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IX.—*Notes of a Journey through a part of Kurdistan, in the Summer of 1838.* By JAMES BRANT, Esq., H.B.M. Consul at Erz-Rúm. Communicated by Viscount PALMERSTON, G.C.B.

My arrangements being completed, and the weather having become apparently settled, after a late and wet spring, I left Erz-Rúm on the 16th of June, 1838, accompanied by Mr. Adam Gifford Glascott, of her Majesty's navy, who had volunteered to make a map of our route, and my surgeon, Dr. Edward Dalzel Dickson.

Crossing the low range of mountains eastward of the town, called the Deveh Bóyunú (Camel's neck), which rise to about 800 feet above Erz-Rúm, we descended into the plain of Pásín. At its western extremity we passed a small stream coming from the S., which for a short space flowed to the N., but soon after took a more easterly direction. It is one of the confluent of the Aras, and before reaching Hasan Kal'eh, unites with various other rills, which descend from the mountains round the plain. At that town, the river assumes the name of Hasan Kal'eh Şú; it has there attained some size, reaching to the horse's girths in fording it, and being from 20 to 30 yards in breadth. I was informed that, twenty days previously, it had been so swollen as to have been quite impassable. Flowing still in an easterly direction, at 9 miles distance, it unites with the Bín-gól Şú, or real Aras, but is previously joined by the Kúrd (Wolf) and Ketiven Şú, both coming from the mountains on the southern side of the plain. At the point of junction of the Kal'eh and Bín-gól Şú, is a stone bridge, called the Chóbán Kóprí (Shepherd's bridge). After the union, the river is known only by the name of Aras, but, even before its junction with the Kal'eh Şú, the Bín-gól Şú is often called Aras by the natives. It has a longer course and a greater volume of water than the Kal'eh Şú, and is therefore entitled to be considered as the principal stream. It rises in the Bín-gól Tágh (Thousand Lake Mountain), a lofty range to the S. and W. of Khinis (or Khunús).

The district of Pásín is divided into two begliks, the Upper and the Lower.

Hasan Kal'eh, 18 miles E. of Erz-Rúm, is the seat of the Beg of the Upper Pásín, whose beglik contains about 120 villages, inhabited chiefly by Mohammedans. The greater portion of the Armenian peasantry emigrated into Georgia when the Russian army evacuated Turkey, after the peace of Adrianople; in consequence of which emigration, the population of the villages has been much diminished, and there is a great deal of ground uncultivated for want of hands.

The Aras divides Upper from Lower Pásín, but there are

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a few exceptions, as some villages, which should by this rule belong to the Lower, are notwithstanding attached to the Upper Pásín. The lower division is governed by a Beg, who resides at a village called Ars, on account of its being his native place, not from its importance. This beglik contains seventy villages, and emigration has diminished their population and left lands uncultivated, as it has done in the Upper beglik.

The two divisions of Pásín extend about 40 miles in length, and the breadth varies from 6 to 10 miles. Both are fertile in grain, are in general well watered, and have excellent pastures. The villages contain from twelve to 100 families, but the greater number have thirty houses and under; the larger villages being few.

On the opposite side of the river, facing the town of Hasan Kál'eh, there are innumerable hot springs: some are bituminous, but others appear to contain iron and lime. The hottest are 105° of Fahrenheit. There are two baths built over the warmest and most copious sources, both constantly filled with bathers. The town was one of the old Genoese trading stations, and the castle, built by these adventurous merchants, occupies the oblong summit of a spur thrown out from the main range, which rises about 1600 feet above the plain. The castle commands the town. The modern double wall encircles the town, and joins either end of the castle. This wall is said to have been built by a person called Hasan, whose name has superseded the former one belonging to the town. Some travellers have supposed the ancient Theodosiopolis to have stood here, but there are no remains of antiquity whatever. The bath is certainly not Roman, nor is the bridge close to it. The Genoese castle has long been in ruins and unserviceable; the modern walls are in so dilapidated a state as to be quite useless as a defence.

The inhabitants are exempt from Sáliyáneh, in lieu of which they pay about 50*l.* towards the expense of supporting the post-establishment, and are besides bound to entertain strangers, itself not a light tax, as natives seldom pay anything for lodging and food provided them. The town contains seven mosques and seven fountains, most of which are more or less dilapidated.

As I shall frequently mention the Sáliyáneh,* I will here explain that it is a tax levied for the expenses of the public administration of the Páshálik. The mode of collecting it, is as follows:—When the amount is fixed by the Páshá, the heads of each religious sect meet at the seat of government, and apportion it among the districts of the Páshálik. In the districts, the heads

* Literally "Annuity;" the complete phrase is Sáliyáneh Mukáta'ahsí, *i. e.* excise or tax to provide for the annual salaries of public servants. See Hammer's *Gesch. des Osmanischen Reichs*, VII. 575, and Meninski *v. Mukáta'ah*.—F.S.

of the sects living at the residence of the chief authority apportion the sum allotted to the district among the villages. In the villages the sum to be raised in each is again subdivided among the inhabitants by the heads of the village. It is in some degree an arbitrary tax, and varies in its amount according to the disposition of the Páshá, who produces no accounts to justify its amount, and no one can dispute with him the reasonableness of the charge; however, the tax cannot be exorbitantly increased, unless for some very evident cause, without exciting great complaints; and therefore the Sáliyáneh of one year does not much exceed that of the preceding.

21st.—On leaving Hasan Kal'eh we crossed the plain in a southerly direction; at about $4\frac{1}{2}$ miles forded the Kúrd Şú, flowing to the E., and $1\frac{1}{2}$ mile beyond we forded the Ketiven Şú, at a village of the same name, situated at the entrance of a defile; these rivers unite before they fall into the Kal'eh Şú. We crossed the defile of Ketiven, and gradually ascended the mountains, until we reached a lofty limestone ridge, estimated at about 1400 feet above Hasan Kal'eh, or 7230 feet above the sea. From this ridge we descended into a deep, romantic, and wooded glen, following which in its descent, we were led to the banks of the Bín-göl Şú, at a place where there is a stone bridge over it, stated to be about 6 hours higher up the stream than the Chóbán Kópri. The river comes from the S.W. and runs to the N.E.: the current was rapid, the bed full, and apparently deep, and the breadth about 40 yards. Without crossing the bridge we ascended the mountains in a S.S.W. direction, and after an hour reached the small Kurd village of Eipler. The distance from Hasan Kal'eh I estimated at between 16 and 18 miles, which it took us 7 hours to accomplish.

Eipler contains twenty families of Kurds, ten of which are tolerably well off, but the rest are in straitened circumstances, and serve as shepherds and herdsmen to the others. The only road open during the winter from Erz-Rúm to Músh passes through this village, the others being blocked up by snow. Its elevation by our barometer is 6260 feet above the sea. The people this year, on representing their poverty, had half their Sáliyáneh remitted, although the whole amount was but 12*l.*: they cultivate some fields, which give them a scanty supply of grain; their main dependence, however, is on their herds and flocks. They easily obtain an abundance of hay for their cattle during the winter, and there is pasture enough during the summer.

22nd.—The distance from Eipler to Köi-lí is about 12 miles direct S. On our way to it we crossed a mountainous tract, which abounds in excellent pastures: not far from Eipler we passed

near a large Kurd village, called Agh-yáz, but it was situated lower down the mountains than our route, and out of sight. An escort of ten Kurd horsemen who accompanied me came from that village. We reached Kçî-lí at 9½ A.M., and procured a slight breakfast while waiting for our baggage to come up. The village is situated close under the mountains, at about 5900 feet above the sea, ½ a mile from the banks of the Bín-gól Şú, and is in the beglik of Khinís. It formerly contained a great many Armenian families. I was told that 200 emigrated to Georgia, and only about 15 Mohammedan families now reside among extensive ruins. The flat between the river and the village is rather marshy: a guide accompanied us to point out the ford. The Bín-gól Şú is here from 50 to 60 yards in width, its current rapid, the water reaching above the horses' girths. A very little more would have rendered it, if not impassable, at least dangerous and inconvenient, for, as it was, our baggage was wetted. After the passage of the river we ascended through a long grassy valley, crossed a mountain-ridge at its head, descended by a stony path, and afterwards turned due E., our course to this spot having been about S. In 3½ hours from Kçî-lí, we reached Aghverán, the estimated distance being about 10 miles, and situated about 300 feet higher than that place. In the early part of the day's journey we saw the Bín-gól Tâgh: it is a long flat range; the snow lay on it only in patches, but it is said to retain some the whole summer. After turning our faces eastward we had the splendid peak of Sapán (Seibán) Tâgh in view, capped with snow: it was, however, at a great distance, and seen over the tops of the intervening mountains. Our baggage did not reach the village until nearly 2 hours after us, during which we were exposed to a hot sun without shelter.

