



Travels in Kurdistan, with Notices of the Sources of the Eastern and Western Tigris, and Ancient Ruins in Their Neighbourhood

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honesty of the African character, seem to have been displayed here to a greater degree than anywhere else during the journey, and eventually the Baron and his party were obliged to leave (after wasting a large amount of property in presents), without being able to effect the objects of the journey. The nearest they could get was about 15 miles from the summit, and an altitude of 4867 feet: but they made numerous observations, sufficient to enable Mr. Thornton to sketch a tolerably accurate map of the group of mountains. The top of Kilima-ndjaro, from this side, appeared as a broad dome with a rugged, blunt peak on its north-west side of nearly the same height as the summit and sloping away gently for a long distance; behind the eastern slope rose the very ragged peaked top of the east peak. The snow showed beautifully on all these summits. The principal top had a good thick, smooth, coating of snow, with patches and streaks lower down, lying in ravines. Mr. Thornton calculated the height to be 22,814 feet. The Jagga range of mountains on the southern slopes were covered with dense sombre forests; their line of summits is somewhat regular and defined, but cut through by many deep ravines and narrow valleys. The Madjame side of the cone was very steep, and Mr. Thornton saw three snow-slips or avalanches gliding down the slope and creating clouds of snow-dust; but he saw nothing like a glacier. The rocks observed on the lower hills were vesicular, semiporphyrific lavas and other lavas of a spongy nature, showing the volcanic nature of these elevations.

The party left Madjame by stealth in the dead of the night of the 4th September, to escape being plundered by the chief, and, after a long detour to the south, arrived at Mombas on the 10th of October.

III.—*Travels in Kurdistan, with Notices of the Sources of the Eastern and Western Tigris, and Ancient Ruins in their Neighbourhood.* By J. G. TAYLOR, Esq., H.B.M.'s Consul at Diarbekr.

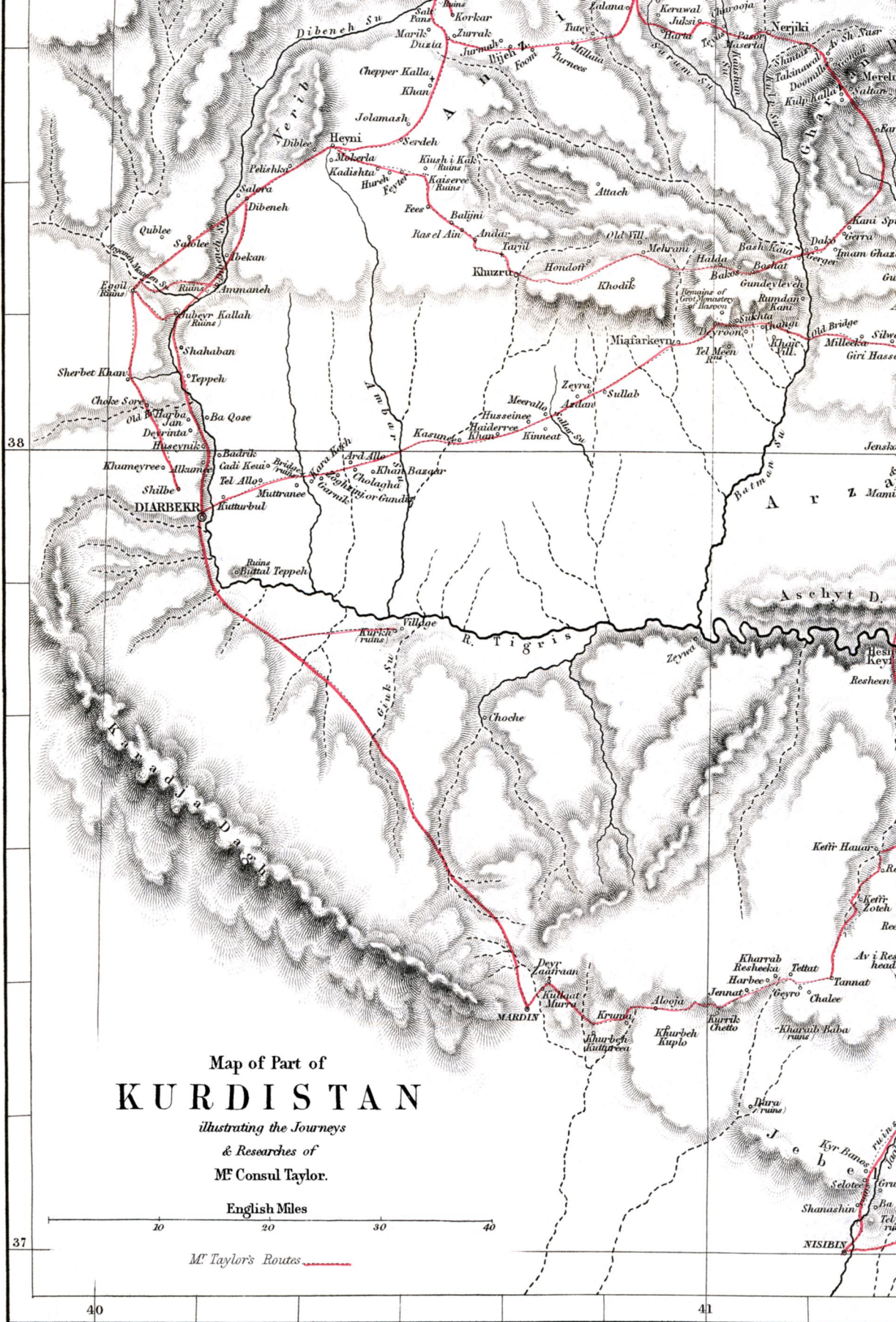
Read, Jan. 9, 1865.

THE information contained in the following paper is the result of three journeys which I made in 1861-63, with the sanction of Her Majesty's Government, in the consular district of Diarbekr, the capital of the modern Pashalik of Kurdistan, and the seat of its Mushir or Governor-General. Originally undertaken for the purpose of obtaining reliable commercial and statistical data, I did not, nevertheless, neglect to note everything of geographical or historical interest, which either the reports of the natives or ancient authors had brought to my notice. Such information could not









Map of Part of
KURDISTAN
 illustrating the Journeys
 & Researches of
 M^r Consul Taylor.

English Miles

20 20 30 40

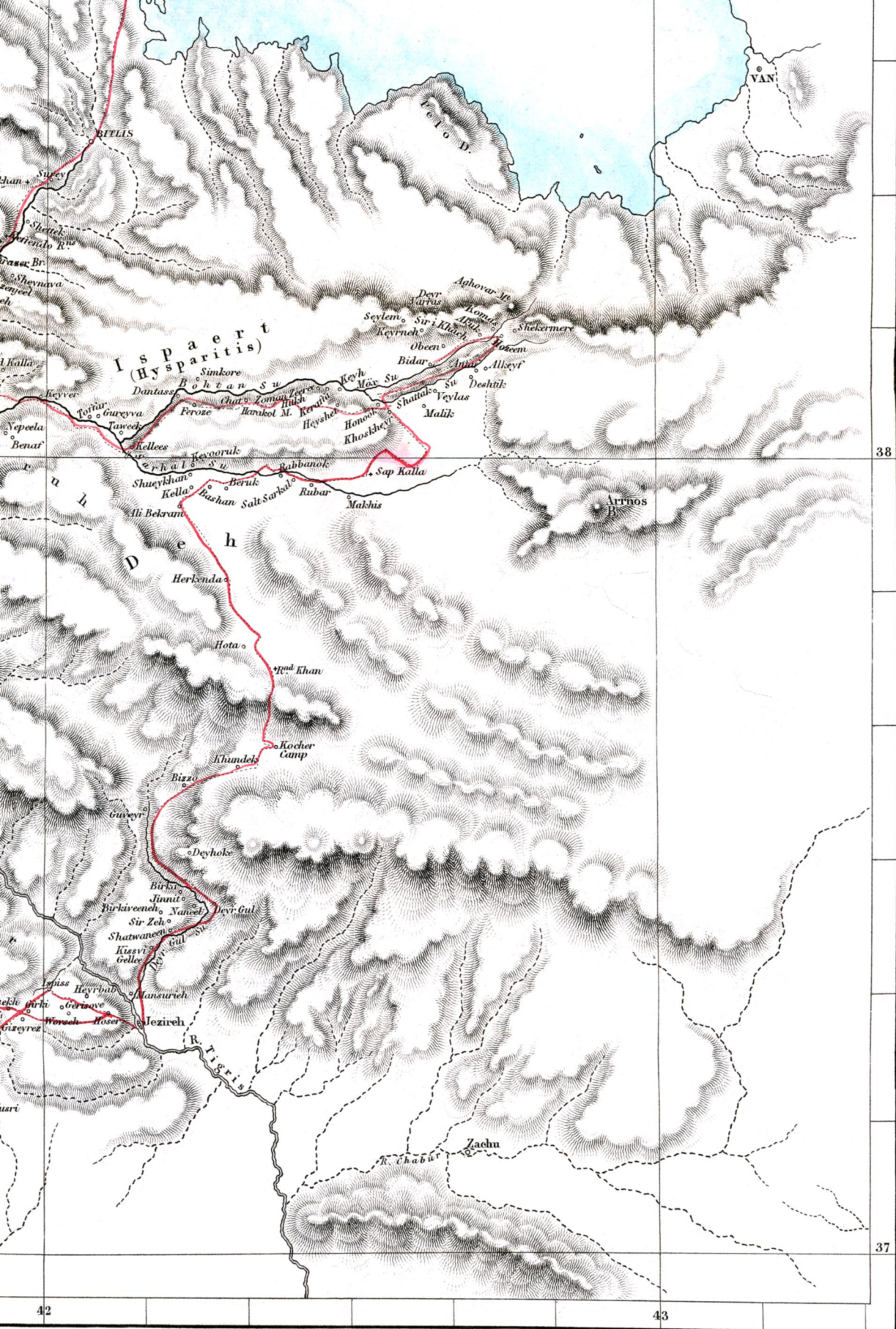
M^r Taylor's Routes ———

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fail to be novel and interesting, as although the country has often been visited by European travellers, they have, most unfortunately, though far more able than myself to illustrate what they saw, scarcely ever gone either to the right or to the left of the common highway, and therefore passed by without discovering many of the ancient ruins and sites described in the following memoir. Much of this interesting country—particularly the more mountainous part—remains still unexplored; but I trust at some future time to be able to complete a work which, under the circumstances, is at present unavoidably defective.

The province of Kurdistan, as it now exists, contains a great portion of the fourth Armenia, the whole of Arzanene, Zabdicene and Gordyena or Cordouene, and Northern Mesopotamia. With the exception of the latter, the general features of this tract are high mountains, enclosing fertile valleys, and an undulating upland, bounded on the east by the Tigris, and intersected at several points by numerous streams, having their rise in the mountainous districts of the Pashalik, and emptying themselves into that river. The scenery in the highlands yields to no other portions of Turkey for variety and romantic beauty, while the banks of the numerous rivers and streams flow through charming landscapes and thickly wooded valleys, bathing in their course the bases of castles and towns famous in profane and ecclesiastical history.

Previous to commencing a general survey of the province, I visited the interesting ruins of Kurkh, about 14 miles from Diarbekr. These ruins, occupying one end of a large alluvial plain teeming with the richest cultivation, consist of a high mound and a cluster of lower heaps about its base, situated at the eastern end of an elevated platform—evidently the site of a large town—on the right bank of the Tigris, and close to the angle formed by the junction of the Giuk Su with the former, which receives also the waters of the Ambar Su, on the left bank opposite. The large mound is the relic of an old Parthian fort, composed of large blocks of neatly-cut basalt; and, from the remains of mosaics and other ornamental vestiges found among the smaller mounds at its base, I fancy they formed portions of a palace that was connected with it. The fort is about a mile in circumference, and 60 to 80 feet high; the greater height and also the best preserved portions of building being towards the south; while on the northern and western sides it is lower, and the stonework there nearly all in ruins. At the north-west corner, near the summit of the mound, at a point where a bank of earth * had seemingly been thrown up outside the walls of the fort, I had the good fortune to discover a stone slab bearing

* In the Bible and Assyrian inscriptions, there is frequent mention made of similar banks of earth having been thrown up by the besieging forces as a means of facilitating the capture of a city.

the effigy of an Assyrian king, and covered on both sides with long inscriptions in the cuneiform character, to within $2\frac{1}{2}$ feet of its base, which had purposely been left bare to admit of its being sunk erect in the ground, as a trophy commemorative of its capture by the king, and at the point probably where his legions effected their forced entry into the city. Some little way below it, on the slope of the mound, and nearly entirely concealed by *débris*, I exhumed another perfect relic of the same description. The head had been somewhat damaged by the attempts of some ignorant Moslem fanatics to sever it from the body, as they regard all statues and pictures of living things to be direct acts of gross impiety against the Deity, whose creative attribute has been sinfully assumed by the Kaffirs of a former age.

Sir H. Rawlinson identifies the site of Kurkh with that of Tooskan, alluded to in the inscription on the Great Monolith, exhumed by Mr. Layard, and described by him in the sixteenth chapter of his 'Nimroud and Babylon,' where distinct reference is made to these two tablets commemorative of the Assyrian King's campaigns and successes. He also, I believe, considers that it occupies the position of the old Parthian city of Carcathiocerta. About 6 miles from Kurkh, also on the right bank of the Tigris, is a curious ruin, called Poornag, or Poordad; and 6 miles higher up, on the left bank, in the centre of the highly cultivated valley of the Tigris, which begins close to Diarbekr, and stretches down to Kurkh, the ruins called Buttal Teppéh, consisting of a low mound with a high conical peak at its western end, similar in shape to, but smaller than the one at Nimroud. From all these ruins, and particularly after rains, numerous copper coins, principally Roman and Byzantine, are procured. I myself obtained two fine first bronzes of Trajan, with different and rare reverses from Kurkh, some Parthian coins, and an antique gold ear-ring, all in very good preservation.

In October, 1861, I made a short journey from Diarbekr to Saert, by Miafarkeyn, Arzen, and Zok; and from thence, following the course of the Bohtan Su, or Centritis, to Til, where it joins the Tigris, whose course I followed close up to Redhwan, on the Arzen Su. Crossing this latter river, I proceeded to Hesn Keyf, on the Tigris, and then, *via* Mediat and Mardin, back to Diarbekr. My route in the first instance led me along the foot of the hills bounding the great undulating plain north of Diarbekr, that stretches up to the Gharzan district to the north-east, and which is washed on the south side by the Tigris. The first point of interest was the old town of Miafarkeyn or Farkeyn, as it is more generally called by the natives. It is situated in the midst of gardens, at the foot of the hills, about 36 miles from Diarbekr. Two small streams of little depth, that have their rise

in copious springs close to the town walls, wash them on either side, and irrigate the rice-grounds and plantations. The town, wretched and miserable 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.

It is, however, undoubtedly of far more ancient date, and the numerous isolated heaps and long low mounds probably cover ruins, much older than any at present visible above ground. The Armenian geographers (who also call it Noupargerd and Mouphergerin) place it on the Nymphæus; but Procopius,* with greater exactitude, says that the Nymphæus, the present Batman Su, runs close to it. According to a tradition still current among the natives, it was founded by Noupfar, a sister of Tigranes, the Haikian. Without attaching any weight to an idle tradition of an ignorant people, the fact of the existence of such a tradition is important, as determining the greater antiquity of the site. There is no doubt that a large, though a dilapidated town still existed here at the beginning of the fifth century, when it was restored by St. Marutha, an early bishop of the see, the ambassador of the younger Theodosius to Jezdegerd, the Persian King.† From the centre of the vile hovels that compose the modern town rise the stately ruins built by Marutha, where he transported and interred the relics of the martyrs who had suffered under Shapoor.‡

The building is solid, lofty, capacious, and (like the large church of St. James, at Nisibin) highly ornamented,—the capitals of the columns by a kind of basket-work of peculiar elegance, cut out of the solid blocks that compose them, and the interior by a broad belt, representing clusters of grapes and foliage. In one of the arched passages leading from the northern gate to the town is a long, though defaced, inscription in the character of the lower empire, and some isolated memorials of the same nature are met with outside, on the town walls. Mi-arfarkeyn, Mae-phracta, or Martyropolis, is situated in that portion of the fourth Armenia, called Sophene, Tzophanene, and Sophosene, and has by some geographers been identified as occupying the site of the ancient Carthiocerta. Procopius alludes to it as the capital of the Sophosenes, and also mentions it under the name of Justinianopolis, after the Emperor who wrested it from Hormiodas, son of Chosroes, A.D. 589, and subsequently fortified the place.§ Alternately held

* 'De Bel. Persic.', lib. i. cap. 21.

† 'Assem.', vol. i. pp. 174-178; St. Martin ('Vies des Saints en Armen.'), vol. i. p. 96.

‡ St. Marutha was a grandson of Oda, a pagan high-priest of Mesopotamia. He obtained from Jezdegerd the alleviation of the Christian persecution, and persuaded him to make an alliance with Theodosius the Younger. (Tchamitch.)

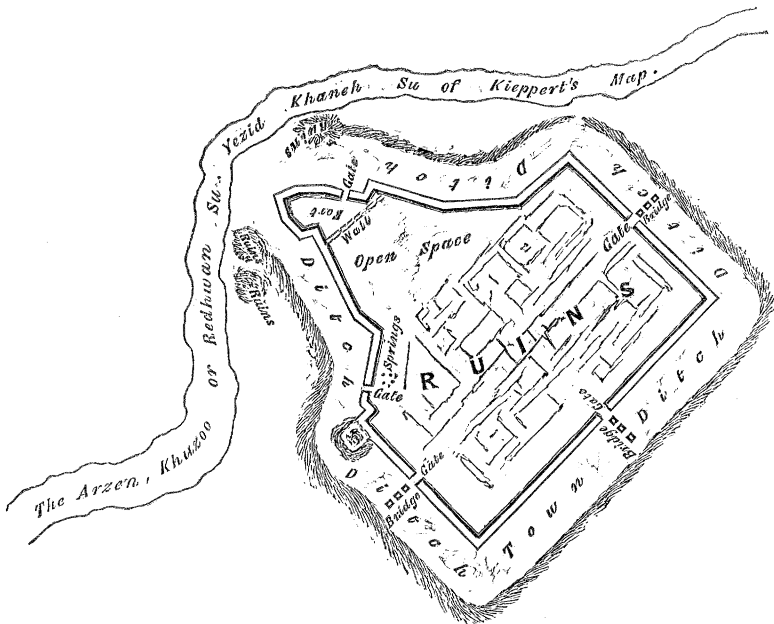
§ 'Procop. De Ædif.', lib. iii. cap. 2.

by Romans and Persians, it reverted, during the califate of Omar, to the Arabs. One of his generals, Iyadh ebn Ghanem, captured the town by stratagem, although the Moslems delight in narrating that it came into their hands by supernatural means.* Subsequent to the Moslem domination, it was in the possession alternately of the Hamdanides, Kurdish Merwanides, Seljooks, Ortokides, and Eioobites, and it remained in the possession of the latter till conquered by Tamerlane from the reigning prince of the period. The Eioobites, under Modhuffer ed' Deen Ghazi, nephew of the great Sellah ed' Deen or Saladin, and the Melik el Auhed Nejm ed' Deen Eioob, did much to embellish and fortify the town. The former built a splendid mosque, bearing on the mihrab the date A.H. 624, the remains of which, with its beautifully carved windows and aisles, still exist; and the latter, according to the inscriptions still legible upon them, rebuilt the walls, and constructed a lofty watch-tower outside the town.

Close to Miafarkeyn, in a steep mountain-gorge, are the remains of the grot monastery of Hasoon, a corruption for Hoseea. The grotts are dug out of a steep and nearly inaccessible rock, that in consequence looks at a distance more like a rabbit-burrow than the former abode of men. Near them is an old church, which, according to an inscription inside it, was repaired A.D. 861. The caves are now inhabited by a lawless band of Kurds, the scourge of the neighbourhood; and in my rambles through them, I saw many vestiges of the results of their predatory excursions. In the plain opposite is a high conical mound, evidently artificial, called Tel Meen, commanding a fine view of the country about, with the Batman Su in the distance. On the top of it is a large Christian village, whose inhabitants informed me they often picked up copper and silver medals on it and in its vicinity. One of the latter, bearing on one side the effigies of Marc Anthony and his son, in very fine preservation, I purchased from among a handful of other coins that were offered me for sale. From here I reached the Batman Su or Nymphæus (in the time of Procopius the boundary between the Roman and Persian territories) in two hours, and crossed it by a fine bridge of a single arch 40 feet high. It consists properly of this one large pointed arch and two smaller arches, but the latter were dry; and the stream, which here is easily fordable, and at this season not 3 feet deep, flowed through the grand arch only. From the remains of an inscription on its eastern face, it was built A.D. 643 by a certain Othman: with the exception of the date, no other part of the record was legible. The Batman Su rises in the mountains about 40 miles north of this, and consists of the united waters of the Kulp,

* El Wakidi, قنوح ديار ربيع وديار بكر.

Kaushan, and Sarum Sus, besides a host of smaller unimportant streams. Four hours and a half from this I crossed the Huzu Arzen, or Redhwan Su—it is called by all these names—into the present district of Gharzan. The province in which it is situated was called Arzanene by the Romans, and Artzn (Moses of Chorene), Aghdsnik, Aghdsen, and Khordsen by Armenian writers, and Arzen by the Arabs, since corrupted into its present name of Gharzan by the Kurds and Turks. It was one of the provinces taken by the Parthians from the Armenians, and was ceded A.D. 298 with Intilene, Zabdicene, Moxoene, and Cordouene, by Narses King of Persia to the Romans, under Galerius, in the time of Diocletian.*



No. 1. Plan of the Ruins of Arzen (Emporium Arzanenorum).
(On a scale of 800 paces to one inch.)

The ford was near the flourishing village of Giri Hassan, close to the ruins of Arzen,† the Oppidum Arzanenorum of Procopius,

* Gibbon, Bohn's Ed., vol. i. p. 448.

† The city of Arzen at the time of the Arab conquest was the property of the Armenian lord of Bitlis (El Wakidy Futooh Dia Rebia wa Diar Bekr), and was ceded by him to Iyadh Ebn Ghanem, Omer's general (ibid.). It subsequently fell, on the decline of the Abbasides, into the hands of the Kurd Merwánides, from whom it passed to a local family. Abul Feda (vol. iv. p. 366) says, "El Melik el Mudhuffer Ghazi, son of El Adel (brother of Saladin), took Arzen of Diarbekr from its lord, Hissam ed Deen, of the ancient family of El Ahdeb, who had

situated on the left bank of the river. The ruins are very extensive; the remains of the old walls, 20 feet thick at the base, and tapering up to 8 feet, constructed of irregular pieces of rough stone, cemented with mortar, that surround the town are easily traced; and the defences towards the river, consisting of thicker walls and a number of small-domed buildings, are in still better preservation. The area contained within them is about 2700 square yards. On the north-eastern and southern sides the walls are straight and regular, but towards the west it narrows off into an irregular shape that follows the course of the stream. It has four gates, one in each of the three regular walls, and a fourth leading to the river. At the southern side is a mound of ruin connected with the wall, that seems to have been a large fortified bastion. The whole ruin is surrounded by a deep ditch, which was crossed at three of the gates by as many bridges, whose foundations still appear above ground. When I visited it, the area included within the walls was bearing a fine crop of wheat, but the regular lines of the streets, and some of the sites of the larger buildings, could still be traced. So many medals in gold and silver are found here that the fellahs who till the ground are paid nothing by the owner for their labour, and they give him in addition half of everything they may find. The town was built on what appears a natural platform of some little elevation, which, at its western end, has a steep sharp fall into the plain about a mile from the walls, where it is bounded by a deep bed, through which a small marshy stream flows towards the Tigris, close under the Yezid village of Tellebeea, or Tileeba. Independently of other associations, Arzen is interesting as being connected with the earliest Christian history, it having been visited, according to Abul Furraj, the Syrian historian, by Mar Addæus, or Thaddeus, one of the Seventy, the apostle of the Syrian Chaldæans (and the same who cured Abgarus Uchama of his leprosy), in the thirtieth year of Our Saviour's Ascension, and the fifteenth of Tiberius Cæsar, who then built a church here, which was afterwards called by his name. Higher up the river, and on the same side as Arzen, are the remains of another large city, where I found some of the earliest records of the Moslem conquest, in the shape of tombstones, bearing Cufic inscriptions in the character peculiar to the first century of their era. Many of them are now used by the Armenians of Kani Masee, a small village situated at one end of the ruins, as gravestones. As neither they nor the Moslems knew anything of the characters on them, I thought it best to leave them in their ignorance, as without doubt the latter would soon

possessed it from Melik Shah's time, and gave him Heyni in exchange, A. H. 627." El Mudhuffer was at that time lord of Mifarkeyn.

have desecrated every grave in the place did they know that on each stone the formula of their faith, together with a verse from the Koran, were engraved. Opposite the ruins, on the right bank of the Arzen Su, which was formerly spanned at this part by a fine stone bridge, whose foundations peer above the stream, is the fine old ruin known now by the names of Kalla Sheikh Baj and Kalla Anushirvan. It is situated on a high hill of conglomerate, the usual rock formation here, having at its summit a circumference of $1\frac{1}{2}$ mile. The remains are evidently Parthian, and consist of walls of common limestone, 14 feet thick, which in some places is composed of brickwork of thin broad tiles of the same solidity. A couple of families of decayed Gharzan Begg inhabited some miserable huts among the ruins, and they had cleared several of the old houses, which served them for a stable. These were all of course now under ground, the *débris* of centuries having accumulated over and covered them. They were built in arches in a very substantial manner, and seemed at one time to have occupied the whole surface, as, in several pits that had been dug in different places, the portions of many other similar buildings were also discernible. On all sides but one the mound is nothing but a steep high cliff, commanding a fine uninterrupted view for many miles all round; but towards the west a winding and difficult path conducts the traveller to a large gateway still intact, and the only one in the ruin. A few greybeards of the place, who pretended to some traditional knowledge, informed me that the castle, during the times of ignorance—that is, before Islamism—belonged to the Beni Sassan; and stated that the Gharzan Begg, who live at Zok, 4 miles off, were the descendants of that dynasty in these parts; a fact that was corroborated to me by the Begg themselves on a subsequent visit I paid them. Near this is the mountainous district of Sassoon, inhabited by a warlike, unruly set of Kurds, called Baliki; they are neither Moslems, Christians, nor real Kizzilbash. They swear by a church, and never by a mosque, or the Deity, or any of the prophets.

After a great deal of intercourse with them in different places, I could not make more of their belief than what is expressed in the formula of faith which their headmen repeated to me in Turkish, word for word, thus:—"Bin yakhadan bash gusterdi choklari saaldi gumana Bir yakhadan bash gusterseyidee chokler gelerdi imaneh;" 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." And they explained it by saying, that all the prophets mentioned in the Torat, Enjeel, and Koran, were nothing more than one and the same person, who had appeared at different epochs in different forms. They thus ascribe divinity to all, though they forbear to

mention one name more reverently than the other. But, as they consider that the last shape he assumed was that of Ali, they attach more sanctity to his name than to Moses or Christ, while Mahomed they ignore entirely.

In this respect they are not unlike the Ali Illahees of Persia, and Kizzilbashs of other parts of Kurdistan, who seem to regard Ali as the personified deity, and holding, therefore, a much higher position than the Prophet of Islam. In the mountains near Kharput the American missionaries, with the praiseworthy zeal and perseverance under every trial, hardship, and persecution, that characterises them, have succeeded in imbuing them with a wish to study the Holy Scriptures; and, from their frequent request for native pastors to reside among and instruct them, it is probable that they are at last awakened to a sense of their errors and superstitions, and are anxious to forsake them for the Gospel truths. The wonderful influence exercised over them by the missionaries is exemplified from the mere fact that they, a mere handful of men from the New World, have been enabled to effect that which all previous dynasties and the present Turkish one, aided by its troops, have failed to do; for they have persuaded some of the most unruly and turbulent to lay down their arms, and abstain from rebellion, robbery, and murder, as being totally inconsistent with their teaching and the Holy Writ. But not only here, but throughout Turkey, wherever Protestantism, under American auspices, has been introduced, I have invariably found those professing that faith, in spite of their previous character and condition, to be the most loyal, peaceable, and industrious subjects the Sultan possesses.

The Baliki are the descendants of the early inhabitants of the mountains, who, according to them, had for their ancestors Sharezer, or Sanaser, as they call him, son of Sennacherib, who, with his brother Adrimalek, fled to this place after having murdered their father at Nineveh, and founded three dynasties, one of which was the Sanasouns, or Sassouns. The name of this district appears in several authors as that of Sanasounik, or Sasounk, corrupted subsequently into Sassoon. With reference to this region, the oldest Armenian author, Moses of Chorene, says that Sgaïorte, father of Barouir, the first Armenian king, and contemporary of Sardanapalus,* established Sanaser in the south-west of Armenia, near the confines of Assyria. His descendants peopled the mountain called Sim (Mount Saius†), and their chief obtained the government of

* 'Mos. Ch.,' vol. i. p. 95, translated by Florival.

† Dionysius, in his Chronicles, when talking of the irruption of the Huns into Syria (A. G. 706 = A. D. 395), says they destroyed all Syrian regions which lie at the foot of Mount Saius, as Arzen Maephracta, &c. It was also called the Mons Aridus. The Syrians called it the Tura Zahoio, meaning the "Arid Mount." It

the principality. From them descended the Ardznouni; and Kenouni-Charachan, of the same house of Sanaser, was at a later date created Grand Prince and Governor of the same country, receiving with it the canton of Artzen (Arzan) from Vagharchag (Valarsaces), brother of Arsaces, king of Armenia.* The inhabitants of Sassoon are, Moosee, Sarmee, Sassoon, and Baliki Kurds and Armenians, the latter being under subjection to the former. But the industry and trade of that part is entirely in the hands of the Armenians, who stand, with respect to the Kurds, in the position of serfs. Individual members of families, or a whole family, purchases the exclusive right of trading with particular towns from the chief, in return for a stipulated share of the profits, for which his family and goods are answerable. Thus, one man only can trade with Baghdad and in its produce; another with Constantinople and in its goods, and so on with every town throughout the Turkish empire; the same rule applying to all articles of export as well as import. Should an unauthorised interloper introduce himself for the purposes of trade into their country, he is either summarily despatched, or plundered of everything he possesses.

From Arzen a smart ride of 30 miles took me to Saert, during which I crossed the Bitlis Su at the 23rd mile, and the Kezzer, Keyzer or Sherivan Su (which falls into the Bitlis Su) at the 27th mile. Saert and Asaerd, the Mobadra of the Syrians,† although in itself a mean and wretched Kurdish town, is interesting from having been identified by D'Anville and Kinneir as the ancient Tigranocerta. It is situated at one end of a small plain on the slope of some high land separating it from the Bohtan Su or Eastern Tigris, from which it is 2 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 1½ mile long. A modern writer (Mr. Ainsworth), in combating the idea of Saert being Tigranocerta, adduces in proof that there are no ruins near it. There are certainly none visible above ground, but he probably was unaware that the whole of the town has been constructed from the remains of old buildings that have been exhumed from a depth of many feet below the soil. These ancient remains are always found when digging deep foundations for new buildings in the plain, but never on the slope of the hill upon which a portion

is a part of Mount Masuis, which at different localities was known by different names. Also in the history of Armenia, by Vartabad Arisd. de Lasdiverd (translated by M. Prud'homme), they are called the inhabitants of Mount Sim, ordinarily called Sannaçounk, from the name of their ancestor. ('Revue de l'Orient,' tom. xvii. p. 8.)

* 'Mos. Ch.,' vol. i. p. 103; vol. ii. p. 145. Geog. of the Vartabad Vartan, in St. Martin, vol. ii. p. 431.

† 'Asseman,' vol. ii. p. 382.

of the modern town is built; and they extend for a distance of at least 3 miles, to a spot where some of them are nearer the surface, but which the natives say are the ruins of another and distinct town, called Arzoon. It is worthy of remark that in no other part of the Pashalik have I ever been able to find any coins of Tigranes, whereas here I bought in one day five of his medals, one of them bearing on its reverse a laureated Roman head; while other coins, Roman, Sassanian, Byzantine, and Cufic, are invariably met with in the excavations, as also a few cameos and finely-executed intaglios.

I would not have it inferred, from what has gone before, that Saert does actually represent the site of Tigranocerta, as both Tacitus and Strabo place it somewhere near the vicinity of Nisibin. The former says it is on the Nicephorius, 36 miles from Nisibin; and the latter places it south of Mount Masius, in the neighbourhood of that town,* and in the country of the Mygdonians.† These statements, if the general veracity of those authors is considered, are totally irreconcilable with the present position of Saert, or any place near it. Nor does the description of Tigranocerta, as we have it in Plutarch's account of Lucullus's campaign, coincide in the least with Saert; while the banks of the river are so rugged and steep that at present there is only one road leading to it, which a small number of men could easily defend against hostile thousands seeking to reach the plain from the river, even if composed of the tried legionaries of Lucullus. In the precincts of the modern town is a place known by the name of the Turrub-el-Yahood, or Jews' tombs. This fact is sufficiently curious as indicating the presence of a large Jewish colony here at some remote period, for at present there are no Jews in Saert, and none have resided here for ages.‡ At the point called Arzoon by the natives, 3 miles, as before stated, from Saert, is an old convent dedicated to Mar Yacoob el Habees—James the Hermit, the Ascetic of Endieli, near Amid—to whom (according to Procopius) the Persian monarch Cavades, or Cobad, granted a letter of protection, not only for himself, but also for all who chose to seek an asylum with him, when he was besieging Diarbekr.§ The Chaldæans say he is buried in the crypt of the convent, and point out two other places near it as containing the bodies of his two immediate disciples.

From Saert, pursuing the banks of the Bohtan Su, and passing

* 'Strabo,' lib. xi.

† Ibid., lib. xvi.

‡ Moses of Chorene tells us that Hyrcanus, high-priest and King of the Jews, was seized by Parzapran, the Armenian general, who sent him with many other Jewish captives to Tigranes, who ordered them to be sent to the town of Semiramis, the modern Van. Saert is on the direct road to it, 5 days off ('Moses of Chorene,' vol. i. pp. 191-193.)

§ 'De Bel. Pers.,' lib. i. cap. 7.

the junction of the Bitlis Su and the Bohtan Su, about 10 miles below Saert, close to the village of Ba Til, I proceeded to Til, where it joins the Tigris. This village, situated upon a mound, in the angle formed by the junction of the two rivers, is built of the stone procured from some old massive buildings in the centre of the tumulus, portions of which are seen protruding from the ground all round its base, and for some way up the slope. I believe Mr. Ainsworth to be in error when he identifies (in his 'Researches') this village as the one of the same name where Tigranes transported the statue of Minerva.* The Til alluded to by Moses of Chorene was in the district of Egueghiatz, now Erzingan) in the province of Bardzer Haik,† which answers to the modern Tillo, on the north-west side of the large Mush plain.‡

Following the left bank of the Tigris upwards, a ride of four hours, during which I passed the point where the Arzen Su falls into the former, brought me to Redhwan, on the left bank of the latter river. The population of Redhwan, and the plain in which it is situated, although still extensively peopled by the Yezidees, was about twenty years ago nearly exclusively confined to people of that sect, who were always in a state of semi-rebellion against the government; but since the death of their chief, Meer Zig (a corruption of Meer Eshag), who was killed by the Turks, the country became more directly under their control, and they have consequently comparatively abandoned the place for Sinjar and the neighbourhood of Mosul. Crossing the river here I ascended the high hills beyond, and descended by a steep miserable goat-path, only practicable for mules, and which occupied one hour and a half in the descent, into the valley of the Tigris; and then, fording that river, reached the old grot town of Hesn el Kahef, or Hesn Keyf, in three hours and a half from Redhwan. The modern town is perched on the top of a steep and nearly inaccessible rock, having at the eastern end the old castle built by the Ortokides § on the ruins of a more ancient edifice. In a small plain at the foot of the mountains, that here press down upon the Tigris, are the ruins of the old town of the same name, the seat of the Orto-

* 'Moses of Chorene,' vol. i. p. 181.

† 'Mos. Ch.,' vol. i. p. 379.

‡ Notes to Matthew of Edessa 'Dulauriers Trans.,' p. 400.

§ The large room of the castle, now full of lumber, is built at the extreme end of this point, where the rock falls perpendicularly down to the bank of the river, the foundation-stones being let into the native stone. A single large window looks out over the old town in the plain, 800 feet below it, the grot habitations on either side, and the valley of the Tigris backed by the Redhwan range of hills

The castle was called the Josek (جوسك), a corruption for Kiushk, and was the favourite residence of Qutb ed'deen Suqman, the Ortokide Lord of Amid and Hesn Keyf. Abul Feda relates that he fell out of the window of the room described above, and was dashed to pieces in the plain below, A. H. 597 (Abu Feda 'Annals,' vol. iv. p. 192).

kides and of the Eioobites, with the remains of some fine old mosques and the burial-places of the later Eioobites, surrounded by neat walls of cut stone. A noble bridge of three large and three smaller pointed arches (similar in material to the one over the Batman Su), but now in ruins, spanned the river close under the town. Near the water's-edge, on two of the buttresses, which appear much older than the superstructure, are some reliefs representing male figures, of Parthian workmanship, about 3 feet high, and in good relief, but unfortunately, owing to fluvial action, much defaced. From the courtyard of the old castle, at the eastern end of the modern town, a curious covered way, containing a winding stair of 200 steps, is scooped out of the solid rock, leading down to the river. A little farther on are the remains of a similar stair, which, like the former, were evidently used by the townspeople to supply themselves with water from the Tigris. Where the stairs are at all exposed to the attack of an enemy from the opposite side, they are pitted with innumerable small holes, probably caused by flights of arrows that had been shot against these exposed parts, to prevent any communication with the river. Some 40 feet up the rock (west of the stair) is a large cave, with a lofty arched entrance, having on the right hand a mutilated figure, considerably larger than life, with outstretched arms, cut in high relief upon the stone. I had considerable difficulty in getting access to the cave, called Es' Sellamlik by the natives, but was not rewarded by anything I saw in the interior, although I had been informed an inscription was to be seen there. But by far the most interesting relics of the place are the myriads of grotts, that stretch for 3 miles in one direction, and occupy the sides of six other separate ravines, scooped out of the hills to the east of and round the town. They exist, tier above tier, in parallel lines all up to the top, communicating with each other by stairs and by a zigzag narrow path, that, passing the door of each cell, reaches from the highest cave to the plain. In the same manner the water of some fine copious springs on the top of the hill was conducted by a narrow channel past each of them, and within easy reach of their inhabitants. With very few exceptions a monastic simplicity characterises them all; and, although some few had a large opening at one side, shaped like the common modern Aiwan, the majority had only a single opening (for entrance and egress) towards the plain and river. Each grot contained generally three deep recesses for couches, and two or three small niches for the reception of articles of every-day use. I was not lucky enough (notwithstanding the minute search I made in nearly all the caves on both sides of the river and in the different ravines) to discover any inscriptions or relics of importance, although Parthian, Greek, Roman, Byzantine, and Cufic coins were daily offered me in profusion.

Hesn Keyf or Hesn el Kahef is mentioned in Procopius as Ciphas,* and by the early Syrian writers as Keppa and Hesnēt Keppa, all meaning the rock castle. Arab traditions say it was once called Sabbat Aghwal, or "The Seven Ravines," from the fact of the grotts being dug out of the sides of seven different narrow ravines, which converge towards one common centre; and an early Arab author says it was called Hesn Loghur,† but that, at the time of its capture, it went by the name of its owner, Talun ebn Keifa.

