloak. The families of the holy men only intermarry with each other.

The Yezdis have, like all other barbarous tribes, many superstitious observances, some of which are peculiar to themselves. From the reverence paid to the Evil Spirit, they do not use in naming him any of the common epithets, as these are all more or less expressive of horror, contempt, or abomination; nor will they suffer them to be used in their presence. This is particularly the case with regard to the word Sheitan, and all other words resembling it in sound, as Shatt, a river. Instead of using the word Sheitan, they designate the devil as Shékh Mâzen, *i.e.*, the exalted doctor, or chief; and in place of Shatt, they use the common Kurdish word a've ('ab), or the Arabic mâ, signifying water. Speaking of the Euphrates, they term it A've Mâzen, or Mâl Kebir, *i.e.*, the Great water, or simply El Forât, Mâzen being a corruption of the Arabic Mo'azzem. As the word La'net is often applied by Mahamadans to the devil, a common expression of the Persians, on meeting a Yezdi, being 'Lanet bib Sheitan,' or curses on the Devil, the Yezdis never use any word which consists of the same letters, as Na'l, a horse-shoe, or Na'lbund, a farrier. It is considered by them a great insult to spit in their presence or to spit into the fire. They use nearly the same oaths as the Turks, Christians, and Jews indiscriminately; but that which to them is most binding is to swear by the standard of Yezd. They used formerly to dress in blue, but it is now considered an unlucky color, and white only is worn.

The domestic manners of the Yezdis and their customs in general are very simple. Both men and women are of middle size, and have a clear complexion, with regular features and black eyes and hair, their limbs being

spare, muscular, and well-proportioned. The hair is worn long, and the beard and whiskers kept close shorn; but they are prohibited from cutting or dressing their moustachios. The dress of the men consists of a long white cotton gown and cotton drawers, a leathern girdle, a camel's hair skullcap, with a piece of black or checked cotton tied round it, and sandals of raw hide. The women wear a long white cotton gown, with very long wide sleeves which are thrown back over the shoulders and tied round the waist: over this is put a strange looking garment of black woollen, or sometimes of party coloured stuff. This covers the back part of the chest and descends in two long narrow stripes or tails nearly to the ground; two narrow bands also come from behind forwards and are fastened round the waist like a girdle. A quantity of white cotton cloth is rolled round the head in the shape of a pointed hood and tied under the chin. The women do not, like the Mahamadans, conceal their faces, but go about their household concerns and mix with the men as in European countries. This, however, is commonly done throughout Mesopotamia and Asia Minor, except in large cities. The houses of the Sinjarlis are generally low, with flat roofs, around the edges of which is piled, in the form of a parapet, their stock of firewood, withered leaves and branches for heating their ovens. Their houses are very clean and comfortable, but awkwardly built of rough stone and mortar, neatly white-washed on the inside, and the flat clay roofs are supported by pillars made of fig trees. The walls of the apartments are full of small recesses like pigeon-holes, of every variety of shape, which are used for storing various small articles, and are at the same time ornamental. The floors are well made of stiff clay, with one or more basin-shaped cavities in them, to be used as hearths. The houses are generally very large and are what may be called double; they often contain the whole family, from the great-grandfather down to the youngest descendant, with all their wives and children.

The chief articles of food used by all classes of the people are barley-bread, onions, and figs or grapes, either fresh or dried, according to the season; wheaten bread is very rarely seen. The bread is slightly leavened and baked in ovens shaped like large earthen jars, which are heated by burning in them a quantity of fig-leaves and twigs, dried grass, or any other combustible. Their cakes are slightly wetted on one side, and stuck against the inner surface of the oven till sufficiently toasted. A very good and palatable broth is made of shelled wheat, a small kind of pulse called 'adis, and the seeds of the sour pomegranate. Wheat coarsely bruised is boiled with butter and spices, and eaten in the same manner as rice: this dish is called burghul, and is very common throughout Asia Minor and Kùrdistân. Dried figs, stewed with roghan, or clarified butter, and onions, is a very favourite dish; it is also made with oil or sheep's fat. Several kinds of inspissated syrup are made from grapes and figs, and eaten along with bread. This syrup, as well as that made from the date, is called dibs, and with it a tough sweetmeat is made by adding barley-flour and boiling it up; it is then rolled out quite thin. It is called zinj-al-faras, or jild-al-faras, *i.e.*, horse's hide, which it very much resembles in appearance. Animal food is very little used, owing to the scarcity of it; a camel is killed now and then in a village by one of the inhabitants in his turn, and distributed among the rest. Acorns are eaten by those who live in the western end of the hills, but only in times of scarcity. Like Jews and Mahamadans, they do not eat pork; but they