The Aḡ-şakál-lí (literally white-beard), or head of the village, was absent; he had gone to Erz-Rúm to obtain a supply of shoes, clothes, and other necessaries for his family. The village is in the beglik of Khinís, and contains eleven families of Kurds, three of which only were in good circumstances. They had altogether about forty fields under cultivation, and a good stock of sheep and cattle.

23rd.—From Aghverán, Khinís was distant about 9 miles, over a plain cut by deep ravines, more or less broad; the sides are generally of perpendicular rock; the bottom, pastures or cultivated fields. Rills of water flow through some, while others are quite dry. At a village named Parmaḡ-siz (Finger-less) in one of these ravines, we passed a small stream of water, which rose in a mountain near Aghverán, called Ḳarâ Ḳayâ (Black rock); and a little distance further on, a larger stream occurs in a broader ravine of the same character; the latter river is called Kilísâ Şú,

from a ruined Christian church at the foot of which it passes, but higher up it goes by the name of Peïg Şú, from a village on its banks; both these streams flow E.S.E. towards the Murád Chái; the last-mentioned, I believe, rises from the range of Bín-gól Tâgh. We reached Khinís at 9 A.M. This day and yesterday, whenever the breeze intermitted, the heat had been very great, even as early as 7 or 8 o'clock in the morning.

Khinís* is an old town, with an antiquated castle, and hence is generally called Khinís-Kale'h-sí. It belongs to the Páshálik of Músh. The Beg resides here: he is brother of Emín Páshá of Músh, and is named Murád Beg. He was absent; but his Kyayá sent the usual compliments and offers of service by his son, an officer in the militia, he himself being confined to his house by illness.

This most wretched town is situated at the bottom of a deep ravine, with precipitous sides of rock, at an elevation of 5686 feet above the sea: through it flows a stream, over which, within the town, two small stone bridges of a single arch have been thrown; the stream is called the Kal'eh Şú, but lower down it assumes the name of 'Arúz Şú, from a village on its banks: it rises in the Bín-gól Tâgh, and falls ultimately into the Murád Chái. The town contains about 130 houses (100 Mohammedan and 30 Armenian) and a well-built mosque. The castle, standing on a peninsula with perpendicular sides which advances into the ravine, is on a level with the surrounding plain, and overlooks the town. A wall, now in ruins, crosses the neck of the peninsula, and once protected the entrance to the castle: the wall, right and left of the castle-entrance, extends along the edge of the ravine, and afterwards crosses it at each end of the town, uniting with two outworks or towers on the opposite side. These works, as well as the castle, have been long going to decay. The Beg resides in the castle: the apartments of the outer court are in ruins; those in the inner are tenanted by the harem of the Beg, and were unapproachable. There is no trade here, but for the supply of the most ordinary wants of the peasantry. The bázár contains about thirty stalls, in which nothing was to be seen but Aleppo handkerchiefs, used as turbans by the inhabitants; boots and shoes from Erz-Rúm; cotton cloth of the country-manufacture; tobacco, pipe-bowls, and a few other common necessaries, with fruit and vegetables. The ordinary and legitimate revenue of the Beg is derived from a tenth of the produce of the soil, which yields him about 150*l.* per annum. In lieu of Sáliyáneh, the people are bound to entertain strangers; and, this being a post-station, guests are numerous, and the tax not a light one. The soil is not private property, and is never bought or sold. A person may

* Khonús or Khanús.—Jihán Numá, p. 425.

build on any unoccupied ground, without a rent being demanded, or he may cultivate any vacant land by paying a tenth of the produce to the Beg. Any one who neglects to cultivate his fields risks losing them, should there be an applicant for them; but that never happens, as there is more land than hands to till it. The winter is long and severe; the summer hot, succeeding rapidly to the melting of the snow. The town is situated near the foot of the Bíu-gól Tágħ: it requires, however, six hours to reach the summit, on which there are said to be the remains of a castle. This I am inclined to doubt, as I have repeatedly found that a few stones are quite sufficient to give rise to a similar report. In a N.E. direction, 7 hours distant, is situated a district called Túzlah, from a deposit of rock-salt found there, which supplies all that is wanted at an extremely moderate rate to the country around. Here about fifteen lbs. could be bought for twopence. The Kyayá of the Beg was extremely civil in supplying us with lambs, milk, &c.

25th.—On inquiry as to the best road to Músh, I found that the villages on the direct and ordinary route were without inhabitants, as at this season they were in the mountains for the sake of pasture. We should not, therefore, find the supplies of food necessary; and I was consequently advised to take a rather more circuitous road. By the direct one there was a large river to cross, which must have been forded, but not without inconvenience; by that recommended, however, it could be passed by a stone bridge. I therefore determined to adopt the course suggested.

On leaving Khinís we took a southerly direction, and crossed several narrow valleys, with rich grazing-grounds, and ravines such as I have already described. At $2\frac{3}{4}$ hours we passed a small Kurd village, named Mál-aḱulásh, and thence took a S.W. direction. We continued over the mountains by bye-paths, through good pastures, abounding with an infinite variety of beautiful and sweet-smelling flowers. Our course gradually became more westerly, until we finally descended by a long slope facing the W. to the village of Gúmgúm. We were $9\frac{1}{2}$ hours on the day's march; but, as we had frequently halted for our baggage, our progress was slow, and I did not estimate that we had advanced more than 20 miles. A thunder-storm broke over the mountains; and just as the people were occupied in pitching the tents a violent squall of wind occurred, but it was of a moment's duration, and no rain fell on the low ground we were on.

The village of Gúmgúm is situated in a pretty valley, at an elevation of 4836 feet, with the Bíu-gól Tágħ on the N.: from Khinís we had gone round the foot of the range. By a direct road from hence, Erz-Rúm can be reached in 20 post hours; and there is a practicable way straight across the Bíu-gól Tágħ range.

The village is a Vakuf,* or endowment belonging to a mosque. The chief has the title of Sheikh, and is of a sect of Dervishes. The inhabitants enjoy an immunity from Sáliyáneh, and from a contribution of men to the regular troops and militia. The place contains thirty Kurd and about 15 Armenian families. Since we left the plain of Pásín I had not seen much tilled land, and the fields I met were carelessly cultivated: in most places the grain was just appearing above the ground. In this valley more land than usual was to be seen under the plough; and I was informed that the soil is rich, the seed rendering about twelve-fold in good seasons.

26th.—From Gúmgúm we took an easterly direction, and after an hour's march passed the Kurd village of Kərbah-kúh, situated on the side of a mountain, at the foot of which runs the Chár Buhúr river, coming directly from the Búu-gól Tágh. In $1\frac{1}{4}$ h., gradually descending to the stream, we crossed it by a stone bridge, beyond which, at $1\frac{3}{4}$ h. distance, the Chár Buhúr unites with the Murád Chái: they meet in a straight line, the latter coming from the E., and the former from the W., and immediately afterwards turn off at a right angle through a narrow valley in a southerly direction: our barometer here showed 4138 feet above the sea. As I rode along the valley on the banks of the Chár Buhúr, I supposed the Murád Chái to be a continuation of that river. The distance from Gúmgúm to the junction of the rivers I estimate at about 11 miles. The straight road from Khinís comes across the mountains, down to the Chár Buhúr, before its junction, and that river must be forded; it was deep and broad. The united stream turns through a valley, which widens gradually until it becomes a part of the plain of Músh. In the valley the river might be about 70 yards wide, but its bed expands when it reaches the plain. From the junction of the rivers to a village on the plain, called Sikáwah, is about 8 miles, and 3 beyond we stopped at Kirawí, where we pitched our tents: the day's journey occupied us 8 hours. This village was inhabited by Armenians only. In the whole plain of Músh there are not any Mohammedan peasants intermingled with the Armenians; a fact which would clearly point out this country as belonging rather to Armenia than to Kurdistán: indeed the tent-dwelling Kurds are evidently intruders, and the stationary Kurds, it cannot be doubted, belonged originally to the nomade race.