An Armenian author, in his history relative to the first crusade, mentions Hesn Keyf under the name Harsenkev,‡ and says that after the defeat of Baldwin de Bourg, Count of Edessa, and Jocelyn de Courtnay, by Dejekermish and Soukman, which resulted in the capture of those two chiefs, Soukman ebn Artuq sent Jocelyn a prisoner to Hesn Keyf, while Baldwin was at the same time incarcerated at Mosul by Djeekermish, the lord of that town.§ After being set at liberty in return for a considerable ransom, Jocelyn and his kinsman, Waleran (or William), were again captured by Noor ed' Douleh Balac, son of Behram, son of Artuq; and Baldwin, who with his nephew had flown to their rescue, was also defeated by the same chief, and shared their prison at Kharput.¶ Five months later a valiant band of Armenians of Behesni captured Kharput by a *coup de main*, and set the prisoners at liberty. Fearing that they would be unable to make good their retreat to their own territory through the enemy's country, they all remained in the castle but Jocelyn, who hastened away to bring a force sufficient effectually to release his friends and the numerous Christian captives—men and women—confined in the dungeons.¶¶ In the mean time Balak, having been apprised of the disaster, returned to Kharput, retook the castle by storm, and (with the exception of the royal captives, viz., Baldwin, his nephew, and Waleran) destroyed all his prisoners, consisting of 65 men and 80 "beautiful ladies," by throwing them over the battlements

* 'Procop. De Bell. Pers.,' lib. ii.

† El Wakidi in his *فتوح ديار ربيع وديار بكر*.

‡ Injizian in his 'Geog.,' p. 234, says it was known to the ancient Armenians under the name of Kentzy.

§ 'Matthew of Eretz,' by Chahan de Cirbied, p. 48. 'Matthew of Edessa,' ch. clxxxii. pp. 254, 255.

¶ On this occasion the Moslems sewed up Jocelyn in a raw camel's hide, which, when it dried upon him, contracted to an extent as to leave him helpless, and so effectually prevented him making any use of his limbs (Ibn Athir, vol. x. p. 419). 'Matthew of Edessa,' chap. ccxxxiv.-v. 'Abul Feda,' vol. iii. p. 412. Kharput is called by the early Arab writers "Khurt Burt," which evidently means that it was built by the Parthians, the modern name is a corruption of the older one.

¶¶ Abul Feda says the chief defeated by Djeekermish and Soukman was Sanjil (Raymond of Thoulouse, Count of St. Gilles), who was taken prisoner and sent to Mosul, A. D. 1103, vol. iii. p. 349, 'Annals.'

into the plain below.* Subsequently the Count Waleran, whom Ibn Athir describes as one of the infidel rebels (ن شيباطن الكفار), and Baldwin's nephew, were put to death by Timour Tash, son of Ilghazi, nephew of Balak; and Baldwin was ransomed a second time by Jocelyn for 100,000 tahegans.†

Hesn Keyf is venerated by Moslems as being the burial-place of Yokinna, the renegade Aleppine, who in the first century of the Hejireh apostatised from his faith, and played subsequently an active part in the Moslem ranks against the Christians. He fell at the siege of this place; and the miserable ruins that cover his remains are yearly visited by the devout, who regard him as a martyr and a hero. A ride of two hours over a rugged mountain-road, first ascending and then descending, brought me into the Keffr Joze plain, with its fine cotton-fields and villages, and another hour and a half to the village itself. About 3 miles south-west of it is the artificial mound of Tel Biat. It is of some extent, and formed of the *débris* and remains of former buildings, which, I was told at Keffr Joze, yielded numerous medals and intaglios. This is the first portion of Jebel Tur, the Tur Abadeen of the Syrians, which, bounded on the west and south-west by Mesopotamia, and on the north-east and east by the Tigris, terminates at Jezireh on the right bank of the Tigris. Passing through the extensive ruins of the old town of Zaz, famous formerly for its monastery of the Holy Cross, and by Haa, I reached Deyrindib. The rock which rises steep at the back of the village is crowned by the ruins of an old castle—from the remnants about, and size of the blocks of stone that composed it, it does not seem of very ancient date. It had, however, evidently been built to make a good defence and stand long sieges, and the courtyard was honeycombed with cisterns that had been dug out of the native rock for receiving water. I reached Mediat (Modiad and Mediath of the Syrians) in two hours after leaving Deyrendib. The present town 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 ten minutes' walk from the town, a building containing a convent and medresseh, contrasts greatly, by its solidity and some pretensions to comfort and elegance, with the hovels tenanted by its supporters. The convent is dedicated to Abraham and Habel, and is built over a much older structure, bearing date—as the natives pretend, there being no record to commemorate the fact—A.D. 218; the same era nearly as the neighbouring convent of Deir

* 'Matthew of Edessa,' chap. ccxxxvi. pp. 303-10; 'Abul Feda Annals, vol. iii. p. 420, A.H. 517 = A.D. 1123.

† *Ibid.*, vol. cexli. pp. 312, 313.

Amr, dedicated to Michael and Gabriel, so ruthlessly sacked by Tamerlane. The Mediat convent formerly possessed a fine MS. library of Syrian authors and divines; but Bedr Khan Beg, in one of his numerous raids against the Christians of Jebbel Tur, plundered the place, and the monks still regret the loss of their literary treasures on that occasion. From Mediat, following the usual caravan route by Mardin, I returned to Diarbekr.

In the autumn of 1862 and 1863 I was again in the saddle, prosecuting the researches commenced the previous year.

The first point of interest visited was Eggil, eight hours from Diarbekr. It is built on a high, steep, rocky mountain, on the right bank of the Arganeh Maaden branch of the Tigris.* At its eastern end are the remains of a fine old castle with a double wall, communicating (as at Hesn Keyf) by a covered stair of 177 steps (cut out of the rock) with the Tigris. At the western end, the mass on which the Kalla is built, has been artificially separated from the parent mountain, so as to secure a complete isolation. A piece of the rock at this end juts out in a most conspicuous manner over the street, and on its face is the almost obliterated figure of an Assyrian king, with the traces of a long inscription in cuneiform (contained in a niche, 6 feet by 4), which, however, is so defaced as (though easily traceable) to be utterly illegible. Close under the castle, at a slight elevation from the river, another mass of rock has been separated from the mountain, and then fashioned into separate blocks connected at their base, 50 feet high and 24 feet square at bottom, tapering up to 8 feet square, each containing a grot surrounded by a bell-shaped or rather conical top, very similar in shape and style to the curious roofs of the old churches throughout Armenia, which were copied in a modified form by the constructors of the Mahomedan Turbehs at Ikhlut and elsewhere. They are all of them ancient burial-places, full of bones, pieces of wooden coffins joined together by wooden pegs, and the fragments of long-necked bottles composed of a thin kind of glass. On the pedestals of several of the tombs rude human figures in high relief were cut on the stone, but their mutilated condition prevented me from being able to form any idea of the age to which they belonged. In a ravine that runs round the southern side of the mountain, as also on the left bank of the river, were numerous other grotts of the commoner sorts, none of them being of the same nature or size as those I have described, although all had been prepared with more care and attempt at ornament than is usual elsewhere.

* Kiepert, in his large map, has placed it on the left bank of the Tigris, and below the junction of the Maaden and Dibeneh rivers.

This town was called by the Syrians Agyl or Angyl, and the district, which was known to the ancient Armenians by the name of Ankegh,* was the same as that called Inghilene by the Greeks. Assemanus tells us it was also called Anchialus, and that it was plundered A.D. 503, in the reign of Anastasius, by the Persian King Cobad.†

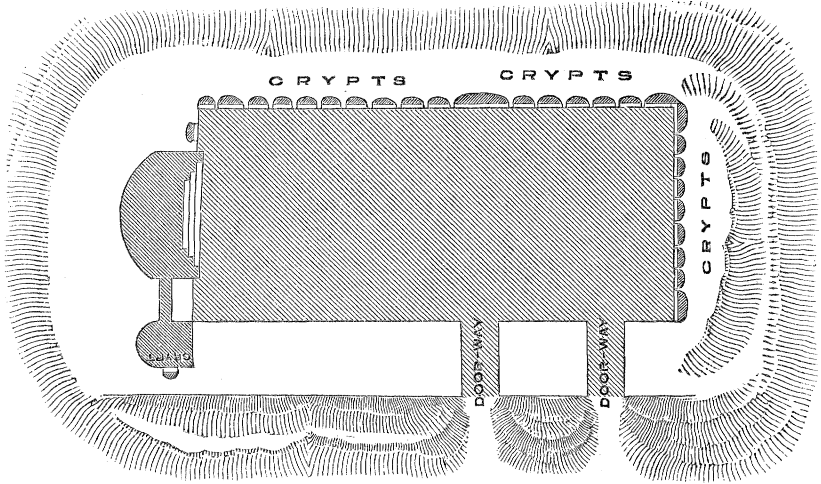
Three and a half hours from Eggil, and on the right bank of the Tigris, some way below the junction of the Maaden and Dibeneh branches, are the ruins of Jubeyr Castle, situated on the top of a mass of perpendicular rock that crops out of the summit of a high hill, a spur of the mountain-range there. The southern portion, on which the Kalla is built, has been separated, as at Eggil, by a deep and broad cutting, 120 feet long, 60 deep, and 30 wide at its weakest point from the main range, so as to have ensured it against any sudden capture by escalade. This point was further fortified by a huge mass of solid brickwork, rising to a height of many feet, which, subsequently, 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. Higher up the stream, at the angle formed by the junction of the Arganeh Maaden and Dibeneh Sus, which form the western Tigris, are the ruins of Ammaneh Castle, occupying, as at Jubeyr, the top of an isolated mountain, but its position is incomparably stronger, from its greater height and comparative inaccessibility. It can be approached only at one side by a single path, hardly practicable for mules, the other two sides being high perpendicular rocks, washed respectively by the Dibeneh and Maaden rivers, the weakest portion deriving additional strength from walls of amazing thickness. The area of the summit is about 1½ mile long, and 1 broad, and the whole, with the exception of a small portion of the southern end, is choked by the *débris* of old houses and reservoirs of black stone. On the north-eastern side of the mountain a covered stair cut out of the solid rock, as at Eggil, 280 feet high and 8 feet broad, leads down to the Dibeneh Su. The site, its impregnability, and extensive remains coincide, more than any other position or ruin I have seen, with that of Carca-thiocerta, which has been placed alternately at Miafarkeyn and Diarbekr.

First following the Dibeneh Su, and then ascending the upland, whose base it washes, I crossed to Heyni, visiting on my way the curious grot church, close to the fine Armenian Village of Dibeneh, which is scooped out of a mass of isolated rock on the left bank of the river of the same name. This place, from the numerous small crypts round its interior, is called by the

* 'Moses of Chorene,' vol. i. pp. 105-161.

† 'Asseman.,' lib. i. p. 273.

Moslems Elakhoor or Stable; but whatever it may be now, its original use cannot be mistaken, and it is in consequence venerated by all Armenians as the earliest temple of their faith. The church



No. 2. Plan of Grot Church (8 feet high), near Dibeneh. (Scale 20 feet to 1 inch.)

is entered by two wide, low doorways, and is capable of containing a congregation of 200 people with ease. The place where the altar stood is a commodious arched recess, approached by three steps, and communicating on the left with a small room, for the convenience of the priest and others connected with the church.

In its immediate neighbourhood there are several other grotts cut out of the rock, which, from the stone benches in them, and other marks and remains, appear to have formed dwelling-places for the inferior church officials. The natives told me that human remains were in such abundance all round the precincts of the church, that, for fear of desecrating them, they had forbore to till the ground about it, lest they should unwittingly exhume the relics of those they regard as their ancestors. For the same reason they have turned the course of a small stream, that formerly washed the rock into the plain.

The road from Dibeneh to Heyni runs part of the way through the beautiful valley of Pelishka and close to the low range of hills that bound the valley of Nerib at this side. The name of Nerib is curious as occurring in the great monolith inscription alluded to further back, in connexion with the march of the Assyrian King from that place to Tooskan or Kurkh, 14 hours (35 miles) distant. The great King reduced its unruly inhabitants to obedience, and destroyed their cities and strongholds. Now, as then, it is

inhabited by a set of Kurds (always in rebellion), living in their secluded and inaccessible valley, which still contains several ruins of very ancient date. Nerib is also the first point where the Zaza Kurdish is used, the Kermanji dialect being the one spoken in all Eastern and Southern Kurdistan.

Heyni, or Hani, is a pretty little town situated on the slope of a hill crowned by the ruins of an ancient castle. Some old Mahomedan buildings and an ancient square watch-tower, in the middle of the luxuriant gardens at the foot of the town, boast of great architectural beauty. One of the former, dedicated to a certain Zeineb (not the famous one), is built in the form of a cross, and has the Ayet el Kurseel carved in beautiful letters all round the interior of the building. 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; it then emerges into the plain and forms the river called Ambar Su, which falls into the Tigris opposite Kurkh, as already noticed further back.

A ride of three hours by the villages of Feyter and Ooreh, or Hureh, from Heyni, took me to the interesting ruins called Kuishk i Kak and Afisios Daknaos, situated to the south of east of Heyni, on the top of a mountain-range separating the Lijeh from the Diarbekr plain. The remains are of the most solid construction, consisting of a series of arched rooms, and a little higher up of a temple, with several fragments of columns scattered about it. A magnificent uninterrupted view of the Sileywan, Lijeh, and Diarbekr plains is obtained from this spot, the eye ranging alternately over them, and long belts of thickly-wooded mountains. Our descent to the small plain beyond was through a mass of ruins that covered the slopes of the hill for a space of one mile, fragments of thick walls and neatly-cut blocks of stone were strewn over the road and impeded our progress, the remains of the old City of Fees (Phison of Procopius).* A small village near them is also called Fees, Affis and Afisios. The inhabitants have a tradition that the ruins, and a small cave near it, was the spot tenanted by the Seven Sleepers and their canine guard, the Kelb i Kehef. The scene of this legend is generally reported to have taken place at Ephesus, near Smyrna; and here, curious enough, I procured several small silver coins with the ancient type of Ephesus—the bee on one side and the stag and palm-tree on the other; and I was informed that numerous coins, principally copper, which were always thrown away as having no value, were found among the ruins. Close to them, but on the Lijeh plain, are the ruins of Attakh or Hatakh, situated in the old province of Terjan, now

* 'De Bello Persico,' lib. ii. cap. 24.

called Tarjil. This town is also mentioned by Procopius under the name of Attachä.* From here (still going south of east), passing the old ruins and convent of Tarjil or Terjan, and the town of Khuzru,† a beautiful ride took us to the lovely and fruitful valley of Halda.

During our ride to it we passed the villages of Ras el Ain, Andar, Khodik, Hondoff, and Meherani; our road being along an elevated ridge, with two charming well-cultivated valleys on either side of us. Meherani was situated on the extreme edge of the ridge, where it is bounded by a steep rocky mountain, on one of whose peaks the ruins of the old Meherani Castle frown down upon the smiling plains at its feet.

At the western end of Halda or Sawerz Valley was situated, on a high mountain peak, forming the end of a spur from the main ridge, which here runs into the valley, the castle of my friend Reshid Aga, the local chief. Opposite to it, on the eastern end, was a similar peak, three miles off, upon which are the remains of a very ancient strong fort called Boshat. The walls and stone composing them are of great thickness, and, as usual, the courtyard was regularly burrowed with large and small reservoirs for water. The Arabs, however, seem to have captured it without much difficulty, as well as the castle of Arshat (Halda) in its immediate vicinity.‡ 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, and behind him another figure, but of a totally different type, with the hands bound and held up in a supplicating attitude, somewhat larger than life. The warrior's head has been much disfigured, but everything else, even to the shape of his clothes and armour, is remarkably well preserved. Beneath the figure is a large empty grot with a narrow doorway. Excepting in Arabic authors, I find no clue whatever to the old castle of Boshat; but the name of Halda seems to have originated in that of the Armenian divinity Haldia, the god of Ursa, King of Armenia, mentioned in the Van inscriptions, and in the great inscription of the Palace at Khorsabad.§

On emerging from the valley, the road debouches into the Ghazalee plain, on the right bank of the Batman Su. The road lies through a narrow gorge, which on the right hand has two high rugged rocks called by the natives the ruins of Bukht Nusser's

* 'De Bello Persico,' lib. i. cap. 31.

† The name of "Khuzru," and that of the neighbouring district of "Khuzu," situated as they are, near the sources of one of the affluents of the Tigris, are suggestive of the Khuzirina of the Assyrians.—See Professor Rawlinson's 'Monarchies,' vol. ii. p. 258.

‡ El Wakidi in his فتوح ديار ربيع وديار بكر.

§ 'Journal Asiatique,' Sixme. Serie, tome i. pp. 14, 15.

Castle. Enticed by the name, I clambered up with some difficulty to the top, but saw nothing more than a confused heap of stones. All about this neighbourhood are numerous sacred groves; the largest were called Derees Jimishar and Pir i Bad, the other names were Mahomedan, consisting for the most part of stunted oak and a species of poplar, with long, narrow, spear-like leaves which tremble and quiver with the slightest breath of air. These groves each bear the name of some pretended Mahomedan saint; but their presumed sanctity is more ancient than the era of the Islam conquest, and dates probably from the time when the Armenians had such groves, and adored certain kinds of trees, one of which, the Sos (plane-tree), was particularly the object of their veneration.* Three hours east of Halda I forded the Batman Su, at Bashkaia village, not far from Zodeeb ruins, and then turned round, first north, and then west to Duzla (eight hours from Heyni), crossing on my journey all the head waters forming the Batman Su, called by the natives the Kulp, Kaushan, and Sarum Sus.† At Duzla I was again near the Dibeneh Su, and, striking across the country till I reached it, followed its course to the source, a distance of nine miles from this. About three miles below the sources the river enters a high cave, 80 feet high and two miles long, running north-east and south-west, and emerges from it near the village of Korkhar, at a point where the rocks are smooth and hard. Here, just outside the cave, on the right bank, and some twenty feet up the face of the rock, is the figure of an Assyrian king, with ten lines of a cuneiform inscription, in excellent preservation. Further inside the cave, but on an uneven and misshapen part of the rock, is another figure and inscription, but unfortunately, owing to the irregularities of the surface and other causes, in a nearly illegible state.‡ During

* 'Moses of Chorene,' vol. i. cap. 20, p. 95.

† At Millaia village, about 14 miles from Duzla, is a curious subterranean church. Entrance to it was obtained by a flight of steps in the courtyard of our Christian host's house. It is of great antiquity, and is dedicated to Mart Shamoon and her seven children, who suffered martyrdom under Antiochus Epiphanes, B.C. 174, for refusing to eat hogs' flesh at his order. The event is recorded to have taken place at the village of Susandra in Judea. A rude daub representing Antiochus with his radiated crown sitting on a throne, and the mother and her children before him, is hung up over the high altar, and commemorates the fact.

‡ Sir H. Rawlinson says one inscription and figure is that of Tiglath Pileser, B.C. 1110, and the other that of Ashur Izir Pal, B.C. 880, the King of the Nimroud Monolith. See Professor Rawlinson's 'Ancient Monarchies.' The inscription, as translated by Sir H. Rawlinson, is "By the grace of Asshur, Shamas and Iva the great gods, I Tiglath Pileser, King of Assyria, son of Asshur-ris-illim, King of Assyria, who was the son of Mutaggil-Nebo, King of Assyria, marching from the great sea of Akhiri (the Mediterranean) to the sea of Nairi (Lake Van), for the third time have invaded the country of Nairi." This monument exhibits the earliest Assyrian sculpture known to exist, and is mentioned by Asshur-idannipal, the father of the black obelisk king, in his great inscription.—Professor Rawlinson's 'Monarchies,' vol. ii. p. 331.

the spring floods, the river, confined in a narrow gorge with high perpendicular cliffs, comes down with immense force; the north-east end of the cave is naturally, therefore, a mass of fallen rock and smaller fragments; so, if at any time another inscription existed there, it must from these causes have disappeared long ago. I am inclined to believe that from the numerous *débris* which now choke the stream, and the cave-like appearance through which it runs, this subterranean channel of the Tigris, or Dibeneh Su, extended close up to its sources, and thus gave some countenance to the fabulous length of its underground course as mentioned by Strabo. The cave to the south-east ends close to the first inscription, but a few yards farther on the river passes through another high natural arch before it enters upon its course through the plain. A few hundred yards from this point it has again fallen in, and the remains of an old bridge composed of cut stone let into the natural rock are visible on both sides of, but high up, the cliff. At one side of the cave, but perched up on the top of the mountain it has pierced, are the ruins of a small ancient fort. From it a flight of narrow steep steps, cut out of the face of the rock, leads down to a shelf, from which, entering by a narrow doorway, another stair, tunnelled in the solid stone, conducts to an opening in the roof of the cave, at a considerable height, however, from the water, which, as there is no reason to believe that the stair was intended for anything else than as a means of supplying the garrison of the fort with water, must have been obtained by a bucket and rope. At the base of the hill is a small level spot, round the edges of which are the remains of old buildings and a dilapidated arch. The country a little beyond this is called Dhu'l Karneyn, but in old Arab authors the Castle alone, the position of which is accurately described therein, is mentioned by that name.*

The early Arab geographers seem to have been perfectly aware of this source of the Tigris, which they regarded as the main branch, and described it as being north of Miafarkeyn, and close to the castle of Dhul Karneyn.† Near it is an immense stalactite cave, called Bakireyn, with innumerable passages branching off in every direction: the natives say it extends to Erzerum. Accompanied by a large party of Kurds, with torches and candles, I followed the main passage for about one hour, and was then forced to return without finding an opening at the other end.

The fanciful imagination of the Kurds had induced them to believe that the fantastic shapes of the stalactites were representa-

* El Wakidi, Futooh Diar Rebia wa Diar Bekr, Abul Feda, Taqweem ul Buldan.

† Abul Feda Taqweem ul Buldan, and see also El Kahramani in his MS. entitled كتاب اخبار الدول و اتار الاول.

tions of men and beasts, idols of an earlier age; and they thought my visit to a spot which they all avoid was a pilgrimage to the Pantheon of heathen ancestors.

This part of the Diarbekr Pashalik was a few years ago known by the name of Khanchoot, a corruption of the old name of Handsith,* called by the Armenians Andsda, by the Syrians Hanzyth and Anzyth, and by the Greeks of the middle ages Kanzit,† and is probably the Anzetene of Ptolemy,‡ one of the eight provinces composing the Fourth Armenia. From here a mountainous road conducted me to the purely Kurdish districts of Genj, Zigtee, Yehki, and Taos; then crossing the Euphrates or Murad Su, at the Armenian Village of "Dyk" or "Tyg," I went through the Tchabakchoor plain, following the course of the Goonik Su and the fruitful Boghlan Valley; then across the hills to the old convent of Surh Garabed. I found the whole fraternity hopelessly involved in clerical squabbles, which they attributed to the advanced views of their bishop. I learnt subsequently that the prelate, who was a very enlightened and well-read man, had, disgusted at the levity and open profligacy of the priests, attempted to reform their character and curtail amusements scandalous to their cloth, and, at the same time, to introduce a better and more liberal system of education among the *élèves* for the priesthood than then existed. His views displeased the old bigots about him, who soon after procured his recall to Constantinople, on the pretence of his having favoured Protestantism.

From Changerli, as this convent is also called, I descended into the plain of Mush, and not far from that town visited the site of Khoren or Khorni, the birthplace of the famous Moses of Chorene, the disciple and friend of Saint Mesrob, the inventor of the Armenian alphabet, in the fifth century. Khoren is situated in the ravine at the foot of the mountain, on whose slope is the famous Armenian monastery of Arakolets Vank. The latter I found tenanted by an old greybeard bishop, who, it appeared to me, from an elaborately painted snuff-box of Parisian make (he had at his side), had not quite given up a desire for worldly pleasures. He had just arrived at the place, after a long exile in an out-of-the-way convent, as a punishment for having formerly indulged too ostentatiously in secular practices, which even among men of the world might be termed vicious. All around seemed falling into inevitable decay; the rooms were bare and wretched, and the old bishop had to content himself with the humble cigarette, instead of the jewelled chibook of former days. In the church I saw a fine old manuscript copy of the New Testament in Armenian, written on vellum, and also an elaborately-carved ebony door,

* Ibn el Athir.

† Abul Furruij.

‡ 'Geog.' lib. v. cap. 13.

which, I was informed, had been sent many centuries ago from India, as a votive offering to the church. It bore a well-executed carving of a procession of horse and foot, elephants and tigers in high relief, sufficiently curious in itself as the gift of a remote Armenian colony; it was more so as showing the ancient costume of that fallen nation, and the kind of armour worn by the valiant soldiers of Sempad, one of whose numerous expeditions it purported to represent.

From here, crossing the Kara Su—I had previously forded the Murad, into which it flows—I proceeded to Treymerd, an Armenian village at the eastern end of the fine Mush plain. At the back of the village is an ancient mound, with an old church on it, built of large blocks of black stone, and surrounded by broken columns and graves, with enormous headstones of the same material, carved with crosses, flowers, and inscriptions, in the old Armenian. In hunting about these remains I discovered three fragments of a large pyramidal stone, bearing on both sides a sharply-cut inscription in the Van cuneiform. Several pieces were wanting, and the larger one I had found was, in addition, much mutilated by a large round hole that had been scooped out of its centre, in order to form one of the rude mills formerly in use among the villagers. This piece, when I discovered it, was doing duty as a headstone for the grave of a defunct ecclesiastic. An old Armenian priest, who pretended to more historical knowledge than most of his cloth, informed me that in a book in his possession, the 'Ashkharatsuts,' it was stated, that during the times of the idol-worship, three brothers came from the vicinity of Baghdad, called Mushiak, Tameyder, and Oспенik. The first founded Mush, the second Treymerd, and the third, Oспенik Kalla, near Sekhano, in the plain.

I find some corroboration of this legend in an interesting article by Mons. J. B. Emin, of Moscow (translated by M. A. de Stadler), who, however, only mentions two brothers, named Kisane and Tamedr, whom he represents as coming from India, and as having been established by Valarsaces, 150 years B.C., in the province of Daron (Mush).* On the western side of the Mush plain there are five other mounds, equidistant from each other, and two of them of some extent, all of them marking very ancient sites. Not far from this, in the Khunnus-district, is the village of Haramyk, tenanted by a primitive set of Armenians, who professed a faith similar to Protestantism. They were known to the old Armenians as the Thontracites, from the village of Thontrag, the residence of their founder, and had their rise in A.D. 840.†

* 'Revue de l'Orient,' tome xviii., sur la 'Paganisme Armenien,' p. 217.

† 'Revue de l'Orient,' tome xvii.; Lasdiverd's 'Hist. of Armenia,' pp. 9-21.

In spite of the most dreadful persecutions, they still managed to hold their own till within the last few years, when most of those that remained in the old faith joined the Presbyterian American Church. I was informed that some of them who had emigrated to the Russian territory, near Gumri, still clung to their old faith, and that they used a Prayer-book called the 'Panalee Jismardutyán,' or Key of Truth; but others said it was taken away from them by their Russian masters.

Proceeding along the south-eastern side of the Mush plain, a march of $3\frac{1}{2}$ hours brought me to the head of the Kara Su River,* one of the numerous streams that fall into the Murad or Euphrates. The water was welling out of a large circular fathomless hole of volcanic origin, having a circumference of 100 feet, situated in the middle of the plain. The effect of the water perpetually overflowing the crater, without the slightest effort or bubble of any kind, was very remarkable, as it seemed hardly possible that the numerous brawling streams that it supplied could owe their origin to this unruffled and apparently motionless reservoir. Close by was a Turbeh, in the Ikhlát style, of a certain Qarabedani Agha, bearing the date of Ramadhan, 5th A.H. 687. From here, by the usual caravan road, I reached Bitlis in five hours. After a few days' rest I again proceeded on my journey, following the banks of the Bitlis Su, through magnificent scenery, but over a wretched track in confined passes to within a few hours of Saert, when I diverged from the main road, close to the ruined Kalla of Durbeen, in a southerly direction, to the Village of Deyr Zin, a corruption for Deyr Azinar, so called from the remains of an old castle of that name, built on the top of one of the highest mountain-peaks in the neighbourhood. The view from the keep was most magnificent: on two sides was a confused heap of steep mountains, and on the others the Shirwan and Ispaert uplands, and Gharzan and Sileywan plains. From Deyr Zin my road lay through a charming country and scenery, west to Minareh, and then north-west by Weys el Quran and Mileyfan, famous for its salt-works, to Huzu or Khuzu, the capital of the Sassoon district, and the seat of its Mudir. Huzu, or, as it is also called, Khuzu, is a tolerable town for Kurdistan, built upon one end of the mountain-range that bounds the Gharzon or Arzen Valley, intersected by the Huzu Arzen or Redhwan Su, 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

* The main branch of the Euphrates that flows near Erzerum is also called the Kara Su, and must not be confounded with this one.

branch of the Huzu Su 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; one at the back of the ruins is more extensive, and double, the outer grot being 4 feet by 6, and the inner one 6 feet by 10. Two miles from this, in the bed of the ravine, is the ancient Armenian convent of Nor Sheen, or Nor Shiragan. It is dedicated to the holy cross, and contains a substantial portion of the cross-beam to which the faithful in such relics attach supernatural qualities. The dissolute old bishop who presides over the establishment, and who looked more like a brigand than a priest, told me that it was built 1400 years ago, and that its sanctity was so great that thousands flocked to it yearly from Russia, Syria, and Armenia. Numerous small streams coming from the Sassoon and Moodikan mountains commingle a few miles above the convent, and their united waters form the river before mentioned, and which is noted in Kiepert's Map as the Yezid Khaneh Su. The ruins of an old bridge, bearing an inscription 800 years old, chokes the stream close to the village; and near it are several excavations made by the natives in search of salt, which is procured in large slabs about an inch thick, singularly pure, and having the appearance of opaque crystal.

Retracing a former journey by Zok and Arzen, I reached Redhwan, following the course of its river.

Two hours before reaching Redhwan, close to the ruins of Mamika Castle and the ruined Zialet of Sholeen, on the right and left bank of the Arzen Su, are the ruins of a fine bridge of four arches; a part of it remains in good preservation, and was amply sufficient to show the magnificence and solidity of the original structure. The whole, when intact, was a double way covered in with solid masonry to suit the purposes and prevent the confusion incidental to a constant and active cross traffic. Each way is 8 feet broad, with a raised pavement on either side for the convenience of foot passengers. In no part of the East have I ever seen a nobler relic, or one of a similar construction so suggestive of an active civilization and a teeming opulent population. I regret I could not fix the actual date of its erection, although from its style I should be inclined to attribute it to the earlier Eioobites. From Redhwan I went by Ushey Kalla, situated on an upland about three miles from the Bohtan Su to Ba Til, three miles

* St. Martin confounds Huzu, which the Armenians pronounce Hzou and Khzou, with Hizan, another and totally distinct district and town north of Saert. This is the more curious, as he nevertheless places Huzu correctly in Sassoon.—'St. Martin Mem. sur l'Armenie,' vol. i. pp. 175, 176.

above the confluence of the Bitlis Chai with the Bohtan. From here the Taulik Pass, a steep and rugged ascent of an hour and a half, brought us to the crest of the mountain overlooking the small Saert plain, and in another hour and a quarter reached the town itself.

From Saert, first descending the precipitous Hauraz Soro Pass on the right bank, and then following the left bank of the Bohtan Su, coming through splendid wild mountain scenery from the east, and crossing some of its tributaries, I arrived, in seventeen hours, at Khoskheyr, on the Shattak Su, the capital of the Bohtan Berwaree district, passing eighteen miles from it the large Christian villages of Dantass and Feroze, situated on either side of a deep ravine absolutely choked with enormous walnut-trees and luxuriant fruit-gardens and cultivation. About three miles north-west of Khoskheyr the Mōx and Shattak rivers join, and the united streams then take the name of the Bohtan Su till it is finally absorbed in the Tigris, at Til.

The country between Saert and Khoskheyr, and indeed generally in this part of Kurdistan, is a succession of hills and mountains with well-cultivated uplands and deep fertile valleys. The higher mountains take the same course as the rivers, with lower connecting ridges between them. The Bohtan Su, and streams that flow down to it, passing through grand mountain scenery, are lined in many places by a thick fringe of almost impervious orchards, woods, and vineyards, encircling picturesque villages. Each bend of the river reveals new beauties, and the traveller, while contemplating these charming and peaceful-looking spots, can hardly reconcile their existence with the lawless character of the savage country, and of the people who tenant them. A closer visit, however, dispels much of this delightful illusion, and reveals a state of poverty, wretchedness, anarchy, and ruthless despotism hardly credible to any but those who have taken the trouble to step out of their path to judge of things with their own eyes.

Khoskheyr* is situated at one end of the Harakol mountain, that here slopes down upon the Bohtan Su. It is several hundred feet above the river, and the slope to it is covered with numerous carefully-cultivated gardens, yielding the finest peaches, grapes, figs, pears, and sultane raisins I ever saw or tasted. The town itself contained, four years ago, 260 houses; at present there are scarcely 120, and of this small number 50 had been gutted and burnt a few days before my arrival, in a conflict between two

* The capital of the Bohtan Berwaree. Berwaree is derived from the Kurdish "Berwar," meaning a shelf or step, as all the villages are built on the shelves or slopes of the hills. May it not be derived from the old Armenian King "Barouir"?

local hostile parties whose chiefs were litigating before the Turkish governor at Saert. The Kurds here belong to a tribe originally Yezid, called Adian or Adites, descendants as they say of the real Sheikh Adi, the saint of those extraordinary people.

Having been informed at Saert that arrow-headed inscriptions and Assyrian sculptures existed at Hozeem, a village a few miles up the left bank of the Mōx Su, in the peninsula formed by the close proximity of that and the Shattak river, I made preparations to visit it on foot, as the impracticability of the mountain road made it nearly impossible to reach it on horseback. Leaving my servants and baggage at Khoskheyr, and accompanied by some Kurds as guides, I crossed the Shattak Su to its right bank by one of the composite wood-and-wicker bridges so common in Kurdistan. Before us were the steep barren heights of the Churruk Dagħ, which occupied two laborious hours in ascending; but our fatigue was well rewarded by the extensive panorama obtained on arriving at its extreme height. To our right and left were the Shattak and Mōx Sus, separated only from each other by a narrow though high mountain-ridge (from which I procured some rich specimens of copper and lead ore), running parallel to them, while before us was the smiling valley of Bidar, backed by its old castle, and embedded in its fruitful and luxuriant gardens. Our road to it was by an abrupt descent equally fatiguing as the ascent, but far more exhilarating, as we had the advantage of walking a greater part of the way in the shade of different kinds of trees that clothed the slopes. Another two and a half hours' walk brought us to the village, after we had crossed the Mōx Su to its right bank. The distance between the Mōx and Shattak rivers here is scarcely 400 yards, and the villagers informed me that in ancient times a canal had connected them at this point. The mountains that rise perpendicularly behind the village form part of the present Mudirlik of Ispaert, a name originally applied also to the contiguous north-western districts, and forming part of the old Hysparitis of Strabo.* After a short rest, we proceeded, still on foot, by an execrable mountain-path (leaving the Mōx Su on our right) towards a high peak called Sir i Khach or head of the cross. It took us one and a half hour reaching it, when we again had the Mōx Su close to, but hemmed in by steep frowning cliffs, and the village of Akūk in a small fertile plain below us. Descending into it, we were again on the river, our road being along its left bank close up to Hozeem, where we crossed it by a rude bridge, and reached that village in three hours from Bidar. I was disappointed, on arriving, to find that the much-vaunted inscription was nothing more than a collection of small crosses that had been scratched on the smooth face of

* Strabo, lib. xi.

the rock by the children of the place, while what had been taken for the sculpture was simply a huge mass of misshapen rock that had fallen from the heights above. Travellers in the East are so subject to similar disappointments that they think little of them; and in this case I was amply rewarded for the fatigue of my walk in having been able to ascertain the real courses of the headwaters of the Eastern Tigris, and to visit a beautiful and interesting portion of Kurdistan never before trod by Europeans. In the centre of the village was a fine old church* with an elaborately-carved doorway. Similar work also decorated the interior, but the natives had taken considerable pains to cover it with mud and plaster so as not to excite the cupidity of the Kurds. Behind the village, and about twelve miles north-east of it, is the high mountain of Aghovar, at the base of which is a cave from which issues the Mōx Su.

The distance from this cave, and the nearest point of the great Van lake is scarcely 30 miles of mountainous country; and it is possible that Strabo might have alluded to this branch of the Tigris when describing the origin of that river to be in Lake Thospitis, and its subsequent underground course on emerging from it. As it is probable that he never visited the site, for a description of which he was indebted to native reports, he might easily, from its described contiguity to the lake, have been inclined to believe in the myth he has propagated.† The following tabulated form will give the names and sources of the different rivers forming the Upper Tigris, beginning at its extreme western or Arganeh Maaden branch:—

WESTERN TIGRIS.		
<i>Names.</i>		<i>Sources.</i>
Arganeh Maaden River. Su. (These two unite as described at Ammaneh Castle, and form the Diarbekr branch of the Tigris.)	Dibeneh	Rising 20 miles west of Arganeh Maaden town, and 10 miles south of the centre of the Guljik or Kharput Lake. Dibeneh Su, rising 4 miles n.w. of Korkar village.
The Ambar Su		Rises at Heyni town, and falls into the Tigris opposite Kurkh.
The Batman Su—flowing 5 miles east of Miafarkeyn, and which is formed of the united waters of the Kulp, Kaushan, and Sarum Sus—falls into the Tigris opposite Zeywa village.		The Kulp Su rises about 12 miles north of Nerjiki village. The Kaushan Su, 14 miles n.w. of Nerjiki, in the Darkush Dagh, and the Sarum Su, 10 miles n. of Peychar, 30 miles n.w. of Nerjiki.

* Dedicated to St. Stephen, St. John, and the Mother of Christ.

† The Shattak River rises near the town of the same name. It is 20 miles east of Mōx. Mr. Layard says Shattak (or Shach) stands near the junction of two considerable streams forming one of the headwaters of the eastern Tigris, and uniting with the Bohtan Su. The largest comes from the district of Albagh. —See Layard's 'Nineveh and Babylon,' p. 420.

The Khuzu, Huzu, Arzen, Redhwan, or Yezid Khaneh Su.

A collection of small brooks and streams that commingle 8 miles n. of Huzu Town, falls into the Tigris 8 miles w. of Til junction of East and West Tigris.

EASTERN TIGRIS.

The Bitlis Chai, which is the united waters of that and the Keyzer or Shirwan Rivers, and falls into the Bohtan Su near Ba Til.

Bitlis Su rises about 8 miles n. of Bitlis.

Keyzer or Shirwan Su rises in Shirwan district, 14 miles n.w. of Saert, and joins the Bitlis Su at Gunday Millan, 6 miles s.w. of Saert.

The Bohtan Su, which falls into the Tigris at Til, is composed of the Bitlis Su (above), the Mox, Shattak, Chamkaree and Sarhal Sus.

Mox Su at Aghovar Cave, Shattak Su rises near Shach; they join 8 miles n.w. of Khoskheyr. Shattak Su receives the Chamkaree Su 6 miles n.e. of Bidar. Sarhal Su rises 14 miles e. of Khoskheyr, and falls into the Bohtan Su at Kellees.

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.

I walked back to Khoskheyr by a rude and difficult mountain-path that follows the course of the Shattak Su, and reached it in six and a half hours from Hozeem. All the working and industrious portion of the population of the mountainous districts here, and generally throughout Kurdistan, are Armenian and Nestorian Christians, living in a state of serfage, they being the property of the local Kurdish chiefs, who call them their "Zeer Khurlees," 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 Begg 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. As an instance of the light in which they are regarded by their Moslem owners, I will cite a fact that was brought to my notice in these parts, and corroborated by the Turkish authorities. The "Zeer Khurlee" of one of the chiefs was shot by another Kurdish Agha; his owner did not attempt to retaliate upon the murderer, but quietly shot two of his "Zeer Khurlees," although they had no part in the assassination of their co-religionist.