freely eat the blood of sheep, goats, cows, and other animals. Of vegetables they appear to have none but the pumpkin, which they eat stewed with meat. They are passionately fond of tobacco, to obtain which they will part with anything. No kind of wine or spirituous liquor is drunk by them; their only beverage besides pure water being pomegranate sherbet and a sweet drink, made by infusing dried figs in boiling water. The men and women eat separately, the latter always in private. The character of the Yezdis is rather superior to that of their neighbours of Mesopotamia. They are brave, hospitable, and sober, faithful to their promise, and much attached to their native soil, but at the same time cruel and vindictive, considering their proper means of support to be robbery and theft; and they treat with great ferocity any unfortunate Mahamadans who fall into their power, especially Persians. They differ from the surrounding tribes in not being polygamists; they take only one wife, and generally marry at the age of sixteen or seventeen. All the different tribes of Kūrdistan and Sinjār intermarry with each other.

Mr. Ainsworth who visited the shrine of Shekh Adi, north of Mūsāl, gives some information of this people:—"We now," he says, "asked the Yezdis present concerning the peacock, of which they at once declared their ignorance. The question was put to them publicly and so abruptly that no opportunity was given to prepare an evasive answer. I carefully watched the expression of their countenances and saw nothing that indicated deceit; on the contrary, the expression was that of surprise at the inquiry, and I am strongly inclined to think that the history of the Melik Taus or King Peacock, as related by Father Maurizio Garzoni, M. Rousseau, Buckingham, and more modern travellers, as Mr. Forbes, is a calumny invented by the Christians of those countries. I venture this assertion, however, with reserve; for it is curious that a Christian residing at Kathandiyah, in the neighbourhood of the place, still persisted in the truth of this tradition. The Mahamadān Kūrd (not Yezdi), who served as muleteers, remarked to me that they had themselves found it to be a falsehood. The images of David and Solomon have no more existence than the peacock; and I need not add that the account of their assembling on the eve of the festival held on the tenth day of the moon, in the month of August, of the lights being extinguished, and of their holding promiscuous intercourse till morning, has every appearance of being a base calumny, assailing human nature in general, while aimed against the poor Yezdis in particular."

The proof of direct worship of the Spirit of Evil has been mainly founded upon the fact that no traces have been perceived of the worship of Yezdan, or Ornuza, or the good principle, in opposition to Ahriman, or the evil principle. This is at the best but a negative argument. Whatever has been propagated among these people of the ancient doctrine of the Parsis must be now corrupted by gross superstitions; and we may, perhaps, recognise in the sculptured idol accompanying the serpent, the emblem of I'zed Ferfer, or other of the Parsi attendants upon the evil spirit. The name I'zed suggests a coincidence as curious as that remarked upon by Major Rawlinson from Theophanes, and a letter of Heraclius to the Senate, noticing a position in Adiabene, called Jesdem, and which he considers as a settlement of I'zedis, or, as they were afterwards named by the Mahamadans, Yezidis. Major Rawlinson does not make any further remarks upon this sect; but it would appear from this passage that he regards them

as P'zedis, or followers of P'zed, as suggested above, rather than of Yezd, the second of the Omniade Khalifs. They have, however, many superstitious traditions concerning this Khalif. Be this as it may, the P'zed, Karuben, Shekh Mäzen, or exalted doctor (as the evil spirit is variously called) of the P'zedis, is a corrupted doctrine, converted by the ignorance of the people alone into whatever exists of direct worship, by the same process that in the Roman Catholic Church the doctrine of the intercession of saints becomes in the hands of the uneducated a real saint and even picture-worship.

Kinneir speaks of the P'zedis as tolerant in points of religion, free from narrow prejudices, and possessed of noble and generous principles. The P'zedis of Bahdinan must apparently be distinguished from the same tribe in Sinjar. The great villages of the P'zedis of Bahdinan, more especially Bah Ashikbah and Bah Idri, are the best built, most flourishing and cleanest spots in Adiabene, and the inhabitants are kind and hospitable to Franks, but they detest Turks, who never fail to heap upon them all kinds of absurd reproaches. There is no doubt that the P'zedis are quite open to a better education and even to a more humane religion.