The Kyayá of the village would not give me any information; to every question I asked he replied only, "How should I know?" but I afterwards found a priest who was more communicative: he confessed to me that the Kyayá was afraid lest he

* Properly Vakf, *i. e.* Permanence; and thence an endowment for religious and charitable purposes.—F.S.

should be known to have communicated anything respecting their affairs. To remove all apprehension on that point, I assured the priest that I never on any occasion disclosed from what source my information was derived: he pretended to believe this, but he showed that he was only half persuaded of its truth. There are twenty families in the village, which is the property of Murád Beg of Khinís. The villagers own about 300 cows, oxen, and buffaloes, 250 to 300 sheep, and twenty brood mares. In wet seasons grain yields ten to twelve fold; in dry, four to five only. The soil is light and sandy, and they do not irrigate it. All their wool is required for domestic use, and they have none to dispose of: they grow linseed for the sake of the oil, used for burning. The winter is not of so long duration as at Erz-Rúm; but it is still very severe: snow falls to a great depth; the river always freezes, and loaded carts pass over the ice. The village pays three Sáliyánehs in the year, each amounting to about 5*l.* or 6*l.*; the usual Kharáj, or poll-tax; and the share of the produce belonging to the Beg, besides the Kishlák (winter quarterage), the heaviest imposition of the whole. These altogether form a load of taxation under which the people appeared very discontented; but the Kishlák seemed to form the prominent grievance. The villagers are forced to give winter quarters to ten Kurd families. In the time of the Russian war the army reached Músh; and, when quitting it, the Armenians wished to accompany the invaders, but it was not allowed. The Russians were then advancing, and the encumbrance of emigrants with their families did not suit them. At that period the Kurds regarded the Armenians as partisans of the invaders, and made no scruple in plundering and often murdering them. Since the operations of Reshíd Moḥammed Páshá, and of Háfíz Páshá, and particularly since the enrolment of the militia of this Páshálik, the Kurds do not venture to rob openly, and even instances of secret theft have become rare: the effect of the last measure has imposed a moral restraint on this wild race, which is extraordinary when it is considered how few the numbers of the militia are (in this Páshálik not many hundreds), how recently the system has been introduced, and how inefficient the force yet is, from the imperfection of their equipment and discipline.

Near Sikáwah is a small hill called Osp-polur, which means in Armenian "the mountain round as a lentil." On this little rising ground 'Aláu-ddín Beg, a Kurd chief, made a successful resistance to the government forces sent to destroy the independence he was trying to establish. He was the founder of the family of Emín Páshá of Músh; and the event alluded to happened about a century ago, after which the hill obtained its name. In the country I had passed over from Erz-Rúm I had scarcely

seen a tree, except in the dale before mentioned, and on the banks of the Chár-Buhúr and Murád Chái, near their union, where some willows and dwarf trees are found: in this feature it bore the general character of all the high table-land of Armenia.

27th.—Quitting Kirawí, we continued along the plain, having the Murád Chái at a short distance on our left. In $\frac{1}{2}$ hour we crossed the river by an ancient bridge of fourteen arches, in so dilapidated and dangerous a condition, that it is unsafe to ride over, and we all dismounted and led our horses. The breadth of the bridge is 208 paces, and it scarce extended at all over the banks: the barometer here showed an elevation of 4123 feet. The Murád does not approach nearer to Músh, which bore about S. from the bridge, whence the river takes a westerly course. Immediately on crossing the bridge we quitted the river, and passed a large Armenian village called Sulúk; thence riding over an extensive tract of meadow-land, in which hay-making was actively going on, in 2 hours we reached the Kará Sú. We forded it near an old bridge, the water reaching to the horses' knees, and the breadth of the stream being about 25 yards. The Kará Sú rises in the range of Nimrúd Tágh, visible to the eastward, distant 24 to 26 miles, and about 4 or 5 miles below the ford terminates its short course in the Murád Chái: $\frac{1}{2}$ mile from the Kará Sú we came to the village of Chevermeh: here we encamped close to an extensive building in ruins, the residence of the former Páshás of Músh. The distance from Kirawí to Chevermeh I estimated at about 9 miles.

After we were settled in our camp I despatched a Khaváss to the Páshá to announce my arrival, and to deliver a letter from the Ser-'asker of Erz-Rúm. I likewise made known my intention of passing two days in the town (to enable me to make inquiries), and requested that a house might be furnished me. Soon after the Khaváss was gone Khúrshíd Beg, the youngest brother of the Páshá, and his Kyayá, in passing by on his return from a tour in the plain, stopped at our tents. He was attended by about ten horsemen. After paying the usual compliments, offering his services, and taking a cup of coffee, he left me for the residence of the Páshá. The Khaváss returned with an officer of the Páshá's to compliment me on my arrival, to know what I stood in need of, and to express his desire to see me as soon as I could conveniently wait on him. He said a house should be prepared for me in the town.

28th.—This morning the Kyayá of the Armenians came to conduct us to the quarter prepared, which we reached after $\frac{1}{2}$ an hour's ride.

Músh is situated in a ravine: as its opening was not in the direction of our encampment, the city was not visible from thence.

The Páshá was at the Musellim's in the town, and sent to welcome me, and to know when I would pay him a visit. I fixed 3 o'clock in the same afternoon. At that hour the Cháúsh Báshí (head messenger) of the Páshá came to conduct me to the Serái (palace), situated at a village called Mogiyunk, rather more than a mile eastward of the town. It was a large quadrangular building, with an irregular tower at each corner, in the same style as the old residence of former Páshás near our camp. This new Serái was built by Emín Páshá a short time since, and Khúrshíd Beg had a residence close by not yet finished. I was ushered into an elevated Kiosk (Kóshk), over one of the corner towers, which was entered by crossing the terrace of the palace: the view from it was extensive, and its height made it accessible to every air that stirred, and very cool and pleasant. The Páshá was in his harem when I arrived, but he soon appeared, and welcomed me to *Músh*, making the usual inquiries as to my health, mode of reception everywhere, &c. I had seen the Páshá at *Erz-Rúm*, and this was only the renewal of our acquaintance.

Emín Páshá is of a family which has long held this Páshálik: the founder of it was the 'Aláu-ddín Beg mentioned before (p. 348), since whose time, with few and short interruptions, some member of the family has always governed the Páshálik in a state of greater or less independence. His father, Selím Páshá, was beheaded about 30 years ago by the then Páshá of *Erz-Rúm*. Emín was at that time a youth of about 15 years of age, and his youngest brother, Khúrshíd Beg, an infant in arms. He has also two other brothers, Sheríf Beg of *Bitlís*, and Murád Beg of *Khinís*. The Páshá is a handsome man, above 6 feet in height; and the other brothers, though not possessing the same commanding appearance, are yet fine men. All have the reputation of brave and skillful warriors, and, from their rank and personal qualities, the family possesses great influence in the country.

The Páshá invited me to dine with him next day at noon.

29th.—Our quarter in the town was so filthy and confined that before I went to the Páshá I had the baggage sent back to our tents, intending to go thither direct from the Serái.

At 11 a.m. the Şarráf or banker of the Páshá came to accompany us to the palace; it was mid-day when we arrived. After taking coffee and conversing a short time, the dinner was served; it was in the usual Turkish style, but, except in its abundance, without anything to distinguish it from the repast of an ordinary person. Several of the Páshá's officers were seated with us: this would not have been allowed among Turks of rank, but there is very little ceremony among Kurds.

I took my leave after having invited the Páshá to come next day to my tents, to try the effect of arms with detonating locks,

which he wished to witness. I paid a visit afterwards to Khúrshíd Beg: the conversation turned on horses chiefly; he promised to accompany his brother on the morrow.

30th.—The Páshá came at 11; his suite was neither numerous nor brilliant. He tried some pistols and a rifle, and shot very fairly with both: he approved much of caps, but was particularly struck with the rifle; he could not conceive how so small an arm could carry so far. Khúrshíd Beg made some better shots than the Páshá; he is considered as the most daring and most skilful warrior among the brothers, though all are reckoned brave. They were much esteemed by Reshíd Moḥammed Páshá, and did him good service in his operations against the Kurds. Khúrshíd Beg declined sitting at table with his brother; he said he had never presumed to sit or eat in his presence; but an officer of the Páshá's, and his scribe, vulgar, low persons, were allowed to do both. The Páshá considered the being helped, instead of helping himself out of the dishes, as a very useless ceremony. The Beg dined in another tent on the dishes which were removed from our table.

On the following day I paid the Páshá a visit to take leave, and remained conversing with him for some time; at the conclusion we parted with mutual expressions of regard.