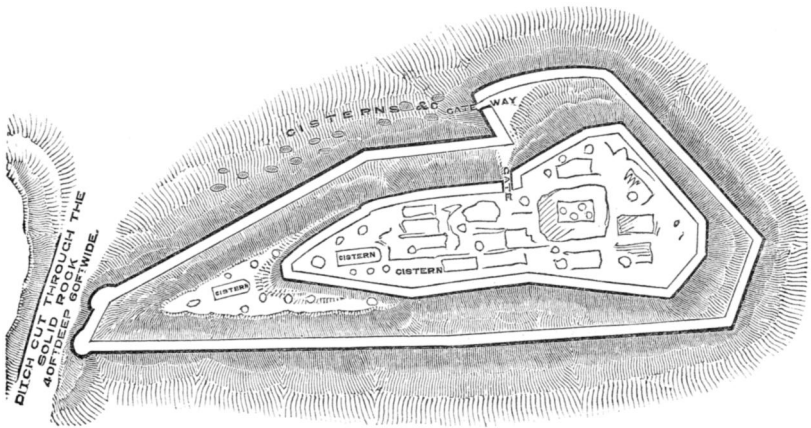
From Khoskheyr, after following the course of the Sarhal Su, another large tributary of the Bohtan Su, which it joins at Kellees, and visiting the districts of Eyruh, Deh, and Deyr Gul, I proceeded to Jezireh,* and then west to Ispiss, in the Jebel Tur. It is situated in the middle of a mass of ruins, the relics of an ancient and very large town. At its north-east end is a deep and nearly inaccessible ravine, through which a small stream runs towards and falls into the Tigris, irrigating in its course extensive rice-fields and gardens. On the edge of the cliff are the ruins of an old church, built, like the town, of black basalt. Three miles farther off, on the banks of a similar but dry ravine, are the ruins of Feer, where local traditions have it Shapoor put 6000 Christians to death on account of their religion, and for having induced his son to adopt their faith. In the mountainous country about this and Jezireh there is a kind of wild silk, procured in such quantities that the native women use it extensively for dresses. It is called Quz and Jez,† and is the produce of a caterpillar that feeds on a low shrub with dark-green serrated leaves, bearing clusters of flowers similar to the laburnum, which in time produce a bunch of pods very similar to beans. Striking south-west, in the direction of the Mesopotamian plain, by the villages of Giri Worseh, Hazarnukh, and Delavi Kusri, we arrived at the old ruins known

* The Tigris at Jezireh was formerly spanned by two fine stone buildings. 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 remains. On its southern cornice the signs of the Zodiac, with their names in early Arabic, are carved with considerable spirit, nearly the size of life.¹ In the town itself the most interesting remains are the ruins of the old castle of the Attabegs, with a beautiful circular Saracenic mosque in one of the courts, and the old mosque, with a magnificent bronze door curiously embossed and ornamented, raised by the Zengide Abu el Qassem Makhmood Moez ed' Deen Sinjar Shah ebn Ghazi, in the sixth century of the Hejireh, on the site of the old Christian convent of Mar Yohanna. On several parts of the walls are old defaced Arabic inscriptions, but on the Babel Tor, in rude Cufic, is a record of Ezel Islam Saaded Dowlet Abi Ahmed ebn Merwan—the Kurd Merwaide—of the fifth century of the Hejireh.

† Pliny alludes to this silk in his *Nat. Hist.*, xi. 23.

¹ Built by Jemal ed Deen Abu Jaafer Mehemed ebn Ali ebn Abi Mansoor El Isfahanee, Wezeer of Quth ed' Deen Modood, Attabeg of Mosul. *Ibu Athir*, A.H. 558, vol. xi. fol. 204.; *Abul Feda*, vol. iii. fol. 592.

here as the Hatem Tai Kalla situated on a hill in a mountain gorge overlooking the plain near Bazara village, where I purchased a fine coin of Demetrius Soter, and several Cufic, Byzan-



No. 3. Plan of Hatem Tai Castle (ancient Sisauronon).

N.B.—All the circular marks are cisterns excavated out of the solid rock.

tine, and Roman medals. Considerable pains had evidently been lavished to make this fort as impregnable as possible; and at points where it seemed easy of access, the rock had been cut away, and inclines made steep and inaccessible by means of masonry. The principal buildings were 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 stonework, as at Dara. The whole was encircled by a strong wall; and some little way from, and below it, another wall, following the contour of the hill, surrounded the first. It was further strengthened and isolated by a cutting through the rock, similar to those alluded to in other ruined castles I have described. This place appears to me to be identical with the Persian fort of Sisauronon, which Procopius narrates was surrendered to Georgius, an officer of Belisarius, while on his march from Nisibin to the Tigris.* Four hours and a half west of Hatem Tai is the convent of Mar Bauai; and near it, in the mountains, the celebrated old monastery of Mount Izla, the seat and burialplace of the disciple of Hilarion, Mar Auageem, or Eugenius, who first introduced monastic institutions into Mesopotamia. Not far from this are the ruins of another fort, called

* Procop. De Bel Pers., lib. ii. cap. 19.

Kalla Jedeed, a relic of the early Moslem period. From Mar Bauai I went to Nisibin.

The important events that occurred in and about this old town when it was known under the different names of Zobah,* Nisibis, and Antiochia of the Mygdonians, would in themselves fill a volume; and the recollection of the mighty deeds that were performed here dispose one to dismiss the idea that the limited collection of vile hovels that now mark the site could ever have been the arena for such important events. The only relics that exist of its more ancient date are fragments of some massive columns and heaps of rubbish a little distance from the town; while the early Christian period is marked by the imposing ruins of the large church of St. James, or Jacob of Nisibis, who was raised to that see A.D. 325.† During his episcopate ‡ Shapoor besieged the city for seventy days; the pious prelate ascended the walls, and, with eyes upraised to heaven, implored aid from God, who sent such a swarm of gnats and flies § as to drive the Persian army away. ||

It is known to the Armenians as Medzpine, and was given by Arsaces to his brother Vagharschag (Valarsaces), "the beautiful, the skilful archer," as his capital. ¶ According to them, the early Abgari held their court here; and it was the residence of their gods Naboc, Bel, Patriecagh, and Tarata! ** Destroyed by an earthquake, it was rebuilt by Sanadrong, who encircled it with double walls and ramparts. †† Naboc, or Napok, is conjectured to be the Assyrian Nebo; †‡ and the valley of the Jaghjagha, north of Nisibin, which will be described presently, is known under the name of the Wadi Bir Nussr by the Arabs, from an Arab chief of that name; but, at the same time, it is highly suggestive, as being derived from the name of the idol formerly worshipped here. The Nisibin River is called the Jaghjagha (Mygdonius of the Greeks, Hermas of Abul Feda), which falls into the Khaboor (Abornai of Judith, Chaboras and Aborras of the Romans) some way below the town. Above the town (where it emerges from the hills) the Jaghjagha has been divided into several small streams, for irri-

* The name of Zobah is preserved to this day in the name of a Bedouin tribe of the same name who encamp in its vicinity. They are now considered as belonging to the Shamr, but they themselves lay claim to being, with the Tai, the early possessors of this region long before the Shomr invasion. Nazibina of the Assyrians.—See Professor Rawlinson's 'Monarchies,' vol. ii. p. 258.

† 'Assemanus,' vol. i. p. 17.

‡ Abul Furruf states the siege took place under the episcopate of St. Ephraim Syrus.

§ Ibid., vol. i. p. 26, Abul Furruf, 'Hist. of the Dynasties.'

|| This tradition is perfectly reconcilable with what I have myself experienced in this vile place, and from the recollections I have of weary days pestered by flies, and sleepless nights devoured by mosquitoes, when I was compelled on several occasions to make it my headquarters late in the year.

¶ 'Moses of Chorene,' vol. i. p. 39.

** Ibid., vol. i. p. 209.

†† Ibid., vol. i. p. 237.

‡‡ 'Revue Orientale,' vol. xviii. p. 221, "Sur la Paganisme Armen."

gating the large cotton and rice-plantation in its 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. The northern part of Mesopotamia, in which Nisibin is situated, is peopled by Arabs and Turcomans. The former consist of the Shamr and the Tai, who are dependent upon the Shamr now, although they formerly were the real owners of the pasturages. It is only seventy years ago that the Shamr, under Faresbn Omr ebn Mehemed ebn Abdul 'Aziz, first came from Nejd, and occupied the country, the present Sheik Ferhan being the grandson of Fares ebn Omr, from whom the country they roam over is sometimes called by them Jeziret ebn Fares. It is hardly necessary to say that they pay no tribute whatever to the Turkish Government; on the contrary, their head-men 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 and liberal government, and with the water system, climate, and soil of that part of Northern Mesopotamia terminated by the Jaghjagha and Khaboor, several thousand bales of cotton alone, of a very fair quality, might be raised annually. Some two hundred years ago it used to be a favourite crop with the natives; and at that time Marco Polo* was astonished at its quantity and fineness. Now, however, the country is literally a desert—a vast uninhabited plain, though studded profusely with old tumuli and heaps of rubbish, the former abodes of an exuberant, peaceful, and industrious population.

The names and numbers of the different tribes, Bedouin and Fellaheen, subject to them are exhibited in the following table:—

	Tents.
Khuresseh	800
Fedagha	2,000
Thabet	1,000
Abdeh	2,000
Aamood	700
Es' Saieh :—	
Saieh .. 500	
El Eslem 1500	
Es' Sedeyd 500	
	} 2,500
Carried forward	9,000

* Marsden's 'Marco Polo,' p. 47.

	Tents.
Brought forward	9,000
Fedagha, a tribe of Aenezee, with the Shamr ..	3,000
Tai Arabs, with Shamr	1,500
	<hr/>
Tents	13,500
	<hr/>
Souls	81,000

All these tribes are also subdivided into septs. The Mehemed, or reigning tribe, belongs to the Khuressh.

FELLAHEEN TRIBES SUBJECT TO THE SHAMR.

	Tents.
Jeboor	1,500
Baggara	1,000
Sherabieen	600
Khudhr	2,000
Harb	600
Hadidieen	2,000
Albu Aasi	500
Ghassameh	400
	<hr/>
Tents	8,600
	<hr/>
Souls	51,600

All these pay tribute to the Shamr in money, grain, and cattle.

The Turcoman tribes (they are called erroneously Kurds) are the Milleea and Kikeea, and are the descendants of the old Artokide Kings. Like the Fellaheen, they are completely under subjection, and pay tribute to the all-powerful Shamr, in default of which they would be driven, without the slightest hope of redress, from the villages and pastures they have possessed since the downfall of their race. The Milleea number 600, and the Kikeea 1000 tents, and occupy the extreme northern part of Mesopotamia, from Mardin to Veyran Shehr, the ancient Tela.*

Three-quarters of an hour north of Nisibin, and on the left bank of its stream, where it emerges from a ravine of Jebel Tur into the plain, is a large flat-topped Assyrian tumulus, called Tel Nuas, a corruption probably of the Greek word, signifying a temple. The remains of brick, pottery, and glass, seemed very old; and I procured from the people about two stone cylinders that had been found among the *débris* at its base. The Jaghjagha has two sources, the Av i Spie, and the Av i Resh; the latter, however, being considerably farther from Nisibin than the former. As the course of the river had never been traced, or its sources visited

* The ruins at Veyran Shehr are massive and most extensive. They mark the site of Antipolis and Tela, which was restored by Constantius, A.D. 350, who then gave it the name of Constantina.—‘*Assemanus*,’ vol. i. p. 273.

by Europeans, I took this opportunity of reaching Mediat by the valleys through which the different streams and the Jaghjahgha flow.

In entering the valley through which the river runs, the traveller is at once introduced into a different climate and scenery. The hot winds and sterile look of the plain are exchanged at once for cool breezes—umbrageous trees and thickly-wooded gardens and groves extending for a distance of several miles on both banks of the river, in strange contrast with the comparatively bare hills on either side. The size and abundance of the timber fully justified the name of the "Forests of Nisibis," from which Trajan procured the materials for his fleet. Here and there, on the left hand, are fragments of old massive walls (but nothing in a connected form) up to the village and ruin of Kyr Banos, a distance of 12 miles; the district, as well as the valley of the river in which it is situated, being called the Boo Nusser. In two and a quarter hours we crossed to the left bank of the river—here a turbulent, deep, and rapid stream flowing in a rocky bed—to visit a ruined temple, 35 feet long, and 18 broad, called Chengi Sahaba. It has a double wall, built of large blocks of black stone, each one measuring 3 feet 3 inches long, and 2 feet 1 inch thick, situated in a confined and narrow angle of the gorge. Near it are numerous pieces of thick, ancient pottery, and an old grot, but no other remains. In half an hour from this I passed the junction of the Av i Spie, with the Av i Resh, and, following the former, reached its sources, consisting of a deep spring, and a stream that issues from the base of the mountain, half an hour afterwards. About the spring were masses of ruins, of the same construction and material as at Chengi Sahaba, but more extensive; and in the rock near it, several neatly-constructed and capacious grots. A gradual ascent, still north for a couple of hours, through a prettily-wooded country, brought us to the table-land of Jebel Tur, and a couple of miles farther on to Daleen village; from whence a ride of two hours west, over a rough mountain-road, conducted us to the ruins of Sha Resh or Dhu Rishk, situated in a small plain on the left bank of the Av i Resh, and a mile and a half below its source. These remains, though more extensive, are in the same style, and built of the same material as already noticed at the Av i Spie and Chengi Sahaba. They are surrounded, and nearly concealed from view by a grove of old oaks, evidently of a much later growth than the original date of the ruins, for the dilapidated courtyards and arches are now choked by the fallen branches and rotten trunks of many of the older specimens. A watercourse a mile long, $2\frac{1}{2}$ feet broad, and 5 deep, cut out of the solid rock, leads from the head of the Av i Resh close up to the centre of the ruins. The Av i Resh or black water, is, as its name denotes, of a darker colour

than the sparkling crystal streams that form the Av i Spie or white water, and has its rise in a deep sluggish pool near some old grotts, similar to those about the sources of its sister stream. From here, a pleasant ride of four hours and a half, passing through Anhel and Kushraf, took me to Mediat, from whence I returned through the Omerian mountain and Kharai b i Baba to Dara, and then by the usual road to Mardin and Diarbekr.

The districts alluded to in this paper compose, as already stated, the modern Turkish province of Kurdistan. 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 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*l.* 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*l.*; 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 Kaiserieh and Constantinople, in the same period, to the amount of 20,000*l.* 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 Kurdish workmen. Diarbekr 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 Diarbekr 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 Pashalik, whether consumed at home or exported, will amount to more than 700,000*l.* sterling. The approximate amount of the population living in the 2702 villages and towns, or in the Desert under the Diarbekr government, is as tabulated below:—

	Moslem Houses.	Christian Houses.	Tezid Houses.	Kizzi Bash Houses.
Diarbekr Sanjek	23,497	8,740	228	1,516
Saert Sanjek	21,532	6,512	917	1,000
Mardin Sanjek	21,101	6,413	489	..
Nomad Kurds' tents	8,260	..	..	..
Nomad Arabs' tents	13,500	..	..	..
Agricultural or sedentary Arabs' tents ..	8,600	..	..	..
Nomad Kurds with Arabs' houses and tents	1,600	..	..	..
	98,090	21,665	1634	2,516
At six souls each	588,540	129,990	9804	15,096

The general average of taxes paid by each house, not including Arabs who pay nothing, is, — for a Moslem house, 147 p. = 1*l.* 6*s.* 8½*d.*, and for a Christian house, 188 p. = 1*l.* 14*s.* 2*d.* annually. The gross revenue of Government is 179,532*l.*, against an expenditure of 43,493*l.*, leaving a net revenue of 136,039*l.* Yet, during the prosperity of the Abbasides, deducting revenues of districts not now included in the Diarbekr Pashalik, the same tracts yielded a net annual revenue, derived principally from tithe on the produce, of 11,750,000 silver dirhems, which at 8*d.* only would give 440,000*l.** And considerably later, in the time of the Zengides, the comparatively small and now worthless district of Sinjar, which, however, included Nisibin, alone gave a larger income than the present Pashalik.

IV.—*The Lake Nor-Zaisan and its Neighbourhood.* By A. ABRAMOF, Member of the Imperial Geographical Society of Russia. Translated from the Russian by JOHN MICHELL, Esq.

Read, January 9, 1865.

LAKE Nor-Zaisan is situated between 47° 40' and 48° 20' N. lat., and between 83° 10' and 84° 50' E. long. (Greenwich), in the province of Yobdi of the Chinese empire. Its south-western borders very closely touch the Siberian frontier, adjoining as they are to the Kokpektinski district of the Semipalatinsk region. This lake spreads itself out in a broad and elevated valley, surrounded by mountain ranges on three of its sides: on its north-eastern or Altai side, on the north-western or Kolbinsk side, and on the southern or Tarbogatai side. The spurs of the Tarbogatai range, commencing from the mouth of the Upper Irtysh, down along the left bank of

* Ibn Khaldoon, cap. 16, sec. 3 of lib. i. of his 'Prolegomena.'



Journal of a Tour in Armenia, Kurdistan, and Upper Mesopotamia, with Notes of Researches in the Deyrsim Dagh, in 1866

Author(s): J. G. Taylor

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the many thousands of fishermen and their families depending on the fisheries for their support.

There are good accounts in all quarters from the Tilt-Cove copper-mines. The copper is said to be second to none in the world, realising 20*l.* a ton. Shipments are constantly taking place, affording a cheerful prospect to any who may be thrown into distress by failure of the fisheries. I am sure that on the coast of North-East Labrador similar mines will be found, and all that is required is a small capital and a little energy to work them successfully.

I find, on referring to the returns in the Government office of the number of fishermen employed in Newfoundland, there is nothing definite known; but in 1857 the population was 122,000: 800 vessels were employed fishing; in these were 15,000 men, and the tonnage 60,000 tons. The fishing-boats were 12,000 in number. Surely these numbers are worth looking after and improving.

19*th.*—Strong south-west gale and rain prevented our starting, but in the evening it chopped round suddenly to north-east, and we were off. Running down the coast of Newfoundland we were off Cape Cod light at midnight, 9 knots an hour. There was a heavy sea left by the south-west gale the night before, and the *Gannet* dived a little into it. Next day, unexpectedly, we had a fine north and east wind, and we rattled along briskly.

While at St. John's, we found by nine separate observations, two days following, that the variation of the compass was 30° 41' w., and not 32° 21', as the chart shows.

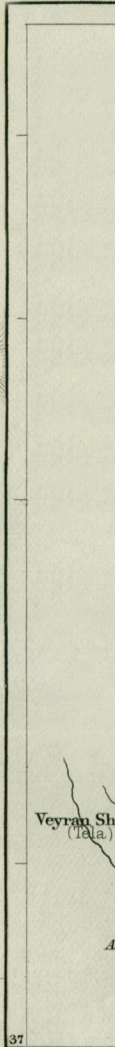
XI.—*Journal of a Tour in Armenia, Kurdistan, and Upper Mesopotamia, with Notes of Researches in the Deyrsim Dagh, in 1866.* By J. G. TAYLOR, H.M. Consul for Kurdistan.

(Communicated by the FOREIGN OFFICE.)

Read, June 22, 1868.

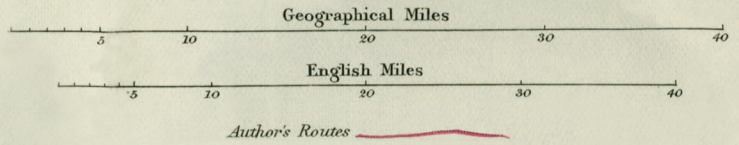
I LEFT Erzerum in company with Mons. A. de Courtois, the French Vice-Consul, who came as far as Diarbekr with me, and then returned to his post. Our route to Mamakhatoon was by Jinnis and Yeni Koi; then over the steep Ardooshli Pass into the valley of the Terjan Su, which flows past the town; the whole distance being fourteen hours and a half from Erzerum.



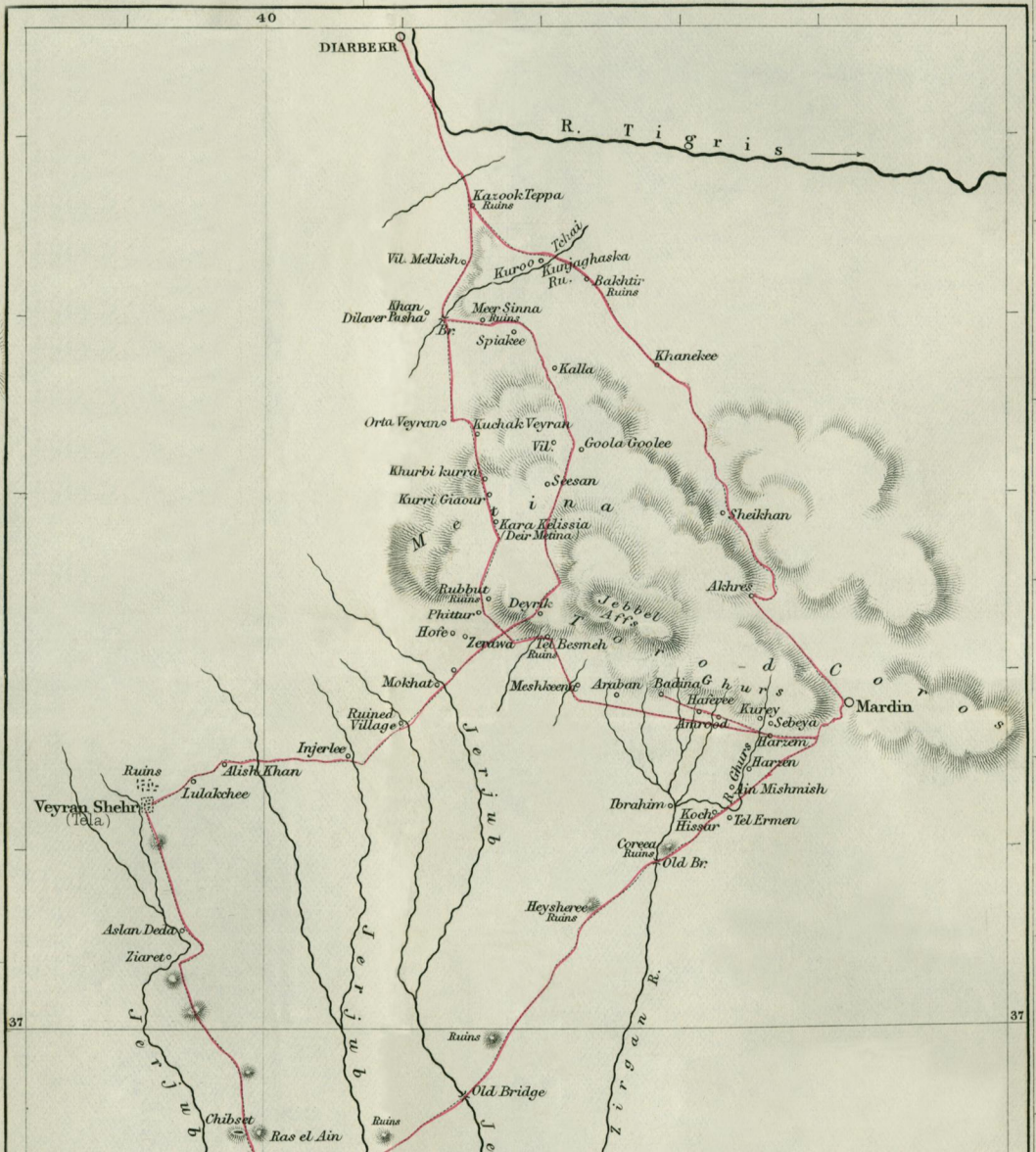


MAPS ILLUSTRATING
 a tour in
**ARMENIA, KURDISTAN &
 UPPER MESOPOTAMIA**

By J. G. Taylor, H.M. Consul for Kurdistan.



ERZERROOM



40

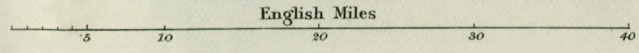
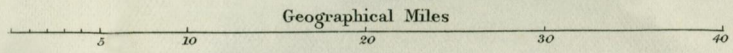
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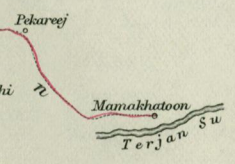
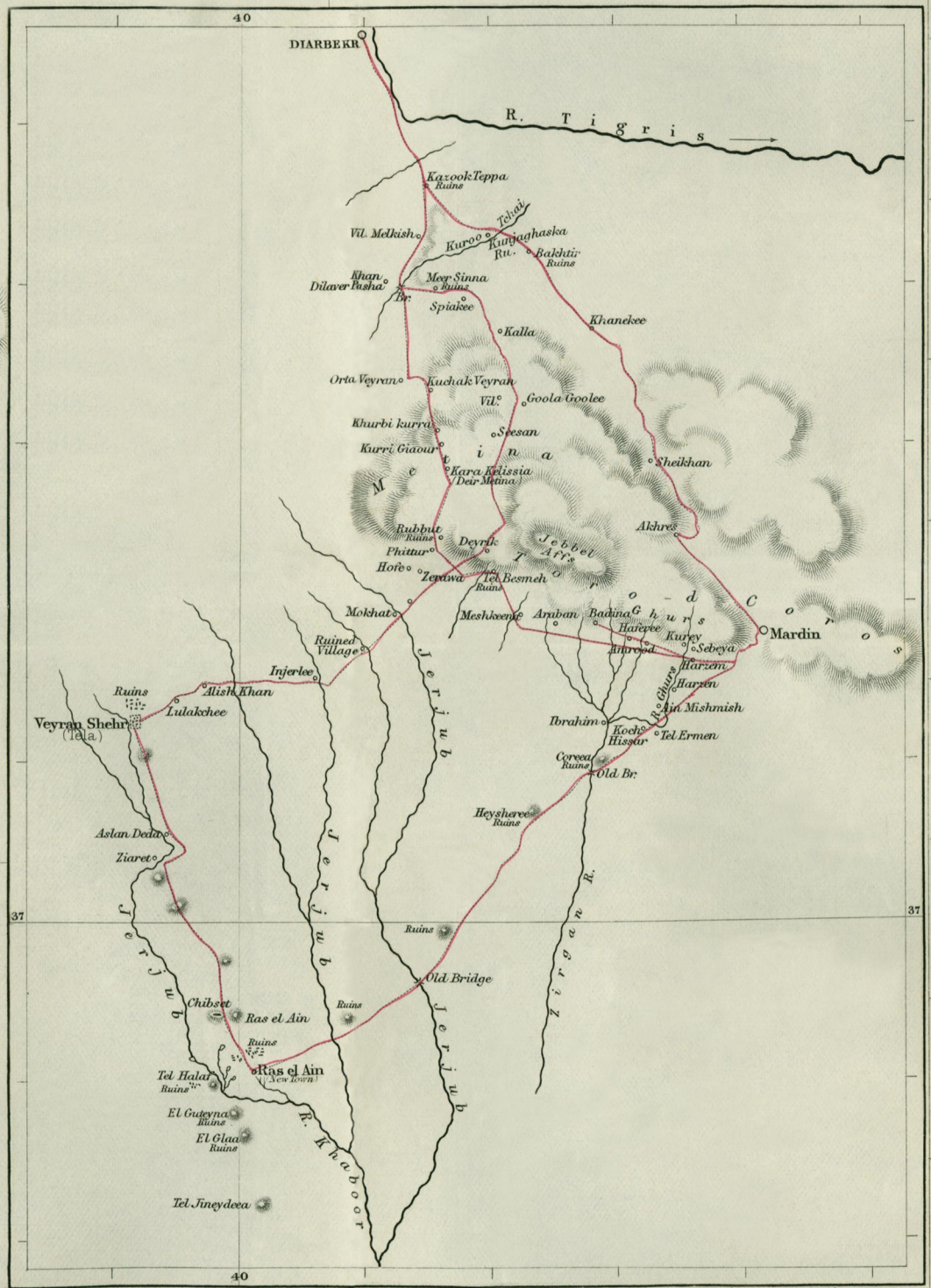
39





Author's Routes

ERZEROOM



August 5th, 1866.—Mamakhatoon boasts of a fine caravanserai, commodious barracks, and a telegraph-station on the Erzingan and Erzerum line. An older and interesting relic exists, in the remains of a tomb erected over the burying-place of a lady unknown, excepting as the daughter of a former padisha. The tomb itself is a fine specimen of massive Saracenic architecture, with the melon-ribbed pointed roof common to some of the Seljook edifices of Asia Minor and Zenjide monuments at Jezireh, in Mesopotamia. It is about 20 feet high, standing in the centre of a circular walled court, that had originally been domed. Arched recesses are carried round the interior, containing several graves of former Moslem dignitaries. The entrance to the court consists of a fine-pointed gateway, with an elegant Cufic inscription round it in the modern character.* Over the inner gate and on each side legends in Arabic character record the name of the builder. Outside, on the stone gate-posts, is a pentagonal figure, formed by the names of Mehemed and the four first califs. The whole appears to date from the eighth century of the Hejreh. This town is the capital of the extensive Kuzaa, or district of Terjan, in which modern name some authors appear to find a corrupted form for the older one of "Derexene" of Xenophon's retreat.

6th.—Started in an easterly direction at 5:54 A.M. in the valley and along the banks of the Terjan Su for 1 hour 10 minutes, when, turning out of the former, we ascended on to a table-land in a northerly course. From this point the village of Kuter Kinpri—where there is a bridge over the Euphrates—was the barren upland into the true valley of the Kara Su, and, passing through vast fields of wheat and barley, reached the thriving village of Pekkareej at 9:40 A.M. Three-quarters of its inhabitants are Armenian, the rest Moslem, but all live in harmony and seem to thrive equally. The houses are built round the base of an isolated hill or mass of rock, about 300 feet high. On the top are some remains of an ancient building, from which steps hewn out of the rock are distinctly to be traced as far as an aperture, a few yards lower down, forming the entrance to a subterranean stair, in admirable preservation, communicating

* This ruin is attributed, I believe, in error to the Ak Coinloos. The melon ribbed roof is characteristic of a style prevailing at an earlier date, while all Ak Coinloo monuments I have seen—although more ornamented—are imitations more or less of the plain angular Armenian cupolas observed at Echmiazin, the churches and monasteries about Van and in some other parts of Kurdistan. The Cufic inscription round the gateway, the most modern specimen of that beautiful character, warrants my assertions, as I am not aware that on any of the numerous tombs of the Ak Coinloo at Ikhlut, Diarbekr, or elsewhere, are the inscriptions they bear in any other character but the complicated Taalig Arabic.

with a spring of fine water at the foot of the rock. The shaft slants rather steep east and west; part of it is blocked up, but I descended as far as the 113th step and found them all carved out of the solid stone. The dimensions of this excavation were 10 feet high and 8 feet broad, the steps being 8 feet long by 2 feet broad and $1\frac{1}{2}$ feet deep. These remains are connected with those of an old heathen temple, that formerly stood at the summit of the rock, and was probably dedicated to *Mihr* or *Mithra*, the same as the Armenian *Ephesus*, or *Vulcan*.* After breakfasting we travelled on at 3 P.M. in a westerly direction over the fine plain to the *Kara Su*, and descended into its *Hawi* † by a very steep incline at 3.43. This *Hawi* is about a mile broad, the *Kara Su* entering it by a narrow gorge at its further end, flowing about north-west and south-east. A few yards lower down, near *Pirriz* village, it is again confined within high narrow banks till opening out in the *Terjan* valley further south. In the valley we were now in it receives a considerable tributary, containing a body of water equal if not larger than the trunk-stream, called the *Pulk Su*, having its sources in the numerous brooks and rills flowing from the *Kesheesh Dagh*, that even now showed several large fields of snow on its peaks. We crossed the *Kara Su* at 4.12, the water reaching up to our horses' knees near an old mill, and then followed the course of the *Pulk Su* in a direction s. 54 w., crossing and recrossing it several times as far as the *Chiftlik* of *Begler Kome*, at a point where the small *Manse* stream joins the *Pulk Su*, which we reached at 4.50. Here the latter flowed in an easterly direction through a fine though narrow valley—full of rich herbage—bearing west, bounded at some places by high rocks, which still further west swell into the *Pulk* and *Sari Kaia* hills. From here, ascending to an upland and having for the last hour followed the valley of the *Manse Su* through luxuriant corn-fields, we reached *Manse* village at 6.17. It is embedded in groves of poplar and watered by the different rills ultimately composing the stream we had been following at the foot of the *Sari Kaia Dagh*, a spur of *Koozichan*. It runs close down to the back of the village and is continued further west, being a prolongation of the same chain that bounds the south-western side of the *Pekkareej Valley*, where

* *Pekkareej* occupies the site of the old Armenian town of *Pakarinch*, where *Mihr* or *Mithra* was worshipped by the idolatrous Armenians. This divinity had a temple here at the commencement of the fourth century. *St. Gregory the Illuminator* destroyed it and distributed the treasures he found there to the poor. It was then as now a town in the province of *Terjan*. '*Moses of Chorene*,' Book II., ch. xii. 14; ch. xiii. '*Injijan Geog.*,' p. 24, 25.

† A *Hawi* means all the low lying flats on either bank of a river running through a broad deep sided alluvium valley, flooded in spring, but available for agriculture as the waters recede.

its foot is watered by the Kara Su. Manse contains about sixty houses, of which forty are Moslem and the rest Armenian.

7th.—We started early; our general course during the day was w. 25 n. in a winding road to the Bash Koi Mountain, and after that w. 45 n. Leaving Manse at 6.42, our road led by an easy incline and then a short descent to the Veyrin Kar stream, which we crossed at 7.40. It joins the Pulk Su near Pulk village, and though now a small brook, swells in spring to the dimensions of a river. It has its sources close to, and name, from the small village of Veyrin Kar, about two miles off west, and receives the drainage from a part of the Koozichan Mountains that rise at its back. In 34 minutes, by a circuitous path at one side of the valley of the Pulk Su, we were opposite the Kizzilbash village of Shogbeh, one mile to right, situated near an isolated rock on the Pulk Su. From this point the Pulk ravine—a continuation of the valley—and village with the junction of the Veyrin Kar bore nearly due east, about three miles off. We reached Asparawek, inhabited by Armenians, in 42 minutes from this. It is built at the foot of a hill, at one side of the Shogbeh Plain, bounded to the north-east by the Pulk River. The plain, though small, is well cultivated; the crops of wheat and barley were heavy, and I was glad to see that flax also formed part of the cultivation. At the back of the hill we passed a sulphur-spring, whose waters tainted the herbage and atmosphere for a considerable distance. The source was heavily impregnated with the mineral, and the country about appeared equally rich in it. Eighteen minutes further the sparkling Gomika brook crossed our road, rattling over a pebbly bed to its junction with the Pulk Su, between our point and Sosinga Village to right. In 42 minutes, and after crossing the Pulk Su, flowing through another delicious valley of rich herbage and cultivation, we arrived at Gulabaghdee Village, situated on some high land on the left bank of the Pulk Su, tenanted by Kizzilbash. Their chief treated us with the utmost hospitality. Nothing could equal his desire to make us as comfortable as his limited means permitted. Although the village generally was composed of the usual mud-hovels, there were three or four neatly-built commodious houses, constructed of cut stone, belonging to the chief men, and some pains had been taken to make their interiors accord with their outward appearance of comfort. In the vicinity was the usual burial-ground, containing, among many others, some neat tombs, marking the resting-place of members of our host's family. They were not dissimilar in build and position to those placed over Moslems; but on the side-stones were engraved figures denoting the former occupations and pursuits of the deceased. Thus on one were the

figures of a saddled horse, but no stirrups, a curved riding-stick and pistol, powder-flask, sword, &c. ; on another a spindle, pipe, comb, or sheep, denoting the last resting-place of a female. The poorer classes were content with a very rude representation of a curved stick, pen, or pistol. We left at 2 P.M. and reached Bash Koi Village and mountain of the same name in one hour. From here the road led by a steep ascent of 40 minutes to the rocky Kara Dash point. The mountains rose high about us, most of them covered with fine grass ; but one close to right was a mass of sheet rock, descending in a perpendicular to the valley. A still steeper though longer decline, occupying us 35 minutes, led to the luxuriant gorge of the Schamoor Su ; following its windings for some time, and then descending a mountain spur, we arrived in one hour at Tchamoor Village, situated at the extreme northern end of the spur, divided into two parts by a small ravine on the eastern side. Our road for the latter part was lined with wild rose-bushes, and the high mountain slopes about covered with a thick underwood of dwarf oak, spreading down the edge of the ravine. The upland near and about the village was excessively fertile, groaning under the weight of a rich harvest the villagers were then occupied in housing. Tchamoor has a population of sixty families, three-quarters Kizzilbash and the rest Greek, who have constructed a fine-looking church in the centre of the hamlet. Generally speaking, the mountains on our left-hand during the day's journey are tenanted by Kizzilbash of the Koozichan Kuzzaa, while the plain and mountains to the right are in that of Terjan, populated by Moslems and Christians, with a few Kizzilbash villages here and there. The Kizzilbash of the Koozichan belong to the Shah Hussein and Ballabanlee tribes.

Sth.—The night and morning were extremely cold, and we were glad to gather round a roaring pine-wood fire while sipping the morning cup of tea preparatory to a start. The direction to Kalkyt was north-west by west, although the road we first took bore nearly due west. On leaving the village we again descended into the Tchamoor ravine, and crossing the shallow stream flowing through it, ascended the opposite side. Its slopes were covered by a profusion of beautiful flowers ; among them one of the thistle species, with fine branching pointed narrow leaves at the bottom, and at regular distances all the way up cellular cushions encircling the stem. From each cell issued a single horn-shaped flower, like that of a honeysuckle—exuding the same sweet odour—of a white colour, with pink lips. In each cushion there were six to ten cells, and as many flowers, the top of the plant being surmounted in the same manner. The height

of different specimens varied, ranging from one to three feet, all growing in a light soil among stones.* One hour after starting we stopped at a tomb of a certain Sheikh Kassem, a Kizzilbash chief, who formerly ruled supreme at Tchamoor. Round the building that covered the grave were three inscriptions in modern Arabic—one bearing the name of the tenant, a second the Moslem Shehadet, and a third some illegible words and the name of Ahmed ebn Drees at the end. In hunting among the old grave-stones I stumbled upon one bearing part of a Latin inscription, DEIV.† The guides could give me no information from where it had been procured, nor did they know of any old ruins in the neighbourhood. From here we descended on foot by a very steep pass and through a splendid foliage of the wild cherry, maple, oak, and pine for 20 minutes to the bank of a stream, called by the natives the Deveh Koori Su, as it has its sources in a mountain, called indifferently by that name, and Kesheesh Dagh. This is the same stream that Kiepert calls the Kalkyt and Kara Su, which, according to his map—erroneously, as it will be seen—flows past Shebban Kara Hissar. It is the true Lycus or Suddak Su,‡ that after leaving Tehiftlik flows south and then west at some distance from Kara Hissar—about 15 miles—and forms the chief arm of the Iris or Yeshil Irmak, joining it at Eupatoria. Our road for the rest of this and the following day lay in the bed of the valley, through which it flows in a tortuous course, confined by rocky hills on either side. The valley itself never exceeds a breadth of 600 yards, but it is narrower at some places than at others. In 20 minutes passed the miserable and apparently deserted village of Yeni Koi, and the last in the Terjan Kuzzaa; from here on the country being under the government of the Kalkyt Mudir a subordinate of the Kaimakam of Erzingan. Twenty-five minutes from this we passed through the village of Karlan Kiz, composed of log-huts, built of large timbers, let into each other on the plan pursued by settlers in the American backwoods. This peculiarity of

* I believe this plant is unknown in England, but it has been long ago cultivated in France, where it was known as the "*Morina Orientalis*" of Tournefort, who introduced it, and gave it the name of his friend Dr. Morin; from his first producing specimens of the flower in Paris, from seeds furnished him by Tournefort, procured near Erzerum at the Kirk Degermauler. — *Tournefort*, vol. iii.

† This stone from our subsequent discoveries must have been procured from the ruins of Saddak "Sattala" close to.