Van Haxthausen also gives some very interesting particulars of this race more especially those residing in Russian Armenia:—"I requested permission, through Abovian, to put a few questions relating to the social condition and religious views of the Yezdis. They declare themselves very willing to give me information. Our host said that within the Russian territories there were about 1,400 tents, or families, and perhaps an equal number in the Turkish and Persian dominions. They pay to the Russian Government for protection and the use of the mountain pastures a poll-tax of four roubles for each family. During the summer they wander amongst the mountains of Ararat, and in the winter resort to the Armenian villages, where they rent small houses and live on friendly terms with the inhabitants. Those who have no cattle obtain work during the winter months as laborers. Their language is said to be a Kurdish dialect; most of them, however, speak Armenian, and they maintain that the Armenians most nearly resemble them in religion; the Tartars, on the contrary, they regard with hatred and never enter their villages.

"The Yezdis in the Russian territory are divided into two tribes, under hereditary Chiefs. Our friends belonged to the tribe of Hasanzi; their chief was called Taman Aga. There are also subordinate Chiefs, called Uzbashi (centurions) who are elective: our host, Alo, was one of these. Certain families enjoy privileges of rank and are subject only to the head of their tribe. The clergy is hereditary, but its members are not permitted to exercise the priestly function until they have made a pilgrimage to a certain village in the neighbourhood of Jerusalem. Alo intimated that they there receive consecration; but he would neither reveal the nature of the ceremony, nor the name of the village where it took place.

"The religious opinions and practices of the Yezdis were previously quite unknown to me. I only remembered to have heard obscure accounts of the existence of devil-worshippers in the mountains of Asia Minor and Persia. The following particulars are simply what I heard directly from themselves, which I give without comment. I found them very communicative on the subject of my inquiries, but owing to the shortness of our stay, my information is necessarily incomplete; it may, however, help to elucidate this obscure

religious phenomenon. The term "devil-worshippers" is by no means correctly applied to the Yezidis. They asserted explicitly their belief in one God, the same who is worshiped by the Armenians, and added that they regarded Jesus as the Son of God, and venerated Mary, the mother of Jesus with certain holy men, amongst the rest, *Surb Kework* (evidently St George, whom the Armenians also honour under the name of St. Mogni), sometimes going on pilgrimage to the monastery of that saint in Armenia.

"They pray with their faces towards the east. In passing an Armenian Church they offer up a short prayer, but never enter. Their children receive a kind of baptism with water, but our host either did not know the forms used on the occasion, or would not reveal them. The priests have traditional, unwritten forms of prayer; many of them can write, but the common people can neither write nor read. They do not practise circumcision. The dead are buried with their arms crossed, whilst the Mahamadans extend them beside the body. Wine they regard as the blood of Christ, and therefore sacred; they always hold the cup with both hands to avoid spilling; if but a drop fall on the ground, they immediately suck it up with the mouth, swallowing the dregs with which it has mingled. They marry but one wife; a mutual public declaration and a blessing from the priest form part of the marriage ceremony, which is conducted with solemnity. Oaths and vows are universally regarded by them as sacred. A singular custom, however, is observed: at a certain part of the marriage ceremony the bridegroom walks into running water, the bride on dry ground. My informant said that he long endeavoured in vain to discover the meaning of this practice; at length a Yezidi with whom he was intimate told him jocosely that if, while vowing fidelity to their wives, the bride stood in running water, it in some measure washed away the binding nature of the oath, and transgression would not be so severely punished.

"The Yezidis practise a kind of confession and penance. A society is formed, consisting of ten adult men, who select one of their number to be scapegoat. If one of them believes himself to have committed a grave sin, he confesses it to the substitute who must expiate it by prayers, fasting, and mortification; in return for this service, they work for him, pasture his cattle and entirely maintain him.