Músh is a town as miserable in appearance as in reality; it contains about 700 Mohammedan and 500 Armenian families. The latter form the wealthiest portion of the population, and on them devolves the whole weight of the annual Sáliyáneh, amounting to about 2000*l.*, the Mohammedans being exempted from it. The present Páshá does not extort money from the r'ayah population, but he is said not to spare the chiefs of the Kurd tribes when good opportunities present themselves for levying money. Husein, who held this Páshálik for a year, and was replaced by Emín, whom he had superseded, was very rapacious, and was said to have been in the habit of levying sums from r'ayahs, nominally in proportion to their supposed wealth, but often so disproportionate as to have reduced many to indigence, and to have obliged most to dispose of all their little superfluities. The Kishlák párah-sí, or the sum paid by the various Kurd tribes in the Páshálik of Músh for winter quarters to the Ser-'asker of Erz-Rúm, is an arbitrary tax, depending on the disposition of the Ser-'asker. The villages of the plain of Músh are, as before observed, all inhabited by Armenians, but beyond the limits of the plain, there are both Kurd and Armenian peasants, sometimes mixed in the same, and sometimes each inhabiting separate villages: however, throughout the Páshálik, the Armenian peasantry exceed in number the Mohammedan; I mean, setting aside the tent-dwelling tribes. There are few articles produced

in the neighbourhood of *Músh* which would be fit for exportation to Europe. The principal products are grain and tobacco, but a large number of horses, horned cattle, and sheep, are disposed of, principally, of course, by the Kurd tribes; dealers come to buy sheep and drive them for sale into Syria, as well as to Constantinople. Some gum-tragacanth and gall-nuts are brought for sale to *Músh*, but they are produced elsewhere. Cotton cloth of a coarse kind is manufactured for the use of the country, and cloths are brought from Aleppo for the consumption of the inhabitants; a very few European manufactures are used, and those to a very limited extent, for in general the people are too poor to purchase any but the commonest articles. The plain may be called a fine one, being nearly 40 miles in length and from 12 to 14 miles in its greatest breadth; it is watered by numerous streams, but in some parts it is stony and arid. It is said to contain upwards of 100 villages, each having from 20 to 40 families; there are some few which have more. The climate is less rigorous than that of *Erz-Rúm*; as much snow, perhaps, falls, but the cold is not so severe; the summer is warmer; indeed, it is often sultry. Our barometer showed an elevation of 4692 feet, or about 1300 feet lower than the plain of *Erz-Rúm*. Grapes are grown in vineyards on the sides of hills, and a great abundance of melons are produced; there is no scarcity of any kind of common fruits. The only trees to be seen are a few planted around the villages: the recesses of the mountain-range on the S. are said to have oak-forests, but I suspect the trees are small. There are several varieties of the oak; one produces the gall-nut, and another manna: the latter is a saccharine secretion which does not possess any medicinal quality, or any peculiar flavour. It is collected by suspending the branches with the leaves on until they are quite dry; they are then shaken; the manna falls off, and is purified by boiling and skimming off the pieces of broken leaves and any extraneous matter: this manna is used for making sweetmeats, instead of sugar. It is a very uncertain product, and is often for a succession of years not to be found in sufficient quantity to be worth collecting: dry seasons are in general favourable; wet, the contrary; but still in the present summer, one of more than an average degree of heat and drought, the crop failed.

July 2nd.—*Emín Páshá* had appointed an escort to accompany me to the next *Aghá*, beyond the limits of his territory on the road to *Diyár-Bekr*, where I expected to meet *Ḥáfız Páshá*. There were two roads from *Músh*, the one by going down the *Murád* on its right bank to *Pálú*, and then turning to the S. over the mountains; the other by immediately crossing the mountains on the S.: the latter was the least frequented and the most rugged;

the former, the most circuitous route. I was, however, told that, with respect to the state of the road, there was scarcely a choice, and I therefore selected the shortest. I left Músh, attended by Sherif Aghá, with nine Kurd horsemen; he is chief of a tribe named Elmán-lí, which passes the summer in the mountains bordering the plain on the S., and the winter in quarters in the villages at the foot of the same mountains. The first day we reached a village named Kizil Agháj, situated nearly at the western extremity of the plain, close under the mountains. The village stands on the banks of a copious and clear stream which runs through a ravine and flows in a direct line to the Murád Chái, which we saw winding through the centre of the plain, about 6 miles off. The distance from Chevermeh was about 10 to 11 miles due W. We passed through several villages on our way, and saw many others in the more central and fertile part of the plain.

The village of Kizil Agháj, though apparently large, contained only thirty Armenian families: the numerous buildings, which give it an appearance of some extent, are occupied by the Kurds and their cattle, as thirty families of Sherif Aghá's tribe winter here. The people complained of extreme poverty, and, to judge by the absence of every kind of furniture from their huts, the complaint is not without foundation. Their land is arid and stony, and will not produce wheat or barley, but merely millet. They however owned about 300 head of cattle and 600 sheep. After we had pitched our tents, Sherif Aghá came to pay his respects and take a cup of coffee. In reply to my inquiry as to the number of his tribe, he said it consisted of 180 families: he stated that nearly 200 years ago seven families only came from the neighbourhood of O'rfah, and settled here, and they had increased to their present number under the protection of the family of Emín Páshá. I think it probable that 100 years might be nearer the time of their arrival in this country than 200, but a century more or less is nothing to people like Kurds, who have no precision in their ideas on any subject. His tribe pays about 480*l.* for their Kishlák. I asked why, instead of paying such a sum annually, they did not build themselves houses; he replied that besides houses, they must have lands from which to collect their hay, and fields to raise their corn and straw, and that the whole plain was already occupied. He might have added that, being shepherds, they could not attend to agriculture without altering their habits, and that at the period when they must make their hay and cultivate their fields they were fully engaged in attending to their flocks and herds in the mountains. There might perhaps be no serious objection to the present mode of giving quarters to the Kurds, if they did not ill-treat the Armenians, if

the sum fixed was a fair remuneration to the peasant for the labour and inconvenience, and if it were paid to him instead of to the Ser-'asker.

Sherif Aghá considered Háfiz Páshá as more powerful than Reshíd Mohámmed Páshá, from the former's having succeeded in subduing the Kharzán Kurds, in which the latter failed.

3rd.—From Kizil Agháj we skirted the southern side of the plain till we reached its extreme boundary in about $\frac{1}{2}$ an hour; we then turned to the S. and ascended the mountains. After reaching the summit of the first range, called Koshm Tágh, at about 6800 feet, we saw two others; the highest, named Antógh Tágh, had a good deal of snow on it, but it does not remain all the summer: this mountain appeared the centre of the group, the ranges on each side being lower. There were dwarf oaks on the slopes of the mountains, but none seemed to attain the size of trees. We descended into a deep ravine, and after a few ascents and descents, not very long nor steep, reached a valley called Shín, in which there are some scattered Kurd houses; they were however all untenanted, the inhabitants being on the hills for the sake of pasture. We encamped on the banks of a stream not far^e from some Kurd tents, from which we obtained supplies of food. About fifty families cultivate this narrow but pretty valley, and as many as can find room in the few houses which exist, remain there during the winter; they belong to a tribe called Bádiqánlí, which consists of 550 families; the principal residence of the tribe is more to the S., and they winter near the Tigris, where those of this valley who cannot find accommodation here in the winter join them. The crops were backward, and the Kurds were irrigating the fields. This tribe refused to submit to Reshíd Mohámmed Páshá, and took up a position in this valley, where it was attacked, and, after having suffered a terrible defeat, submitted: 300 recruits were then given to the Páshá, and the tribe lost all their property and arms, and have been since very much reduced in wealth and importance. Before their defeat, they held this mountain tract in lawless independence, permitting neither caravan nor passenger to pass through it, without having secured their protection by a present.

Sherif Aghá came as usual to take coffee. I inquired of him respecting the Yezídí Kurds. He said they do not pretend to be Mohammedans, and they curse Mohammed. They call Satan Meliki Táúsh (King Peacock). He said they were very angry on hearing the term Sheítán (the Turkish for devil) used in their presence, and he confirmed the account I had previously heard, that, if a circle be drawn round one on the ground, he will not move from the spot until he has obliterated it. He knew nothing of their faith. The Chirágh Sóndurán (Lamp Extinguishers) are quite a dis-

tinct sect; they dress up a log of wood in fine clothes and pelisses, and adore it. When a great man dies they inter all his wealth with his body. The Mohammedans, if they hear of the burial of a chief, watch their opportunity, and open the grave at night for the sake of what is to be found there. The Dújik Kurds are most of them of the latter sect; they are called Kizil-básh (Red-head) by the Mohammedans. There are many Kurd tribes who are Mohammedans; many are Yezídís, and but few are Chirágh Sónduráns.