‡ The Latin "Lycus" seems to have been simply a translation of the original Armenian name of this same river, which was called the "Kail Ket" or Wolf River. In the modern name of the Kuzzaa "Kalkyt," the old epithet is preserved to this day. Injijan places its source with truth about six hours from Erzingan, but commits a grave error in stating it falls into the Euphrates.

building I was told was confined to this district; but I have observed it elsewhere on the road between Trebisonde and Erzerum. Seventeen minutes from the village the road was crossed by the Trebisonde and Erzingan telegraph on the high road connecting the two towns. Half an hour further on passed Suddak Village, with some ruined arches on one side of it—the road as before winding, and in the valley of the Su or river of the same name. Its banks are prettily though scantily wooded, and the land on each side covered with fine crops the peasantry were now harvesting. Forty-three minutes further on we lost sight of Suddak, situated half way up the chain of hills that form separate sides of the valley. We stopped for a few minutes in a thick grove close to Sugmen Village, to allow the mules to come up; then leaving the river and valley crossed a low spur of ironstone and reached Kullekchee Village in 38 minutes from our last halting-place. We returned to the valley of the Suddak Su, and following its banks for two hours and a half, past Jibberee and Daüsee Villages, reached the upland of Kalkyt. The river here takes a northerly and then a westerly bend round Tchiftlik; we, however, proceeded nearly due west towards the village for 27 minutes, when we descended into the valley of the same name, close to where the Balakoo Su (an affluent of the Suddak) enters it. The crops of barley and wheat, and mixed wheat and rye, were very fine: everything bore a smiling appearance of busy toil, women and men in the fields gathering the harvest and laden Arabas bearing the produce to the village before us, which we reached and found our tents pitched in a pretty spot under the welcome shade of some poplars, on the bank of the Balakoo River, half an hour after. The Mudir who had come out to meet us regaled us with the usual stories of a deficient Ailik and the Haiwanler he was called upon to waste his abilities over: he had the sense to leave us after exhausting his far-fetched comparisons between Stamboul and Kalkyt, Poleetika and Eshéklik.

9th.—Tchiftlik, as its name implies, was formerly a stud-farm for the use of the Ottoman cavalry. So many coins of different dynasties and nations were offered to me for sale, that I resolved to return and visit Suddak, where I was assured the majority had been found. Leaving then our baggage at Tchiftlik, we went to Suddak by another and a shorter route over the mountains, and reached it in four hours. I was much pleased with the curious massive remains still in situ.

The first object of antiquity that arrested my attention was a Roman votive altar, turned on one side in a field occupying a part of the ground of the old town. It was considerably damaged, as also a Latin inscription of Domitian, consisting of twelve lines

it originally bore on its face. The first and second lines were legible, and the whole stood thus:—



Several other stones were shown us bearing inscriptions in Byzantine Greek; but they were of no interest, and had been simply epitaphs on deceased citizens. On none, most unfortunately, was there any clue to the old name of the city. In passing through the village, which is built on one of the mounds covering the *débris* of ancient edifices, I saw a small piece of mosaic, and being assured that several more existed, made a rigid search in all the wretched hovels of the place. In the Kehya's house I found the hearthstone was composed of one large fragment, representing the centre part of a human figure, as large as life, in minute mosaic of brilliant coloured stones. The fragment was 3 feet long by 2 broad, and evidently a magnificent specimen of that beautiful art. The colours had not suffered from the action of the fire, but it was minus the head and feet, and altogether far too damaged to remove. In another house was part of a mosaic pavement, 6 feet long by 3 broad, forming part only of one side. The border consisted of fine cone figures, succeeded by a series of lozenges in black, white, slate-colour, green, yellow, and red stones, in alternate rotation, and then a prolonged geometrical figure in small black stones, in a white field, the whole surrounding a centre of crossed lines forming squares, each containing a smaller one, with the corners at right angles to the sides of the former. Another and larger piece was kicking about the public thoroughfare. These remains had been dug out of the top of a hill at the back of the ruins overlooking the village. On its summit was a small spring, whose waters, collected in a large artificial basin, had at one side the ruins of buildings from whence they had been dug out. The ruins of the town itself were inclosed on three sides by a deep ditch and high wall—14 feet of the latter being at one point still standing, though in a dilapidated condition. It was composed of rough pieces of stone—imbedded in a cement of lime and small pebbles—faced with large even-cut polished blocks. The northern side, with a gate in the centre, was 366 paces long, the two others 246 each, with a gate in either corner; but at one only could I discern the remains of a bastion. To south-east and south-west were two large mounds (probably forts); for in one, where excavations had been made to procure material from the

old buildings, were the remains of high massive walls of great thickness and solidity. It is in this mound that the majority of coins offered for sale at Tchiftlik are procured, and on its summit are also dug up skeletons and coffins containing relics of the Byzantine period—proving the total ruin of the earlier construction at the period of the latter occupation. About a mile south-east of the village are the remains of seven arches, forming one side of a semicircular building—probably a bath—with opposite corresponding buttresses, at a distance of 11 paces from the former. The Turkish Government make use of the old cut-stones found here to construct the government buildings at Erzingan.

10th.—Returned to Tchiftlik.

11th.—Left at 6.15, in a westerly direction, for Teyrsoom. In half-an-hour reached “Geyrmoloo,” on the Suddak or Kalkyt river, running past “Gellatorna” village, $1\frac{1}{2}$ miles to our left, in a south-westerly course, which 5 miles further over is nearly west, confined as before between high rocky hills, backed now by the Tchimen Dagh Range. The Gumish Khana villages press close down to our right, and in half-an-hour “Koma,” in a pretty ravine, was about half a mile to right in that district. From here the road became again hilly, and, on the whole, ascending. Passing Alansa village, in half-an-hour, we descended into the narrow “Terages” ravine, and, crossing it, ascended the steep Deveh Yoovan (camel tiring) hill by a winding path between stunted pines and shrub oaks. On completing the ascent we travelled along a well-cultivated fertile upland, and in an hour more left the Kalkyt Kuzaa and entered that of Sheyvan, our route bringing us closer and closer to the base of the arid Giaour Dagh to right. Its summit is broken up into a confused mass of peaks, the spurs running from the range partaking of the same sterile character. The Tchimen Dagh, on the contrary, about six hours to left, presents no elevated salient point, and has the look of a level highland, seemingly thickly wooded for three quarters of the way up, when the vegetation stops abruptly. It abounds in fine pastures and springs, whence its name (the Meadow Mountain), and is the favourite summer resort for the villagers in the neighbourhood. The Tchimen is the continuation of the Deveh Koori, or Kesheesh Dagh, near Erzingan, its true commencement being near the high hill behind Bash Koi, and known as the mountain of the same name. All the streams from Tchiftlik, and further on to the Funduklee Bell, run from the Giaour Dagh towards the Tchimen, and consequently flow into the Suddak, or Kalkyt Su, bounded to the south by the slopes of that mountain. The positions both of the Tchimen and Giaour Dagh, as also of all

the country between Mamakhatoon and Kara Hissar, are entirely misplaced in all editions of Kiepert's large map of Asia Minor. In forty minutes more, and descending for twenty minutes into the Teyrsoom valley, we reached the Greek village of the same name, at the western end of a confined ravine, close to the base of the Giaour Dagh.

12th.—The village of Teyrsoom is solely inhabited by Greeks. There are three others of the same name in the neighbourhood also tenanted by the same people, although many of them have emigrated to the Caucasus. The village is situated on the banks of a small stream running towards the Kalkyt Su, and at the back of the Teyrsoom Dagh, an offshoot of the Giaour. The Teyrsoom Dagh contains a rich lead mine, but Government does not take the trouble to work it, or allow others to benefit by the natural wealth it contains. The hamlet boasts of a fine church, where the services are got over twice a day with the same rapidity—without the decency—that an Arab despatches a pillau, the priest leading off by a series of expectorations right and left of his position before the altar. At the back of the village, on one of the lower peaks, are the remains of an ancient monastery, with fragments of gaudy Byzantine frescoes of the Virgin still existing on the remnants of the crumbling walls of the old structure.

13th.—The Kalkyt Su (Lycus) runs about two hours (5 miles) off from this, near an old Greek monastery, in a westerly direction, bounded as before by the Tchimen Dagh slopes on the left bank, and rocky hills on the right. Our course, on starting this morning, was rather circuitous at first, but then, as usual, north-west. Half-an-hour after starting we skirted the Teyrsoom, or Karadan valley, opening out into fine fields after leaving the village. In the centre was an artificial elevated platform, having a peak at one end and near it a crumbling ruin, pointed out to me as a zialet frequented by the villagers around. Ascending a low ridge, and passing Telma village, prettily wooded in a ravine to right, we descended into the Seyf Kar Valley. We crossed it in one hour, and again ascended to an upland with the village of Ekseyweet to the left; in ten minutes more we reached Ulu Sheyran village—built at one side of an isolated rock, surmounted by the remains of old buildings—in three hours from Teyrsoom. From these ruins, as also from those of Mumeea, on a hill 2 miles N.N.W. from this, the peasants procure many ancient coins, Roman, Byzantine, and Seljookide. Some few were offered me for sale, but none of any interest. Our road from Ulu Sheyran was at first circuitous, leading by the Kizzilbash village of Chal and its sacred grove of pines and oak, round the hill on one side of which it is built.

After ascending one of its spurs we arrived at an undulating upland dotted with pines and dwarf oak. The road passes a ruined khan, and a rill near, flowing to left, close to Keraz-mashat village, and further off to right the Kizzilbash hamlet of Kootee Koi. The country continues the same as far as Kerintee, also tenanted by Kizzilbash, situated on the slope of a hill forming a spur of Giaour Dagh. From here on commences another important branch of the latter, called the Funduklee Bel, which we had to cross to reach our night's resting-place at Chalghan. A few days previously a party of Laz prisoners escaped from the Erzerum jail, and had now betaken themselves to the wooded peaks before us, from whence they preyed upon the public road and villages about. We had in consequence to take a guard, consisting of a motley crowd of Tchetchens and Koords, and commenced an abrupt ascent followed by an equally steep descent, when another steep climb brought us to a good road, winding among the thick forests that here cover the peaks of Funduklee. Fine firs and beech rose high about our path, so densely matted together that a few yards from it our eyes failed to penetrate the heavy jungle caused by them and a rich undergrowth of shrubs and creepers. An hour further on we reached an elevated spot above the cultivated fields about our intended Konak. Dismissing the guard, a short descent brought us to a cleared open highland. It had an extremely pretty civilised look, clumps of fine fir being scattered over the rich green sward, surrounded by the thick mazes of the virgin forest; small chalet-like cottages dotted the confined space; a few of the larger were collected into a kind of street composing the village of Chalghan four hours from Ulu Sheyran. The Kalkyt Su runs 15 miles south of this village, between the Tchimen and the Aloojerri Mountains. The small cottages about were surrounded by small plots or gardens, neatly cultivated with vegetables, fenced in by long pine logs resting on the stumps of the branches, which for the most part are found on one side only; the other having a curious naked look, perfectly bare, owing to the high winds prevailing in these elevated spots preventing their development on the weather side.

14th.—It appeared, from the accounts of the villagers, that our Laz brigands were ubiquitous; we were accompanied therefore, on starting, by a numerous escort. For half-an-hour our road was over the undulating highland; thick woods to left, and high mountains on both sides, lined the grassy slope afterwards leading into the Chagwen ravine. On a hill slope, 1 mile to left, was the large village of Zigarra Tekieh; it boasts of no less than four Medressehs. The Kara Su, or Kara Hissar River (called also Koat Su), the principal north-eastern branch

of the Kalkyt Su, or Lycus, has one of its sources in the head of the Chagwen ravine; here it had already swollen to the dimensions of a brawling brook of beautiful water abounding in trout. The main branch of the Kara Su rises at Koat village, in the Aloojeria Kuzaa, and receives the drainage of its mountain slopes. We were now in that Kuzaa, a district of the Kara Hissar Kaimakamlik, a sub-government of the Erzerum Vilaiert, and half-an-hour further on reached Kara Burk village, the residence of its Mudir. The houses are scattered over the summit of a high hill on the right bank of the ravine, surrounded by dwarf oak and numerous wild pear-trees. The Kuzaa, and that of Muntawal, are presided over by Yusuf Efendi, of Baiburt. After breakfasting we again descended into the Chagwen ravine, and followed the stream, through fine meadows, as far as an old ruined bridge an hour and a half from Kara Burk. The ravine opens out into a fine cultivated valley, the Chagwen Su crossing it and then running on its northern side at the foot of the high hills bounding it there. We crossed it at the bridge and skirted the mountain on its southern side for half-an-hour, when the valley ends and the Chagwen Su forces its way through a rocky gap to west on its further course the Kara Su. Forty-eight minutes' ride from the bridge brought us to a miserable khan, opposite Hawza village, on the hill facing it, nearly at the top of a steep incline. This building is called Cheralli Khan, and the conical mountain at its back the Beksamat Bel, from the small square pieces of green stone covering it. From the top of the Khan hill we descended into the Zeel valley, and following the course of its stream reached our camp on a grassy lawn three quarters of an hour from the Khan; the village of Zeel itself, consisting of houses scattered, as at Kara Burk, over the heights, being a little to our right.

15th.—The road to-day was over very hilly ground, the first part being unusually steep; it then descended into a wooded upland separated by a long low spur of the Aloojeria Mountain from the fine Alashar Ova. The spur terminates in a high conical mountain visible a long way off west, called the Arpajuk Dagh. On passing it we were in the Ova, but the road lay on the extreme southern side. The Kara Hissar River, coming from Koat, already swollen by the Chagwen and Zeel brooks, runs at the northern side, where it is joined by the Alashar River; we crossed, running to right after passing through a fertile side valley. A high bridge of a single arch spans the latter, near a couple of dilapidated khans; it makes a short bend here, and then, after forcing itself through a high narrow chasm in the rocks, runs past the Greek village of Turbehee on its course to the Kara Hissar River, thus dividing the western

part of the Ova. This Ova, or broad valley, is extremely fertile and thickly peopled. At its western end it touches upon the spur of the mountain range containing the famous alum mines from whence Kara Hissar derives its affix of Shebban; there, also, a stream, coming from the mines, falls into the former on its right bank. From the ruined bridge our road was a constant ascent through rocky poor ground for one hour; when, gaining the summit, Kara Hissar, its undulating high table-land and smiling gardens were spread out in a delicious panorama at our feet. The whole view was magnificent and unique. Black rocks, shooting out of the verdant base of the plain, twisted into most fantastic shapes, throwing up here and there sharp cones with jagged sides and needle points in groups and isolated, backed by columnar masses of darker basalt. Close to us was the Mutsellim Batran Mountain, so called from a Mutsellim and his party being destroyed by a land slip as they were crossing it. The land about its base is still a dangerous swamp, from the constant filtering of underground sources.* The same causes are slowly undermining a part of the hill near the town, the water oozing from the ground about it changing its position every year. The descent was steep and long, taking us a full hour before arriving at the bridge across the red muddy waters of the Kara Hissar River, flowing to left and away from the road. Another three quarters of an hour, over a hilly road, brought us to Kinpri Bash, a small suburb of Kara Hissar, in the midst of extensive orchards. Here an Istikbal, sent by my friend Mohi ed' Deen Pasha, the Kaimakam, met us; and in clouds of dust, kicking horses, and indescribable noises, we climbed the steep road, arriving in three quarters of an hour at the top of the high ridge occupied by the town, built round the base of the rock surrounded by the venerable old castle.

16th.—Busy all day in receiving and returning visits.

17th.—This morning, early, visited the curious old castle of Kara Hissar. The rock upon which it is built, in some places artificially, in others naturally scarped, is an isolated mass about one and a half mile distant from the mountain range, to which it is connected by a low ridge. It is about 600 feet high and 3 miles in circumference at base; the greatest height to north, consisting of a flat peak rising abruptly 100 feet higher than the surface of the rock, topped by the citadel; and from thence

* Injijan says that it was the Tchaosh Bashi Suliman Pasha and his party who were destroyed by this catastrophe in 1784, on their road to Constantinople from Erzingan, of which latter town Suliman was Governor, and cruelly oppressed the Christians. The Armenian Geographer regards the event as a righteous judgment.

the summit slopes to the south, with a circumference of a mile and a half, surrounded by the old walls following the irregular shape of the rock. The principal gate is to the west; an old structure, repaired by the Seljooks, whose sign, in the shape of a double-headed eagle, it bears on a stone tablet near the keystone. From here a winding path, encumbered by the ruins of old edifices, leads up to the site of the ancient citadel. At one end there is now a modern octagonal tower, 80 feet high and 35 feet in diameter, containing an inner stair leading up to the roof. The remains of timber in the walls prove it to have had three stories pierced with small windows. It stands at the northern end of a small irregular walled enclosure, containing a large stone cistern in its enceinte. At its southern side this inner fortress is approached by an old Roman gate. Lower down, and outside the walled court, are the remains of a venerable Byzantine church and a smaller temple, standing among masses of crumbling ruin covering the rock to the south; the remains of buildings which at one time, as now at Mardin, rose tier upon tier up the whole slope of the hill to within a few feet of the citadel. The whole, as stated before, is surrounded by a high irregular-shaped wall with occasional bastions and ramparts at points weaker than the rest. At such places the rock, if not naturally, had been artificially scarped to render such positions equally impregnable with the rest. The old Byzantine church had been at one time a mosque, in its turn again deserted and ruined, but bearing undoubted indications of its original purpose. The most ancient portion is constructed of very hard red ironstone, forming part of a nave and domed gallery. On one of the slabs is a perfect Byzantine inscription, and opposite it another, completely defaced by time and the elements. The former stood thus:—



We made minute search in the ruins, but, excepting this inscription and a Roman fragment on part of a circular hollow

stone in the court of the citadel (near the gate) bearing the following characters, Numerous walls and the solid rock, of great ancient for the inhabitants were scattered about discovered nothing else. cisterns, quarried out of extent and depth, sufficient of a large town, in profusion; the rock-surface for some way about being fashioned so as to conduct rain-water to them after every shower. A stupendous work for the constant supply of water, like the one at Pekkareej, exists close to the old church. Entering a ruined domed building partially fashioned out of the native rock, a pointed, arched entrance—constructed of Roman brick embedded in a cement of lime and small pebbles—conducts to a flight of 58 steps, 22 feet long and 2 feet broad, in a sloping tunnel 20 feet high, excavated in the rock leading down to an ice-cold spring, but of somewhat brackish taste. The same contrivance for the supply of water during a siege is observable in all the old castles here, in Kurdistan, and Syria; in many cases stretching down to the river itself, when such existed in the vicinity. The most remarkable specimen is one I have described in a former Memoir, as existing in Eggil, on the extreme western branch of the Tigris, before its junction with the Dibeneh Su. An historical relic, far more interesting than any now here, has within the last year or two disappeared. This was a large granite slab at one side of the outer gateway, bearing a Latin inscription of Pompey. From the top of the castle rock, situated half-way up a mountain slope, there is a delightful view of the whole surrounding upland; bounded by high mountains, with the Koat or Kara Hissar Su flowing at its eastern side, and crowded by the beautiful gardens that exist in such profusion on its banks, one hour from the town. The rock itself stands like an island alone in the midst of a waving sea of flowers. Kara Hissar, eighteen hours from Kerasunde, its port on the Black Sea, is separated from it by a huge, difficult mountain-chain called the Kazan Kaia, and part of the Kara Kol Dagħ, which, although practicable even in winter, are at all times difficult, and can only be passed by mules and horses. The Armenians—the Jews of this part of Turkey—are a thrifty, industrious, active race, sparing neither labour or money in bringing up their children in the same active habits as themselves. From its position, undoubted antiquity, and enormous natural strength, Kara Hissar, whatever its ancient name,* must always have been an important site—whether as a



* Armenian savants identify Kara Hissar with the Nicopolis of Pompey; an evident error, that town being undoubtedly represented now by Purk, near Enderess, referred to further on. It may have been one of the seventy-five treasure cities of Mithridates, or again the mountain near Dasteira in Acilisene,

refuge city or a military post—for the dynasties that have successively occupied it. Ancient medals and some finely-executed intaglias in cornelian were offered me for sale. I purchased several; among them one of the unfortunate Artavasdes, and a fine Polemon, who gave his name to this part of Pontus. On the left bank of the Koat Su, opposite to, and 6 miles distant from Kara Hissar, situated and partly fashioned out of the rocky peak, is the Greek Convent Maryamana. The curious grot chapel, hewn out of the solid mountain there, is well worth visiting. An annual panayer, or fair, takes place here about the end of August; Greek pilgrims flocking to it at that season to pay their devotions to an image of the miraculous Mother of God, who they say at one time visited the spot.

The limited upland of Kara Hissar is one confused mass of spurs from the mountain ranges about, all meeting and crossing here, some running west to east, others north-east to north-west, the principal chains being invariably in the latter direction, and abounding in the curious isolated volcanic cones alluded to before. The extraordinary aspect of such a formation, viewed from a height on the plain, and their regular character, at first suggests artificial rather than natural forms.

The Sanjak of Kara Hissar is contained in the blank space at present existing in Kiepert's map between the town and the Euphrates. Its chief products are wheat, barley, honey, and fruits, but with the exception of a small quantity of sail-cloth manufactured at Sourzara, it has no exports. The produce of its alum mines, once so extensively forwarded to Europe, is now exported to Turkish provinces solely.*

whither he fled when defeated by Pompey at the spot where the latter built Nicopolis. 'Strabo,' Book XII., ch. iii. § 28. According to Strabo it could hardly be the treasure city Sinoria, as he mentions it just before in the second page of the same chapter; but according to Appian, in his history of the Mithridatic war, I should at once identify Kara Hissar with that Treasure city—he calls it Sinorer Castle—whither Mithridates went after his defeat by Pompey. From here "he fled with the greatest speed, after giving the soldiers who accompanied him a year's pay and present from the treasure he had there; and taking 6000 talents himself towards the springs of the Euphrates, in order from there to go to Colchis. He made the journey with so little delay as to cross the Euphrates, about the fourth day." Appian's Mithridatic War in his 'Roman Hist.' Lib. XII. ch. ci. Mithridates then must have crossed the Euphrates at Ashkalla, on the old high road between Colchis and Pontus, twelve hours west of Erzerum, and forty-six nearly due east from Kara Hissar. This same road was the old caravan and Tatar route to Constantinople and Sivass, and is in comparison with other roads, right and left of it, level, and the only one an armed party, such as accompanied the King, could traverse with such speed and so little difficulty; and it is also the only one going in a direct line from Nicopolis—the scene of his defeat—and Kara Hissar, to the springs of the Euphrates which he would necessarily pass near Erzerum on his further road to Colchis.

* In 1253 A.D., the Ambassador William Rubruquis met at Iconium a Genoese and Venetian merchant, who made a treaty with the Sultan of Iconium, El Melik el Ghaleb Ezed Deen Key Kaoos, son of Key Khosroo Seljookide, by virtue of

The roads between Kara Hissar and Erzerum, and between it, Gumish Khana, Siwass, and Erzingan are good ; for although confined to deep ravines and narrow valleys, easily obstructed or defended ; they avoid the steep rocky highlands, and are perfectly practicable for carts.

22nd.—Left Kara Hissar after receiving our European posts, which alone detained us. In two hours and ten minutes after leaving, the last forty being a steep descent, we again reached the banks of the Koat or Kara Su, flowing in a ravine, four hundred yards broad, about a mile from its junction with the Kalkyt Su, or Lycus, close under the Assab Dagh. At this spot there is a curious isolated rock, with a seat hewn out of one side, and steps leading to it from the left bank. The rock is an object of idolatrous veneration among the Kizzilbash around. The Lycus here comes from south, but soon after it turns, near Tunnus village, to west, past the Doman Kaia rock in its course to Koiloo Hissar and Niksar, after which it falls into the Yesheel Irmak, or Iris, at Eupatoria, between Amassia and the Black Sea. Crossing by a rude bridge of four arches, two of them now dry, to the left bank of the Lycus, now a considerable stream, we followed its bends through the narrow Kaia Boghaz ravine for an hour, to the point where it receives the waters of the Enderres stream. Here we finally took leave of the river, coming from east, having followed most of its course from the sources near Tehamoor to this. Our road led along the bank of the Enderres river, and we reached our camp at Tchiftlik, on its bank, half an hour after.

23rd.—Tchiftlik is situated at the eastern end of the fine Enderess, or Ashkr Ova plain, and in its most confined part. Owing to the reports of our host we were induced, leaving our baggage here, to visit the extraordinary isolated stone peak of the Doman Kaia Rock. We retraced part of yesterday's route, and reached the Kizzilbash village of Domana, situated at its western base on the highland, forming the right bank of the Lycus, in two hours and a half from Tchiftlik. Inscriptions and old remains were reported to exist on a high pinnacle of the rock behind the village, so taking a guide we commenced the steep ascent. For half an hour the climbing, though fatiguing, was pleasant enough ; we then, however, had to throw away our shoes, and scale a flight of smooth, irregular shelves, cut in the rock, for another half hour to reach the object of our journey. The track was narrow and perilous ; as

which the monopoly in the trade of this article was ceded to them wherever found in his dominions, which had the immediate effect of raising its price more than threefold. Kara Hissar formed part of his dominions.

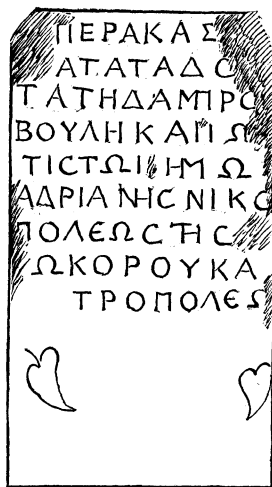
the slightest false step would have been followed by a perpendicular drop of 2000 feet. We at length, however, reached the summit, but were disappointed in finding nothing but the remains of a cell, the abode many years ago of a Christian ascetic, and some small reservoirs for water, hewn out of the rock. The spot is still frequented by Greeks and Kizzilbash as a place of pilgrimage; the former have covered the surface with a number of small crosses, our Tchiftlik host took for the mysterious inscription of Franks. The Doman Kaia stands alone, amid low earthy or conglomerate hills, an isolated mass of rock, with a narrow jagged saw-like top; towering high above all its pigmy neighbours. We returned the same evening to our camp at Tchiftlik.

24th.—Started this morning, at an early hour, taking the road along the valley, with the Enderes Su to our left towards Purk, for 20 minutes, when passing Ak Streho valley and stream to left, we entered the broadest part of the Ashker Ova, or plain. It is about 18 miles long, from south-east to north-west, well watered, and studded with 33 prettily wooded villages. The low shoots of the Genine Bel bound it to south, and those of the Melet Dagh with the Lycus behind it 7 miles in a direct line from Purk, to North. Towards, the centre, it is marshy, covered with stunted rushes and rank grass, but both sides and to east and west the cultivation is extensive and various, consisting of grain of all kinds, cotton, hemp, and oil seeds. The Enderes River, rising in the Koseh Dagh, receives the Framas Su, having its sources in the hills behind Purk. Their combined waters run through the centre of the plain, in a tortuous course, but are sensibly diminished in irrigating this large tract. We crossed the stream at Guzzel Village to its left bank, and then followed the southern side of the plain past Giozellee, Kyrтанos, and Mesheknees villages. At the latter we ascended the table-land that bounds it, and reached Purk in three hours from Tchiftlik Purk,* one hour from Enderes (east), is a large thriving place, inhabited by Armenians. It is imbedded in pretty gardens of fine apricot trees, and boasts of two neat churches, built among the ruins of the old Nicopolis of Pompey.† The western corner of the south

* Piur in Armenian means 10,000. Piurk many ten thousands. Perhaps in allusion to the former populousness of the place.

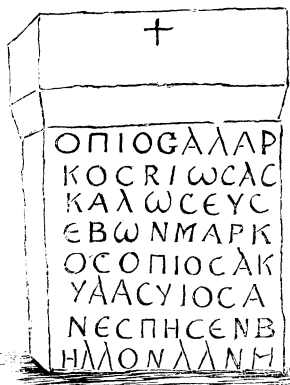
† Armenians persist in identifying Purk with Nicomedia, as erroneously as they do Kara Hissar with Nicopolis. Procopius seems also to have been mistaken in the site of the latter, which, following him, modern travellers have placed at Diorigi, whose position and neighbourhood disagree with Strabo's description of the town and country. Dion Cassius's (quoted by Ritter) description of the plain in which Nicopolis was built coincides perfectly with the Ashker Ova (Asker Ova. Soldiers' plain). Its present name may have some reference to the purposes

part of the ancient wall divides the hamlet in half, and the massive fragments have been extensively used in the construction of the modern buildings, revealing in their squalor and these solid remains significant tales of present decrepitude, as contrasted with the magnitude and magnificence of the former city. Some insignificant confused heaps faintly suggest the sites of temples and other public buildings, but the remains of the old wall are not to be mistaken. They enclose a quadrangular space, whose sides, 1100 feet long, face the cardinal points with square bastions at each corner, and pierced on three of its sides by two gates in each, 70 feet wide. As usual the foundations were massive square blocks of rough stone, with a superstructure of smaller, irregular pieces, imbedded in a conglomerate of lime and pebbles, comparatively rough towards the interior, but exteriorly faced with smooth, polished stone. The gateways, now, alas! ruined, were originally constructed of square columns, composed of three pieces of cut polished porphyry, each 6 feet long, and $2\frac{1}{2}$ broad, and the same thick, resting on a foundation—like the wall—of blocks of hard sand-stone, 2 feet 8 inches square. Towards the north there seemed to be the remains of a trench, but on the other side I could trace no vestiges of a similar defence. At the back the mountain slope comes rather abruptly down, ending in a kind of hill, surmounted by the ruins of an ancient temple, from which we procured a mutilated fragment of a Roman female, half figure, sculptured in high relief, in a shallow niche on a mortuary tablet of marble. Below it on the same stone was a smooth space, denoting an inscription, but it had been broken off here, and the remnant was not forthcoming. The elders of the village say it was broken off 30 years ago, by some Franks, who took it away with them. In the Kehya's house was a Greek inscription on a stone slab, first seen by Boré, in 1845, and, in consequence of which, he first identified Purk with Nicopolis. I cannot in his travels find a copy of this inscription, and therefore now give it in full as it stands.



for which Pompey built the town, viz., for his worn out troops. The author of the 'Acta Martyrum' (also quoted by Ritter, 'Erdkunde, band vii. theil 10, pp. 796-797) says with truth that Nicopolis was 6 miles from the Lycus.

From the simple fact of the name of Nicopolis occurring upon this relic, I should not at once have identified this village as the site of the Roman town; but a few miles further on, as will subsequently be described, I found a relic which fully settled the question. In the new church, on the north end of the village,



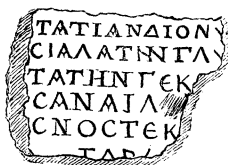
is also an inscribed stone slab, built into the back part of the altar. It is surmounted by a modern cross, recently engraved. Part of the stone is imbedded in the flooring, but what is now visible above ground stands as here represented.

Fragments of sculptured columns, with portions of Corinthian capitals, are constantly found, particularly at the ruin in the village called the "Zurb Khaneh," or Mint; and mutilated statues occasionally exhumed in the corn fields enclosed by the old walls. The Vandals of the village

constantly break them to see—as the Saad Arabs with the Nineveh marbles that fell into their hands in the Busreh marches—whether they contain gold, and consequently just at present the fragments of fingers, heads, and feet of these antiquities are alone to be met with. The largest fragment available which I procured, consisted of a male figure in white marble, apparently reclining against a tree; but hands, head, and feet were all wanting. Roman and Byzantine copper coins were numerous, but in an imperfect state. Among the former were two of Nicopolis, bearing the effigy of Severus, with Greek inscriptions. I saw no gold, and only two silver medals; but the natives are so suspicious of being charged with the unpardonable crime of having found a treasure, that even if coins of more precious metals existed among them, they would probably deny the fact. With regard to information respecting inscriptions it is the same. They are reluctant to talk about them, and either mislead or give an evasive answer; for it is believed these relics denote treasure spots or title-deeds to old estates, and that if even their lands escape sequester, they would certainly be ploughed up in search of ancient hoards. An ancient aqueduct that now, as formerly, supplies Nicopolis or Purk with water, commences about 3 hours off, and is drawn from the Framas Su. The first portion of this work, more than 6 miles long, seems coeval with the ruins, and is quarried out of the native rock. The town of Inderes or Anderes, and seat of

the Mudir of Ash Kar Ova, is on the south-west side of the plain, and contains 300 families, mostly Armenian or Greeks. The natives say it was originally founded by a certain Andrias—probably Hadrian—but the remains near it furnish no clue to its founder.

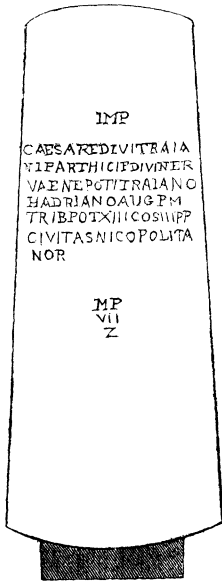
25th and 26th.—At Purk, and visiting the ruins and village of Eski Shehr, about an hour off. They are situated among gardens, on and about the top of a mass of conglomerate, but in spite of the inviting name, the only antiquity existing above ground is the fragment of a Byzantine inscription over a tomb in the grave-yard, as above.



27th.—We were off early, and passing by Eski Shehr pursued a south-easterly course towards the Ak Shehrabad ravine. For 47 minutes the path took us over the fertile though hilly upland, it then descended into the ravine of the Ak Shehr Su, which it crosses by a wooden bridge near Jozelee Village. Crossing to its right bank we followed the course of the stream upwards, passing, half a mile further on, an old mill to right, with the remains of an old Roman arch near it, and reached Ak Sherhabad Village in 3 hours from Purk. The greater part of the road led by a narrow bridle-path through the ravine; which, widening near the village, affords space for numerous corn-fields. The river is hemmed in by the steep rocky hills on either side, tumbles over rocks, and falls as far as the Asker Ova, when it glides quietly along through charming meadows, till joining the Enderres stream near Kadi Kirrik Koi. Although the ravine and bridle-path alluded to above are narrow, there is still room for a tolerable carriage road; having in some places remains of modern paving; but in others the massive even blocks characterising ancient Roman work. The river divides Ak Shehr Village into two parts; we took up our quarters for breakfast on the right bank, under a thick grove of enormous apricot trees. A dreadful stench soon drove us out, but flight from it seemed useless; the same odour pursued us everywhere, and we only obtained relief on the top of a mound near. On inquiry we found that the cattle disease was very virulent in the place, having, as at Kara Hissar, destroyed most of the villager's cattle, whose carcases flung into a heap close to, contaminated the air. In the centre of the village we found the interesting relic alluded to before. This was a Roman milestone in red granite, cannon shaped, 5 feet 6 inches high, with a diameter of 1 foot 8 inches at the base, and 1 foot 1 inch at top. The inscription on it was very well preserved; leaving,

in conjunction with the ruins, no doubt as to the identity of Purk with the old city of Nicopolis. From here on I could not discover any traces of an artificial road, although there seems hardly a doubt such a one must have existed, leading probably

to Zimara—to be noticed further on—Dascusa, Melitene, Lavisene, and Aleppo to the sea. On the top of the hill where we breakfasted are some old remains with a subterranean shaft, containing steps, as at Kara Hissar, but nearly entirely blocked up. The road here on bifurcates, but the one west is more difficult, being carried by a cutting through the rock high above the river. The two join some way beyond; we followed the more southerly tract, as it promised to afford us more diversified scenery. A novel kind of conveyance, induced by the hilly nature of the country, called a "kizzikee," is used by the peasants to transport their crops raised on the highlands to their threshing-floors in the village. It is a square wooden platform, attached at one end only loosely by long pegs to a cross beam, to which are fixed two shafts, whose ends project some way behind the body. On descending hills, the absence of wheels diminishes the impetus, while wear and tear are lessened by



Roman milestone at Ak Shehrabad.

the body moving loosely and easily on the slanting pegs, thus accommodating itself mechanically to the inequalities of the ground and sharp descents. Immediately after starting, at 12:45, we ascended the hill south of Ak Shehrabad, and gained the top in an hour and a half. It was pleasantly wooded with pine; cool springs permeated through the wood, which our thirsty attendants seldom passed without tasting; a nearly universal practice among Oriental travellers. From here, on leaving Booldur village, 1 mile to left, our road was easily traced, leading far away along the steep sides of the thickly wooded slopes of the northern side of the Kizzil Dagh, to the point where it was eventually crossed to the Chit Kuzzaa. Our course on was first south, then more west. Descending the hill we crossed the Ak Shehr stream, coming from the Kizzil Dagh, flowing to right, near a rude bridge, and then ascended through forests of splendid tall pines, 60 feet high, with diameters ranging from 2 to 3 feet; beech, willow, plane, wild cherry, and a perfect

shrubby of hazel and rose bushes. Half way up the ascent, Cheyrmeemshuk village lay in a fruitful hollow below the path; we crossed its river, an affluent of the Ak Shehr Su having its rise in the pine woods above; from whence it came, tumbling in silver cataracts over moss-grown rocks in its course, to the larger stream many hundred feet below. Nothing could exceed the delightful temperature and magnificent scenery about and below us; hill rising upon hill, mountain upon mountain, deep valleys and precipitate ravines, coloured by the dense foliage of the pine, whose dark shade was here and there relieved by the sunshine playing on the gayer hues of the cherry, willow, and wild rose, with occasionally grey rocky peaks breaking in between, whose perpendicular heights denied them the umbrageous clothing of the mountain slopes around. At 3.18 we reached the highest part of the road, and stopped to take a few necessary compass bearings of the numerous points that offered. The Gemeen Bel Mountain, running north and south, was close to; Kara Hissar rock and the Doman Kaia were easily distinguished, but the Giaour Dagh Peaks had faded away, and could not be accurately made out. The country about on the flat summits of this and contiguous portions of the Kizzil Dagh have been cleared to some extent of the primeval forest, and now bore respectable crops of grain, that at this elevation, however, were not as yet ripe for cutting. It was pitiful to see how ruthlessly the magnificent forest timber had been destroyed by fire and the axe for this purpose; but the same work of destruction appeared universal, though not always so excusable. As at Chalghau, the very fences consisted of huge trees resting on their branches, while here and there it was very evident fire had been wantonly applied. Our road on lay for an hour over the flat top of the range, with the Pollat Derreh to right, after which it descended into a small confined valley, containing an insignificant tributary of the Kizzil Irmak. We followed its windings, passing Kapoo Mahmood Village to right, and Killichlar on a mound to left, till arriving at Konak, the Tchiftlik of the hospitable Kizzilbash Chief Kasseem Agha. Before reaching it the road passes his family burial-ground, and I had again occasion to remark how scrupulously the Kizzilbash cared for the dead. The tombs, all constructed of white stone, were numerous, far neater and ornamental than similar Moslem constructions: but to conciliate the dominant party the inscriptions on the head-stones had no reference to their particular faith, consisting solely of invocations in favour of Mahomet, the Aal Mehemed, Ibrahim and the Aal Ibrahim, the name of the defunct, and date of decease. The districts about are nearly

all exclusively peopled by Kizzilbash, distinct from those in the Deyrsim, though professing the same creed.*

28th.—The Shiftlik is in the Chit Kuzzaa, a territory in dispute between the Pashas of Siwass and Erzerum, 24 hours from the former town and 12 from Zuraa, erroneously spelt Zara in the maps. This Kuzzaa is bounded by that of “Habesh,” a hilly district abounding, as I am told, in ruins that time would not at present allow me to visit. Opposite to the Tchiftlik is the Bey Dagh Kuzzaa and the low bare mountain range of the same name running towards and ending in the Siwass plain. Started at 6·15 A.M. in a south-easterly direction; crossing a low spur of the Kizzil Dagh the road descended an hour and 10 minutes into the valley of the Kizzil Irmak skirting several villages tenanted by Kizzilbash. The river rises about 10 miles north of this point, in the Kizzil Dagh, which is generally on this side bare and a deep red colour, hence its name (Red Mountain), and that of the river flowing from it.† Before reaching the Siwass plain—without counting smaller tributaries—it receives the Chit, Habesh or Abesh, Beydagh, and Shemluk Sus above Zurraa; the Chai Kurd and Chandar Sus between Zurraa and Siwass, and the Yildiz Irmak below the latter town. The country on this (southern) side of the Kizzil Dagh contrasts widely and unfavourably with the other (northern) we had left. Here everything bears a starved cold look, devoid of trees and verdure, and scarcely nourishing the stunted crops that even at this late season were hardly

* These Kizzilbash inhabit the Kuzzoas or sub-districts named below, the most part of them in the Siwass Government, but distinct from other tribes of the same persuasion near and about Siwass, Yozgat, Kaiserieh, &c. The following are the names of the different tribes and chiefs.