"The Yezidis are monotheists and are ignorant of the doctrine of the Trinity. Of the Holy Spirit they know nothing; they designate Christ as the Son of God, but do not recognise his divinity. They believe that Satan (*Sheitan*) was the first-created, greatest, and most exalted of the Archangels, that the world was made by him at God's command, and that to him was entrusted its government; but that, for esteeming himself equal with God, he was banished from the Divine presence. Nevertheless he will be again received into favour, and his kingdom (this world) restored to him. They suffer no one to speak ill of Satan, if the Mahamadan curse, "*Lani Sheitana!*" (Accursed be Satan!) be uttered in their presence, they are bound to slay either the speaker or themselves. On a certain day they offer to Satan thirty sheep; at Easter they sacrifice to Christ but only a single sheep; Christ, they say, is merciful, and his favour easily procured, but Satan is not so readily propitiated. The sacrifice takes place usually in the open country, but sometimes near the Armenian churches; they are offered chiefly to Satan, sometimes to Christ and the Saints, rarely or never directly to the Supreme Being. Satan is called *Melik Taus* (King Peacock.) The Yezidis have no special forms of prayer, but observe certain fasts.

They are extremely superstitious: if a circle is drawn around one of them with a stick, he dares not step out of it; he will utter loud cries, but will remain on the spot for a week, unless the circle is erased by the person who drew it, and with the same stick. Great purity of morals is required in the priests. They are not permitted to wear linen or cotton, only hair-cloth next the skin.

“The Yezidis whom we saw were well formed, large and muscular; fine arched eyebrows, black eyes, aquiline nose, and a rather broad countenance were noticeable in all. They are said to be generally very poor; these however possessed considerable wealth. Their costume is picturesque and somewhat resembles that of the Turks. We entered several tents, and found the women weaving carpets, an art which they well understand. An inextinguishable national as well as religious enmity exists between the Yezidis and the Persians; the latter assert that the two grandsons of Mahamad, Hüsên and Hasan, with his seventy great-grandsons, had been killed by the Yezidis. Should a Yezidi venture alone into a Persian village, he would immediately be killed. The brave Yezidis, however, despise the cowardly and effeminate Persians.

“The following are the conclusions I came to respecting this singular people:—They are not a Mahamadan sect, for they despise Mahamad and his doctrines; neither do they exhibit any trace of polytheism. Their religion is not of Parsi origin, for with them Satan is not, like Ahriman, a personification of the evil principle; nor does it appear that any vestiges of the Jewish law or rites exist amongst them; though it has been asserted that they hold in reverence the First Book of Moses. Still they are a religious sect, and not a distinct race. They are probably of Kurdish descent, and their religion is an obscured, disfigured Christianity. They were, I imagine, originally a Gnostic sect, which in an early age separated or was expelled from the Christian Church. Their doctrine of Satan is evidently the Gnostic doctrine of the Demiurgus; the position they assign to Christ reminds us of Arianism. (*Forbes—Ainsworth—Fan Harthansen.*)

YEZD KHANEH SÛ—Lat. Long. Elev.

See Redwan Sû.

YOBİ—Lat. Long. Elev.

A river of Georgia which rises in the south slopes of the Caucasus and flows south-east nearly parallel with the Kür, and joins the Alazani within two miles of its junction with the Kur, after a course of about 200 miles. The upper part of its course is through a very mountainous country, the lower through sandy wastes.

YÜNGATI—Lat. Long. Elev.

A village in the Alashgind district, of the Province of Arzrûm, Asiatic Turkey, 32 miles east of Diadin on the road between Bayazid and Arzrûm, situated in the valley of the Mûrad Sû. It is inhabited by Terekemehs. (*Brant.*)

YÛSAFIA—Lat. Long. Elev.

A canal of the Province of Baghdâd, Asiatic Turkey, which leaves the Euphrates just one mile above Diwânia. It is a main trunk stream of the Euphrates and gives off several considerable branches during its inland course. It is at the village of Yûsafia 45 feet wide, but very deep, with high banks, and is crossed by a ferry boat. It gives off the Faw-war canal at Mellahé and the Shatt-al-Kahr and other branches which supply the country east; also the Mutplun at Mellahé. (*Loflus.*)

Z

ZAB (GREAT)—Lat. Long. Elev.

A river of Kūrdistān, which is formed by several different streams running through the Jawur Mountains and converging on the southern slope of the Great Kūrdistān chain.