4th.—Immediately on mounting, we commenced ascending the Darkúsh Tách. It took us $1\frac{1}{2}$ hour to reach the highest part of the range, which we crossed at 6490 feet above the sea, and immediately commenced the descent by the most difficult path I ever went over; sometimes it led us round precipitous hollows in the hills; sometimes it came down in a zigzag the face of a nearly perpendicular rock. Our horses, though led, often slipped off the uneven and narrow path, and risked being precipitated into the abyss, perhaps 1200 feet in depth, and it was by great caution alone that a person even on foot could keep his path. Below us ran the river, on the banks of which we had been encamped; there it had an easterly course, but after quitting the valley it turned westward, rounding the mountain up the face of which we had climbed to the S.S.W. Along our path numerous springs issued from the sides of the mountains, all of which are carefully and skilfully conducted by long channels to irrigate fields found on every spot which admits of cultivation; near them a hut was generally to be seen. After a difficult and fatiguing walk of 2 hours (for riding was seldom possible), we found ourselves opposite to the high ridge we had crossed, and scarcely a mile distant from it; we waited two hours for our baggage to come up, fearing the muleteers might require assistance. We then proceeded, winding along the mountains' sides by paths very little better than those just described. In $2\frac{1}{2}$ hours we came down to the stream which we had seen so long in the valley below us; it was called the Kólb Şú (Handle Water), and was a pretty considerable river, reaching to the girths in fording. We crossed it, and waited under the shade of some trees, but our baggage did not make its appearance, and we proceeded on our march. In 2 hours we reached an Armenian village called Agharún by the inhabitants, but Khanzír (Hog) by the Kurds, beautifully situated in a gorge of the mountains opening to the plain, commanding a splendid view, and surrounded by magnificent walnut-trees. We here procured some food, for which a fast and a ride of 12 hours gave us an appetite. I met here a man belonging to Háfiż Páshá, named Ahmed Aghá; he was remarkably civil, and he it was who ordered us our repast. The

people complained loudly of exactions, and declared they had no longer the means of paying what was demanded of them. It was thought probable that the Kurds left with our baggage would conduct it by another and shorter road to the village we had originally fixed upon as our resting-place, and we therefore mounted again at 5½ P.M., at the same time sending people back to tell the muleteers that we had gone on. At 7 we reached the village of Nerjî, the residence of a Kurd chief, called Hájî Zilál Aghá. He received us very hospitably, and had a supper prepared, which, however, was quite unnecessary after the repast we had had at Agharún. Our baggage did not appear, and we slept in the open air under the trees, the weather being sufficiently warm to render any covering unnecessary. The distance we had come was called 8 hours by the Kurds; we had been 10 hours riding and walking, besides many long stoppages for our baggage; it occupied our loaded horses 15½ hours to Agharún, 1½ hour short of the village we reached. I never met in my travels so dangerous and difficult a pass: the passage of troops could be easily arrested by a small force, and it would be quite impossible to drag artillery over it. Yet I was told the Kharzán mountains are still more impracticable, and that no loaded animal, except a mule, can traverse them at all.

5th.—Next morning early our loads arrived; the horses were too much fatigued to come beyond Agharún the evening before; our people were well treated by orders of Ahmed Aghá, Háfiz Páshá's man. Many of the horses had fallen down the sides of the mountains, but fortunately none were much hurt, and no very serious damage had occurred to our baggage; as by a miracle, the case of instruments had not suffered in the least. Our host was an old Kurd chief; he had resisted Reshíd Moḥammed Páshá, and his house was in consequence burned; he himself escaped to the mountains, but was afterwards forced to surrender; he was detained as a prisoner at Diyár-Bekr for a twelvemonth, and was then sent to his home and restored to the command of his old district, but his fortunes were ruined, his house destroyed, his dependents dispersed, and his two eldest sons had fallen victims to the climate of Diyár-Bekr. He himself was almost blind from cataracts forming in both eyes, which were nearly matured; he asked Dr. Dickson for a remedy, and was much grieved to hear that he could not furnish one; he was told that an operation would alone relieve him, and to have that performed a journey to Constantinople was necessary; he said that was impossible, it was beyond his means. This Hájî could scarce speak any Turkish, and he used a native of Diyár-Bekr, his scribe, as interpreter. I inquired through him how he was so imprudent as to attempt to resist Reshíd Moḥammed Páshá, invested as he was with author-

ity from his sovereign. The Hájí replied that neither he nor his fathers were ever subjected to Páshás, or paid taxes to the Sultán, and he could not understand why he should be forced to do so; he had therefore resisted as long as he could. Seeing most of us engaged in writing and reading (for he was always seated near the tents), he asked whether we could all write. I replied that most of our peasantry could do so. He said such an acquirement was an useless one to a man like him: since he had been able to handle arms he had scarce been for an hour in his life without being called on to use them, either in defending the property of himself and his dependents, or in revenging the injuries inflicted on them by their enemies. He remarked, with an evident feeling of regret for his now powerless and humbled station, that in his younger days he had arms, horses, followers, and money. He was now deprived of all these things. Without doubt, his want of power, the excitement of a turbulent life, added to his loss of sight, must render his present position, as compared with his former, anything but agreeable. His wife was a tall masculine woman. I was informed that whenever attacked at home she was always to be found at his side, loading his rifles while he was firing at the assailants. Such is the usual occupation of the warlike dames of Kurdistán, and not unfrequently they take a more active part in the strife. The Hájí derived his title from his grandfather, who had performed the pilgrimage to Mecca, since which, the distinction had descended to the representative of the family. He was near sixty years of age, tall and stout, and in his youth, no doubt, had been a powerful man, and well fitted for the head of a turbulent clan. One of his men had been wounded in the arm by a ball in the Kharzán affair; it was only a flesh-wound, and improved immediately by the treatment recommended by Dr. Dickson.

The Hájí had supplied us liberally with lambs, milk, bread, &c., and I gave him as an acknowledgment an English shawl, and some handkerchiefs printed at Constantinople, much prized among the Kurds: he put them all on his head, and came to take leave the evening before our departure. He apologised for his dry hospitality, as he termed it, and said he had sought in vain for a horse to present me with, but had not been able to find one worth my acceptance. I assured him I was very grateful for his hospitality and attention, and better pleased at his not having given me a horse than if he had.

The position of Nerjki was pretty; it was under the crest of the mountain, overlooking fields which sloped down to the Kolb Sú: there were a good many fruit-trees about it, and in a glen close by, a delightful fall of pure water, which supplied the village and irrigated the fields; the rocks were limestone, and the ground

rough and stony, but wherever cultivation was practicable there the land was sown. The climate is by no means severe; the summer is hot, but tempered by a constant breeze; the winter is short, and much snow does not fall, nor does it lie long on the ground. Its elevation by our barometer only 3550 feet above the sea. The harvest had nearly terminated, and an abundance of common fruits were ripe; both melons and grapes are grown, but had not reached maturity.

I inquired of Ahmed Aghá whether the complaints of misery I had heard from the people were just: he said, yes; they were in a state barely removed from starvation, and could not pay the impositions laid on them. He believed Háfiz Páshá was ignorant of this, and he attributed the heavy drains on the people to Sa'du-l-lah Páshá of Diyár-Bekr. No one, however, dared to state the fact to Háfiz Páshá. Ahmed Aghá's testimony, as that of a Turk and a stranger, and one employed to collect the Páshá's dues from the people, may be received as valid, and he appeared to me a humane man. He had been remarkably civil, and offered to accompany me, and I willingly accepted his offer. The Hájí, too, sent one of his sons.

6th.—Notwithstanding the early hour at which we departed, the Hájí made his appearance in the morning to take a last farewell, with his shawl and handkerchiefs on his head. We mounted at 5 A.M., and, taking a westerly direction, descended to and crossed the Kōlb Şú. We then rode over low mountains covered with dwarf oak-trees of several varieties. We crossed another small stream, called the Yák Şú; the climate had now sensibly changed: the oriental plane and *Agnus castus* grew on the borders of the streams, and the cotton-plant was cultivated in the fields. At 10 A.M. we reached the village of Darakol, 2993 feet above the sea, situated on the high bank of a considerable stream, named the Şárum Şú (Sword Water), the bed of which is very broad, but the stream was divided into many channels: in the sand of the bed I remarked a number of square holes in rows, which were prepared for planting the water-melon, which is said to arrive at very great perfection. The Şárum Şú, as well as the others we had crossed, flow towards the Tigris, and unite with it in the district of Jezirah, which was called 8 days' journey from hence.

Darakol contains sixty families, eleven of which are Armenian; the latter are poor, and serve the Mohammedans; the village is in the district of the Beg of Ilíjeh. I asked whether the Christians had joined the Mohammedans in resisting Reshíd Mohammed Páshá; the Armenians replied they were forced to do so; but Ahmed Aghá denied this, and declared that they were as pertinacious in their opposition as the Mohammedans. The soil

is a whitish clay, and very arid, but there is abundance of water with which to irrigate it. The houses are all built of clay slate. The weather was sultry, and we had several strong gusts of wind, which raised most unpleasant and dense clouds of dust. Some showers in the afternoon relieved us from this inconvenience.