<i>Kuzzaas.</i>	<i>Tribes.</i>	<i>Chiefs.</i>
In Bin Dagh	The Eeboo	Alishan Beg.
„	Balooler	Kesalee Agha.
„	Sarooler	Ibrahim Agha.
„	Sefooler	Kesso Agha.
„	Tooroozanloo	Alishur Agha.
„	Lacheenler	Ali Beg.
Geen	Geenloo	Ali Agha.
Karakol	Komershloo	Mustafa Agha.
Kooroo Chai	Zeyrikanloo.	Hassan Agha.
Chit	„	Kassem Agha of Tchiftlik.
Shooshar	Bunamloo	Suleyman Beg.
„	Zazaler	Ibrahim Agha.

Kooroo Chai and Shooshar lie, the former in the Erzincan district, and latter in that of Kara Hissar.

† This is the furthest Eastern branch and main source of the “Halys,” so-called from the saltness of its waters, a peculiarity it derives from the Beydagh and Shemlook Sus and the salt pans it touches in the Siwass plain; from whence great quantities of that mineral are exported to Arabkir and Kharpout.

ready for the sickle. The difference in climate is at once perceptible at Konak, where the morning air was so cold as to preclude writing. At 8·30 we crossed the Kizzil Irmak to its left bank, and left it flowing south-west. After ascending from the valley on to an upland the road was carried up the Bapsee Gedukee mountain towards the peak of the same name, which was reached after a steep climb at 9·40. Deep below was the Kuroo Chai valley, appearing, from the vast accumulation of igneous rocks thrown up to a great height on all sides and in every shape, more like a bit from Pandemonium than the habitable abode of living beings. Yet here and there oases were discernible in the general wreck, containing villages and isolated Tchiftliks. From the top of this hill we had a fine view of the Meזור Peaks—stretching from below Eggin towards Erzingan—a part of the Deyrsim we had already noted in the morning near Konak; to our right also was an extraordinary volcanic mass—resembling the Doman Kaia—close to Zimara. Everything else was a confused sea of rock and high mountain; the longer and more distinct chains running west and east, with smaller ranges filling up the space at right angles. From here the road was carried for a short distance round the top of the mountain by an artificial cutting sufficiently broad and level for carts; it then, however, became steep, and we walked down it to Bapsee village, arriving there at 10·45. Kuroo Chai is a Kuzzaa or sub-district of Erzingan, and takes its name from the uninviting ravine in which the hamlet is situated.* As its name implies the valley is a narrow gorge containing at this season the dry bed of a torrent that, during spring and early summer, is filled with an impetuous dangerous stream. The road passing Telharee and Golaes villages threaded the gorge. At its extreme end, where it takes a southerly bend, it crosses the Senak Su, a considerable stream, the people say—I can hardly believe them—flows past Divrigi. One hour from Bapsee we left the Kuroo Chai; climbing a high mountain spur to an upland—hemmed in by rock—leading us in another hour to Karraga, a village situated some feet below on the mountain bordering the Karra Derreh ravine at this side. Karra Derreh, though longer and broader, resembles in its prominent features the Kuroo Chai; but the mountains on either side are of soft stone and friable rock that soon crumble into earth. It contains the residence of the Mudir, but it is sandy, hot, and feverish. A stream—now inconsiderable—of bad, slightly saline water flows through it, and subse-

* From this to Kharput plain wheeled carriages cease towards the south; but they are employed in the large plain of Erzingan, about fifteen hours east.

quently falls into the Kara Su—Erzeroom—branch of the Euphrates.* The natives generally shun this place for the pure air of the hills on either side, where water is abundant. To the left of Karraga were the villages of Guran and Gumetchia, and to the right the bigger and lesser Tapoors.

29th.—Nothing could equal the great hospitality of our Kizzilbash hosts. It took us 28 minutes to walk down the mountain side into the valley, running north-west and south-east, with four considerable bends. After entering it we followed the same course, reaching the Mudir's residence called El Khan—an isolated solid building—in 1 hour and 40 minutes from Karraga. About a quarter of an hour, before reaching El Khan, we diverged from the road, and entered a side ravine to visit some grotts high up the friable rock forming the mountain. They appeared to have been inhabited by anchorites, but offered nothing of any interest. My servant, however, picked up a Byzantine coin in one, and the people say many similar relics are occasionally found there. Although the country about Khan is extremely arid and sterile, it seems rich in minerals; and at Siller, four hours off, there is—as I was told—a rich deposit of very good coal. After breakfasting we pursued our morning's course in the valley, quitting it finally, in an hour and a half from Khan, near Seema and Tchiftlik villages. The road then lay over an off-shoot of the Geskoor Dagh, which we ascended to gain the Kamakho upland, leaving on the mountain side opposite the fine village of Churrenjil, on the left bank of the Kara Derreh ravine, with its large gardens in the valley below. The road after passing Kamakho, situated at the extreme southern end of the upland, first ascends a hill, and then almost immediately descends to Tepta village. The whole way, nearly between Kamakho and Tepta, abounds in a soft grey marble, or rather hard gypsum similar to that obtained at Mosul. It crops out everywhere in the light soil of the range; but near Tepta we lost sight of it, the hill leading down to the village being composed of small pieces of schistose rock extremely trying to the horses' feet. The Kara Su runs about two miles off, south-east, between our position and the large Armenian village of Eleej, built on the slopes of a mountain in the Eggin Kuzzaa of the Kharput Sanjak.

30th.—Our tents had been pitched in a garden. We rose early, and mounting the hill we had descended last night, in time to take some necessary observations in the clear morning

* Logs of pine timber are floated down this river to Eggin on the Kara Su during spring, as also fire wood to that place and Gunish Maaden on the Euphrates.

light, we had a good view of the Kara Su branch of the Euphrates; gliding between low slopes, and further on entering a gorge with sharp abrupt cliffs on either side. Hassan Ova village, on the Kara Derreh Su, lay about two miles off to left; its course and direction of the valley were nearly south, to the junction of the stream with the Kara Su (Euphrates). The Deysim Dagh mountains, here running north-west and south-east, came down at acute angles to the latter with the Bahree Bel and Khosta Dagh, between them Eleej and our point of observation. The course hence was east of south for a quarter of an hour, then south-west towards the Kara Booda ravine and Su; to which we descended by a steep rocky path in another half-hour. This stream falls into the Kara Su, four miles further south, at a point visible from this, and here runs in a confined gorge coming from west. At one side it is pebbly, but on the other a morass, in which my cawass, and the horse he rode, were near being lost. In attempting a short cut they fell in, and the greatest exertions on our part alone eventually saved them. We were now in the Divrigi Kuzzaa, a district of the Siwass Pashalik. The road was over a well cultivated upland—after passing the ravine—with Dostal and Lordeen villages to right and left; it then became entangled in a mass of friable rock hills, alternately ascending and descending the latter. The last part was a most tiresome and fatiguing ascent for the horses of more than one hour, and on reaching the summit we were at the foot of the curious rock near Zimmara, we had noticed from the Bapsee Geduk the day before yesterday. It overlooks the Zimmara valley, having Zineyker village imbedded in gardens and vineyards in a deep ravine to right. The ground about was covered with grey marble, emitting a hollow sound under the horses' feet. Here and there were deep gaps in the surface, the whole hill appearing, from the numerous small domed inequalities, to be perfectly honeycombed below. From this to Zimmara was a fatiguing descent; we reached it in three and a half hours from the Kara Booda valley.* The village, with the exception of ten Moslem houses, is exclusively inhabited by Armenians. I was led to believe I should find some interesting remains in and about the place; nothing, however, was to be

* This seems to be the Zimmara of Cappadocia, noticed by Pliny as being 75 M.P. from Dascusa (? Kebban Maaden, see Ritter's 'Erdkunde,' vol. x. p. 800), "and not to be confounded with the locality of the same name in the Great Armenia, which was below Mount Capotes." But if Dascusa is the present Kebban Maaden Mount Capotes cannot be where Ritter would place it. See Pliny, 'Nat. Hist.,' book v., ch. xx., and note 27 further on.

seen but the remnant of a Roman wall on the rock at its back, and the ruins of an Armenian Ziaret; the few coins I obtained having been found at other places. The village is six hours from Divrigi, and scarcely three miles from the Kara Su (Euphrates) at Pingan, where there is a ferry over the river, on the Eggin and Arabkir road. The gardens surrounding it are numerous, occupying one end of a low mountain spur that slopes gradually down to the Kesmeh Su. During the evening a Zabtee arrived in hot haste, demanding re-inforcements for his chief; who, it appeared, had surrounded a party of Kizzilbash brigands from the Deyrsim, in a small valley close to. They had resisted and wounded the sub-officer, who, fearful of losing his prey, now urgently demanded volunteers from Zimmara to secure his game. The Christians readily responded to his call, and returned during the night, reporting the entire capture of the band, and death of the chief from a pistol shot of the sub-officer wounded.

31st.—Notwithstanding the successes of last night, the road, as being within reach of other Deyrsim plunderers, was considered unsafe; at starting, therefore, a party of villagers on horseback and on foot accompanied us. After traversing a great part of the spur we descended more abruptly into the ravine of the Kesmeh Su, and crossed the insignificant brook of the same name; after which, crossing a narrow ridge separating Purteyrloo ravine from that of the Kesmeh Su, we found ourselves in the former, with the village from which it takes its name on the north-west side further down. It was here the capture of the Kizzilbashes was effected last night, and presently the dead body of the chief was carried past on a horse for interment in his village ten hours off. The road leading through the ravine was difficult and tortuous, ending by a steep descent in a rock-girt gorge intersected by the Tchalt or Tsalt Su (River of Divrigi), two hours two minutes from Zimmara. The river was deep, reaching up to the horses' bellies, and about 20 yards broad, confined to the side of the gorge; in spring, however, it occupies the whole with its impetuous torrent. At a bend it makes a few yards further on, it is crossed by a bridge near an old massive khan called Urumia. From here Arraga village, towards which we were proceeding, lay before us, perched up a few feet below the summit of a high mountain. Our road was through a dry hot ravine along the margin of a diminutive streamlet. There was no cultivation till arriving at the foot of Arraga Hill, where were some patches of clover and fine tall poplars. Here we climbed the hill side, reaching the village in an hour and a half from the Tsalt Su. Although

from a distance having an inviting clean look, the hamlet proved a very miserable place, gardens and cultivation being parched up for want of water. The inhabitants generally resort for a livelihood to Constantinople, where they remain years; still the attractions of the capital are not sufficient to cure the veritable "heimweh" that possesses them, and they return to live and die amongst their arid rocks in the wild mountains, that have nothing but fine air to recommend them. Near the village is an old Armenian Zialet dedicated to Arakel, a favourite resort for the devout Armenians from Eggin, Divrigi and Arabkir. After breakfasting and reposing during the heat of the day we ascended to within a few feet of the mountain top, on our further road to a pleasanter resting-place. The air and view were delightful; the latter embraced our day's ride; Zimmara and the high peaks seen from the Bapsee Geduk. A rapid descent from this point brought us to Gumkhoy village, less than an hour from Arraga. The natives were extremely inhospitable, assailing our people with such epithets as "Kaffir," "Deensiz," &c., and at length proceeded to violence. It was with the utmost difficulty that a species of peace was at length restored. I never saw such a set of savages in my life, although the greater part of the men, as at Arraga, had passed their lives at the capital: their women, however—perfect furies—outvied them; jumping on to the backs of my men, clawing and biting them about their heads, faces, and necks, to prevent them using their hands in self-defence. My party certainly got the worst of it, as their clothes were torn to pieces, and some of my money plundered in the skirmish. We insisted, however, on passing the night there, and so far gained the victory, unsatisfactory as it was.

September 1st.—This village is $8\frac{1}{2}$ hours from Arabkir. The morning's ride commenced by our scaling the mountain side at the back of Gumkhoy; subsequently it lay along its flat summit for four hours, the road being nearly level at first, but latterly uneven and hilly. This is the Saree Tchitchek Dag, a favourite Koord Yailak. Immediately about our line of route we passed many small encampments of Kizzilbash Koords; they were constantly pressing us to alight for refreshments, their women even rushing out from the tents, holding wooden bowls of Yaourt, stopped us in the road, and as we could not accept their hospitality they did not allow us to pass before tasting their contents. This mountain is separated from that of Arabkir, or Kara Baba, by the Chigneyr Su; there are no villages on it, but in the low-lying lands to our right were many large hamlets standing in orchards. An ancient paved road,

attributed as usual to Sultan Murad,* but evidently Roman, once led along the top of this range going to Melitene from Divrigi (Tephric), and probably was prolonged by Zuraa to Nicopolis and Armenia. From the remains extant it seemed to have been solidly and ingeniously constructed. Five hours after leaving Gumkhoy we descended abruptly into the valley of the Chigneyr, or Giaour Yazı Su, coming from the Yama Dagħ between this and Divrigi, and falling into the Euphrates below Paghānin. Forging the stream—having a depth now of three feet and a breadth of twenty—we ascended part of the Kara Baba Dagħ opposite, with the large Kizzilbash village of Chigneyr close to our right. The country about seemed one mass of dark arid rock, traversed by the remains of a miserably paved modern road four feet broad. In many places it consisted of flights of steps. We painfully ascended for three-quarters of an hour previous to attaining the top of the hill. At the other side we had been nearly stifled by heat; here, on the contrary, the temperature was cold in the extreme. From this point Arabkir was two hours distant east, but hidden by a projecting rock; Amberga village, however, one and a quarter mile south-east of the former, was visible in the deep valley below. The same rocky country characterized the descent; most fatiguing for the men and animals. Passing the Perey Degirman, or fairy's mill, it took us two hours descending to the Arabkir ravine, and another half-hour to our host's house, situated at the nearest or north-west end. I doubt, however, if the direct distance was more than five miles straight road.

9th.—All this time at Arabkir. The Kuzzaa of the same name, with that of Aghin, subordinate to it, contains 320 villages, and the town of Arabkir 7000 houses, of which 1500 are Christian, paying, with the Moslems, 52 piastres and a half only per house for vergoo or property-tax. It is a straggling town, consisting of several scattered mahallas or quarters, distributed low down in a deep ravine, having numerous ramifications on every side, choked with gardens, running far into the arid mountains towering above them. The natives are enter-

* In conjunction with Iskender Dhul Kurneyn (Alexander the Great), Sultan Murad IV. enjoys posthumous praise for having originally constructed the buildings whose crumbled remains are so frequent in Asia Minor. The people and legends say this road was finished by the latter previous to his Baghdad campaign, and traversed by him on his march to that city. A manifest error, as he crossed the Euphrates at Birijik, and went from there to Orfa and Diarbekr, then by the desert to Nisibin and Mosul. I say desert, but at that time the country was well peopled, with populous villages at the end of every day's march. See Von Hammer 'Geschichte des Ozmanisch-Reichs,' theil v. Appendix.

prising and industrious, carrying the same qualities with them in their emigrations to different countries. As at Eggin, there are scarcely any young men in the place, the proportion of resident males to females being as one to fifteen, all the young men making it a practice to seek fortune elsewhere, and to retire here in old age, to enjoy the earnings obtained during years of voluntary exile. I believe there is scarcely a government office in the whole Turkish empire without Arabkirlee Moslem employés, while some, more fortunate than others, have risen to the highest civil and military rank. Among the Christians, although all are well off, are some very wealthy men, the heads of different houses, whose sons are carrying on the commerce, instituted in youth by their fathers, at Aleppo, Erzeroom, Constantinople, and Cairo. As a consequence of this praiseworthy expatriation, there are no vagrants, what may be called the poorer classes forming the bulk of the bakers at the Turkish capital, and furnishing domestic servants to nearly every household in Aleppo. The limited amount of cultivation carried on in the Kuzzaa, owing to its mountainous nature and poor soil generally, originated perhaps the desire for foreign servitude, now developed into a habit. Fruits are the principal local production, barley and wheat being foreign imports from Kharput. The native industry of the town is confined to some eighty looms, where striped cotton and silk goods, nearly all exported, are manufactured, to the extent of some 2500*l.* annually, including coarse cotton cloths from the raw material, grown near Kharput. The gardens abound in fine fruit-trees; the mulberry, however, is the most profitable, its fruit being made into a kind of thick paste, called "Pesteek," largely exported, and into raki, a villanous spirit, largely consumed in the town and villages. A little silk is also raised; but this branch of industry is as yet in its infancy. A neighbouring district, however, Sheyro, also in the Kharput government, produces a fair amount, nor have the worms been at all liable to the fatal disease incidental to them nearly everywhere else; for this reason there has been a corresponding export of the "graines" to other places, particularly Constantinople, Amasia, and Diarbekr. The proper name of Arabkir is Arappir, meaning taken by the Arabs; but it is known in the old Turkish fiscal archives as Nareen. The present town dates only fifty years back, the old city now called Eski Shehr, occupying a similar ravine, two miles north-east of this, situated between the Giaour Yazı and Eski Shehr Sus. Some remains of fine old Seljook mosques are still to be seen at the old site; and on a high rock at one side, the ruins of an ancient castle,

with some grotts in the cliffs about.* Eski Shehr is a delightful spot, higher, and not so confined as Arabkir. The waters of its stream, flowing into the Giaour Yazı Su, rushes through the centre of its ravine, lined with delicious gardens. The Chigneyr or Giaour Yazı Su, a very turbulent torrent in spring, contains, even at this season, a large body of water, and is spanned by a high bridge of two pointed arches, one of them bearing a small defaced modern Arabic inscription on the eastern side of the southern arch. There seems nothing very ancient in the old ruins or castle, nor were any medals offered for sale; I bought some at Arabkir, but they had been brought from the village of Deniztee, four hours south-east of this, near the Chigneyr Su, in the vicinity of Aghin.

I made the acquaintance at Arabkir of a venerable old man, Seyd Osman Nooree, ostensibly a Dervish of the Bektashee order, a sect favourable to the Kizzilbash. He seemed, however, really a Kizzilbash, having a good idea of their doctrines and rites, and being greatly respected by them. He is well read, and, like most of his sect with similar acquirements, extremely tolerant. He was, as far as religion went, a thorough optimist, and looked forward confidently to a millennium of peace, when, he said, "Mollas and Imams, Popes and Priests, will be unheeded; their polemical discussions disregarded; for the descendants of our races will be drawn close together, and exhibit a harmony and community of spirit more consistent with their real position as children of one common Father and God of all."

The little room in which he received me was a pattern Dervish apartment, adorned with the fine skin of the mountain goat, old arms, huge bludgeons, and curious-shaped sticks. Here and there were rude daubs of the Meyvlee mosque at Iconium, the tomb of the Sheikh er' Refaiee, near Hassa, and a curious allegorical picture, illustrating the divisions among the different Moslem sects.

10th.—After receiving our European letters and correspondence we resumed our journey towards "Tchimishgezek" and the Deyrsim. Our road followed the windings of the Arabkir Ravine in a narrow pebbly bed, with enormous rocky cliffs on both sides. At the bottom poplars and mulberry-trees are planted pretty thick, side by side, and the heights crowned with villages in groves. Our course was south of east to Tepteh village, two hours slow marching from Arabkir, situated on the high cliff on the left bank of the Chigneyr, here also

* D'Anville, vol. i. p. 336, identifies Arabkir with "Arabrace," fixing it south-west of Nicopolis, which is totally erroneous.

called the Tepteh Su. It comes from north-west, and now flows in the ravine traversed by the road. Since leaving it at Chigneyr Village, it had been considerably increased by the Ango Su, joining it between that village and Eski Shehr, on the left bank. The direction of our road and of the stream further on is more south, the former lying along the banks of the latter, which is so pent in by the rocky cliffs already alluded to, that we had to cross it eleven times between this and Ajoozee Village, an hour only from Tepteh. There (at Ajoozee) the high cliffs recede, giving place to low hills of light soil, while the river spreads out in the broad bed of a pebbly howi or valley. An hour further on we halted on a beautiful level lawn, studded with venerable mulberry-trees, covering it with their shade, on the right bank of the Chigneyr Su, close under Ashaghi Yaban Village, for breakfast. As the name of the River Giaour Yazı—applied to it equally with Chigneyr—suggested the probability of old inscriptions somewhere on its banks; and, as although I had commenced my search for such at Chigneyr without being successful, I made up my mind to follow the stream lower down. We sent, therefore, our loads from this by the direct road to Aghin, ourselves taking a more circuitous route past the ruins of Eski Aghin, and the bridge near it over the river we intended following. For the first half hour our route was still along the winding course of the river; here again confined in a deep narrow gorge; we then ascended a steep upland, crossing the Su lower down, near an old ruin and some ancient grotts, to the site of Eski Aghin, on the hill opposite. There was nothing worth seeing; so, retracing our steps and clambering up again to the high land on the right bank of the river, we followed a hilly route, over downs, for an hour and a half quick going, to a collection of old caves, called the Kara Magharaler. Descending a break-neck path, we reached the bridge in an hour and a half from the point where we left the stream higher up. The river here has forced its way through the friable rock, rising for many hundred feet on either bank. The direct road from Eggin to Maaden and Kharput, in spring and winter, is carried along a sloping shelf on the left bank, crossing the river to right by this bridge. Above it the right bank or cliff, composed of loose soft rock, has been artificially equalised by a neat and substantial wall of large blocks of hard, cut stone, so as to avoid any opposition to the race of the current during the annual rises. Although the natives recognise in this work the remnant of a stair, its real use is obvious; as, in its absence, the uneven and projecting portions of the high cliff forming the right bank, composed as they are of loosely-packed masses, would have been directly worked upon at their base by

On
key-
stone.

 ΚΥΡΙΟΣ ΘΕΟΣ ΦΥΛΑΞΕΙ ΤΗΝ ΕΙΣΑΙΤΝΕΙΣ ΛΑΪΚΟΥ ΚΑΙ ΔΟΥΛΟΥΣ
Right
bank

Cross at end on left bank.



the water, that would soon have undermined and precipitated them into the bed of the stream, thus throwing its force on the left bank supporting the high road, that would very soon have rendered it as useless for traffic as the side opposite. This work, with the bridge, is evidently early Byzantine. The latter, consisting of a single pointed arch, is built of hard stone, over a narrow but deep chasm formed by the river. It bears on one side a Greek inscription, with a Greek cross at the commencement, and others on the western and eastern key-stones. The inscription, from its position, differs from any I have yet seen. It is not confined to an isolated slab or slabs, but, beginning at the first stone, forming the spring on the right bank, is carried round the arch ending on the left side opposite, in such a manner that each stone is occupied by two large letters only, whereas the whole could have been easily engraved on two of the blocks. The characters are bold and finished, differing in these respects from the cramped and negligent-looking inscriptions characterising a later period. I give the inscription in the margin, and regret it has suffered such damage from time and the weather as to render many of the letters illegible. It is from this inscription that the river has received the name of "Giaour Yazı Su," or "Infidel writing river," from the natives; like most minor streams, however, it bears also the names of villages it successively passes, and is indiscriminately called by the people Yama, Chigneyr, and Tepta Sus, from the hamlets it passes, as also Giaour Yazı. In Kiepert's map it is marked as the Saree Tchitchek Su, from the mountain of the same name, in which it was, erroneously, thought to have its rise. It grew dark before we could get away; we had then to make a vigorous effort to reach Aghin before night. Avoiding the round-about direct road, we clambered up the steep rock on the left bank, to reach our camp by a more direct cut across country. It took us ten minutes to scale the hill and gain the Eski Aghin upland, covered with blocks of black basalt; twenty minutes' good going brought us to another steep and winding ascent, at the back of the fine village of Anderee, lying in a chalk ravine a mile before us to left, and surrounded by extensive gardens, famous for exquisite water melons. The whole formation from here on

was chalk and lime stone, that in the road had been worked into a fine powder, in which our animals sunk to the fetlock, covering us with the dust. Descending the Anderee Hill we reached Aghin, in half an hour from Anderee. Like it, Aghin is built in a chalk ravine, the houses scattered about in every direction among fruit-trees and vineyards. It contains 320 houses, tenanted by eighty Armenians and eight Protestant families, the rest being Moslems. About two hours off is the village, alluded to before, of Denizlee, where, I was told, were the ruins of an old town and building, the latter having an unknown inscription on the gateway. As the coins I saw at Arabkir had mostly been found here, I regretted want of time would not allow me to visit it.

11th.—Started at 6.30, and reached the Kara Su branch of the Euphrates, near Paghanik Village, in three quarters of an hour from Aghin, by a course generally south of east, over an undulating chalk country. Some miles to our right was Horenek Village, on the high road of the Persian Haj, from Erzeroom towards Aleppo. The Kara Su is here about 300 yards broad, but at this season we forded it—although after considerable delay, occasioned by our baggage mules—easily, the water being only up to the animals' bellies. From this the road on bore north of east to Bakchajo Village, in the Tchimishgezek (Kharput) Kuzzaa, tenanted by Armenians, where we breakfasted in a pretty garden, under the shade of some mulberry-trees. The country from the Kara Su to this, as generally between Arabkir and this, is bare, but studded with hamlets, in whose immediate vicinity are some poplar and mulberry-trees. Cultivation is carried on to some extent, and the chalk downs are covered with a thin fine grass, affording excellent pasture for the numerous flocks of sheep and droves of cattle passed during our ride. From Bakchajo our course was north-east, by an easy ascent to and through Kara Vank Village, after which it descended as gradually to the valley and stream of the Tchimishgezek Su, which falls into the Murad Su (Moosh branch of the Euphrates), opposite the ferry of Ashonan, about four miles further off south-east. We sighted the Murad Su at about that distance off, an hour after leaving Bakchajo, running north-west on its course to the point where it and the Kara Su (Erzeroom branch of the Euphrates) unite, above Kebban Maaden, and then first form the Euphrates. After this we turned north 20 east, and descended in half an hour towards the Tchimishgezek River, and running in a deep ravine. The road lay in the latter, the vacant space on the right side being planted with millet and cotton. An hour further on the road ascends the high bank, but still following the tortuous course of

the stream. An hour after we passed the remains of an old Roman road; then, crossing the stream to its left bank, near a picturesque mill in a valley, clambered up the high cliff to the plateau, backed by a higher limestone crag, upon which the town is situated. The houses are prettily situated in gardens, the latter commencing low down on the river's banks, and continued up in successive terraces for some way beyond the town. Cool springs gush out of every garden, forming one stream, that falls, in successive sparkling cascades, from terrace to terrace into the river below. The rock formation is chalk and lime, with high peaks, worn away by wind and rain into the most curious and fantastic shapes, appearing at a distance like shattered columns, human forms, and Egyptian sphinxes. Terrible earthquakes have from time to time hurled large fragments from the higher range into the centre of the town, which is choked by the *débris* of these fallen masses. They stand up in huge blocks or smooth upright sheets, which, at a distance, cheat the traveller into believing he is about to enter into a new field of discovery and research. The able strategist of the late continental war, Von Moltke, visited this place many years ago, when attached to Hafiz Pasha's staff; but I believe it has lately been rarely visited. The town has 800 families, of which 200 are Armenian.

12th and 13th.—We were obliged to make a halt, to complete necessary arrangements for our trip into the Deyrsim, as also to make the acquaintance of some Kizzilbash chiefs in the neighbourhood, who might eventually be of use to us. I took the opportunity of the delay thoroughly to visit the town.* There are no remains of any great antiquity, the most curious relic being an old wooden door to one of the mosques, having a mutilated Cufic inscription carved round it. Nowhere could I find any traces of the Roman or Byzantine period. Some medals in imperfect preservation were brought to me, mostly Seljook, struck here; as also a new Ortokide coin of Abu Bekr ebu Kara Arslan, the Lord of Kharput and Mazgerd, in whose dominions this town—18 hours from the former—was situated. I visited afterwards the grotts in the cliffs opposite the town, crossing the river by a fine bridge of two arches. The path then ascended to the base of the rock, access to the caves being by a narrow ledge on one of its strata. A passage 4 feet high and 2 feet broad, pierced with apertures for windows, led

* Armenians identify it with the old "Hierapolis," but it is better known to them as "Tchimish Gadzak," which means the "birth-place of Tchimisees," the Byzantine Emperor. They say, however, it only took that name after his birth. It is placed by their Geographers alternately in the provinces of Khozau and Dzoph. See 'St. Martin,' vols. i. and ii., pp. 95, 165, and 431.

to a series of cells opening into each other by small flights of stairs or narrow passages. There are three tiers, the last tier being reached by an exposed stair cut out of the face of the mountain. In none were any carvings, inscriptions, or relics. The mountain side is wearing away rapidly; large masses fall every year, and there is every probability the grotts will soon disappear entirely. The river of Tchimishgezek rises in the wooded mountains this side of the Mezoor Dagh 6 hours off; it has a large body of water throughout, which serves to turn innumerable water mills and to irrigate the cultivation along its course to the Murad Su.*

14th.—Ascended by a hot winding road over a detestable ruined *pavé* to the upland leading to the Deyrsim country, erroneously so called, as will be seen in the sequel. Our course, first south of east, soon turned to north 40 east, along a barren island, for a couple of hours, when we turned still more north, with a short distance on a descent, followed by an equally steep ascent to the top of a wooded mountain, 3 hours from Tchimishgezek, overlooking Bezaoot village, belonging to Ali Gako, one of the Kizzilbash chiefs. The path leading down the hill side was too steep to ride; we therefore proceeded on foot, arriving in 30 minutes at the village through a fine shrubbery of underwood and tall oak. Bezaoot is situated in a valley, surrounded by thickly wooded mountains, backed by the arid chain of the Mezoor Dagh. The houses, as is the case among the Kizzilbash, are scattered about near small brooks, or in the vicinity of thick groves of oak and willow, close to spots cleared for cultivation; which, from the general inequality of the surface and rocky nature, are necessarily at some distance apart. Ali Agha—who is more generally known as Prot Ali Agha, from his now professing Protestantism—received us most cordially, and at once gave orders to kill the fatted lamb, which soon was served up to us cut up into small

* Joseph Barbaro, the Ambassador to Hassan el Taneel, the Ak Coinloo, passed through this town on his journey from Erzingan to Malatia and Aleppo in 1473. The modern editor of his travels, as quoted by V. de St. Martin, has split its name into two, and thus fabricated two towns which he calls respectively "Cimis" and "Casseg," a palpable mistake for the compound name it now bears. This error has misled Mons. Viv. de St. Martin, who makes Barbaro pass three forts on his road, which he calls "Cimio, Cassag, and Arapchir," he then goes on to identify the first with Kemakh, and the second with Eghin (? Eggin or Aghen). See his 'Asie Mineure,' vol. i. p. 546. Barbaro, however, passed neither of those towns for, thanks to the reigning dynasty, the direct road through the Deyrsim by the Merjan Boghaz was open to him (see further on), leaving both Kamakh and Eggin far to right. This road is now so overrun by Deyrsim brigands that it has long been closed to every one but them and their friends. The remains of another fine road—paved—exist more east, once connecting in a direct line Erzeroom with Aleppo *via* Mazgerd, Kharput, and Malatia, but the same causes close it now to all but Kizzilbash.

pieces, mixed with garlic floating in a small sea of melted butter. Our host prevailed upon us to pass the rest of the day there; we passed our time in conversing with him on the habits, customs, and creed of the Kizzilbash. Ali Gako is a well informed, highly intelligent, and, in his way, a conscientious man. After studying the Bible he forsook his creed, on the teaching of the worthy and indefatigable American missionaries of Kharput. His life and conduct agree with his professions, although the Moslem, indignant at his preferring Protestantism to Islamism—in which indignation Armenians and Catholics join, from similar feelings that he should not have adopted their form of religion—make him out the biggest villain of the entire Kizzilbash. He was eager to discuss any question bearing upon his new opinions, but rather avoided giving information respecting those he had forsaken. However, I gathered enough to afford me a good idea of their general creed during the hours we chatted together. The Kizzilbash are divided—in the Deysrim—into two portions, those I am among inhabiting comparatively level districts, called the Seyd Hassanalees, in distinction to the true Deysrimlees living among the rocky heights of the Mezoor, Doojik, and Koozichan mountains. The different natures of the two localities have influenced their respective habits, the one being an agricultural race, comparatively amenable to authority; the other, a haughty, pastoral, and determined rebel tribe. The Seyd Hassanalees, although originally from Khorassan, in Persia, emigrated more lately from the Aghja Dagħ, in Malatia, to this; the Deysrimlees, on the contrary, are without doubt the descendants of the original Pagan Armenian stock existing there even before Christianity.* The former, from their proximity and common hatred of orthodox Islamism, influenced the latter, who in time imperceptibly accepted the tenets professed by the Hassanalees and grafted Karmathic upon their former mixed Christian and Pagan ideas. Now, therefore, there seems no difference, outwardly at least, between them in the matter of faith; but their physiological types are confirmatory of separate origins. The Deysrimlees are finer men, with black hair and eyes, long faces,

* There is a curious passage in 'Moses of Chorene,' which I think gives the origin of the name of the Mount they inhabit and their descent. "After the arrival after the flood of Xisuthrus in Armenia, one of his sons, named 'Sim,' went north-west to reconnoitre the country. Arriving at a little plain traversed by rivers, which carry their waters into Assyria, he stopped on the banks of the river for the space of two moons, and gave his name to the mountain." Sim left it, but his grandsons returned and established themselves on the rivers. From what follows, it appears the Moosh Plain is intended, one however can hardly call that a little plain. The description coincides more with the small Owajik Plain and the Mezoor and Merjan Rivers flowing through it. 'Moses of Chorene,' vol. i. lib. i. ch. vi.

and swarthy complexions, resembling what one would suppose was the original ethnic characteristic of the Armenian, and which one occasionally sees reproduced in the inmates of the old convents about Van and other parts of Koordistan. The Seyd Hassanalees are shorter, and have rounder and fairer faces, although, like the others, they have long black hair and eyes, with full dark beards. All the young men indiscriminately wear their hair long in plaited tresses, while the middle-aged let it hang down in two loose locks behind each ear; the old men shave the head entirely.* The same dress seems common to all; but the Deyrsimlees wear a long melon-shaped turban wound round an elongated felt cap, whose point appears above it; the Hassanalees wind a simple turban round the usual red fez. Their hierarchy, if I may use the term, consists of two degrees only, namely, "Deydees," literally sayers, and Seyds; the latter positions are hereditary; the former devolve their mantles on the most deserving of their disciples.† The popular belief among the Kizzilbash is that "Deydees" do not die, but are received in some mystical way into heaven. In their language there is some difference, the Deyrsimlees speaking a Koordish dialect, involving many Armenian words; while the Hassanalee is a peculiar kind of Zazaa, or mixture between it and the common Kermanjee, although partaking of the large Persian element characteristic of the former. Circumcision is unknown among them all, but they allow polygamy, limited to four wives, whom they can never in any case divorce; their women are free mannered, and rarely hide their faces, while some of them receive strangers openly, and converse with them in open divan. Unlike the Moslems and Christians, the sons when married, however young, have separated establishments in separate houses. All are bound to observe the Jumaa, and generally to keep a fast of ten days at Mohurrem, during which, like the Shiaks, they curse the first Califs, Yezid and Shimir. The entire Kizzilbash, in addition to more primeval belief, are closely allied in doctrine to the Noseyrees, Druses, and Ismailees; each one, in addition to his prime prophet, believes in a Hejjab, or medium, different from the "Bab." Thus with

* None of them ever cut or shave their beards.

† Mr. Dunmore says they have also a head spiritual chief, called a Raiber or Bishop invested with more than apostolical power. 'Am. Missionary Herald,' vol. liii. pp. 219, 220. The worthy and talented gentleman I quote above lived and travelled a great deal among the Kizzilbash, by whom he was much beloved. Leaving his field to recruit a shattered constitution in America, his active spirit could not brook inactivity; he therefore proffered himself as a military chaplain during the late rebellion, and was killed in battle, deservedly regretted by all his friends;—by no one more so than myself, who have had ample and repeated opportunities of witnessing the fruits of his noble philanthropical exertions in Armenia and Kurdistan, where his name is a "household word."

the Kizzilbash, it is Zeyn el Abadeen who is the medium with Aly, through the "Bab," Sheikh Safee. The Noseyrees formula, although it does not include Sheikh Safee, alludes to him in the interpretation subsequently given by the Druses; he, as well as a subordinate, Salman el Tarsee, are highly honoured. All these sects believe, too, that God visited earth in different forms, and will again visit it. In their sun and star worship, or rather reverence, they are similar, and all equally agree in their respect for our Saviour and the Apostles. But the idea of the metempsychosis believed in by Druses and Noseyrees is foreign to the Kizzilbash, who, as stated before, confine themselves in this respect to accepting the Deydee teaching, that his spirit and self is conveyed at his option into the body of another human being: one branch of them, however, do believe in the transmigration of souls. They live, according to Mr. Ball, near Yozgat. From one of their religious books, called the "Booywick,"* that fell into my hands, I find their respect for Mehemed is simply a blind to deceive the Moslems, for they have nothing in common with them; no really obligatory fasts, stated prayers, ablutions, or belief in the Koran. They teach the ubiquity and omnipotence of Aly, the creator of everything in heaven and earth, and in contemplation of his magnitude and primeval existence, worship venerable natural objects, as huge oaks, and large isolated masses of rock. They adore the sun at rising and setting, reverence fire, and pray and sacrifice at the sources of rivers. Such practices seem undoubtedly remains of their old Armenian Paganism, which embraced all these forms of idolatry and heathenism; † while their belief in the several incarnations of the Deity is a part of the Hindoo worship introduced into the province of Daron by the Indian brothers Kisané and Samedr, and grafted on the Armenian Paganism in the time of Valarsaces, 150 years before Christ. ‡ But the most interesting features in their observances, are the employment of the Christian rites of baptism, and the Lord's Supper. †

The Kizzilbash in the entire Deyrsim cannot amount to less than 200,000 souls; their co-religionists exist about Diarbekr,

* They have, according to Mr. Dunmore, another religious book, called 'Yusuf Kitab,' containing portions of the New Testament. The Booywick Mr. D. says is an eclectism from the Old Testament Scriptures, and their own traditions. 'Am. Mis. Herald,' vol. liii. p. 219-220, and Ditto, vols. lii. liv. and lvi.

† See 'Moses of Chorene,' 'Agathangelos,' and the interesting paper 'Sur le Paganisme Arménien,' by Mons. J. B. Enim of Moscow, translated by Mons. Stadler in 'Revue de l'Orient,' tome xviii., October, November, 1864. The stone worship seems Harranite or Arab. El Gabal had a temple at Emezza as the black stone at the Kaaba.

‡ Ibid., p. 217.

the Aghjee Dagh, near Malatia, at Adiaman, near Orfa, Siwass, and Yozgat, and they extend more or less to the capital itself. They are an independent race, never having known in later times proper subjection, although the villages in the less mountainous parts, or near the seats of different governments, are liable to conscription and ordinary taxes. There are many of this sect to be found among the military, and some of them have risen to the rank of general and Mushir.

15th.—Accompanied by our host's son, we started early, following the wooded ravine close to his house, south of east, as far as Segerdik village, two hours from it. The ravine then opens out into a small valley, watered by a copious stream. Its banks are well cultivated, particularly about the two villages on either side, near the ruins of an ancient town, now levelled with the dust. On a mound on its right bank stands an old Armenian church, with a very primitive altar in it, composed of a single pillar of stone, surmounted by a large square block. The interior is covered with curious shaped crosses, which are reproduced on the tombstones of the grave-yard at its side, denoting the last resting place of former Bishops. The whole country about, and in the Deyrsim generally, contains many old Armenian remains, ruined towns, villages, churches, and convents, but generally speaking, no real Armenians near them, the original inhabitants having long ago been ejected by their Koord neighbours. The churches have mostly ogival arches, and invariably the same primitive altars noted before; little cement is used in the construction of the walls and stone pillars. The sacred buildings are entered by extremely low doors, the sides and pediment being composed each of a single massive block. The inscriptions are all in the old Armenian, but mostly defaced and illegible.