The main branch has its sources at Koniye, Karasim, and Kashen; all three of which places are on the slopes of the Sar-al-Bagh range, in about $38^{\circ} 30'$ north latitude, and nearly midway between Lakes Van and Urumiyah. The trunk formed by the junction of these streams has at Kanda Kilisa an elevation of 6,800 feet above the Black Sea, and is augmented by several smaller affluents as it winds in a southerly direction through the mountains. At $37^{\circ} 19'$ north latitude it bends to the south-west along a fine valley, in which are many villages and delightful groves, with varied and abundant vegetation. After passing near the southern side of the town and castle of Jūlamerik, it flows onward, separating the high mountains on the northern, and the still loftier peaks of Jawur Tāgh on the southern side. It is joined by the Berdizawi, or western branch, near the village of Kiyair in Warendun, in about $34^{\circ} 5'$ north latitude, and $43^{\circ} 26'$ east longitude, and the space between these two arms near their confluence is occupied by the huge mountain mass called Mekannah. The Berdizāwi, which bears the local name of the Little Zab, is understood to spring from the slopes of Erdish Tāgh, some miles southward of the eastern extremity of Lake Vān, from whence it winds through limestone formations in the general direction of south-south-east to the point of junction. In the latter part of its course it is augmented by the Mar Hannan and several other streams. On both sides of the river the country is well cultivated, and contains numerous villages, which communicate with each other by means of bridges formed of twigs twisted together with much ingenuity. Soon after a large tributary from the north-east enters the Berdizāwi near the village of Leihun, the river throws itself with a cloud of foam and spray over the succession of limestone terraces, which form at this place a great and striking waterfall; and a little lower it joins the eastern branch. After the junction of the two great arms, the Zab takes the direction of the western branch, that is, south of east, till at about 12 miles east by north of Amadia it sweeps round to the east, and soon afterwards receives a moderate-sized stream, which comes by an easterly course from beyond that town. From hence the general direction of the trunk is rather north of east along the great valley between the Tura Tobi and Zibar Mountains on the north, and those of Zibeiri on the south, as far as a point 10 miles westward of Rowāndiz, where, being joined by a considerable tributary, it suddenly sweeps round to the west-south-west. This tributary which, up to the recent visit of Mr. Ainsworth, had been mistaken for the Great Zab, is formed by numerous branches springing from the slopes of the Keli Shin and Kendilan Mountains; the principal of these branches, the Sidaka, receives the others a few miles north of Rowāndiz, after flowing west-south-west through a limestone bed. The united waters wind southward to that town, and from thence, on being joined by the Rowāndiz

River, flow west and west-north-west into the Zab; having previously at about two miles and a half below this remarkable stronghold of the Kurds, received a river, which, flowing through deep ravines and secluded dells, comes into it from the limestone chain to the south-west, called Sar Hasan Beg. The main trunk now, under the appellation of the Great Zab, winds onward west-south-west through the valley and between the villages of Kendil and Kasroki; about 12 miles below these places, in the same direction, it receives the Akra (a tributary from the north-west), and, on the opposite side, the Bastora Chai. The course of the river from hence is nearly south-west till it falls into the Tigris, short of which, about midway, it receives the River Khazir or Bumadus, a considerable affluent formed by the Ghomar Sa and other tributaries, all springing to the southward of Amadia. After this accession to its waters, the Zab continues in the previous direction till it enters the Tigris below Senn at Kushaf in latitude $35^{\circ} 59' 30''$ with a deep stream 60 feet wide, and it forms at this place divided into two branches by a pebbly island. The waters of the Zab are here a clear blue, those of the Tigris muddy, and the two streams are visible flowing separately long after the junction.

Much allusion has been made to the comparative size of the Great Zab and of the Tigris at Musal, and this is not surprising, since they are so nearly equal in magnitude that sometimes the one has the superiority, sometimes the other. Anisworth collected a variety of data upon the subject, the result of which is that at Nimrud, at the ferry to Arbel, and at Herir, the Zab varies from 150 to 200 yards in width, while the Tigris, seldom less than 200 yards, expands occasionally to 300 and even 400 yards as at Yarunjah. But the Zab is always much deeper; and it is probably on this account that it is so celebrated for the quantity and size of its fish. It contained a larger body of water than the Tigris, whose tributaries are not supplied by so many snow-mountains as those of the Zab. Indeed the main branch, or that of Arghana M'aden, comes from mountains (Azarah), where there is no snow at this season of the year. The temperature of the waters of the Zab is also several degrees lower than that of the waters of the Tigris throughout summer, and they are consequently delicious to drink.

The seasons of the floods of the Tigris are in April and May, and those of the Zab in June and early in July, the superiority passes in succession from the one to the other. When at their lowest, probably, the Tigris has a slight pre-eminence.