7th.—We reached Ilijeh (Warm Spring), our next station, after an easy day's march of about 10 to 11 miles. The sky was overcast, and the air had been cooled by the showers of the preceding day. The Musellim was absent at Diyár Bekr, but his son officiated in his place, and pointed out a pleasant garden for our tents, a mile from the town, with a great number of fruit-trees, and a clear spring issuing from the limestone rock, commanding a fine view of the plain we overlooked. We found also Ilijeh to be 3779 feet above the sea. The son of the Musellim spoke very little Turkish. 'Abdí Beg paid me a visit; he was younger son of the late independent Beg, Husein: his elder brother, Beirám Beg, was in exile at Adrianople, and another was major in a regiment stationed at Diyár Bekr. A brother of the present Musellim, named 'I'sa Beg, also came to see me. This Kaşabah contains 750 Mohammedan and 213 Armenian families; the latter are not cultivators or owners of land, but are mostly engaged in manufacturing coarse cotton cloth; the cotton used is partly raised in the country, and partly brought from Kharpút and Erz-Rúm; the former is of the growth of Adanah, the latter of Khóí, in Persia. The bázárs are miserable stalls, and scarcely an article of European manufacture was displayed in them. The town contains four fountains and two mosques.

I inquired of 'I'sa Beg whether the people were more contented now than under the rule of the old Beg; he said they now enjoyed tranquillity, which they never did before, and the Mohammedans were certainly happier. As to the Rayáhs, they were more heavily taxed at present, and he did not positively deny their destitute condition; but, he observed, they always complained. They paid last year, as Sáliyáneh, 80*l.*, and they pay Kharáj about 6*s.* 3*d.* per head for every male.

I will relate here what I learned respecting the independent Beks of Hazeró, Ilijeh, and Khiní, in the Sanják of Tírikí.

The first contained about 60 villages, and was governed by Rejeb Beg. He had 300 horsemen in his service, regularly paid and well mounted and armed; besides these, he could collect from his villages about 700 horsemen, and 3000 to 4000 men on foot, armed with a sword and rifle. He was considered as the richest and most powerful of the three Beks. He derived his wealth from his having plundered three or four Páshás of Diyár-Bekr, and various rich caravans; but it is admitted that many acts of the kind, committed by others, were attributed to him. He resisted

Reshíd Moḥammed Páshá, was subdued, and exiled to Adrianople, where he still resides. The government collects the revenues of his district and private property, out of which he is allowed 180*l.* per month. The receipts are said to be very considerably more than the pension.

The Beg of I'líjeh was Huseïn Aghá, who was succeeded by his eldest son, Beírám Beg, now in exile at Adrianople; the father died immediately after his defeat by Reshíd Moḥammed Páshá. The Beglik contains seventy villages, and the Beg could command 300 horsemen, and 4000 to 5000 men on foot, armed with sword and rifle. His revenues were considerable, but he spent them all in preserving his interest among his dependents by liberality, and he had no treasure in reserve.

Khini was under Temir Beg, in exile with the rest at Adrianople; he could bring into the field 200 horsemen, and 2000 or 3000 men on foot, armed like the others. His Beglik contained sixty villages: he spent all his revenues among his followers.

These three Beks were always in alliance; occasionally they were at peace with my host, Hájí Zilál Aghá, but most generally at variance. He was less powerful in the number of his followers, but his country being in the mountains was more defensible; and he maintained himself stoutly against his foes. The three Beks were more frequently, indeed for fifteen years almost constantly, at war with Mírzá Aghá, whose residence was at a place called Bánúkah, not far from Hazeró. He had only 100 horsemen of his own, with about 5000 or 6000 riflemen; but, as chief of the tribe of the Silivánlí Kurds residing in his neighbourhood, he could command 500 horsemen more.

In their contests the forces seldom met in open field. The attack of a village being determined on, the confederates met at an appointed rendezvous, and endeavoured to surprise the inhabitants, and carry off everything they could seize. Of course defence was made, and often a rescue attempted, in which many lives were lost. An act of aggression was revenged by a similar one from the opposite party. It was in autumn, after the gathering of the crops, that these plundering expeditions were undertaken, probably because a greater booty might then be expected. The Armenian peasants carried arms, and fought with the Moḥammedans; they were treated by their masters on an equal footing. Mírzá Aghá's peasantry were principally Armenians. The only difference observed between the Christian and the Moḥammedan was, that the former paid about 7*d.* annually to the Beg, but no other tax was exacted; the Christian now pays to the Sultan 6*s.* 3*d.* Kharáj, besides his share of Sáliyáneh. The Moḥammedans are, I believe, in this part of the country, exempt altogether from the Sáliyáneh. These Beks were defeated by

Reshíd Mohammed Páshá, and their residences burnt: on the submission of Mírzá Aghá all the others immediately tendered theirs, considering resistance hopeless.

The people now enjoy the most perfect security, which they never could ensure for an instant under the former system. It is true they pay more; but I should have imagined the exemption from robbery and murder was not too dearly purchased by their present taxes: they complain, however, of the unusual imposition, while they forget the advantages which they have acquired.

Ahmed Aghá, and the son of Hájí Zilál Aghá, left us here, and returned home.

8th.—The Musellim's son came before daylight, wearing on his head a shawl which I had presented to him the evening before, in return for the supplies with which he had politely furnished us. From our garden we passed through the town, situated under lofty limestone cliffs in a ravine full of fruit-trees, and with numerous rills of water rushing down it. The view of the plain is commanding, and the position of the town seemed well chosen; but the houses looked like ruins. The remains of the burnt palace of the Beg showed it to have been a vast building, and a splendid one, considering the place. Our course was west by compass, and we kept close under the mountains, having them on our right hand. After 3 hours we passed a large Armenian village in a broad ravine occupied by fruit-trees, gardens, and cultivated fields, a clear stream watering them and spreading coolness and verdure around. But before and after reaching this village the ground was rocky, and the crops of grain very light; the reapers were everywhere getting in the harvest. After a ride of 5 hours, we arrived at the K̄asabah of Khini, but our baggage was long before it came forward. I estimated the distance to be from 18 to 20 miles. We found a shady garden to encamp in, under fruit-trees, and the Musellim gave orders to the Kyayá of the Armenians to see that we were furnished with everything we stood in need of. The muleteers complained that the animals had not recovered from the hard day over the Darkúsh mountain, and requested I would allow them a day's repose, which I consented to the more willingly as we were in a pleasant place, and the Musellim was very civil.

The town contains 300 Mōhammedan and 150 Armenian families. The Kyayá said the Armenians were very poor, that in one way or another their taxes amounted to about 300*l.*, and they had been much impoverished by exactions. On the score of tranquillity they were much better off now than formerly: they did not join their Beg in his struggle with Reshíd Mōhammed Páshá, but surrendered their arms when they were demanded by the Páshá. None of the Armenians are cultivators, but some own

vineyards and gardens, and send their fruit for sale to *Diyár-Bekr*, 12 hours distant, bearing S. by W. by compass. They are all engaged in spinning and weaving cotton-yarn and coarse cotton cloths. The *Qayá* calculated that there were 120 looms in the town, producing annually 30,000 pieces of cloth; they are sold among the neighbouring villages for their consumption, but some are sent to *Diyár-Bekr* as well as to *Músh*. They draw their cotton from *Kharpút* and *Erz-Rúm*. In the town is a most abundant spring of water, the source of a river called the *Anbár Şú* (Granary River). *Anbár** means "a barn for grain." The head of water is confined in a stone-built basin, and the supply issues from beneath several small arches. At the base of one of the sides the water is very excellent and limpid; and the thermometer put into it indicated 57° of Fahrenheit: as the springs issue from the rock, this should show the mean temperature of the climate; this supposition is the more probable, as the spring in the garden at *Iñjeh* gave the same temperature, and that also issued from limestone rock. The people said this water was warm in winter and cool in summer—a pretty sure indication of its preserving an invariable degree of temperature. *Khiní* has an elevation of 2924 feet.