Following a side ravine, we reached Arzoonik village in an hour and a half from Segerdik. Our tents were pitched here, but we proceeded further to visit some old ruins in the neighbourhood, called Kurmizak, or Kurbizak Kalla. The road to it lay through Avshekr—sweet water—hamlet, the property of and inhabited solely by Armenians, situated in a plain; we followed for a few minutes, and then ascended a stony hill to the huge rock, upon which the ruins are perched, reaching it in one hour from Arzoonik. An immense mass of rock rises abruptly in narrow vertical strata from the low-lying hills around, shooting out at the top in sharp pointed needle and saw-shaped pinnacles. The lower strata have been artificially smoothed away or connected by walls so as to render the whole an impregnable fortification. Above the lower works and 50 feet higher another wall of Saracenic date running round the

contour of the rock is surmounted by ruins far older than the former, built up loose, without mortar, with large rough blocks of black stone; whereas the Mahomedan portion below is distinguished by walls of a lighter coloured stone, and far smaller blocks, regularly finished, and imbedded in cement. An inscription over the gateway in the lower and later building had recently fallen amongst the *débris* below. I found several pieces inscribed in modern Arabic with the name of Gheyath ed' Deen Keykhosroo ebn Keykobod.* There was nothing else of any great interest, apart from the position, but a series of chambers quarried out of the rock, and doused with rough stones, having rounded arches of the same material, differing in this respect, and the form of the arch, from the gate already mentioned. In and amongst the ruins we picked up several arrow heads made of iron, with several defaced copper coins. At the base of the hill, some little way below the lower wall, but still at a considerable height above the plain, is a smooth surface choked with the ruins of an old town. After visiting them we returned by the same route to our tents at Arzoonik.

17th.—Our road was east of north this morning, over an upland to the village of Surpiyan. The chief Suleyman Agha pressed us so hard to stop, that, although early, we alighted to taste some fine water melons, after which we visited the old church, a similar construction to the one at Segerdik. From here on the road sloped down an easy decline, till near the edge of the Injeyrga valley, when it became extremely abrupt to the village of the same name, two hours from Arzoonik. There is an old Armenian church here, repaired, according to an inscription, 300 years ago, and dedicated to Surp Minas. The village, half Armenian and half Turkish, contains about 80 houses, embowered in fine walnut trees, and gardens, watered by several beautiful streamlets. It is situated half way down the slope of a fine though narrow valley; we descended it on foot for ten minutes to a stream called the Ak Su, running in the bottom. Ascending from this a steep hill, Eyrghan was reached in 27 minutes. The village itself is a miserable collection of hovels, but the ruins of the old church dedicated to Surp Aratoon are well worth a visit.

* One of the Seljook Sultans of Iconium, who was perpetually engaged in war with the Mongols. He was a son of Keykobod, and succeeded him A.D. 1235. He married a daughter of the King of Georgia. During the first difficulties occasioned by the Mongols, he was on the point of concluding a defensive treaty with Baldwin II. of Constantinople, who sent to France for his niece, daughter of Eudes, Lord of Montaigu, to marry her to him; Keykhosroo engaging to build churches in his dominions, and even to turn Christian. In the end the affair was broken off, and an alliance took place between him and John Ducas Bataze, Baldwin's enemy. Keykhosroo died A.D. 1244. See 'Déguignes Hist. des Huns,' vol. ii., part 2nd, pp. 63-67.

The road to Khozat was for 10 minutes an ascent to the top of the cliff overlooking the Ak Su, far below us, and forming its right bank; the river coming from north flowing south-east. Close to our left was a ravine running at right angles to the stream, spanned by an old Roman viaduct. We descended rapidly to the village of Een, situated in the valley of the Ak Su, which is about two miles long and one broad, bounded by high perpendicular limestone cliffs, the village being situated at its southern end. In front of it is a flat surface, stretching down to the river, most carefully cultivated, and studded with majestic old walnut trees. Small clear streams wander over the fields, and bathe the wide-spread roots of the trees, under whose delightful shade is a constant and refreshing green sward. The ruins of no less than seven venerable churches peer above the branches here and there, their crumbling ruins partly supported by the huge trunks that have grown up and developed themselves since they were deserted. The same fine trees grow in the aisles, casting their shadow over the massive remains, whose solidity seems sufficient to have defied the natural decay of centuries. The inhabitants of this village now are Kizzilbash, who, as elsewhere in the Deyrsim, have driven out the original Armenian possessors. The burial grounds near the old churches are full of tombs, several of the headstones bearing the elaborate flowery cross common to the Armenian clergy; others were rude blocks of stone roughly fashioned into the form of sheep, a custom still observed among the Armenians about Van, and even near Erzeroom. This fashion in a different way, typical of their respective pursuits, has been imitated by the Kizzilbash, who, however, instead of the sheep, have rough models of horses and arms placed over their graves, indicative of less peaceful callings.

Following the Ak Su for another two miles further north, we quitted it for the higher land about Khozat, reaching that village in three hours from Eyrghan. Khozat, which has retained the old Armenian name of the province or rather district, is the seat of a Mudir who has jurisdiction over 170 villages, all in the Erzingan Kaimakamlik of the Erzeroom Villaiet, mostly scattered Mohallas, containing 2200 vergoo payers of 52½ piastres each. In the vicinity of the village is a large barrack, overlooked however by the mountain close to, containing a force of 600 regular troops and six guns, in permanent occupancy. The Mudir, an old friend, did his best to make us as comfortable as he could, in the midst of the dung-heaps and squalid houses constituting the boasted capital of his government; where, as he whispered in my ear, all were Zendeep Devil's sons and Aasee in the highest degree.

18th.—Started some time before daybreak, having a tiresome hot ride before us. The steepness of the mountains in our route would, we were informed, entail a good deal of walking, easier performed in the earlier part of the day than at a later hour. One hour and 47 minutes over an undulating wooded country brought us to the summit of a mountain overlooking the village of Chamoorlee, with a fine view of the Mezoor Dagh peaks and mountains about. On our road to this we had come partly through a well-cultivated valley called Tanel, with the two hamlets of the same name, situated a quarter of an hour from each other in its centre. We descended the steep mountain on foot in half an hour, and then again ascended for a few minutes, when another sharp descent brought us to the first quarter, or Mahalla of Taghar or Taghur. We then followed a wooded ravine, and crossed shortly after the broad pebbly bed of a mountain-torrent, through whose centre flowed a diminutive stream: crossing to the other side of a low ridge between, the river of Tchimishgezek lay across our road. It was rushing rapidly over a stone-bed, and, although not broad, had already a large body of fine clear water, which joins the stream in the torrent we had already passed, the united waters then flowing direct towards the larger Taghar village by a short though difficult gorge. To avoid it we crossed a high spur of the mountains, from whence we again saw Bezaoot, Ali Gako's village, about three miles south-west. The road at this point turned over a finely-wooded country north-east direct to Taghar, four hours and a quarter from Khozat. We were obliged, though so early, to stop here for the night, there being only one village between this and Ziaret, six hours off, where we were told we should not be able to procure food either for ourselves or horses. Taghar is a miserable village on the Tchimishgezek Su, at one side of a small high-lying valley completely denuded of trees, but in a good state of cultivation. At the back of the village, in a wild side ravine, are the ruins of an old Armenian church, such as I have already described at Segerdik. The arch of the apse was circular, in the centre ogival. A part of the circular roofing had fallen away, and I had an opportunity of observing that in their construction large hollow jars or tubes of baked clay had been used; to lessen probably the extra weight the employment of the necessary blocks of stone would have occasioned. The usual burial-ground was situated at one side, having on many of the tombstones the usual episcopal flowered cross. The north-east side of the valley was bounded by the Tchimishgezek Su, issuing from the gorge noticed before; after this it runs west a short way, and then turns to the town from whence it takes its name.

19th.—We had clouds yesterday for the first time during our journey, and this morning the sky was considerably overcast; it cleared up, however, before the mules had been laden. Crossing the valley and river to east we immediately climbed a narrow steep path going N. 34° E., nearly completely choked as was the mountain by a thick forest of dwarf oak. It took us an hour to scramble to the top, over sharp stones and roots of trees that lay across the road. We had a fine view of the surrounding country from this height, although limited in the direction of our route by a higher intervening range, subsequently crossed on our way to Halvoree from Erzingan. Our road was at the extreme edge of the mountain forming one side of a ravine, with a perpendicular drop of more than 2000 feet. The road was tolerably good, and led through similar forests of oak as those clothing the defile we had passed. Numerous species of gall-nuts and the large plum-size excrescence of the oak—in Turkish Hantooft—of a dark red, abounded; but I failed to distinguish the blue species, commanding the best prices in the European market.

We reached the miserable village of Kozlichar in an hour from the top of the mountain, situated in an upland valley half way down the mountain-side further on north-west.

The oak forest, which had ceased on descending from the mountain near the village, again lined our road on the higher lands behind, and for some distance down our subsequent descent towards Owajik, which we commenced an hour and 20 minutes from the village. From our elevated position we saw the Owajik plain bounded to north by the high range of the arid Mezoor Dagħ spread before us, dotted with villages in pretty looking clumps of willow; to the north-east were off-shoots of the same rocky range, and to east wooded hills, a continuation of the intervening range we were on, which encloses the plain on that side. The descent, encumbered by blocks of blue granite, was called the Deveh Boyunee and Kazooklee Pass; it was too steep to walk down soberly. Our gait therefore was perforce quickened into a hurried shuffle for the half hour it occupied, the horses and mules taking double that time. We then entered into the pretty Marko valley, and rested for a few minutes under a grove of walnut-trees near a fine brook watering the mountain valley we were in. Close to was a grove of the Gaoot-shrub—the *Evonymus europæus* of Linnæus—with its graceful pendants of fuschia-red flowers attached like chandeliers by their long gossamer-like stalks to the branches and around the stems. From here our descent to Owajik was long but more gradual; we reached the southern side in 1¼ hour from the top of the pass. A regular battle between rival Kizzilbash tribes was going on; not the simple process of skull-cracking with bludgeons, but a regular

musketry fusillade. Hostilities were politely suspended to allow us to pass unscathed; and the rival chiefs took occasion to beg my interference between them. I soon found all my exertions would be hopeless, as although the quarrel had originated about a disputed field, so much blood had been shed and lives lost, that it now was a debit and credit account of heads; the losing party insisting then and there upon money or kind in adjustment of the balance. It took us half an hour to ride across the plain, nearly north, to our night's camping-ground at Ziaret village at the foot of the Mezoor Dagh. The valley or plain of Owajik is extremely fertile, and has the advantage of being watered by numerous fine streams; the most considerable, upon which we were encamped close to the village, has its sources close to. They rush from five or six different places from under the base of the Mezoor Dagh, that stretches in a long line along the whole north side of the plain at a right angle perpendicular to it, without the slightest break or slope. This river is, as the mountain, called the Mezoor, which, after receiving the other numerous streams in the valley, forms the river falling into the Murad Su at Wazgerd, six hours from Peyrtek. At first sight it appears perfectly indescribable where the greater part of this large body of water originally comes from. Most of it seems to burst out at once, as if from the stroke of a magic wand from the smooth face of the iron rock; not the slightest fissure or cavity—but with one exception, where it bubbles out of the ground into a large natural basin—being visible. Our subsequent journey explained the cause. The barren rocks of the Mezoor, that spring up suddenly to the height of many thousand feet, enclose in their broad range deep natural basins nearly always filled with snow, that melts partially during the summer heats; but not to an extent sufficient to exhaust these eternal supplies. The water, in the absence of any soil or vegetation to absorb it, filters through the rock at all seasons, and escapes through softer underground strata in the manner noted. When we visited these sources they were icy cold of a crystal brilliancy, full of fine trout, that sailed up in shoals to the very edge of the mountain; in winter the waters are comparatively warm; but at all times they flow as uninterruptedly as now.* The climate

* The present name Mezoor seems a Syriac corruption, for Mendzoor or Mehzoor Armenian. Mendzoor would mean in that language the mighty or large water source or River Euphrates(?) St. Martin says the veritable Euphrates of the Armenians is the Murad Schai, and that it is formed of two principal rivers, which coming from north and east unite in the Moosh Plain. The Murad Schai is sufficiently well denoted, but he has entirely confounded the second river which he most unaccountably calls the Malazgerd River, and states it comes from the north from the Bin Giul Mountains. The Malazgerd River is a ditch falling into the Murad on its left bank, on which side the Bin Giul Mountain is unknown.

here is hot in summer, but most intensely cold in winter; snow lies on the ground unusually long, falling in vast quantities from

This River St. Martin says the Armenians also call Euphrates, by which the Mendzoor Su is also known—as well as the Kara Su—by the Kizzilbash Koords. No river of equal depth and importance falls into the Murad between Diyadin and Peyrtek, as the Mezoor. I think therefore the second river, Armenian geographers allude to, is the Menzoor, rising as it does in the canton of the same name, which has no existence much farther east, and which Injijan mentions is the Doojik Dagh of the present day. The old geographers say it comes from the ancient city of Medzourkh in the high Armenia and in the canton of Menzoor. Faustus of Byzantium's account of the position of this town agrees with the plain of Ovajik and the junction of the two rivers Merjan and Menzoor; at a point where they enter the mountains. "Haür descended on the bank of the Euphrates in a plain covered with a thick forest, at the confluence of two rivers, in a plum-tree grove; at the place, where anciently existed a town founded by Sanadroug, called Medzourkh." This river St. Martin says joins the other branch of the Euphrates, near the town of Mandzgerd, or in Turkish Melazgerd. He here confounds the latter with the former; two totally distinct towns wide apart. Mandzgerd being in fact the present Mazgerd, five hours from Wazgerd, where the Mezoor falls into the Murad. The whole of St. Martin's description and that of Faustus coincide with the Ovajik and the Mezoor, which is the river St. Martin intended to describe. I may add that the Armenian villagers in Terjan, near Erzeroom, all told me long before I saw the Mezoor that one of the branches of the Euphrates—called by them also El Frat—had its source in the Ovajik Plain, and was called "Baba Mezoor" or Mendzoor, the "Father Great River."

The termination "zour," as stated before, seems Armenian or a word common to it, identical with "djour" water. Fire as well as water were objects of worship to the old Armenians, as well as the Parsees. Mah for Mihr was the God of Fire. The present name of the river, pronounced as it is sometimes Mah or Mehzoor, may point to this double worship, formerly practised at the sources of the Mehzoor in the Ovajik Plain at the foot of the mountain of the same name. Among the 28 Yezds, there is Ardvizoor, "source of the celestial water." According to Moses of Chorene ('Hist. des Saintes Vierges') the adoration of the "fire-sister" and "source-brother" was practised at the foot of a mountain in a cavern situated at the place called "Bouth," 'Revue de l'Orient.' J. B. Emin's 'Mem. sur le Pag. Arm.' October, November, 1864, pp. 210-211. The sources even now are venerated if not worshipped by the Kizzilbash, who call them and the Mountain Baba Mezoor, "Father Mezoor." They make frequent pilgrimages and offer up prayers and sacrifices at the sources. The Syrian author of a 'Life of Alexander the Great' (printed and translated extracts from which and commentary by Prof. Wolsey of Yale Coll. U. S., exist in second No. of vol. iv. of the 'Am. Orient. Soc. Journal'), although in itself, as the Commentator says, an adapted translation of the original Greek work of Pseudo Callisthenes, "a worthless but popular novel," mentions some geographical data, applying to the Mezoor mountain, river, and plain, that are not without value, from their having an air of truth in connection with the actual sites. I allude to that part (p. 419) where it states "Alexander found a declining mountain, the name of which was Moses," Syria corruption for Moozoor or Mozer; "and they proceeded down it and ate bread there. And they descended to the sources of the Euphrates and discovered it issuing forth from a cave. And they came to 'Haloorus' from which the Tigris issues like a mill stream." The Kizzilbash, and as I have attempted to prove the Armenians too, say one of the real sources of the Euphrates is the Mezoor River; one of its largest sources issues in fact (see text) from the kind of basin alluded to above, which tradition says was cleared out many years ago by a Persian King, at the foot of the Mezoor Mountain. Certainly no other source of the Euphrates answers to this, particularly when taken in connection with the plain, mountain and Haloorus—Korkar Cave—source of the Tigris, about forty hours off. This part of the translation differs from the Greek, and as Professor Wolsey observes, reveals its Eastern origin. The Syrian translator, taking his account in connection with

November and far into April. The peasants use a cart without wheels—a sledge, in fact—by which they transport their grain from the fields to the villages, along the dead level of the plain, which does not even offer a hillock to obstruct them. In the graveyard here we again saw tombs with the species of speaking epitaphs described as existing at Kozlichar; amongst them, on the headstones of two newly-made graves, was suspended the *chevelure* of a centenarian dame, contrasting strangely in its short pure white locks with the long silky auburn tresses waving sadly over the grave of a Koordish maiden, close to. Dependent to them, as in life, were the braided silk threads in fashion among the female *élite* of the world around us. We walked in the evening to the sources of the river Mezoor, about a quarter of a mile west of the village; tradition reports they were cleared out many years ago by a Persian king. They seemed to issue from the base of the mountains; but as heavy masses from the stupendous rocks above encumbered the ground, it is just possible they formerly issued from a cave which those *débris* have now

the sources of the Tigris at Haloorus;^a evidently alluding here to the Mezoor Dagh and river of the same name, both of which he probably visited or heard of from colonists of his own nation, that—as will be seen in the text hereafter—once lived there. Although the Syrian Essayist makes a jump to Ikhlat (Klat), from Haloorus, and then to Azerbaijan, we find him still in the “Valley of Moses;” “and Alexander crossed the plain Bahelipta, and went and encamped at the door of a great mountain, and there was in it a way by which merchants passed into the regions within.” Although this, taken with the text, would imply a totally different locality, I am still disposed to think the author, not particular about his anomalous geographical information in connection with his history, was making use of a real knowledge of the Deyrsim country for his foreign picture. The declining mountain being the Mezoor Dagh; the sources of the Euphrates, those of the Mezoor branch; the Valley of Moses, the Ovajik Plain; Bahelipta plain, the Mazgerd upland plain; Bahelipta Mazgerd; then as now the gate of the great mountain Deyrsim, through which an ancient high road led into the interior and, as stated in text, once led from the Black Sea to the Mediterranean by Malatia, &c. The Syrian author misplacing his hero, covered ignorance of history with real local geographical knowledge. His scenes are true; but the hero with respect to them a myth; common to all Orientals, who in default of a hero, invariably pitch upon Alexander, placing him among stupendous mountains, impossible positions, and wherever ancient ingenuity constructed works, they are not able to comprehend or otherwise account for. The Mezoor Su may also be that source of the Euphrates which Pliny, quoting Licinius Mucianus, says rises at the foot of a mountain he calls Capotes, 12 miles above Zimmara, the latter town being also according to him 75 miles from Dascusa (Kebban Maaden). See his ‘Nat. Hist.,’ book v., ch. xx. The Romans then would have known the Mezoor Dagh as Capotes. There can be no doubt from the detailed course of the Euphrates thus far being given, that Pliny alludes to the Zimmara of Cappadocia, described in p. 21 of this Journal. Licinius Mucianus’s account agrees then with Armenian and Kizzilbash traditions, in identifying the Mezoor River as one of the sources of the Euphrates.

^a The Haloorus Cave, Castle on top of it, and district in which they are situated, are called to this day by the name of Iskender Dhul Karneyn, and known as such to all old Arab and Turkish geographers, who place them correctly in the province of “Amid” Diarbekr.

completely filled up. On issuing from the rock the streams all unite—almost immediately—containing then a body of water that threatens to carry away everything before it in its rush. One of the sources, confined in a stone basin of artificial construction, is called *par excellence* “Baba Mezoor;” the water bubbles up into it like a mineral spring. At one side is an elevated wooden frame provided with iron hooks, upon which the korbans or sacrifice-animals are suspended before slaughtering, by the devout or rather superstitious Kizzilbash pilgrims resorting to it in great numbers in fulfilment of vows or ordinary course of devotion.

20th.—On leaving Ziaret our course for the first mile was over the pebbly plain at the foot of the Mezoor Dagh west; we then entered a narrow defile in the mountains running nearly south and north. The road was most execrable, over loose rock covered with small angular *débris* as sharp as flint, from the crags around us and immense boulders that time and traffic had worn away to the smoothness of glass. Riding was impossible, the animals when free even skating about in a manner threatening the ultimate fracture of their limbs. In one place, an hour and a quarter from the village, we had to unload the mules and convey the charges on men’s backs for a long distance to a safer spot. We followed the windings of the ravine over hilly ground and across numerous rills oozing out of the rocky cliffs on either side, for three hours and a half; when, after a considerable ascent, we reached an elevated ridge—the highest on this road—between two lofty peaks, 300 yards apart, and to our left a large patch of old snow. This spot cannot be less than 8000 feet above the sea-level, and the peaks near an additional 500; the temperature was consequently excessively cold, increased by a high wind; so much so, that we dismounted and proceeded on foot to warm ourselves. We descended by a very abrupt path for 15 minutes into a grassy basin, containing a rill of fine water, where we breakfasted. A fire was absolutely necessary to warm our frozen limbs, which by great difficulty we succeeded in making with the dried cowdung scattered about the spot. Our further course was in the same direction, continually descending, past a Koord Yailak; till finally quitting the pass—called the Ziaret and Soghameyrik Pass—in two hours and a half from the point where we breakfasted, and six from Ziaret village. With the exception of the latter portion, which also was bare, I never saw such a scene of chaotic grandeur as this defile presents; huge masses have from time to time tumbled down from the perpendicular blueish-grey rock mountains on either side, presenting at first sight an impenetrable barrier to further progress; while other portions hang high over the road, appearing

every instant as about to become detached and to fill up the narrow passage alone now remaining. Not a vestige of soil or any green or growing thing is to be seen, but the parched withered fragments of that most detestable of all plants, the long-spiked rock-thistle; water however abounds, appearing as if sweating out of the smooth face of the mountain-rock. The rills thus formed are quickly lost in the mass of loose flints and stones covering the road, only again appearing at intervals throughout their underground course to the plain, or subterraneous basins supplying the sources of the Mezoor River. This passage is one of the most direct roads from Erzingan and Kamach to Tchimishgezek, Arabkir, and Malatia; it is used by the Koords as the highway by which they receive their foreign produce, as salt, coffee, &c. At present merchants and caravans take the round from Kharput, by Malatia, Eggin, and Kamach to Erzingan. On quitting the defile we were in the Kamach Kuzzaa (Erzingan district), having on our left, about two miles off, the village of Ushuwurt, the first we had seen since leaving Zialet. We proceeded another two hours more, north, still generally descending, and latterly by a very steep incline till reaching our night's resting-place, Ürfet. The hamlet is built on an upland at one side of a ravine, surrounded by fine gardens of mulberry, apricot, and walnut; containing 100 houses, nearly exclusively tenanted by Moslems, who however are strongly suspected of being secretly heretic Kizzilbash. During the heat of summer they inhabit the Yailak we had passed in the morning; but they complained bitterly of the annoyances this exposed position caused them from the Koords, who were constantly carrying off their cattle and sheep.

21st.—We walked down through the village into the ravine, opening out into a fine valley, well cultivated, bearing excellent cotton-crops. The cold of the day before was exchanged for an intolerable heat, all the more oppressive from the suddenness of the change. In an hour from the village we touched the Kara Su (Erzercom branch of the Euphrates), having descended to it almost uninterruptedly from the top of the Zialet Pass. It was flowing west; we followed its banks upwards, east, through a pleasing valley and corn-fields till reaching Kamach, an hour and a half further on. Our tents were pitched in a clover-field on the left bank of the river, close under that part of the modern town. After breakfast we proceeded to visit the interesting site of the ancient town and castle, with the numerous relics of antiquity about. Kamach is often mentioned in old Armenian historians under the name of Ani, distinct from the celebrated old Armenian metropolis of the same name on the Harpasus; it is called in vulgar Armenian Gumukh, and by the Syrian

chronicler Kamuk; in Turkish Kemakh. It is in the old Armenian province of Egegh heats (Acilisene) and in the district Taran Aghi. The old town was built on an isolated rock, 300 feet high, of a semicircular form, the chord running east and west, with the Tanajur or Tana River flowing through the bend between the two points into the Kara Su. The Tanajur valley is extremely deep; its banks covered with fine gardens and substantial houses, forming the principal quarter of the modern town of Kamach which is continued round the base of the rock. It was from this side (the Tanajur) that Tamerlane prosecuted his siege; filling up the narrow valley with trees and stones, thus making a kind of elevation on which he had planted his ladders against the walls previous to a general escalade, when the town capitulated. The rock is perpendicular all round, and in itself one would fancy almost impregnable; but still its natural strength had been largely increased by filling up gaps and protecting more exposed positions. A road cut out of the side of the rock, supported occasionally by brickwork, leads to the top from the lower town; but it is barred by three massive gates which have successively to be passed before gaining access into the interior. Two are Saracenic, one of them containing an inscription recording its capture by Sultan Selim; the third is probably Byzantine. The remains of the old town on the rock, occupying only one of its corners to the north-west, are surrounded by a wall standing inside the outer one encircling the summit; the space between the two also containing detached buildings and streets of a more ancient date. The houses and remains in the more modern portion, together with the ruined mosque, date from Sultan Selim; whereas the other remains are Seljook and Ak Coinloo and their predecessors; as also is a large massive tomb at the eastern end, now wrongly designated a "Boorj," or bastion, by the natives. It is not long since some of these buildings were inhabited; now no one resides there; Sultan Selim's old mosque, too, is deserted. At no time a very solid structure, it has shared the general decay in a greater degree than the solid structures covering the remains of members of far older dynasties. The area of the rock at top is about a square mile. The high road to Erzingan and Erzeroom is carried across the small Tanajur stream by a brick bridge, then ascending the rock opposite by a way cut through it—not a tunnel—having an overhanging roof but open towards the river. It then descends, crossing the Kara Su by a fine modern wooden bridge. The old road crossed the Kara Su close to its junction with the Tanajur; an arch of the old bridge partially built in the rock still remains, as also the road on the right bank (Kamach is on the left) passing along the side of the high chalk cliff, by a

cutting similar to the more modern one. The Kumer Su, rising near and coming from Gerjaunes, joins the Kara 300 yards above the wooden bridge, and a little above the latter are some old tombs, erroneously, I believe, attributed to the Ak Coinloos.

As Mr. Dalyell, my predecessor, had already—four years ago—penetrated the Deysim, by the Haramee Boghaz, from this to Halvoree Vank, I made up my mind to enter it in a new direction, *viâ* Erzingan, in order to pursue an untrodden and comparatively unknown track, although it was reported impracticable for horses or mules.

24th.—Last night and the day before we had a considerable fall of rain, the first break in the fine weather we had enjoyed since leaving Erzeroom; the morning broke suspiciously, and it was not long before we were drenched to the skin. Three hours and a half tortuous travel brought us to the miserable caravan-serai of Aposhee; having passed one village only on the road, through a country devoid of any cultivation. The route, winding across the low spurs of the Kara Dagh, with the Euphrates, or Kara Su, close to our right, was hilly. On the left bank of the river the lofty Mezoor Dagh ran parallel to the stream; its spurs at right angles. At its back we caught occasional glimpses of the Deysim, which, with the highest of the Mezoor, had some patches of new snow from last night's storm. Before us, near Erzingan, was the singular conical peak of the Jaaferee Dagh, forming one end of a spur from the mighty Mezoor. This lofty range begins some miles below Eggin, but on the left bank of the Kara Su, where it first begins to take a decidedly southerly course: extending up to Erzingan it merges eventually into the Koozichan or Shah Hussein Dagh. The real Deysim fills up the space behind, from opposite Halvoree and Mazgerd to Kyghi; it is not known, as Ritter would lead us to infer, at any point north of the Kara Su, or nearer it than the Mezoor, which in fact prevents its approach to the stream. As before described, nothing can be more arid, bleak, and bare, than this lofty range; it is a single mass of rock devoid of vegetation of any sort but a few dwarf shrubs, and composed of a hard, blueish-grey rock. The spurs, on the contrary, covered with a red earth, nourish particular kinds of grass and stunted trees. From the khan, still following the course of the Kara Su, and passing the two Komaree and Apishta villages on the left bank, we arrived at Ardose in two hours. To reach it we had to climb a hill for a quarter of an hour, and then found it situated in a side ravine off the regular road. The tents were pitched in a pretty garden close on a diminutive mountain lake, in the centre of an upland hollow surrounded by high hills. The

depth of water was extreme, and the lake appears to have been formerly a crater. Its margin was covered with gardens and houses, forming a Mahalla of Ardose. The inhabitants, all Moslems, were some of them excellent marksmen, never failing to hit the wild fowl sailing on the lake with a single bullet 200 yards off, from the clumsy-looking rifles they carried.

25th.—Heavy rain last night again, rendering the morning air at this elevation, accompanied as it was by a high wind, icy cold. We determined, notwithstanding, to take the mountain road to Erzingan instead of returning to the often-travelled track to the same town by the low-lying valley of the Kara Su or Kamakh Deressee. A hilly road took us to a ravine, in which were situated the villages of Tasholer, or Shasholer, and Mezra close together; it then climbed a long and very steep mountain, from which Erzingan was sighted some two hours off in a direct line. Below us, on a mountain shelf, but high above the valley, was the village of Hanzer. We again descended some way; the road then winding, gradually ascended for half-an hour along the face of the hill to another exposed peak lower than the last. From here the descent down the steep mountain side to Burastik village was effected at a quick pace on foot in forty minutes, our whole journey from Ardose having occupied us two hours and a half. Burastik is situated on the slope of the hill, on the eastern side of the Erzingan Plain, opposite the Kesheesh Dagh, with the Sippey Kore Mountain north of the latter, and about a mile and a half north of the pass by which the Kara Su leaves the plain for the Kamakh Boghaz or gorge. From here on, after the first half-hour, the road was over the Erzingan plain, N. 72 E. to the town, an hour and a half from Burastik. The fine plain slopes gently from north to south, acting as a kind of vast drain for the waters coming from the mountains at the north end and two sides, thus conveying them to the Kara Su. Otherwise it is a perfect level, free from stone or elevation of any kind, but some artificial mounds at the east corner. The soil is rich, producing grain, cotton, fruits, and melons in profusion. The town and villages contain, exclusive of the military, 12,000 houses, of which 2,000 are Christian—a far less number than when Mr. Brant visited it in 1836. The position of the town seems totally wrong in Kiepert's map, where it figures 20 miles nearly south of its true point.

26th.—In the evening wandered over the old fortress, now in course of demolition to furnish cut stone for the new barracks. This building, as it now exists, is a species of patchwork, constructed from the remains of far older edifices. The figures and inscriptions, formerly reported as existing here, have un-

fortunately disappeared; the only remains of antiquity we could find *in situ* being fragments of Arabic and Armenian writing of no interest. The walls, however, have from time to time been repaired with ancient *débris*; thus we saw portions of columns with elegant capitals, finely-chiselled ornamented blocks, fragments of old Cufic inscriptions, and elaborate Armenian crosses, mixed up with the massive stone blocks—having a rough boss in the centre—forming the walls.

29th.—The equinoctial gales and storms precluded our proceeding for some days. This day, however, there was a short break, which we at once took advantage of to start. Our road was south till crossing the Kara Su branch of the Euphrates, and then E. 45 S. to Vank, at the foot of the Kazan Kai Peak of the Mezoor, and at the mouth of the Merjan Boghaz or Pass. In thirty-eight minutes after leaving the town we crossed a pretty broad stream—a very considerable torrent in winter, called also the Kara Su—by a miserable wooden bridge resting on piles, a few feet below the ford. This stream is not the Erzeroom Kara Su, here called indifferently by that name and Frat by the natives, as we crossed it six minutes further on by a respectable stone bridge supporting a platform of rough logs. I had at first supposed that this Kara Su was only another arm of the Euphrates Kara Su, but it is a perfectly distinct river coming from a different direction, nearly north of east, and having its sources in the mountains on that side of the Erzingan plain.* After crossing the second bridge the plain ascends gradually to the base of the mountain range. Twenty minutes from it are the tombs of a certain Merjan and his wife Fátmeah, with their three young children, executed in as many different stones finely carved with verses from the Koran, and dates of their decease. Merjan, it seems, was a highly philanthropic man in his day, and had conveyed the straggling waters issuing from the pass bearing his name, at his own cost, by an artificial canal, to the villages and grounds between it and the Euphrates. Passing through Moolla Koi village, we reached the Convent of Surp Lusavoritch in two hours and twenty minutes from the tombs. It is situated on a pretty lawn studded with large mulberry-

* I believe it to be the River Agathangelos mistakes for the Kail (Lycus), as he says Erzingan (Eriza) was situated on a mound to the north of the Kail before its confluence with the former. Injjan follows him making the Kail fall into the Euphrates. Or else the Kail and Lycus are two distinct rivers; but it must be remembered modern Armenians call the Saddak or Kailket River the Kail, the name being preserved in that of the district far away from Erzingan; besides the Lycus we know falls into the Iris, although Pliny also makes it fall into the Euphrates; 'Nat. Hist.' book v. ch. xx. But again, in another place he says as distinctly, "The River Iris brings down to the sea the waters of the Lycus," book vi. ch. iv. There must then have been two rivers of the same name; the one in the Erzingan Plain and the present Kalkyt or Saddak River.

trees watered by the clear Merjan stream that runs past one side of it. The entrance to the Merjan Baghaz and our road lay at the back (south) of the convent, and from here on, as far as Mazgerd, the latter runs through the mountainous country of the unruly Deyrsim Kizzilbash, through Char Sanjak direct to Kharput. We, however, take the round by Halvoree Vank, Sin, and Mazgerd to Peyrtek, and so to Kharput.*

October 1st.—The violent rain and wind we had last night took off towards morning, enabling us to start at an early hour. We got over the open country between the convent and Merjan Boghaz in twenty minutes, and then entered the narrow pass. It is formed by high spurs of the Mezoor Dagh; the cliffs on either side coming down sharp leave a way about 50 yards broad, at one side of which flows the Merjan Su. Some attempts at a road, by clearing away loose rocks and stones, had been made, enabling us and our laden beasts to proceed with ease; contrasting favourably with the inconveniences of the Zialet Pass. The river crossed it every ten minutes, and at those parts the road is carried over the stream by serviceable bridges practicable for animals. The mountain was barren in the extreme, not a blade of grass or vestige of a shrub to be seen, while the crumbling nature of the cliffs, constantly filling in the chasm by its *débris*, effectually precludes vegetation. In two places there were indications of coal; from which the old priest at Surp Lusavoritch told me he had procured very serviceable specimens of that fuel. We quitted the level portion of the pass in an hour and a quarter after entering it; after this it ascended the side of the mountain opening out into a hilly upland near Kelleyr village, two hours from the convent. The whole road from this till it debouches into the Owajik plain is known by the same name of Merjan Boghaz, as, till arriving there, it preserves more or less its confined characteristic. The Merjan Su, whose course we had followed thus far, comes at this point through a gap in the mountains, flowing past the village from east, our course being now s.s.w. The rocky peaks and spurs of the Mezoor Dagh here again obstructed the road; several of the former were covered with the virgin snow of last night. The pass onwards was very steep and toilsome, passing a large field of old snow about 500 feet below us in a chasm. We still, however, continued ascending, reaching finally its greatest elevation in seventy minutes from Kelleyr. At this elevated point the panorama of Owajik and Mezoor is perfect; the latter crossing our line of view to south, its length at one

* It was without doubt through this pass that Joseph Barbaro travelled to Tchinishgezek, Arabkir, and Aleppo; the most direct route and then an often travelled one to the latter town from Erzincan.

side bounding the pass and plain, and at the other losing itself in the Koozichan. Close to our left, a kind of goats' path, winding among the crags, led to that part of the Deyrsim considered as inhabited by the most unruly Kizzilbash, which the Turkish zabtees with us said was forbidden ground for members of their profession. The point we were standing on had been chosen by a late Kizzilbash robber chief as a burial-place; his tomb, occupying the limited surface—from whence probably he had often spied his prey—commanded views of the whole length of the Owajik and Erzingan plains, and the stony pass still many miles before us. The cold here was necessarily very severe; it was with difficulty we handled our instruments and pencils for the requisite observations. Our road on s. 68 w. was such a steep and rough descent that we performed it on foot till reaching the small Avoosan Tarler Valley in forty minutes; afterwards the pass was again encumbered with small sharp pieces of rock, and larger masses, violent earthquakes had hurled from the lofty heights on each side. In two hours from Avoosan we passed a large spring, oozing out of the loose *débris* in the gorge, with a body of water nearly equal to the Mezoor Su at its first source. Further on was a thick grove of wild walnut-trees, continuing uninterrupted as far as the Owajik Plain. The stream, after flowing a mile through the pass, receives the waters of another source, having its rise above 1000 feet straight up the perpendicular side of the mountain. It seemed to issue at once from a cavern, or chasm, and then came tumbling down from that high altitude in a roaring cataract to the stream on our road, also called the Merjan Su, but uniting with the Mezoor Su about eight hours further on in the plain. Twenty minutes later we left the Boghazor Pass by a road crossing a high ridge of the Mezoor Dagh, called, from the numerous robberies that take place there, the Sakkal Tuttan, Beard-seizing Pass. From here we saw the Merjan Su, after quitting the pass, making a considerable bend; then pursuing a southerly course, at the foot of a beautiful upland, through some fine groves of fruit-trees, oaks, and poplar. We again descended on foot, passing to left Hama Dushaghi and Shah Veyrdileyr villages, to the Merjan Su. At this point the apology for a road, from the Vank, crosses the river by a bridge and goes in a round to Khozat. This route is made use of by the Post that goes twice a month to the military station at Khozat; ours was nearly south; so, leaving the road and river here, we turned to the left over some hills, reaching Seyd Mezoor's village, in a heavy fall of rain, in three and a half hours from Avoosan Tarlar. The stormy weather compelled us to take up our quarters in Seyd Mezoor's house; he was absent,

but his son Seyd Makhmood did the honours.* This gentleman was candid enough to preface his hospitality by stating that all the people about, and even those in the house, were notorious thieves, and that it would be as well if we kept our eyes open and suffered no one to enter the room. As the chamber was then full to suffocation with dirty, rascally-looking Koords, and inquisitive, naked children, it appeared his kindly admonition came rather late, and indeed, after succeeding in clearing the premises, my servants reported several losses.