The Zab is fordable at the following places between the village of Eski Kellek and its mouth. 1. At Saitteihh, an Arab village above Kushaf; a very bad ford, deep, the bottom large slippery stones. 2. At Shumeisat—Arabs—a bad ford; above Saitteihh, nearer Eurdek. 3. A ford above Eurdek. 4. At Eski Kellek; the best ford of all. 5. At New Kellek. There are three fords above New Kellek, between it and the mountain. None of those fords are now passable: they disappear at the firt rains. (*Rawlinson—Rich—Jones—Anisworth—Cheaney.*)

ZAB (LESSER)—Lat. Long. Elev.

A river of Turkish Kùrdistân, the principal source of which is in the Legwin Valley, from hence it flows down into the Lahîjan plain, where it is joined by a multitude of little streams from the Kandil Mountains and then passing along Sarlaasht, it forces its way through the great chain and descends into the plains of Assyria, and this course is not little singular, for the features

ZAB—ZER

of the country would lead one to believe that the waters of Lahjān, on the north-east face of the great mountains, must necessarily flow into Persia as Colonel Monteith has laid down in his map, the contrary however is undoubtedly the case. The Lahjān River, even at its very source, is named the Zei, the usual pronunciation of Zab among the Kūrd, and Rawlinson took some pains to identify it with the Altūn Sū, or Lesser Zab.

At Altūn Kopri the Lesser Zab is shallow in August, but at other seasons it is deep, and about 50 yards wide before it divides. The Lesser Zab is also formed of the drainage from the mountains north of Sulimānia, and west of Sehnah. (*Rawlinson.*)

ZABA.—Lat. Long. Elev.

See Ali Kathir.

ZAGROS.—Lat. Long. Elev.

A name applied to the main range of the Kūrdistan Mountains, which divide Persia from Asiatic Turkey. No such name is known to the inhabitants.

ZAKHU.—Lat. Long. Elev.

A town in the Province of Mūsal, Asiatic Turkey, right bank of the Zakhū or Khabūr, about 20 miles above its junction with the Tigris north-west of Mūsal.

It is on an island of the river, north of the Zakhū Mountain. The Khabūr is navigable up to this. It is under a Shēkh or Governor. Eight hours above it is a summer quarter of the same. The Zakhū Dāgh is a spur from the ridge west of Amādia. (*Shiel.*)

ZANGHU.—Lat. Long. Elev.

A river of Russian Armenia, a tributary of the Aras.

ZANGIA.—Lat. Long. Elev.

A river of Russian Armenia, which flows from Lake Gokcha to the Aras River. It is described as a considerable river.

At the place where it leaves the lake its stream is only about one foot deep, but it is soon swollen by the accession of other waters, and finally discharges itself into the Aras at the base of Mount Ararat. It is said that the waters of the Zangai have a tendency to petrification. They are decidedly heavy and very unwholesome for drinking.

It washes the walls of Erivān, its sides being a perpendicular rocky bank of 30 feet high. It is fordable with extreme difficulty at Erivan on account of the rocky bed and rapid current. (*Morier—Chesney—Monteith.*)

ZAWITHA.—Lat. Long. Elev.

A village in Kūrdistan, north of Amādia, on the left bank of the Izāni River above Lizān. The valley round is one sheet of cultivation. (*Ainsworth.*)

ZĒBĀRIĒ.—Lat. Long. Elev.

A district of Kūrdistan, north-east of Mūsal, south of the Tiāri country, and bounded on the east by the Zab. It is one day's journey and a half in length from north to south, and one in breadth, and consists entirely of mountains. It was formerly subject to Amādia, but now is under the Mir of Rowandiz.—(*Shiel.*)

ZECHCHI.—Lat. Long. Elev.

A village in the Province of Kārs, Asiatic Turkey, on right bank of Aras, south of Kārs. It is situated in a valley, is of some considerable size and inhabited by Armenians. (*K. Abbott.*)

ZĒRĀP KHĀNĀ.—Lat. Long. Elev.

A village in Arzrūm, Asiatic Turkey. It is inhabited by Kūrd, very few of whom can talk Turkish. It contains 50 or 60 houses.

ZERKERS.—

A tribe of the Caucasus who inhabit a portion of Lesgistan and are subject to the Lesgis. (*Chesney.*)

ZIĀRAT.—Lat. Long. Elev.