The Musellim, *Sherif Beg*, a native of *Diyár Bekr*, had paid me a visit soon after my arrival, and had been remarkably obliging in supplying our wants. I returned his call: his residence was very miserable, but he said he was repairing some rooms in the harem of the old *Beg's* house, which had been burned. I learned from him that *Háfiz Páshá*, on his return from *Kharzán*, went from hence to *Siván Ma'den*, an iron-mine, which he was working by the aid of Europeans; it was situated on the road from this place to *Pálú*. The *Beg* showed me a specimen of the ore: the discovery was not a new one, the mine had been worked before; but the iron, he said, did not prove good, and the enterprise was abandoned. He made some inquiries respecting England, and asked me whether it were better than this country. I said it would not bear a comparison, since it was highly cultivated, and this a desert; there the people were industrious, intelligent, and always aiming at improvement; here they were listless, and never attempted to ameliorate things. He observed the inhabitants were very stupid, and had not introduced 'arabahs, *i. e.* carts, which were used in many other parts of the country, and were peculiarly adapted to these plains. I replied that their indolence was perhaps less owing to their stupidity than to the nature of the government. If a person gained money by superior activity and intelligence, it was seized on by some rapacious go-

* Pronounced *Ambár*.

vernor ; so that all motive to exertion was destroyed. He admitted there was truth in the remark ; but said the natives, when they became rich, were apt to grow proud and forget their duty ; and he cited as an example the conduct of the Beks in this neighbourhood, who were puffed up with their riches, and turned rebels. I replied that, if the government had been a just one, and possessed a proper control, there would have been no motive to become rebels, which was probably an act of self-defence, nor could the Beks have succeeded in becoming independent. He hoped that now the country was subject to the control of the legally-appointed authorities it would enjoy tranquillity, and that prosperity would follow as a natural consequence. His idea that people must be kept poor by oppression to make them obedient, is quite a Turkish mode of keeping subjects to their duty ; and this maxim, so long enforced, has reduced the country to the state in which it is. I heard from a Şarráf of Diyár-Bekr, who had come hither to recover 250*l.* of the Musellim, for money advanced him to make presents on his appointment, that he expected to receive his money almost immediately, as a Sáliyáneh was about to be imposed on the people for the purpose. Thus they are taxed, not for the real exigencies of the state, but to fee rapacious Páshás or their attendants. For the civilities received from Sherif Beg I made him a suitable present.

10*th.*—Quitting the town, and keeping a course West by compass, at about 1½ hour, we reached the extremity of the plain of Khiní. We then entered a gorge or pass in the mountains, and emerged from it into another well-cultivated plain ; in 3½ hours we reached the banks of a river which came from the north through a rent in the mountains. The stream turned west for about 2 miles, and then to the southward, and passed an Armenian village named Zibeneh, whence it takes the name of the Zibeneh Şú. I was informed the source of this river was in a range of mountains, on the other side of which the Murád Chái runs, the range being parallel to the course of the river. We descended from the high bank, and crossed the stream ; the water was clear, the current rapid ; it was at one time confined to a narrow deep channel of 50 feet ; at another it ran in several channels over a wide sandy bed. We kept along the right bank of the river : on the opposite side, where it turns off to the south, in a perpendicular cliff of rock rising from the stream, I saw a number of caverns excavated in the rock ; they were high above the water, and could not have been reached without a great deal of difficulty. Leaving the river we ascended to higher ground, and continued over an extensive level, covered with large fields of grain, which the reapers were busily engaged in cutting. I saw also many fields sown with maiz. We passed near a village, and afterwards

through a narrow valley, at the opposite extremity of which we came to the village of *Pírán*, in a ride of $6\frac{1}{4}$ hours, the distance being estimated at 16 to 18 miles.

The village is situated at the mouth of a ravine, overlooking a small but pretty plain. Below the village there are some kitchen-gardens; but we could not find a spot to pitch our tents, and we took up our quarters at the house of *Ahmed Aghá*, the chief. He had just returned from *Arghaná Ma'den*, and informed me that *Háfiz Páshá* was at *Kharpút*. *Pírán* contains ninety Mohammedan and eighty Armenian families; it is one of the fifty villages belonging to the Beg of *Egil*. The Beg had always been subject to the governor of *Arghaná Ma'den*, and never robbed, as the other Beks were in the habit of doing, and the people consequently had always enjoyed tranquillity. From the appearance of the country, I supposed the people to be well off; the Aghá said they were so formerly, but impositions had increased so much of late, that they were much fallen from their prosperous state. They were obliged to supply 5000 loads of charcoal to the *Arghaná* mine, which they did at a loss to the village, of about 250*l*. I presumed this was in lieu of the *Sáliyáneh*, to which the Aghá replied that the *Sáliyáneh* and every other usual tax must be paid as well. He told me the charcoal was made in the mountains on the north, but the wood was rapidly decreasing. Near the village are the ruins of an Armenian church; one arch standing proves it to have been a massive building, but rough in its construction. I met here two Jews of *Aleppo*, employed by a merchant of their own persuasion in that city to sell *Aleppo* manufactures, for which they receive gall-nuts in payment; these are forwarded to their masters at *Aleppo*.

11th.—We rose early, as the day's journey was rather long and mountainous, and there was no intermediate village between this place and the *Arghaná* mine. We commenced our march by moonlight, at 2h. 40m. A.M. We passed a very stony defile, and descended to a small stream flowing to the S.E.: an hour beyond it, we came to a more considerable stream having the same course; the road from hence became more mountainous. We arrived on the edge of a steep mountain, directly opposite to the mine, with the *Diyár Bekr* branch of the *Tigris* flowing between us; descending this mountain, we crossed the river by a bridge in rather a dilapidated state, and ascended to the mine. We had seen very few traces of cultivation on our road, and those few were near the mine: the hills were of a crumbling whitish sort of clay, without vegetation, and their appearance made our day's ride monotonous and uninteresting. We got to the mine at 11 $\frac{1}{2}$ A.M., the march having occupied us 9 hours, and the estimated distance being about 25 miles. Our baggage, however, did not

reach until 3 p.m. We were lodged at the house of one of the head miners, who was remarkably civil, there not being any spot on which we could pitch our tents. The elevation is here 3644 feet above the sea.

12*th.*—From the town we crossed a ravine, and immediately entered a good broad road, a continuation of the military road commenced at Şamşún by Reshíd Moĥammed Páshá, but only continued to the top of the mountain overlooking the plain of Kharpút; the addition was made by Háfiz Páshá, and facilitated the passage over these steep and rough mountains. In about 3 hours we got out of the mountains, and came down to a very pretty plain, crossing a small stream not far from its source; this is the chief affluent of the Diyár Bekr branch of the Tigris; from hence it winds among the mountains, receiving in its course all the drainings of the range we had passed, and before reaching the mine it has been swollen into a large river. Crossing this plain, and entering a narrow glen, we came to the Kurd village of Kizin, situated among trees. The village stands out of the high road, but is much frequented by passengers; we reached it in 6 hours from Arghaná Ma'den, and I estimated the distance 14 to 15 miles. The village contains thirty-five Kurd families, who should be well off. I asked whether they were so. Our host, the head of the village, said the passage of travellers was a heavy tax; they paid about £16 for Sáliyáneh. They had a large stock of cattle and sheep, and there were a great many fields under the plough, so that, not having heard the usual loud complaints of misery, I take it for granted they are in very comfortable circumstances. I had before lodged with the chief, and he recognised me when the circumstances of my visit were brought to his recollection. I found him then, as now, extremely obliging and very willing to supply our wants to the best of his power.

13*th.*—Descending the ravine in which Kizin is situated, we came in sight of the pretty lake of Góljik, and immediately fell into the military road, which brought us to Kharpút. From the summit of the range of mountains a rich prospect presents itself; the plain of Kharpút is one of the best cultivated perhaps in Turkey, and the fields were waving with good crops ripe for the sickle. A range of low hills, thrown out from the mountains on which Kharpút stands, runs nearly across the plain, and divides it into two portions. At the most eastern extremity the Murád is seen entering it, and, after skirting its edge, soon again quits it through a break in the mountains on the N.E. corner of the plain. The two divisions may be about 50 miles in length; they are very populous, and there is no unoccupied ground; in fact, it is the richest and most populous part of the country. We

reached the Armenian village of *Kónk* in 4 hours, and, while waiting there to allow my *Khaváşş* to go forward to announce my arrival to *Háfiz Páshá*, we procured a breakfast. After an hour's halt, we mounted again at 9, and reached the village of *Mezirah* in $2\frac{1}{2}$ hours. The *Páshá* gave us a garden to encamp in, sent us a sumptuous breakfast in the Turkish style, offered tents, furniture, and everything we wanted, appointed persons to attend on us, and, in short, nothing could exceed his politeness and attention.

Mezirah is a small village in the plain about 2 miles from the town of *Kharpút*, lying 3618 feet above the sea; it was chosen by the *Páshá* for his residence, on account of a palace there which belonged to *Iş-hák*, a former *Páshá*, who was decapitated by *Reshíd Moḥammed Páshá*. No habitation in the neighbourhood would have been extensive enough to have contained the harem and suite of the *Páshá*, and it possessed the additional advantage of being close to the camp.

During my protracted stay here, all my party as well as myself suffered much from fever, and, despairing of seeing the recovery of all completed while residing here, I determined to move away to a purer atmosphere; on the 25th of July, consequently, I struck my tents, and set off on my return.

My stay here would have been both shorter and more satisfactory, had not sickness prevailed to so great an extent. Not only were all our party sufferers from fever, but the *Páshá* was attacked, and also an agreeable European officer attached to the army. This detracted much from the satisfaction of a visit to so polite and distinguished a person as *Háfiz Páshá*, who did everything to render our stay agreeable.