2nd.—Devoured by fleas and all sorts of vermin during the night, we gladly quitted the iniquitous nest at an early hour, accompanied by our host Seyd Makhmood, who volunteered to see us safe across the mountains, whose inhabitants were under his religious influence. Immediately after leaving the village we ascended through a dwarf *Valonia* oak grove towards the rocky peaks of the *Kandeel Tash*; we then descended through a barren, stony country, then soon again ascended a hill, from whence, in one hour and a half south of Seyd Mezoor's village, we had a view of the junction of the *Merjan* with the *Mezoor Su* in the *Owajik Plain*, about 2 miles from the spot where the united streams enter the mountains; then taking an easterly course. After descending the hill further south, we entered a small cultivated valley, and then a beautiful grove of *Valonia* oak, about 2 miles west of the isolated mountain called *Doojik Dagh*; subsequently reaching the hamlet of *Marko* (or *Merkho*), a mile north of *Malmizrek* village, in three-quarters of an hour from our last position. The country about was finely wooded, but broken up into ridges and ravines it was alternately our lot to scale or cross. In the hollows, and some way up the mountain sides, the *sumach* plant abounds. We breakfasted here and then entered the oak forest, which, commencing before reaching the village, continues more or less as far as *Khozat* and *Mazgerd* to the south, and to *Koozichan* and beyond *Taghar* east and west. The road through it, owing to its steepness, narrowness, and density of the foliage, was extremely difficult, not only for our laden mules but also for the horses. We proceeded on foot, descending to a stream in a ravine, an affluent of the *Mezoor*, washing the base of the mountain to south-east. As soon as the mules came up we commenced an excessively steep ascent, rendered more difficult by the increasing density of the forest and the heavy rains of previous days. Although we had been toiling more than an hour from *Merkho* we were scarcely one mile and a half distant from it in a direct line, and

* The name of our host's father is common among *Kizzilbash* Seyds, who show their reverence for the river and mountain of the same name by adopting it.

the same entangled road of mountain, rock, and forest, lay still before us. A heavy thunderstorm came on, our difficulties increasing during its progress. The vivid lightning-flashes and loud thunder, reverberating in a thousand awful echoes from the mountains and hollows around, frightened our animals; while drenching rain, coming down in blinding torrents, for some time effectually retarded our course. We took shelter in the small hamlet of Komeleyr, with Ostenik village close to; the road to both was a natural series of sharp-edged steps in the rock; difficult, I thought, for goats even, but our tired horses and laden mules managed to scramble down them, although to the detriment of the little crockery we had with us. Three hours south-west of such work—from Merkho—brought us eventually to the banks of the Mezoor Su, now a fine broad stream flowing through wooded banks in a narrow, deep gorge between the mountains it divides. We forded the stream close to a rude bridge. The water was up to our horses' bellies, and full of trout; some of our people attempted to catch them, but they refused all coaxing. Again ascended the wooded mountains, passing in half-an-hour the two Pezvenk villages, built on level, finely-cultivated plateaux reclaimed from the jungle, imbedded in fine forest scenery. The whole neighbourhood, as far as the eye could reach, was one mass of oak forest mingled with ash, hazel, and poplar, and on the summits pine and fir. The road still continued ascending through this pleasant scenery, the trees, as we advanced, getting larger and larger, and growing so close together as in many places to exclude the light of day. Cultivation, naturally very sparse, was limited to small plateaux occasionally met with on the more exposed portions. It took us a good two hours, climbing by a tortuous road, to reach the summit of the peak forming part of the Bu Kurr Baba Range, contained in the space bounded by the Mezoor to north and Halvoree and Bezoot to east and west. Unlike the rocky range of the Mezoor Dagh, an arid, unprofitable rock, this mountain has a rich superstratum abounding in fine forests, giving place when cleared to fields producing millet, Indian corn, and barley. The natural productions peculiar to the oak crowd the trees in every direction, *Valonia* being particularly fine, and second-rate galls equal to any I have seen elsewhere.

After a hilly descent of 30 minutes we reached the miserable collection of mud-hovels, called Tillek, situated in a hollow of the mountains, several hundred feet above the Mezoor, whose waters, like a silver line, flow in a deep rocky glen below us. Before reaching it our caravan, which was some way behind, was stopped by a party of Kizzilbash, whom we had passed on

the road : they were proceeding to plunder our effects when our Seyd, surprised at the delay, rode back and arrived in time to prevent the pillage of our goods.

3rd.—The Seyd left here, consigning us to the care of his cousin and a certain Maksood Agha, the chief of Tillek, both of whom performed their devoirs to our satisfaction. Under their guidance we left the village early, scaling on foot a high mountain that first lay on our road. From its summit we saw the Kandeel Tash, near Seyd Mezoor's house, the Mezoor Range, the Doojik Dag, and our further road to Halvoree Vank, or Surp Carabet. The same fine forest lay all about us; the road far worse than anything we had yet seen, consisting of a miserable goat-path carried far down, high up and along the side of steep slippery rocks, over which it was perfectly impossible to ride. We had taken the precaution, before starting, to send our baggage by a better and nearer route to Halvoree Village, where we intended passing the night; our progress, therefore, notwithstanding the road, was less impeded than it otherwise would have been. We passed the two small villages of Kirimeyr and Sartap only during our walk, and met no human beings. The scenery was grand and exhilarating; immense precipices on one side rising up on the other into gigantic peaks; the immediate road being encumbered with the dense foliage of huge trees and charming underwood—amongst which the elegant Shemshere or Gaoot shrub peeped out, with its beautiful fuschia-red pendant flowers. Valonia abounded everywhere, as also galls, and the fibres about the branches peculiar to the gall-oak; in other places so carefully picked and extensively used in tanning. Our horses had many narrow escapes between this and Surp Carabet; but although maimed and bleeding from repeated falls and stumbles, we eventually reached the church, comparatively sound, in three hours and a half from Tillek—the last three quarters of an hour being a rapid and breakneck descent on foot. In the vicinity there are some very rich copper and tin mines, and immediately above, a large rock composed of loose pieces of an intensely black stone heavier than lead, but shining like marble, which further on is streaked with delicate white veins. Surp Carabet is known by the Koords as Halvoree Vank; there was nothing very interesting in or about it, with the exception of a finely-carved ebony door, bearing an Armenian inscription. The village, situated on a level highland several hundred feet above the Mezoor Su, which runs at its base, contains twenty Armenian and ten Kizzilbash families, and lies in the centre of several well-cultivated fields. The people and dwellings, however, have a look of hopeless squalor and unavoidable misery—the former nearly naked, and the latter tumble-down mud-hovels, unsuited

even for the coarsest animals. From last night's resting-place, and as far as Mazgerd, all the south-west bank of the Mezoor is peopled by the Seyd Hassanaulee Kizzilbash—the country north-east of the same river belonging to the real Deyrsim, and going by that name. From the Vank Village to that of Halvoree there are some traces of a road, constructed by the Bishop's dependants. It is, however, a mere shelf of loose stones, 2 feet broad, supported on small logs let into the rock, or rough steps hewn out of it, which wear and tear have rendered as smooth as glass. In many places it hangs over yawning chasms, or descends towards valleys, as steep and abrupt as the natural incline of the mountain. We continued the journey on foot in preference to trusting ourselves on such a dangerous thoroughfare. Soon after quitting the convent a heavy storm broke over us, lasting as far as the Mezoor River, two and three quarter hours further on south; we then left the river, which from Owajik to this point is confined in a profound mountain-gorge, and turned south-west to Halvoree Village. Our road from the Vank had been, as far as the river, a steep descent: we followed its bank (right) for half an hour, and then ascended an upland, which we traversed for another half hour, till reaching the hamlet at the other end. Our servants and baggage, soaking wet, had already arrived.

4th.—Halvoree is snugly situated at one end of a small but very fertile upland valley, with the Mezoor Su running at its north-east end, on the site of an old Armenian town—the inhabitants being exclusively of the Kizzilbash sect. Some of the old churches and cemeteries, full of tombstones bearing Armenian inscriptions, still exist, though in hopeless ruin—showing, however, in their construction the antiquity of their origin. Our road, as usual lately, commenced climbing a high-wooded hill; it then descended into a hilly upland, cut up by ravines, with some small villages to right and left, whose names our jealous guides concealed. An hour from Halvoree, Shat Agha's Hamlet was to our right, and three miles further on the large village of Sin, or Sim, with some old remains about it, apparently modern Armenian, and not, as I had expected from the name, of the Pagan period. As we advanced over this upland it became more level, producing in some places good cultivation. Near the fine village belonging to Qahraman Agha we again ascended through fine fields fringed with large walnut-trees, and past a Kizzilbash holly-grove. At one side we saw one of the stones worshipped by these people: it was of great size, being only 3 feet square and $1\frac{1}{2}$ thick, overgrown with moss and lichen, having a hole through one corner. It stood in the centre of a small inclosure, kept scrupulously clean, and shadowed by the overhanging branches of a venerable tree. Three quarters of an

hour further on we passed Toroot or Soroon Village, whose hospitable Agha insisted upon detaining us to taste his bread and salt. In different places outside the houses in this hamlet were small stone statuettes, about a foot high, of horses—placed generally in the most prominent positions, and serving as I was told as hatchments, indicating the decease of a male member of the family. Passing the village we ascended through a thick wood of Valonia oak, and then finally quitting the Bu Kurr Range, entered the comparatively barren chain about Khozat—reaching it finally in seven hours from Halvoree. The varieties of oak, on the mountains we traversed, with but slight interruption, between Seyd Meזור and an hour from Khozat, which, as before stated, extends from Bezoot to Mazgerd, were numerous, and when, as sometimes happened, I found them grouped together, formed a variety of shade and colour difficult to rival. Unfortunately the season was not far enough advanced to enable me to procure ripe acorns from more than the one species—alluded to before as forming an article of sale for tanning at Erzangan. It is a beautiful tree, unlike any of its species I have seen in Kurdistan. The indigent natives use the acorn for food, contriving to concoct a kind of bread from the flour, produced by roasting and then pounding the fruit. This is the only use they make of the apparently inexhaustible vegetable treasures locked up in this fine range of hills, provided by nature in the Meזור Su with an easy, and, from its depth, constant communication to the more civilised country near Kharput and Malatia. The river traversing the mountain passes through the rich Kara Chore and Char Sanjak Plains, and could be navigated by craft at every season of the year.

5th.—From Khozat we retraced our steps to the old convent of Eyrgan; then pursued a new route over the hilly upland about it. An hour and a quarter after we descended into the Ullu Poor Ravine, passing through the village of the same name, with Erinko and Eyrindek Villages to its right and left. We then climbed a steep hill, covered with the stunted oak, whose leaves here, as in the Deyrsim, are collected and used as sheep-forage in winter. At the top of the hill, which occupied 40 minutes in its ascent, was a mass of lime-stone full of fossil-shells of every description—the majority small bivalves of the muscle species, some of which seemed as if only then taken from the water. From this point we had a good view of the old towns and ruins of Sugmen to our right, situated on a high hill two hours and a half from Peyrtek, on the Murad Su.*

* The proper name of this town is Sokman, so called from the prince of that name, son of the prince founder of the Ortokide (Turcoman) dynasty, Ortok.

Crossing the well-cultivated upland in 15 minutes, we descended a steep hill into a deep glen, at the bottom of which was situated the village of Avzoonik, in the Mazgerd Kuzzaa, our resting-place for the night, three hours and a half E. 20 S. from Khozat.

6th.—The morning was excessively cold—we commenced, therefore, the day's journey on foot. On ascending the hill behind the village, and after traversing an upland for half an hour, the Mezoor Dagh—its peaks now covered with snow—was far to our right, and the river of the same name 3 miles N. 53 E. of our position. The road then became more mountainous, till descending into the fine valley of Meyrgek (in the Peyrtek Kuzzaa), with the village of the same name at its further end. This valley is separated from that of Baleeshur by a low range; crossing it we reached the village—also so named—in two hours and a half E. 50 S. from Avsoonik. Since leaving Khozat we had occasionally passed some small cotton-fields; here and about Meyrgek, however, this cultivation had increased, and we found ourselves surrounded by neatly-cultivated fields, bearing good crops of this article. The produce in the Kuzzaa of Peyrtek, or Char Sanjak, as it is also called, is reckoned at 10,000 batmans (27,500 lbs.) annually; but this is a small portion only of the amount it is capable of producing. Baleeshur has at one time been a flourishing Armenian town; its former ruins encumber the fields, and some of its old churches still attest its ancient importance. It is now the property of a local Bey or Agha, inhabiting the village. Close to the village and in many places along the road between it and Mazgerd are the remains of an old paved Roman road, leading through the hilly Deyrsim country to Erzeroom and Erzingan, that went at one time south as far as Malatia. From here both Koords and Christians assured me a traveller following that road could go in four days to Erzeroom.* We started at 11·47 along a hilly upland through cotton-fields, and in three quarters of an hour passed the two Kujjur villages to right—our road gradually ascending till 12·53. From here we saw the Mazgerd trees in the distance, and numerous villages situated on the left bank of the Mezoor Su running between us into the Char Sanjak Plain to right. Descending towards the valley of the Mezoor we crossed to the left bank of the river, close under Sheikzo or jo (pronounced as “j” in French) Village, in another hour. The river, broad and turbid from late rains, came from 322; it then ran 122 for 3 miles, and afterwards takes a south-west course, through Char Sanjak

* This is probably the same road Joseph Barbaro refers to as leading from Trebizonde to Kharput by Baiboset, Erzingan, Moschout, Halle, and Thene. Moschout may be Mazgerd, Halle and Thene, Baleeshur and Peyrtek; the Murad Su as now being crossed at the ruins of the latter old town.

and Kara Chore, to Pirey, where it receives the river of the same name, and there diverges slightly more west, till falling into the Murad Su branch of the Euphrates, above Wazgerd, four hours east of Peyrtek. After crossing it the country as far as Mazgerd is a continuous though gradual ascent over land nearly choked by large masses of basalt, forming the mountain range about. Thriving-looking villages, all tenanted by Armenians, lined the road: in each the high walls of the proprietary Aghas were conspicuous.

We reached the miserable village of Mazgerd, in the Kuzzaa of the same name, in two hours, after crossing the Mezoor Su. It is built in a natural volcanic basin, at the foot of a high basalt range, called the Kara Takhtik. The hills around are of the same formation, piled up in a slanting vertical and horizontal strata. Their chaotic aspect, combined with the large masses lying near the fields and village, gave the whole a sombre and forbidding appearance, increased by the undisguised filth and meanness of the houses and inhabitants. This may be called the gate of the real Deysim. The ruins of old Pagan buildings, Christian churches, and monasteries, in and around Mazgerd, irrespective of its name, sufficiently attest its former importance and large population. They occupy the whole of the upper part of the basin, and stretch a good way down the slope to its centre. The modern portions consist of churches, an old mosque and medresseh, massively built of alternate white and black stone, and some kunbets of the same construction. The mosque is a particularly solid building, the stones being far beyond the ordinary size and their thickness supporting four broad flat arches, resting in the centre on corresponding squat pillars. The medresseh is a more modern edifice, while the tombs or kunbets are respectively about 710 and 720.

Close to the village a spur from the volcanic Takhtik has thrown up at its southern end an enormous rock, about 800 feet high and 3800 feet in circumference at its summit. At one end of this surface a second mass of basalt shoots up abruptly, with perpendicular sides, to the height of another 200 feet. The flat top of this higher mass has been artificially cut into deep furrows, and the whole of the surface with the furrows and cavities is full of fine earth, like the light ashes of wood-fire, in which the leg sinks at every step. The furrowed remains are, without doubt, those of an ancient pyre of the old Persian worship in these parts, and accounts for the modern corrupted name of the village—a modified form of the more ancient Hormizdgerd, city or abode of Hormizd.* A great part of this venerable pile had

* This Pyre must have been visible as far south as Kharput, as up to that town I rarely lost sight of the rock, and it is even to be distinguished from the Mehrab

been thrown down by former earthquakes, and was now lying in disordered heaps at its base. In its prime, the sacred fire burning at the top must have been of an extent sufficient to have been distinctly seen at the furthest end of the Char Sanjak Plain, and from the distant heights close behind the walls of Kharput. The ground slopes gently away to the Murad Su, only broken up at its other side by the low hills between it and the high range on which Kharput is built. This part of the rock and all round the base of the pyre had originally been crowded with buildings, formed of the same kind of heavy black basalt, as also were some primitive capitals of pillars, still scattered among them. One of the latter is held sacred by the Kizzilbash and Armenians of the place, who kiss it devoutly, while the latter also cross themselves whenever they ascend the hill. The circumference of the hills have been surrounded by high walls, constructed of a dark red stone, and although apparently more modern, are still of an undoubted antiquity. The inscriptions on two of the bastions, although of a more recent date than the walls, state they were re-constructed or repaired by one of the Ortokides. They are, however, much mutilated. Near the second inscribed bastion was the rude sculptured figure of a lion on the walls, evidently a Mahomedan work, similar in every respect to the same figures accompanying Ortokide and Seljook inscriptions I have seen elsewhere in Kurdistan. The villagers referred to several other ruins in the Deyrsim; but their information, communicated to me by stealth and in furtive whispers for fear of the Koords, was far too unconnected and vague to warrant my visiting them at present. The Kizzilbash would absolutely refuse to talk of their mountain, wishing, as it seemed, to get us away as soon as possible.

Sth.—Our road to Kharput forced us again to pass Baleeshur, and from thence to Tanz, a fine village in a bare plain, 5 hours from Mazgerd, south 40 west of Baleeshur. The village was Armenian. From Tanz the road was a constant climb for 2½ hours, as far as the top of a range called Sukkal Tuttan, again suggestive of its being a favourite robber resort. To the left, but a great way below, was the large and apparently thriving village of Merjumeck, and before us the rich valley of Peyrtek, bounded by the Murad Su to south. The plain is full of villages, surrounded by pretty gardens and orchards, the descent to it was extremely abrupt; eventually passing a fine large mahalla, or quarter of Peyrtek, some distance from it,

Dagh, near Arghaneh Maaden, which commands a view of the Diarbekr Plain. The Armenian geographer Vartan calls it "Medzgerd in Dzoph." The Meזור River flowing close to it may also have been called so from Hormizd; the Hormizd Zoor, Mezd Zoor, or Mez Zoor.

we reached it in 3 hours from Tanz. Peyrtek unlike ordinary Turkish towns, partakes of the straggling character of Koord villages, consisting of scattered mahallas far from each other, and every house standing in its own little orchard; thus stretching over a great part of the plain or low land between the mountain-ranges we had descended and the Murad Su.

9th.—Situated as this old town is on the Murad Su, on the high road through the Deyrsim, between the Black Sea, Kharpüt, and Diarbekr; it must have been an important commercial site, involving a large trade or transit traffic now entirely lost: the only signs of any such activity we saw were several rafts, laden with firewood, floating lazily down the river to their ultimate destination, Kebban Maaden, the silver mines, a few hours lower down. The closing of the Deyrsim had no doubt a bad effect upon this place, forcing the traffic by the round-about way of Eggin to Malatia or Kharpüt, instead of taking the direct route alluded to before, as referred to by Joseph Barbaro.* The Murad Su is here crossed by a miserable ferry-boat, from which the concentrated essence of many years' bilge water exhales odours of the most powerful kind. The right of ferry is farmed yearly for 20,000 piastres. Arrived at the other side—left bank of the Murad—we entered a bare hilly country, continuing an hour and a half; the road then entered the garden tract, supplying Kharpüt with fruit. Cultivation is carried on in the ravines and on the slopes of the hills, while the vineyards run up to the very top. Water, however, is scarce, and everything looked parched and dried up. Traversing these gardens, and constantly ascending, we reached the brow of the hill, overlooking Kharpüt Plain in an hour and a half more; eventually arriving at the hospitable house of my friend, the Rev. Mr. Barnum, half an hour later. A short time after the Pasha sent us a cavalcade, headed by his kehya, to invite us to become his guests; after a short rest, therefore, we descended the steep hill leading to Mezireh, the residence of the Pasha and officials connected with the Government, and reached our kouak in three-quarters of an hour from the town of Kharpüt.

The name of Kharpüt occurs in Arabic historians as Hisn Ziyad and Khurtburt. At an early period of the decline of the Califate it came into the possession of the Koord Merwanides, of Diarbekr and Farkeyn, from whose descendants it

* As the Turkish Government is now turning its attention to a general system of roads, amongst which one to Kharpüt is suggested, it would be as well to think of this route, which custom has proved is both practicable, easy, and most direct. The Romans used it, and their example was followed by every subsequent dynasty.

was captured by Noored Douleh Balak, son of Behram, son of Ortoq. Up to the Tatar invasion it remained an appendage of the Diarbekr branch of that family, but was wrested from them on the flight of El Melik el Masood, the last of that branch, to Egypt, in Hulakoo's time. The fine old castle, built upon a high mass of rock, is situated in the lower part of the town. The only real ancient part of it is the gateway, showing unequivocal signs of an age dating probably from the early Armenian period; totally distinct from the other remains, all Saracenic, still *in situ*. The walls, fast crumbling into decay, rise to an enormous height on every side, built upon the solid rock itself; in the centre of the ruins is a large well, or rather cistern, now nearly filled up. On visiting it, I could not help recalling the episode in its history, when the gallant crusaders Jocelyn de Courtenay and Baldwin du Bourg were confined by their implacable enemy Balak in its depths. A few modern inscriptions in Arabic are seen here and there, but so damaged as to be illegible. At the foot of the castle-rock are the large thriving villages of Sinaboot, or Sinpurt and Hoosenieh. The former, in its present name, seems to have preserved the name of the Pagan deity formerly worshipped here.*

I was detained several days at Kharput on necessary business, and then reached Diarbekr by the often travelled highway over the Mehrab, through Arghaneh-Maaden and Arghoneh, to Diarbekr.

My travelling companion, to my great regret, returned in December to his post at Erzeroom; on my subsequent journey to Ras el Ain, therefore, I was alone. The Turkish Government had for some months been engaged in establishing a Tchetchen colony at Ras el Ain. Of the 6000 families that had last year and this emigrated from the Caucasus, about 2500 had already been located there; the rest having been sent to Siwass and its neighbourhood. To keep the colonists—a desperate set of brigands, murderers, and thieves—in proper order, and also to protect them from the Arabs, the local authorities had constructed a kind of fort and barracks for 1000 men at Ras el

* The name of Kharput will soon disappear from the maps, it having now been changed into the more orthodox "Mamooriet el Azezeh." The reason is because a literary defterdar found out in some old history that the Pagans had formerly worshipped the Donkey ("Khurr") idol ("Poot") here. On this discovery being made, orders came by telegraph at once to change the name—in all official correspondence—to the one indicated. I may remark that all Moslem historians and geographers write the name Khurt Burt thus خرت برت when they do not call it it Hisn Zeyad. The nearest approach to "Khurr Put" is the old Crusader pronunciation "Carpote;" but William of Tyre followed the Moslem pronunciation, calling it "Quart Pier" or "Quart Pierre."

Ain, at the sources of the Khaboor ; lying in and about the ruins of the old town.

Various reasons urged a visit to the site of the new colony ; after a short stay at Diarbekr, therefore, I started amidst snow, sleet, and mud, my route leading me in the first instance by Mardin.

It required an hour to descend the steep Mardin rock to the Great Mesopotamian plain, over broken crags, huge boulders, and débris of a ruined paved road. In another hour Harzen Village was to right, situated on the banks of the Ghurs River. It rises (6 hours off) in Mount Masius, close at its back, in the district of the same name, falling subsequently into the Zirgan Su.* At this season, and indeed in summer also, it is a diminutive rill ; but in spring the body of water it conveys from the mountains is not fordable ; at present it has hardly force to work the few mills along its banks. In 30 minutes more we crossed to its right bank, close to Ain Mishmish Village ; and in 40 minutes from it reached Koch Hissar, fording the Ghurs, which had made a considerable bend east again, at one side of a fine stone bridge, near the village. Koch Hissar with Tel Ermen close to, are situated on the site of the old Duneysyer ; the former tenanted by Moslems, the latter by Armenian Catholics.†

Off very early in a drizzling rain over the level plain, reaching the old mounds of Koree and Horee, in an hour and a half from Koch Hissar. They are situated on the left bank of the Zirgan Su, consisting of one large and four smaller mounds, grouped round its base ; the whole covering the ruins of a strong fort and outworks. From its similarity of name, I should have identified this place with the Horre of Ammianus Marcellinus (lib. xviii. ch. 10), which Shapoor passed by on his way to Amida by Mejacarire and Charcha (Kurkh), but that the historian says, after passing Bebase, the Persian king turned to his right, which would lead him over the mountains to the Bisherree Plain, east of Diarbekr. A long circuit it is true ; but we know that the traitor Antoninus counselled this plan, so as to lead them through a region, "fertile in everything, and still undestroyed ; since the march of the army was expected to be made in a straight

* This part of Masius was formerly known to the Syrians as Tora-d-Coros, Mountain of Cyrus, which at different localities takes different names, and near Amid and Mardin is called as above. Assemanus, vol. ii. The Koords and Arabs have corrupted the name into Kurs or Ghurs, and call the mountain near Mardin to within five hours of Deyrik Jebbel el Ghurs, from which the Ghurs River takes its name. See also Aboul Furruf.

† Professor Rawlinson identifies Duneysyer with the Assyrian, "Tavnusir," 'Anct. Monarchies,' vol. ii. p. 258. It was Tamerlane's head-quarters when he besieged Mardin the second time.

line" (lib. xviii. ch. 9).* The Zirgan River, rising also in the Ghurs Mountain, 8 hours off, here flows round the western side of the mounds, in a semi-circle, washing the base of the ruins in that direction. 8 minutes after we crossed it near the ruins of an old bridge, and some broken stone columns with elaborate capitals. We left the river here, and took the direct road to Ras el Ain, across the desert, reaching the first jerjub in 5 hours 30 minutes from the Zirgan. "Jerjub," in Arabic, means a natural drain for water, coming from temporary natural reservoirs or elevations; in entire contradistinction to nahr or shatt, having eternal supplies from springs or other never failing sources. "Jerjub" supposes a dry bed during certain seasons, while the latter terms imply regular streams.† There are no less than seven of these jerjubs, (diminutive plural "jureyjob"), all ultimately flowing into the Khaboor; of these four unite, 3 hours before reaching Ras el Ain, forming the jerjub we are now on; the fifth, called Jurjub Harb, falls during spring or rains into the Ain el Beydha, one of the Ras el Ain springs; and the sixth and seventh join the Khaboor between Ras el Ain and Abou Shakhat. All of them receive the spring drainage, with that arising at other times from rains filling the ravines in Mount Masius, the Deyrik, and Metinan Mountains; none of them, however, have a fixed source, or a continual supply of water at any season. As such they cannot be considered real tributaries of the Khaboor; which, in fact, between Ras el Ain and its junction with the Jaghjahga, or Nisibin River, has only one—the Zirgan—which receives the Ghurs and other small streams. Mr. Ainsworth, probably not being acquainted with Arabic, did not evidently catch the gurgling name given him by the Arab guide, and mistook it for Jaghjahga, which name he has noted in his book instead of Jurjub.‡ This error has been followed by Ritter, in his long dissertation on the Khaboor; § and as faithfully copied by Kiepert, in his maps. On our road thus far we passed, 1 hour 40 minutes from the Zirgan, the Heysheree Mound and ruins, and 3 hours further on another large mound in a valley, whose name I was not able to find out. We stopped a few minutes at the jerjub to rest our horses, near the massive fragments of an old bridge, evidently ruined for ages. None of the arches

* His march would then have been first north to the Tigris, passing the old Roman castle of Soure, near Killeth; then along the river west by Kurkh (Charcha), through the Bisherree district. Soure I believe to be Horre.

† ^{جرب} ^{جرب} Noun Subst. derived from ^{جرب} ^{جرب} he emptied (a vase or vessel) "evacuit vas."—*Freytag*.

‡ See his 'Travels in Asia Minor,' &c., vol ii. p. 113.

§ 'Erdkunde,' Band vii., Theil elfter, pp. 253-265.

remained, but their foundations were visible in the now dry bed of the torrent on either side. We started on again at 2.50, over a slight elevation, continuing for about an hour, when it was succeeded, as heretofore, by a level plain. At 4 passed close to some large mounds and ancient remains; the ignorant guides differed as to their nomenclature, and in the confusion of names each one in turn volunteered I thought it best to note none. Blocks of cut stone protruded from the sides of the elevation, surrounded by foundations of houses, larger buildings, and streets. From here on the whole way to Ras el Ain was a gradual descent; we reached it after crossing another jerjub, at 5.35 P.M.

On approaching Ras el Ain from a distance, it appears like a huge natural basin, the level ground sloping to it from all sides. The ruins of the old town are situated in a semi-circle above the springs, on some low ridges bounding this basin to north. The new town, on the contrary, in spite of all hygienic principles, is built in the bed of the hollow, in the immediate vicinity, and between the two streams formed by the collective contributions of fifteen large sources.* Generally speaking the ten springs to north-east are small and close together. A narrow, but very deep body of water issues from each, eventually forming, near the new fort, the north-east branch of the Ras el Ain River. Amongst the other springs to south and south-west are two of warm water; one, containing a considerable quantity of sulphur, yielding annually 10 tons of this mineral; but light coloured and of inferior quality. The process used in obtaining it is most primitive. Arab divers collect the muddy residue at the bottom of the pool, and then spread it out in shallow pans full of water, which soon evaporates, leaving the pure sulphur sticking to the sides. The most important and interesting sources of the Khaboor, are the springs called Ain el Hassan and Ain el Beydha, whose waters, combined with the three others noted on the same side, form the largest branch of the river, which, uniting 1 hour south-east of Ras el Ain with the other one formed by the ten springs first named, compose the

* The springs are situated to north-east and to south of the new town. The names of the ten to north-east are Ain Zurga el Fukheyree, Ezzaroog, Ain el Khatoon, Ain er' Rehham, Ain Wurda, Ain Fowara, Ain Umm Khuzuf, Ain Banoos, Ain ez' Zeyn, Ain el Ajooz.

The new town is built close to these, at some distance from the following five, south of it, which form the other arm of the Khaboor. Their names are:—Ain Jebbara, Ain el Harra, Ain el Kebreet (sulphur hot spring), Ain el Beydha, and Ain el Hassan. All these sources are beautifully clear, the smallest objects being visible at the bottom, although most of them have a considerable and others an extraordinary depth of water. Some two hours off are numerous other sources also falling into the Khaboor, but an entirely different collection from those here. There are no ruins near them of importance.

real Khaboor River. Ain el Hassan is about a mile round and of great depth. When its water is low there is a whirlpool close in to the eastern bank, which then throws up short thick columns of water at intervals. Old traditions say, that a great many years ago a large marine animal, like a horse, issued from its waters; after which this source was called by its present name, "the Horse's Spring." At Tel Ermen the fragments of a Syriac book, written on parchment, were found a few weeks since, containing, among others, a description of Ras el Ain, and the different animals found there; particularly mentioning the "Hassan el Bahr," "river horse," as being common there and in the Khaboor. About half an hour south-west of Ain el Hassan, and an hour from the new town, is the Ain el Beydha; the second largest source, but when I visited it I could not distinguish it from the muddy waters of the Jurjub Harb,* which, swollen by the late heavy rains, was pouring into it.

The description Ritter, quoting Schultens, gives † (p. 379) of Ras el Ain and the Khaboor is very correct. It says: "Ras el Ain is a large town, between Haran and Duneyser, where many springs divide into two rivers, subsequently joining each other. One that is outside the town is surrounded with gardens and fields, but the other comes out below the town itself, and at once works many flour-mills. Both united form then the great Khaboor River (upon whose banks are cities and villages, with ferries), which flows into the Euphrates above Rohoba, near Kerkessia." Even at this date the stumps of every kind of fruit-tree are visible in the vicinity, sufficient to suggest the former smiling aspect of the country. They stretch for miles down both banks of the south-west branch, and are continued along the united streams. The Tchetchens were pulling up the roots for firing, in the absence of any kind of wood or fuel in the neighbourhood. On the north-east branch, the remains of

* This is the Veyran Shehr Jurjub, called also "Arslan Dedeh Jurjub."

† See his Geographical Index to his translation and text of 'Life of Sellah ed Deen,' by Boha ed Deen. He followed Arabian geographers. Aboul Feda says there are more than 300 springs here, one of which is called Ain Werda, and according to Elazezee Ras el Ain was called Ain Werda, and that it was the principal town of Diar Rebiaa. At the time of the Arab Conquest, El Wakidi in his

فتوح ديار ربيع وديار بكر

states there was a bridge (a kind of suspension bridge) over the Khaboor. He says "Schariam, son of Forminum or Firuf, Governor of all Upper and Lower Diarbekr, who had his head-quarters at Ras el Ain, sent his nephew, the Armenian Governor of Tel Mozen (Tela), to the help of the Christian prince of Circesium Wortbeg (? Vartabet). He caused the bridge over the Khaboor to be destroyed. The bridge rested on iron columns, with chains between them upon which boards were laid." El Jetaklivri, speaking of Ras el Ain, says "Ras el Ain is situated in a level plain, its chief produce is cotton, and there issue from it more than 300 springs forming the Khaboor, on whose banks for the space of 20 Fursukhs are villages and cultivated lands."

masonry, sluices and gates, belonging to the old mills, were *in situ*, only requiring outlay and energy for utilisation. The ruins of the old town, from the accumulations of centuries, are completely concealed from view by a thick coating of earth, presenting now nothing to the eye but an undulating scene of verdure. One of these grassy mounds, larger than the rest, stands out alone from the mass, seeming, from its position and size, to have been formerly a citadel or palace. It is full of fine cut slabs, ornamented cornices, fragments of columns and minute particles of different coloured stones used in mosaic. At one part of the ruins a wide fissure discloses at its bottom a deep subterranean basin of beautifully clear water, full of enormous fish.* There is, apparently, no outlet in the direction of the springs, from which it is distant; but the same kind of fish being abundant in the river, there must be some communication between the two. Towards the north-west it seems to penetrate by a narrow passage far below the ruins; some of the people who accompanied me said they had groped along the tunnel for more than an hour without discovering from whence it really came. Although the position of Ras el Ain and that of its numerous springs is well worth a visit, I was disappointed at there not being, above ground at least, any very interesting remains. One sees certainly the long lines of streets and foundations of buildings, now level with the plain; but nothing more than these and the confused ranges of low green mounds covering the old city. But I had expected to find something to remind me of its former importance,—as a Roman colony, an important Byzantine fortress, opulent Moslem city, and great commercial mart, on the high road between the sea, Serooj, Harran, and Nisibin, to Mosul, Baghdad, Persia, and Serica. The only coins I saw, too—and they were in profusion—were Ortokide and Eioobite; no Greek, Roman, or Sassanian. But among the natural curiosities I picked up were a quantity of small fossil bivalve shells. They existed in profusion, scattered indifferently everywhere among the ruins. The people about insist upon looking upon them as primeval date stones, as, although a yellowish white, their shape and size resemble them exactly. Ras el Ain was captured from the Byzantines under Martemius as governor, after the decisive victory gained by Ayadh ebn Ghanem over the Christians at Murj Raaban, by a stratagem of the renegade Allepine “Yokinna.”† This took place in Omr’s Califate, after a protracted resistance, in A. H. 17,

* They are very tame and may almost be caught by the hand. This spring may be the fountain of Chabura alluded to by Pliny as in Mesopotamia, and as being one of the places where fish eat from the hand. Book xxxii. ch. vii.

† El Wakidi.

A. D. 638.* During the Ortokide dynasty it was an appanage of the Mardin branch of that family, and was frequently harassed, and at one time occupied by Jocelyn de Courtenay of Edessa. Tamerlane, after having sacked Mosul in 796 A. H., plundered Ras el Ain, and reduced its inhabitants into slavery.† Benjamin of Tudela, it seems, was the last European who visited it, probably about A. D. 1163. The name is, indeed, omitted in his 'Travels;' but the distances quoted, from Harran on one side, and Nisibin on the other, taken in connexion with the name of the river, would suppose that he did; although his notice respecting it is short and vague. At that time it contained a Jewish colony. This old city has been occasionally called "Invarda,"‡ a corruption of the Arabic Ain Werda, a title, as noted, sometimes applied to it by Arab geographers also, from one of the sources of the same name. I could discover nothing in any of the sources or air of Ras el Ain to account for Pliny's assertion, quoted by Ritter,§ that it is the only place on earth where there exists an odoriferous spring. It is perhaps a parody on the universal stench hanging during night and early morning over the town, produced by the sulphurous exhalations from the Ain el Kebreet, before alluded to. Nisibin is about 20 hours from this; Harran and Orfa three days; and the isolated ridge of the Abd ool Azeez Mountain, eight hours off. An intelligent officer of the Turkish staff corps, Soheyl Bey, attached to the Pasha, had passed along all these routes, and found ruins existing at regular distances throughout;

* Ptolemy notices Ras el Ain as Raisena, St. of Byzant: "Resina polis peri ton Aboran." Sept. Sev. erected it into a Roman colony, called Sept. Colonia. In 380 Theodosius enlarged and improved it, calling it Theodosiopolis. Having fallen into decay, it was subsequently again repaired and turned into a fortress by Justinian as a refuge place for his subjects against the Persians. It was the emporium for Diar Bekr, Rebiaa, and Mesopotamia generally. It was the only town in Rebiaa taken during the Moslem conquest by the sword. Its central position and great strategic importance made the Greeks defend it to the last. It was also full of fugitives and their property. El Wakidi says that after sending a fifth of the treasure to the Calif every horseman got 20,000 dirhems (100*l.*), and every footman half. In the neighbourhood of Ras el Ain are several isolated old artificial mounds covering ancient ruins, probably the ruins of the forts situated according to Procopius, near Rhesina, that were all strengthened by Justinian. The Tels or Mounds I particularly allude to are called Tel Khullef, El Guteyna, El Gla (a corruption for Kalaa, castle), El Jineydeea. El Gla, from the massive remains *in situ*, may be possibly the site of *Θαννουριππηα* of Procopius.

† Arab Shah's 'Life of Timoor,' Ar. Text, p. 97.

‡ See historical tables of Noah, the Patriarch of the Syrian Jacobites in Mt. Lebanon, the continuator of the Syrian Chronicles of Aboul Furuj. Asseman., vol. iii.

§ "Ain Werda, which is Ras el Ain," El Wakidis, Fetooh, Diar Rebiaa, and Diar Bekr.

§ 'Erdkunde,' Band vii., elfter Theil, p. 379. Pliny calls the fountain that of Chabura, and says Juno bathed there, which gave it that smell. Book xxxi, ch. xxii.

the remains, probably, of ancient military posts or relays connecting the different localities alluded to.

After completing all I had to do at Ras el Ain, I turned towards Diarbekr by Veyran Shehr, the road to the latter being nearly west 57 north, continually nearing that part of Mount Masius near Deyrik Town. An hour after starting the road passed the natural mounds of Chibset Ras el Ain, and in three hours a Tel and ruins. The surface was covered with large blocks of white stone and basalt, the remains of old buildings, but nothing presenting in the whole any decided shape or design. An hour farther on, I stopped to breakfast on the bank of the Veyran Shehr Jerjub, close to a Tel, called Arbeed, and a small Ziaret on a hill in the vicinity, called Aslan Deda. The heavy rains of the last few days had filled the dry bed of the Jerjub, which now, full of red muddy water, was tearing along in its course to the Ain el Beydha and Khaboor. An hour from this, Aslan Deda Village, now ruined, and its holy tree were close to our left, situated on the Jerjub we had left. The road hitherto had been over a fine undulating plain, generally rising from Ras el Ain, of rich mould; twenty minutes further on, however, the land dipped, and was covered with masses of basalt and white stone. Forty-three minutes afterwards the road crossed a low circular mound, covered with ancient ruins. Standing walls, capitals, and columns, all of basalt, crowded its summit. Veyran Shehr, situated in a marshy hollow, on the banks of a rivulet, was close to; and we dismounted at that ancient site, in twenty-seven minutes from the last Tel or Mound.

I could only stop two days at Veyran Shehr; but two weeks might easily be spent here in examining the ruins in detail. Rain and wintry cold, however—it was late in December—rendered any longer stay there lost time. The ruins have already been visited by Tavernier, Olivier, and, more latterly, Ainsworth.* He calls it Kohrissar, and is the only person who has, as yet, given a description of it.† His

* My former visit here was during a hurried flight, when it was utterly impossible to stop even a few minutes consistent with safety.

† It was the head-quarters of the "Dux" of the district, who formerly had his seat at Dara, but in the peace concluded between Chosroes and Justinian it was one of the conditions of the treaty that the army head-quarters should be transferred from Dara to Constantina, which had the effect of increasing the distance for troops between the Persian and Byzantine frontier. Procop. 'De Bel. Gal.' xxii. Mannert says it was built by Severus or Caracalla, and called "Antoniopolis," and A.D. 350, its walls were strengthened by Constantius, who gave it his name. It was subsequently again further fortified by Justinian, who finding the bastions too far from each other built intermediate similar works. Ammianus Marcellinus says it was built by Constantius when Cæsar, and called by him Antinopolis. Lib. xviii. ch. ix.