A village in the Province of Arzrūm, Asiatic Turkey, on road from Kharput to Mūsh, three miles from north bank of the Mūrād Chai.

It contains 40 Armenian families, and gives quarters to 20 Kūrds in winter. (*Brant.*)

ZIBENEH.—Lat. Long. Elev.

A village in Diārbākr, Asiatic Turkey, inhabited by Armenians, 20 miles west of Khini.

The Zibeneh Su rises in the south slopes of the southern water-shed of the Mūrād Chai and is one of the main sources of the Tigris. At the village of Zibeneh the water is clear, the current rapid, running at one time confined to a narrow deep channel of 50 feet, at another in several channels over wide sandy bed.

ZIGTĪ.—Lat. Long. Elev.

A district of Diārbākr, Asiatic Turkey, entirely inhabited by Kūrds. (*Taylor.*)

ZIKR-UL-AWĀZ.—Lat. Long. Elev.

A dam built across the River Tigris, about 20 miles below Mūsāl.

ZOBĒD.—Lat. Long. Elev.

A tribe of Arabs who inhabit a portion of the province of Baghdad on both banks of the Shatt-el-Nīl, east of Hillah, and between the Rivers Euphrates and Tigris, south of the Saklawia canal, and as far as the Afaj marshes.

Its divisions are as follows:—

Al Māmra	... 100	tents, residing from Baghdadia to Mahawil and Mūsāl.
Al Mūrād	... 200	" "
Albu Ataf	... 100	" " Abdala to Baghdadia and Nīl.
Ad-dūjāt	... 100	" " Berrūj to Humānia.
Al Jānah	... 150	" " Sherhan.
Ad-dalūn	... 150	" " Alwaj.
Ach-chalībūr	... 200	" " Mawalhat to Beghilah.
Albu Būlān	... 250	" " Sharulī to Euphrates.
Karaghūl	... 100	" "
Albu Ajah	... 100	" " Anādī el Irak.
As-Sayūd	... 200	" " Harīa to Ajaj.
Ash-Shamāntah	... 100	" " These form the Shelk's household.
Total	... 1,750	" "

It is both nomade and settled, mixed cultivators and predatory. They possess cattle in abundance, and many good horses. Most of the lands on the east and west of the Euphrates, especially about the Hindiyeh neighbourhood, are farmed by the hereditary Chief and his adherents. It is considered a powerful tribe, being able to raise 500 horse and 600 foot armed with fire-arms. They are of Sūnī principles: generally support the Government, but are much demoralized of late from intercourse with the town. Their war-cry is "Jeheysh," and their Chiefs are from the house of Abdala, an ancestor of great repute, who derived his pedigree direct from the Himyar (Homerites of Ptolemy), a very early and renowned race of Arabs in Yemen. Wadi ibn Sheffelleh, the hereditary Chief, styles himself of the house of Abdala. Those boasting of immediate descent from this house now comprise about 40 tents; and the whole tribe, when required to make an oath of more than ordinary solemnity, regard swearing by the "head of Abdala," as the most binding on their conscience, for it admits of no mental reservation. Indeed, the infringement of this oath, or taking it

ZOB—ZUG

without full intention of keeping it, was formerly considered punishable with death; but demoralisation is undermining the old statutes of all the tribes. (*Jones.*)

ZOBER.—Lat. Long. Elev.

A town in the Province of Baghdad, Asiatic Turkey, 10 miles west of Basra, on the dry canal of the Sarreh Zudeh. It is a picturesque old Arab town surrounded by a mud wall with grand towers and numerous minarets. The modern town is built on the ruins of old Basra, which occupy an enormous space and extend to the extremity of the gravel deposits that terminate in the marsh of the Shatt-al-Arab. It contains 3,000 inhabitants who are Arabs of a mongrel breed, and are principally engaged in supplying carriage for the wants of Basra. Five minutes walk south-east of the town is a large spring of good water flowing out of the ground in sufficient quantity to supply 10,000 men. (*Kinnier—Toftus—Colville.*)

ZODI.—Lat. Long. Elev.

A village in Russian district of Ganja, Government of Georgia, 16 miles from Ganga. (*Megnan.*)

ZAK.—Lat. Long. Elev.

A village in Kärdistān on the road from Diārbākr to Sart. (*Taylor.*)

ZUGDET.—Lat. Long. Elev.

A division of Mingrelia, Georgia Russia, (which see.) (*Chesney.*)