Assemanus, vol. i. p. 273, says Constantius repaired it, A.D. 350. Cobad

stay, however, was too short to enable him to do sufficient justice to the subject. The walls are still in comparatively good preservation, with the same characteristics as those of Diarbekr, repaired, or rather constructed, also by Constantius, considering the lapse of time and ruin they have been subject to. They form nearly a perfect square, each side being about half a mile long, constructed of even cut large blocks of basalt, with round towers at regular distances, close to each other. It has four gates, on each side of which are ornamental niches for statues; one of them, sadly disfigured, was lying among the ruins. The interior is a mass of ruined tombs, streets, fallen houses, and deserted churches. The remains of baths, or perhaps of a covered market, consisting of a series of fine arcades, occupy a considerable space near one of the sacred buildings. Crosses are carved liberally everywhere, on arches, houses, and shops. In the centre of the town is a fine large spring of delicious water, that falls into a cut stone cistern, and then steals through the crumbling ruins to the brook outside the walls. A high grass-covered mound at the south-east end towers over the walls and ruins, commanding an extensive view all round. It covers the *débris* of the ancient citadel. I succeeded in penetrating this ruin, by an old shaft leading into a high-vaulted passage of cut stone; my progress was stopped by an impassable barrier of ruin.

From Veyran Shehr I went to Deyrik, starting at 8:25 A.M., of a rainy morning, over a soft soil, rendered still more so by heavy showers. The road was 54 east to the village and mound of Lulakchee, fifty-one minutes from our starting-point; twenty minutes after crossed the Alishkhan Jurjub, close to its mean village; road 38 east. From here, on to a mile beyond Injerlee, due east, two hours and forty minutes from Alishkhan. The heavy rain that had been falling ever since we started, compelled us, although so early in the day, to stop at this miserable village for the night. It was dreadfully cold, and no wood, milk, barley, or bread to be had. Locusts for the last six years had devastated the land; the villagers were paupers, huddled together in miserable hair tents at this inclement season, with scanty clothing, and none of the prime necessities of life even, their only diet being a detestable millet paste. Under such circumstances our party fared badly, and it

besieged it when Count Leontius was Prefect of the town. Count Peter, a prisoner with Cobad, found means to send information to the Prefect that the Jews who existed in large numbers in Tela wished to betray it to the Persians, proposing to run a tunnel from their synagogue outside the town into the city, and to take advantage of a stormy night to introduce the enemy. This treachery was, from the timely information received, defeated. It can hardly be the Anthemusia of Strabo, although some modern authors identify it as such.

was hard work to warm ourselves, through what seemed to me an endless night.

Next morning saw us at 7:51 in the saddle, pursuing generally a road bearing 38 east, passing a few minutes after a jerjub, now considerably swollen, reaching up to our horses' bellies, but falling rapidly. At 9:12 crossed a similar drain, near a ruined village, surrounded by a small Koord encampment, reaching Mokhat at 10:30. The heavy rain, as yesterday, again compelled a halt; but the palpable misery of the inhabitants, their undisguised squalor and filth, soon drove us on again, although a tempest was raging. We left at 11:47, crossing another jerjub close to Kharraba Village, a quarter of an hour on, then turning towards Deyrik, over a road encumbered by honey-combed masses of limestone. An hour before reaching the village, the Mesopotamian plain ends, and the mountains commence, the road ascending gradually till reaching it, 2 hours 28 minutes from Mokhat. The country from Veyran Shehr to the foot of the hills is a constant, though slight ascent to north, dipping only into shallow ravines at the several points traversed by the Jurjubs. Before reaching, and after crossing them, the ground is invariably covered with blocks of basalt, the waters flowing over a similar construction. Deyrik itself is situated on a low spur of the mountain, at one side of a gorge, perfectly choked with olive-groves* and pretty gardens, watered by fine streams. Scattered about them are some curious old tombs, in which are found glass bracelets, a light green, stamped with a rude representation of an eagle, and also some carved stones, agates, cornelians, &c., showing, in the figures of animals and profiles they bear, a high degree of art. Close to, in a plain enclosed by a mountain-spur, sweeping round one side to south, are the modern village and ancient remains of Tel Besmeh.† They cover an immense extent of ground; the landmarks of the fields, now covering the old city, being pieces of cut stones, fragments of columns, and dilapidated capitals. The extent can be easily judged of, from the low flat mounds that cover this part of the otherwise level plain and their sharp perpendicular sides. In ploughing the different fields, the peasants

* The oil produce is on an average about 1400 cwt., valued at 2900*L.*, irrespective of the fruit kept for sale or use. The trees, however, bear only alternate years.

† The name seems to point to a Harranitic source, being a compound for Ba or Beit es Sensaa "the heavens," or Baalseemin, worshipped with Besin and other idols at Harran Chevohlron. Vol. i. p. 373, vol. ii. pp. 158, 508, of his Ssabier und Ssabismus.

Assemanus writes it, however, following Syriac authors Tela-d-Besme or Tel Besmai, that is the hill or mound of sweet spices. Olympius of Tela and Eugenius of Melitene were defeated here with great slaughter by Cobad and his Huns and Arabs 503 A.D.

constantly pick up fine coins; I purchased two of the beautiful silver tetradrachms of the young Antiochus (Dionysius Bacchus) that had been picked up a few days before. In an isolated hill on the edge of the plain there are rich traces of copper, and all the appearances of a mine having at one time been worked there; the natives, too, have a tradition of the sort, calling the hill in consequence the *Tel es Sipfr*, or *Paaker Maaden*. *Deyrik* was at one time a flourishing place, and even till within the last seven years had some 500 families, who carried on a thriving trade with the Arabs in grain, and taking their wool, butter, sheep, and camels, in exchange. The continued prevalence of locusts, however, combined with wretched government, has reduced the above number to 150 families, who are all engaged in the olive-oil trade, or in that of galls, procured in the chain of mountains between it and *Mardin*, the first part of which, up to six hours' distance east of the town, is called *Jebbel el Affs*. The proper name, however, is the *Toro de Coros*, corrupted, as stated before, into *Ghurs*, near *Mardin*. The old name is not known to the natives, and the corrupted form only applies to the portion indicated; while that part of the range between us and the *Diarbekr* plain goes by the name of the *Metinan Dagh*, from the district also so called, the mountain close about *Deyrik* being again known as *Deyrik Dagh*.*

Excepting two or three short descents, the first two hours and half from *Deyrik*, towards *Diarbekr*, is an ascent over the *Metina* mountain, and through a well-wooded, gall oak country, as far as the village of *Seesan*; the road then descends easily through the same wooded landscape to the valley and village of *Goola Goolee*, 44 minutes further on. The plain is about 2 miles long, and the same broad, consisting of a stiff red clay the heavy rains of the last few days had turned into a difficult, scarcely passable, morass. It took us 46 minutes crossing, when we again ascended for 52 minutes, slowly, to *Kalla Village*, on the top of a hill, overlooking the large *Diarbekr Plain* and *Tigris Valley*. The town was at this elevation, it being also a clear day, distinctly visible, bearing west 82 north. The ruins of a castle of the later *Mohamedan* period crown a height at one side of the village; the latter looked as dilapidated as the former, the inhabitants appearing like those of *Mokhat*, to share the decay exhibited all about. Our road thus far had been about north 10 east; but here on as far as *Shiakee Village* it was west 50 north. The road was a descent the whole way, and

* The natives divide the Mt. between *Mardin* and *Deyrik* into the "*Lahef*" and *Jebbel Affs*. The *Amrood*, *Balika*, *Bahdina*, *Araban*, *Sheyb*, and *Meshkeena* tribes inhabit the former, and the *Kharoke*, *Tareen*, *Mendeyla*, *Mohlebee*, and *Kusrek* the latter.

we reached it in 50 minutes from Kalla. At Kalla we left the Metina district, and entered that called Shurk, immediately under the Diarbekr authorities.

We slept at the miserable village of Shiakee among the goats and cows filling my host's hovel. Pursuing the same direction as last night—over the saturated plain—we left the direct road to Diarbekr, now impassable, owing to swollen brooks on the road running west, 82 north. In an hour we passed a ruin and mound called Tel Meer Sin, and in 17 minutes more the hill and Ziaret on its top called Kara Baba. From here the Kuroo Schai and bridge over it bore w. 78 n.; in 17 minutes we crossed it close to the ruined Dilaver Pasha Khan, after which the course was for 1 hour 40 minutes n. 12 e. to the ravine and river of Moola Koi Tchai. Forty minutes before we had passed the artificial mound and Yezidee village of Teppa* close to left. For half-an-hour before reaching it, and as far as the Tigris, the ground about the road is strewed with boulders of basalt in a clay soil, into which our horses sank far above the fetlock at every step. The ravine of the Kuroo Tchai, as also the Moola Koi ravine, were also composed of the same basalt, with steep sides. The latter, however, is not so deep as the former, but about five or six times its breadth, through which the stream rushes in three separate channels, crossed by as many dilapidated stone bridges. From this stream to the Mardin gate of Diarbekr was 3 hours 32 minutes, in a direction 16 w. of n.† I reached it late on Christmas Eve.

In the spring of 1867, I made a short tour to Mardin and round along the edge of Mount Masius, past Deyrik and the west end of its mountain, in order to observe its real geographical limits, as also to note the different affluents of the Zirgan close to their sources more correctly than I had done previously.

About two hours e. 76 s. of Diarbekr is the mound of Kazook Teppa. It is of considerable dimensions, covering the ruins of a large isolated building. Shattered columns and capitals strew the ground and are used in the village at its foot for horse blocks, and when found in larger perfect pieces for supports to the roofs of the mean hovels there. My road—I avoided the muddy thoroughfare—led me past it, from whence

* Also called Meyrkis Village and Melkish.

† The Mardin gate is the Bab et Tel of Wakidi, and of Arab Shah in his history of Timoor, relative to the siege and capture of Diarbekr by those two men. Ayadh ebn Ghanan had his camp in that quarter. It is so called as from it one can see the curious domed mound called Chunar Teppa, about 3 miles west of Shiakee in the plain on the bank of the Kuroo Tchai.

we took the path close under the base of the hills formed by spurs from Mount Masius: Half-an-hour after leaving the ruin we crossed the Moolla Koi torrent, here called Seypurk Tchai, and 50 minutes further the Kuroo Tchai, close under the village of Kunjaghaska. An hour and 20 minutes from it, over an undulating country covered with fine grass and flowers—it was May—is the large mound also covering large ruins—more extensive than those at Kazook Teppa, and probably the remains of an old town as well as a castle—called Bakhtirree on one side of Baghajik village. From here, on to Mardin and Harzem, there was nothing of any interest. Harzem is situated in a pretty ravine close under the mountains on the banks of the Ghurs Su, a little way below the two villages of Kurey and Sbeya, which, with Harzem, are surrounded by some fine mulberry trees and remains of old gardens. This was a favourite summer resort of the Ortokide kings of Mardin, the last of whom—Mejd ed Deen Eeseh—repaired the Ziaret and mosque—built by a faithful servant of one of his ancestors—the ruins of which exist on the banks of the stream close to the stone bridge crossing it here.* From the mound near I had a good view of the junction of the Ghurs and Zirgan rivers at Tel Ibrahimieh, bearing 232 about three hours off. An hour and a-half from the village travelling west, along the base of the Jebbel Ghurs, crossed the main branch of the Zirgan. We followed it up north for a mile, through a lovely valley full of blooming oleanders and pretty gardens, to some large grotts scooped out of the rock. The position was so charming that I took up my quarters for the day in one, before which were spread a small lawn and clumps of rose bushes and olive trees. A clear brook rustled past the door of the grot, the clear water bathing the base of some stone seats where formerly, probably, the ascetics of the place indulged in the *dolce far niente*, that seems to have been their only claim to holiness. This pretty spot is close under the village of Amrood, and opposite to it, on the other side of the stream, are some large grotts, now used as sheep stables. A hill separated us from the hamlet of Haffaree, so called from the numerous artificial caves about it. A small stream, joining Zirgan, runs through the gorge, on one side of which the houses are built under the shade of a high mountain peak called Pharaoon. Our course was west, and, as before, close

* The builder's name is Taj ed' Deen ebn Masaood ebn Abd Uilah en Nassree, that is an officer in the service—as the inscription also states—of the King Nasser ed' Deen Ortuq Arslan ebn Ilghazi ebn Elpi ebn Temr Task ebn Ortuq Ne Mohurrem, 608 A.H. The other inscription is that of Melik Reseh, and bears date A.H. 774, but all Arabic authors date the commencement of his reign four years after.

to the base of the hills as far as Tel Besmeh.* Four hours and a half from Haffaree. During our ride we crossed four other tributaries of the Zirgan, called from the villages they run by close to right of our road the Badineh, Araban, Sheyb, and Meshkeena streams. Tel Besmeh is a large village situated on the left bank of the Deyrik stream † amongst the ruins of the old town. It is about a mile and a half east of Deyrik, and peopled by Christians and Moslems equally. About 2 P.M. we were startled by a rustling sound high up in the air, and an almost instantaneous obscurity, although it was a calm still day without a cloud in the heavens. An impenetrable swarm of locusts soon swept past, alighting about a mile from our position in the midst of some standing crops of wheat, which, fortunately for their owners, were ready for cutting, and therefore unsuited to the delicate tastes of these insects. Three days ago, at Mardin, I had witnessed a similar flight; but, as the main body was over the town, a swarm of birds of the starling species fell upon them and did their best to destroy them. But they did not escape scot free, for, incredible as it may appear, several of them fell to the ground, their feathers having been completely nibbled by the locusts, who stuck to their bodies to the last. When the locusts alighted—which always happens as the day advances and the sun gets hot—the birds again attacked them, slaughtering myriads. They do not swallow them, but simply cut them in two with their long sharp beaks. They perform the operation with such rapidity, repeating it so often, that their beaks become rapidly clogged, upon which they fly to the nearest water, cleanse them, drink, and immediately return to their work, which they do not desist from till the locusts again take wing in the cool of the evening.‡

Our road from Tel Besmeh was more north, and across the mountain slope for two hours to the village of Phittur, situated in a valley which is, to south, separated from the Mesopotamian plain by a detached range of hills. A very large ancient town once occupied this site; its remains strewed the slope bounding the valley to north—consisting of large blocks of cut stone—some of them bearing defaced illegible Greek inscriptions, remains of gateways and tombs. In a hollow close to the village is a spring of clear cold water, more than 30 feet deep, and about the same in circumference; but in summer and

* Or Tel Besin, as it is also called.

† It loses itself in the plain.

‡ These birds seem to be the same as those called "Seleucides" or "Selucidæ," by Pliny, which, consequent upon the prayers offered up to him by the people of Mount Casius, were sent by Jupiter to destroy the locusts ravaging their crops of corn. Pliny's 'Nat. Hist.' Book x. ch. xxxix. Cuvier's suggestion that they are the "Turdus roseus" of Linnæus seems correct. They are called "Sammirmed" by the Arabs.

autumn it is entirely dry. An hour and 10 minutes south-west are two ruins called Z̄erawa and Hofee on the edge of the desert; there, too, we found several slabs—all, however, hopelessly illegible—bearing Greek inscriptions. Two miles off, N. 10 W., on the top of a high peak or ridge, are the ruins of Rubbut, and at its northern base the village and old town of the same name. The old castle on the peak is one of the most extraordinary and curious I have seen, being constructed entirely by scooping out the rock, thus forming walls, houses, and cisterns for water. Brick and stone work are simply auxiliaries, everything else being integral portions of the mountain. The position and nature of its defences would render the fort, even at this time, impregnable; cannon could do nothing against solid stone, and the only path to it is so steep that we found it difficult to crawl up. The length of the rock thus fashioned is about 1000 yards, and breadth 300 to 400, its shape being, of course, irregular, as advantage has always been taken of the natural features of the mountain, which has on the outer side been cut sharp down, and reduced also inside, so as to offer as much impediment and protection as possible. It has been further strengthened at its two weakest parts by two trenches also cut out of the solid rock; 20 yards broad and 30 deep, thus isolating it entirely. Five enormous cisterns, besides hundreds of smaller bell-shaped receptacles—with a small hole at the top, two feet square, covered by a stone—have also been dug in the rock; small artificial channels conduct to each to lead the water to them falling after rain. The only loose cut stone and brick to be seen are such as were employed for roofing the cisterns, and in one or two places about the walls. The cut stone still *in situ* were blocks 3 ft. 8 in. long, 2 ft. 5 in. broad, and 1 thick. In ancient times the fort was approached from the south by a road which, about half a mile from the wall, is carried through a deep tunnel—open at the top—cut out of the rock; about 20 yards broad and exceedingly steep. From the walls we had an extended view to south of the Mesopotamian plain as far as the Khaboor, and to west of the part of the Diarbekr plain ending at the Karracha Dagh, which to west ends abruptly; entirely separated from the range we are on, though in the maps it appears to be its prolongation to the east. In this manner the entrance to the Diarbekr plain, from that of Mesopotamia, is through an unobstructed narrow level pass of about three miles broad. I should have been strongly inclined, were it not for the geographical description Procopius ascribes to Rhabdium being irreconcilable, to have at once identified these ruins as occupying the same place as that fortress. Its position with the plain

(Ager Romanorum), stretching away to Veyran Shekr (Septimia Colonia), 10 hours off, before it ; its great natural and artificial strength agree better with the description of the old Rhabdium than any other ancient site—and I have seen, I think, all of them—in the whole range of mountain between this and the Tigris. The only other site that can be identified with it is that of Hatem Tai Castle (I conjectured in my memoir on the sources of the Tigris to be Sisaaronon), close to Jezireh, but for strength and importance it cannot compare with Rubbut, nor is there a plain in its vicinity, it being built in a mountain gorge, and not perceptible till you come directly upon it. From here we returned to Diarbekr over the Metina mountain, visiting on our road the old convent of Deir Metina.* It is rapidly falling into ruin, no one lives there, and the only objects of interest are two fine marble sarcophagi—rifled long ago—in the quaint old chapel. It took us five hours from Rubbut to the other side of the range, and from there, passing Kurr i Giaour, Khurbey Kurro, Kuchuk Veyran, Orta Veyran, and Bir Bazin villages, we reached Meyrkesh—noted before—in four hours and a half, and Diarbekr in another three and a half.

XII.—*On the Geography and Recent Volcanic Eruption of the Sandwich Islands.* By the Right Rev. THOMAS STALEY, D.D., Bishop of Honolulu.

Read, June 22, 1868.

BEFORE speaking of the late volcanic eruption in the Island of Hawaii, a few words may be useful on the geography of the group generally, of which it is the largest and the youngest member.

The Sandwich Islands, now constituting the kingdom of Hawaii, occupy a most central position in the Pacific. They lie in a diagonal direction from s.e. to n.w., between $18^{\circ} 50'$ and $22^{\circ} 20'$ n. lat. (so that they are only just within the northern limit of the Tropics), and between $154^{\circ} 40'$ and $160^{\circ} 40'$ of w. long. As affording a place of call for ships, merchantmen, whalers, and national vessels, they have been evidently marked out by their situation to have a commercial and political importance beyond that of the island groups in Central Oceania. Their total area is upwards of 6000 square miles. Beginning with the most westerly, Niihau, about 15 miles long, and 1 to 3 in varying width, taking a north-easterly direction, we come to Kauai. These two have an area of 550 square miles. Crossing

* Called also Kara Killiseea.



Route from Erzerum to Diarbekr

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'Travels in Koordistan.' 1834. Donor, J. V. H. Irwin, Esq. 35 Volumes of Reports and other Documents relating to La Plata, Uruguay, Santa Fè, Buenos Aires, Confederacion Argentina, &c. Donor, T. J. Hutchinson, Esq. 'The Philippine Islands, Moluccas, Siam, Cambodia, Japan, and China, at the close of the 16th Century.' Hakluyt Society's Publications. 'The Alpine Journal; a Record of Mountain Adventure and Scientific Observation, by Members of the Alpine Club.' Donor, the Alpine Club. 'The Student's Manual of Ancient Geography,' by W. L. Bevan, edited by W. Smith. Murray, 1867. Donor, the publisher. Anderson's 'Narrative of an Embassy to China in 1792-94.' Donor, S. M. Drach, Esq. 'Exploration of the River Javari by Señor R. y Paz Soldan.' 1867.

The following Papers were read :—

- 1.—*Route from Erzerum to Diarbekr.* By JOHN G. TAYLOR, Esq., H.M. Consul, Diarbekr.

AN abstract of this lengthy and important paper, communicated by the author to Mr. J. K. Lynch, F.R.G.S., was read to the meeting. Mr. Taylor stated that from Erzerum as far as Erzengan his route lay over an often-travelled country, and being well known did not require any further description; but from Erzengan he traversed a country, as far as Mazgerd and Kharput, hitherto quite unknown to Europeans, even to that old Asiatic traveller Barbaro, though he must have been very near the line of road which he (Mr. Taylor) found so well repaid his trouble.

By reference to the map it would be seen that only two practicable routes are known from the north through the Deyrsim Mountains to the plain of Kharput. They both concentrate at Mazgerd, and had already been described by Mr. Taylor in a paper transmitted to the Royal Geographical Society. The object of the present journey was to trace a third route through the mountains, also to Mazgerd, the debouching point, as shown in the paper above mentioned, of all communications between Kharput and the north; and to search for ancient inscriptions, which—Mazgerd having occupied, as the author had pointed out, a prominent place in that period—he hoped would be found in its vicinity; both objects, he was glad to report, had been realised.

In his previous memoir he had given a full account of Mazgerd,—its old Pyre appertaining to the Parsee worship, and some facts relative to its ancient history,—a recapitulation of which would here be useless; but it was necessary to bear that description in mind, as adding much interest to the present route, which leaving Erzengan

follows the south side of the plain on which that town is situated, and enters the low mountains of the Koozichan district, in which the plain is lost. These mountains further on rise higher and higher, culminating in the snow-capped heights of the Deyrsim, which, as seen from this point, seem to bar all further progress, before reaching which the party came to a village called Pilameer, which was from Erzengan the first stage on the road.

The name Pilameer may easily be derived from, or be an abbreviation of, Pul El Ameer, the Ameer's Bridge. On his arrival he was very hospitably received by the Kizzelbash chief, Shah Hoosein Beg, whom he induced ultimately to conduct him through the new route.

From Pilameer Mr. Taylor was surprised to find a good road, though hilly in parts, leading through the Koozichan district as far as the Deyrsim range, through which, though popular error represented it as inaccessible, a remarkably easy route exists all the way to Mazgerd, never, he believed, since the days of the Seleucidæ, traversed by civilised beings, and which the jealousy of the Kurds has hitherto concealed from foreigners, for the obvious reason that the former do not wish it known that so easy a route exists through their formidable mountains. It passes through undulating valleys studded with thriving villages; and the country on either side is beautifully wooded with oak, pine, and poplar, and opens here and there into fine level, well-watered plains. Two considerable affluents of the Muzoor Su, that great tributary of the Murad Su, or Upper Euphrates, rise in these valleys, called by natives the Dor Boghaz Su and the Hidor Kighi, or Pirzi Su: the former joins the Muzoor Su near Pakh, and the latter at Pirzi. Neither of these great affluents appears on any map, and the course of the main stream of the Muzoor Su, as laid down by Kiepert, is altogether erroneous, as would be hereafter pointed out.

The ruins which exist in and about the villages are principally the remains of old churches, mediæval Armenian; some of them being not more than five or six hundred years old. These valleys are inhabited by a numerous population of Kurds, though a few members, sparsely scattered, of the Armenian nation still exist on mere sufferance, and, of course, are comparatively indigent. The Kurds appear well off, and the seclusion which they enjoy protects them from the impositions and taxes laid on their less fortunate brethren. Two hours before reaching Mazgerd a place is reached where volcanic action has thrown up a large mass of needle-pointed rock, which has at one time been scarped and formed into an impregnable castle. Where it could not be scarped, and round its weak points are traces of Pelasgic walls. No real building is to

be seen on the rock, which has been hollowed out, and chambers and galleries formed, which are ornamented with some taste by a waving scroll having been sculptured round the roofs and doorways. On the very top of this mass of rock are the remains of a room, or probably an old temple, from which an extensive view of the mountains and plains, about as far as Kharput, is obtained. Before each gate is a vaulted entrance or portico, furnished with seats, all of which are cut out of the rock. On the walls of one of these porticos, Mr. Taylor had the good fortune to find his anticipations crowned by the discovery of a cuneiform inscription * of sixteen lines, which from the character he hoped would turn out Assyrian, and probably one of Tiglath Pileser's. The position of this inscription in the old gate is very interesting, as determining in some measure its great age, and as corroborating the author's opinion, communicated in a former memoir, that Mazgerd was the gate of the Deyrsim and commanded the easiest, shortest, and most practicable route through the mountains to the north and the Black Sea. He set to work and took a cast of the inscriptions which he transmitted by a Tartar messenger to Erzerum, to be thence sent to Sir Henry Rawlinson. Opposite this cuneiform inscription was an elaborately-formed cross, which shows that this castle occupied a prominent position in two widely distant periods of history. Mr. Taylor added that he had also made many observations, and collected materials for a new map, which, with the one previously forwarded, would, he hoped, give a good and true idea of this country.

The original Paper will be printed in *extenso* in the 'Journal,' vol. xxxviii.

The PRESIDENT said this was but a very brief abstract of one of the most elaborate and valuable communications on comparative geography that had ever been made to the Royal Geographical Society. By the courtesy of Lord Stanley, the original documents which were communicated to the Foreign Office, had been, upon the representation of their President, transferred to the possession of the Royal Geographical Society. Therefore, in the first place, they had to return their best thanks to Lord Stanley and the Foreign Office. He regretted the absence of Sir Henry Rawlinson, who was best able to do justice to Mr. Taylor's researches into the historical sites and antiquarian remains of Kurdistan. He saw present, however, one gentleman—Mr. Lynch—who knew a great deal of that region, and he should be glad to hear from him any observations he might wish to make.

Mr. LYNCH thought the paper was one of great interest, as it opened up a

* Note by Sir Henry Rawlinson:—"This inscription, although written in the Assyrian character, is in the old Armenian language, and belongs to Ruza, son of Arghisti, who was king of the mountains of Nairi. Arghisti was contemporary with Sargon and Sennacherib, Ruza with Esar Haddon and Asshur-bani-pal (Sardanapalus). It probably dates from about B.C. 660, and is the latest Armenian inscription yet found."

country of which we really knew scarcely anything. We had hitherto been entirely ignorant of this line of communication, re-discovered by Mr. Taylor, between the valley of the Euphrates, Babylon, Assyria, and, indeed, all those seats of the earliest civilisation, and Europe. He (Mr. Lynch) had himself travelled over that country from Constantinople by two routes into Southern Asia; one by Tabreez and Persia, and the other by Aleppo and Syria, the more southern route. He had also travelled by a third route, the direct one from Constantinople to Baghdad, over the Mehrab Dagh, the highest and most inaccessible of the Taurus ranges, which was a most difficult passage, particularly in the winter. An expedition under Colonel (now Sir Fenwick) Williams, sent out to determine the Persian and Turkish boundary, was shut up for months by the snow in this region, and it was supposed there was no possible way of getting into Southern Asia except over this Mehrab Dagh. The value of Mr. Taylor's paper consisted in this, that he had discovered a route the whole way from Erzerum to Kharput, so easy that a railway could be laid down along it. In addition to this Mr. Taylor had found very interesting inscriptions in the cuneiform character illustrating the history of that country in a remarkable degree. One discovery was a small gold vase, which was now in his (Mr. Lynch's) possession, and a lithographic drawing now lay on the table for the inspection of the meeting; it had been dug out of a mound near Nisibin, and had been pronounced by connoisseurs to be of the true Assyrian type.

Lord HOUGHTON said the paper related to countries of so much historical importance that he regretted it had not been delivered to us in further detail. He thought it was a curious illustration of the value of the Royal Geographical Society in awakening an interest in what he might call the by-paths of known countries. The great caravan-routes round this district were as well-known to ordinary geographers as the railroads of England. But there was this feature, that in the middle of Kurdistan there existed a perfectly easy mountain-road, unknown to the travellers who passed through the country. It was kept almost from the knowledge of the Government of the country itself, and yet it was full of beauty and interest. He thought we might be proud that the Geographical Society did help towards these discoveries, by exciting the attention and endeavours of travellers. We knew all the great aspects of the world, we knew all the great routes of the world, we knew by inference and analogy the nature and peculiarities of most districts of the world which had not yet been visited. It remained for this Society and other similar societies to do what was most important and most useful, namely, to complete the work of investigating these little interior spheres of unknown countries such as the present which had been visited by Mr. Taylor. He could only recommend that other travellers should undertake a similar work in other regions, and present their reports to this Society.

2. *On the Geography and Recent Volcanic Eruption of the Sandwich Islands.* By Dr. THOMAS STALEY, D.D., Bishop of Honolulu.

BEFORE speaking of the late volcanic eruption in the island of Hawaii, the author said he believed that a few words might be useful on the geography of the group generally, of which Hawaii is the largest and the youngest member. He proceeded as follows:—

The Sandwich Islands, now constituting the kingdom of Hawaii, occupy a most central position in the Pacific. They lie in a diagonal



On the Sources and Course of the Lycus and Other Rivers in Kurdistan

Author(s): J. E. Taylor

Reviewed work(s):

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sheep were destroyed by this cause. The Sacramento Valley, and to the south of San Francisco, a district pronounced many years ago by Governor Douglas as unfit for growing grain, were very fertile, and the latter had proved of late years to be the very best grain-growing country. He (Mr. Booker) had seen lands, not more than 60 miles south of San Francisco, which had produced 80 bushels of wheat and 120 bushels of barley and oats to the acre. A portion of the country consisted of steppes. The district near the sea produced the largest returns, and the land gradually became less fertile the higher it was, until at last it was fit only for grazing land. The neighbourhood of the geysers was the finest agricultural country in the world, consisting of narrow valleys, with rivers or creeks running through them. These valleys afforded magnificent views to those who were in search of scenery, and plenteous crops to those who were in search of the rewards of husbandry. Last spring he ascended Mount St. Helens, near the Geysers. The height was about 4600 feet, and the ascent was very easy by means of a pathway through the brushwood. The top of the hill was a region of stunted pines, not one of which exceeded 10 feet in height, and bearing large cones. The top of the hill afforded a view which he did not think could be easily surpassed.

ADDITIONAL NOTICE.

(Printed by order of Council.)

On the Sources and Course of the Lycus and other Rivers in Kurdistan.

By J. E. TAYLOR, Esq., Her Majesty's Consul at Diarbekr.*

(Communicated by Captain FELIX JONES.)

MY DEAR CAPTAIN JONES,—

Feb. 2, 1867.

I send you a rough map of my last journey and routes from Erzeroum to Kára Hissar round to Arab-Kír; thence to Khozat and through the Deyrsím to Kamach and Erzingán; from there again, but by another line, through the Deyrsím to Khozá; thence to Mazgerd or Hormuzgerd on to Peyrtek and Kharpút.

The interest of this route consists in my having satisfactorily traced the Kalkyt, Degirmen, or Kara Sú (the Lycus), from its source down to the point where it is generally known near Koinloo Hissar, as also its principal tributary the Koát or Kara Hissar Sú. The real source and early course of the Kizzel Irmák or Halys has also been visited and fixed. It rises at the foot of the high centre peak of the Kizzil-dagh; hence its name. Subsequently I followed the Meזור Su and the river of Tchimishgezek, both of which are one with the Chignejr Su, and they are now for the first time laid down with something like exactitude. Independent of these new notices, I think I have supplied a tolerably correct sketch of a great part of the Deyrsím Dagh, a range of huge mountains only to be penetrated at three points from the north, viz.—by the narrow passes of the Ziáret, Harámí, and Merján Bogházi. The first I followed on my way to

* The details of Mr. Taylor's discoveries, with his map, will be published in the Journal vol. xxxvii.

Kamach, and the last on my return from Erzingán to Khozát, Mazgerd, and Kharpút. The old town of Saddak, which lies near the head of the Lycus, is interesting, and has not yet been visited or described; nor was the site of Pompey's Nicopolis finally determined before. But a Roman milestone which I found near it (the modern Purk) at Ak-Shéhr, fully settles that point as well as identifies the rock and old ruins of Kara Hissar as the last place of refuge of Mithridates when flying from Pompey previous to escape into Colchis. It is certainly either that place or the old Dasteira. (See Strabo, Book xii. cap. 3.)

The above are only a few of the more salient matters of interest which present themselves in a journal too copious for me to arrange at present. Nor can I say anything here on the extraordinary Kizzil-bash race, their customs, religion, and language, as these topics require more time than I can spare from official routine. You will observe that the country covered by my map is that part (from $38^{\circ} 40' N.$ lat. and $39^{\circ} 40' 30'' E.$ long.) left bare in Kiepert's last map of those parts. It is right to note that my predecessor, Sir R. Dalzell, performed part of the route between Kamach and Halvoree Vank before me; but I do not think he has preserved any data for laying down his travels.

One word more as to the map. According to my reckoning and bearings, Erzingán is no less than 21 miles north of the position ascribed to it by Kiepert; this in itself will change the whole course of the Kara Sú or Erzeroum branch of the Euphrates. But, after reading what I now offer as to the fixed data which serve as bases to my work and the matter of it, with the subsequent issue, I think you will be disposed to say that I am right and Kiepert wrong. In the first place, Erzingán has never been astronomically fixed; Erzeroum, Kara Hissar, Arab-Kír, and Kharpút have; and those points were my guides. My work was planned every evening from bearings and angles taken at every turn of the road; the pace of my horse had been ascertained from twenty measured and timed trials in the Erzeroum plain, and during every week of my journey. The pace of laden mules—which rarely varies—was also regularly noted between stage and stage. In this manner my observations were only 2 miles out on arriving at Kara Hissar, 3 miles at Arab-Kír, and 3 miles at Kharpút; on all occasions that error was east of the fixed positions. The work was done in three portions, with a fresh starting-point for each.

1st. From Erzeroum to Kara Hissar.

2nd. From Kara Hissar to Arab-Kír.

3rd. From Arab-Kír to Kharpút.

The above portions are embodied in the rough map now sent to you, as I wish to ensure my claim to priority of discovery, which might fail were I to delay notice until the map I have in hand is completed. You will doubtless accept the charge of the papers with the intentions which prompt me to consign them to you. I am busy with a memoir to accompany the work at a future date; unavoidable occupations, however, prevent steady application to it, but I still hope to have it ready in a couple of months.

J. G. TAYLOR.



Letter from T. K. Lynch, Esq., F. R. G. S., on Consul Taylor's Journey to the Source of the Euphrates

Author(s): T. K. Lynch

Reviewed work(s):

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near Wellington Channel, where Sir Edward Belcher never served out a fresh meal to his ship's company.

Sir LEOPOLD M'CLINTOCK said he coincided with all the observations which Captain Hamilton had put forward in his paper; he should like to say a word as to the cause of these numerous water-spaces which were sometimes called Polynias. We never met with any of these water-spaces anywhere without also finding ample cause for them, in strong currents and tides. They were solely due to the action of tides sweeping away the ice as fast as it formed. They were common all along the coast of Greenland, and were known to the Esquimaux, who found the seals more abundant in them than elsewhere. Kane found a strong tide in Smith Sound, and it was there that his Polynia was placed, and it was there an abundance of animal life was found. Penny found strong tides in Wellington Channel, and there he also reported an "abundance of animal life." Of course, the ocean was frozen over elsewhere, and these animals sought out and congregated in large numbers wherever the sea was open, and this would account for the abundance of animal life; but it should be borne in mind that these spaces were exceedingly limited. With regard to land animals, they were more abundant in Melville Island than elsewhere, although the mean annual temperature of the island was perhaps as low as in any quarter where expeditions had wintered. He fully agreed with Captain Hamilton that nothing they had seen of late years led them to believe in the existence of a milder climate to the north. On the contrary, as far as we could see, the further we went to the north the temperature was more severe.

The PRESIDENT congratulated the Society on the admirable discussion which had taken place; a more instructive discussion he had never listened to. Their thanks were due to Captain Hamilton, and also to Sir Edward Belcher, Captain Osborn, and other Arctic officers, for the able manner in which they had marshalled interesting facts in support of their views.

ADDITIONAL NOTICES.

(Printed by order of Council.)

1. *Letter from T. K. LYNCH, Esq., F.R.G.S., on Consul TAYLOR'S Journey to the Source of the Euphrates.*

DEAR SIR,

I have just received from Mr. John George Taylor, her Majesty's Consul at Erzeroom, the following account of the country in the immediate neighbourhood of Diadeen, and as it mentions the discovery of an active volcano, and some very peculiar sulphur springs, and enters minutely into the actual state of the country at the source of the Murad Su, or Euphrates, I have deemed the subject of sufficient interest to communicate it to the Society, particularly as the above features have not been described, as far as I am aware, by any other traveller. Texier, who travelled from Van by Ala Koë and Merc, passed too far to the eastward, and Mr. Brant, who skirted the lake from Van to Akhlat, and proceeded from that place by the Sapirs Dagh and Ardjish to Bayageed, and crossed the Ala Dagh far to the westward, over, as his account states, its highest range, where he notices the several rills which,

pouring down the northern slopes of that mountain into small basins, formed, he says, the source of the Euphrates; so that neither of these celebrated travellers, one passing to the eastward, the other to the westward, noticed the country now for the first time described by Mr. Taylor, who fortunately determined on a new path, an intermediate one, which he found extremely interesting, particularly in the immediate neighbourhood of Diadeen.

After visiting every place of interest round Lake Van, Mr. Taylor struck out an intermediate route, direct between Diadeen and Beggir Kalah, an old Armenian town, on the hills to the northern extremity of Lake Van; the road was good throughout, and the country on either side, though without trees, exhibited fine pasture and grass lands; half way to Diadeen, he came upon an active volcano, called the Soonderlik Dagh (oven mountain), not mentioned in the maps. Smoke was coming slowly out of the crater, and a rumbling noise was heard in the earth, reminding one of the portentous groans which, as is reported, preceded the great rupture of Vesuvius when Herculaneum was destroyed.

The volcanic formations about Diadeen were found to be extremely curious. The whole bed and valley of the Murad Su there is full of active sulphur geysers, too hot for the hand, some of them quiescent, and others burst up to the height of some eight or ten feet, every now and then subsiding as suddenly as they burst forth. At one place close to Diadeen, and to these sulphur springs, the Murad Su flows through a natural tunnel, at the top of which were seven or eight sulphur springs, which, as they overflow and run down the slope into the Murad Su on the south side, form sulphuric and saline deposits, which have become misshapen soft rocks, easily cut with a knife. Close to these rocks other springs of hot water form beautiful stalactites and petrifications in all kinds of colour and form. The stench and steam, however, at this point are most disagreeable, formed by the boiling sulphurous stream flowing down the sides and mixing with the cool clear water of the Murad Su fifty feet below. The main sulphur source was originally lower down the stream and in the plain, but the severe earthquake we had at Erzeroom three years ago effected a perfect change, the latter source having dried up, and those above mentioned having taken its place, and consequently the formations formed by these springs, which bulge out in irregular masses down to the river, date only from that period.

Passing through the tunnel, the river occupies the centre of a deep basalt gorge, with steep perpendicular sides, composed of irregular blocks of that stone from the mountains of the Ala Dagh. The gorge looks like an artificial ditch, purposely constructed to defend the small plain of Diadeen.

2. *Notes on the Burmese Route from Assam to the Hoocong Valley.*

By HENRY LIONEL JENKINS, Esq.

(Communicated by F. A. GOODENOUGH, Esq., F.R.G.S.)*

WISHING to satisfy myself as to the practicability of opening out the old

* Extract from Mr. Goodenough's letter:—"Calcutta, 9th February, 1869. Dear Sir,—My friend, Mr. Henry Lionel Jenkins, has recently accomplished a trip to the top of the Patkoi range, which divides Upper Assam from Upper Burmah. Mr. Jenkins performed the journey in the hope of the sanction of the local Government here being granted to an exploration of the country between Assam and China, and in the general interests of science. The Patkoi range is very little known, but few explorers having ever surmounted its height; amongst whom I may mention Mr. Griffiths, in 1837, who went from Suddya to Bhamo and