The *Páshá* had made the most considerate arrangements for providing for our comfort on the journey to *Músh*, and deputed his *Tátár Aghá* to accompany me with two other *Tátárs*, and, encumbered as we were with several sick, we soon felt the advantage of having with us so attentive a *mihmándár*.*

We left *Mezirah* at 6 A.M., and after a hot ride of 4 hours in an easterly direction reached the village of *Alishán*. Four attendants were very ill, and so much worse for the march, that it was impossible to move the next day. In our new position we had escaped some of the inconveniences of *Mezirah*, but the heat was nearly as oppressive; the soil being a whitish clay, the reflection from the sun and the dust were annoying. The *Tátár Aghá* proposed that the sick should be conveyed in 'arabahs, that we should travel during the cool of the night, and make one march

* Literally "Purveyor;" but *Mihmándár* is the title of an officer of rank appointed to attend upon an ambassador, and provide him with everything he or his suite can want.—F.S.

to Pálú. The air there was represented as pure and cool, and if the sick required rest it would be more beneficial at Pálú than if we remained in the plain exposed to the heat.

Alishán is situated in the plain, having to the S. the road leading to Arghaná, and on the N. the break in the mountains through which the Murád flows in its course towards its junction with the Kará Şú, or Western Euphrates, above Kebbán Ma'den. The village is about 2 hours distant from the river, and contains 100 Moĥammedan families. A Sáliyáneh is levied annually of 6000 piasters, or 60*l.*, and besides a tax is paid of 5 piasters, equal to 1*s.*, on every kilo (kíleh) of wheat, and of 3 piasters, equal to 7½*d.*, on the same measure of barley. The kilo here is equal to nine baţmáns, or 148 lbs. Grains of various kinds are grown, as well as cotton, and the palma christi for the sake of its oil used in lamps. Each peasant owns a pair of oxen to plough his ground, two or three cows, and a few sheep; the cattle are sent to the mountains to feed during the day, but they do not pick up sufficient to keep them, and they are furnished throughout the year with chopped straw at home. There are neither pastures nor waste lands in the plain.

Before Reshíd Moĥammed Páshá's successes against the Kurds, they often plundered the peasantry, but at present the most perfect security exists.

26*th.*—In conformity to the proposed plan, in the afternoon two 'arabahs were procured, and two sick placed in each. Our party mounted an hour afterwards. Rather more than a mile from Alishán we passed through a large Armenian village named Hogasúr, and close under the mountains on our right were several other villages surrounded by trees; we crossed a spur of the range round which the river ran on our left, and descended into a valley in which was the village of Tilkeh: we reached it at midnight, and rested until the dawn was breaking, when we again mounted, and in 4 hours arrived at Pálú. From Tilkeh the plain extends to the banks of the Murád, about a mile distant. We kept along the side of the mountains until we descended to the river, lower down than the town of Pálú, which is situated on the opposite bank. Rising from the stream, we ascended a mountain, on the slope of which were extensive gardens, and traversing them under the shade of fruit-trees, descended again to the river's banks, and after riding for a mile up the stream crossed a bridge, followed the right bank for half a mile, and then mounted a steep ascent to the town, placed high up the mountain under a lofty peak, crowned by an old castle.

The Beg being absent, his brother sent his şarráf (banker) to meet me at the bridge, and to excuse himself for not coming in person, being unwell.

The Beg was superintending the operations at Siván Ma'den, which was said to be 8 hours distant, by a very mountainous and difficult road. I was conducted to the sarráf's house, where I took up my quarters; it was airy, and commanded a fine view of the river. When crossing the bridge, three men plunged from its centre into the stream, and swam ashore; they met me at the end of the bridge, and claimed a present for the exhibition. The height they dropped is about forty feet; the stream is very rapid and about 100 yards wide. It is not considered safe to pass over the bridge on horseback: the buttresses (the only remains of a more ancient structure) have been united with wood, roughly and by no means solidly put together. Our barometer at the bridge showed an altitude of 2819 feet; at the town of Pálú 3292 feet. From the town up the stream, the channel is compressed into a narrow space, by mountains rising abruptly from its banks. In some parts its breadth does not exceed 30 yards, in others it is three times as much. I saw a man drive an ass through the river under our residence, but from the numerous turns he made it must require a perfect knowledge of the ford to enable a person to cross it without risk. Four keleks, or rafts, passed down the river while I was at Pálú; they were composed of boughs, supported by inflated skins, and charcoal was stacked on them. A man at each end with a paddle directed the raft. On the day after our arrival our sick rejoined us; they were all much improved in health, and in a state to continue the journey on horseback.

The town of Pálú contains 1000 families; 400 Armenian and 600 Musulmán. The former are employed either in manufacturing or in general trade; 200 looms are worked, producing cloths from native cotton, and there is a dyeing establishment and a tannery. The Armenians complained of the heavy taxation to which they are subject. The Moĥammedans are the sole owners of the gardens, and cultivators of the land; a few vineyards, however, belong to Armenians.

The direct road to Erz-Rúm is closed by snow during three months; the distance is 8 caravan days and 42 post hours. The course of the river is E. and W. I estimated the distance from Kharpút 36 miles due W. by compass.

29th.—On leaving Pálú we passed through the town under the castle, and over the crest of the ridge, from which we descended by a gradual slope into an extensive and well-cultivated plain, studded with numerous villages surrounded by orchards and vineyards. Our direction was N.N.E. by compass. In 1½ hour we came to the Armenian village of Hoshmat, the estimated distance 5 miles; here the Erz-Rúm road branches off from that we followed, and takes a northerly course. On the opposite side of

the plain bearing N.W. is a large Armenian monastery at a village called Habáb; the plain on the N. is bounded by a low range of mountains, beyond which runs the Perez Sû, rising in the Sanjak of Khiji (in the Pashalik of Erz-Rúm), and falling into the Murád 3 hours below Pálú; the river was said to be a considerable one, but fordable in summer.

We left Hoshmat at 8 A.M.; in 2 hours we came to the extremity of the plain, and after an ascent of an hour reached Mezirah. A short distance from the village the chief persons of the place came out to meet me. Our baggage and sick had preceded us, having marched through the night, and on my arrival I found the tents pitched under the shade of fruit-trees.

The situation was very pleasant; it commanded a view of the valley and the mountains on the opposite side, and in the distance the lofty summits of the Dújik range, capped with snow, were visible. The cool temperature was delightful, and our convalescents experienced great benefit from the change. Mezirah is situated at 5245 feet above the sea.

The village contains fifty or sixty Musulmán families, and I should suppose them to be well off by their style of dress and cleanly streets, which were all swept before the houses, and were unencumbered by heaps of filth, as is usually the case.

A letter was brought to me from the Beg of Pálú, inviting me to visit the Siván mine; it was written in French by some of the Europeans there, and, although addressed to Russian travellers, was evidently intended for me. I wrote a reply in French, and excused myself on account of my having advanced too far on my journey.

The ore is a rich iron; the director, a French engineer, named Chatillon, fell ill in the autumn, and on his way to Constantinople died at Samsún. Since then the works have been suspended.

30th.—We left Mezirah about $\frac{1}{4}$ to 5 A.M., and descended the mountain on the side of which it is situated; for a short time we followed the valley, then crossing it, we ascended the mountains on our left, and passed over a rough track strewn with immense boulders; on the summit were springs of water and pastures. We descended from the ridge, and a little way down came to some tents, after a march of $3\frac{1}{2}$ hours from Mezirah. The persons encamped here belonged to the village of Chevli, whither we were going, and they reside here during the summer for the sake of the pasture the mountains afford. From the tents we descended to a narrow valley, having trees and meadows in its bottom with a rill of water, but not any habitations. As we advanced the trees became more abundant, and we finally entered on mountains covered with oak. I observed the usual varieties; that which produces the manna, and that which bears the gall-

nut, but none of the timber was large. This wooded region is lofty, and the ascents and descents both frequent and steep. Our descent from thence was gradual, the wood continuing until we approached the village, which we reached in $3\frac{1}{2}$ hours from the tents; but our baggage-horses came up long after us. The distance from Mezirali I considered about 20 miles E. by compass.

Chevlí is the residence of the Beg of Jabákjúr, or Chibákchúr, a district belonging to the Páshálik of Diyár-Bekr, which city was said to be 24 hours distant. The Murád-Chái was $2\frac{1}{2}$ hours off to the S., and is fordable in summer at particular places. The road to it from hence is good, leading down the valley; but after crossing the stream the route to Khiní passes over very difficult and steep mountains, a continuation of the range of *Músh*. Chevlí is situated in a narrow ravine, evidently formed by water, and on the banks of a small stream. The village contains 150 families; half are Kurds and half Armenians; their general appearance did not give the idea of prosperity. I received a visit from the Beg, who was not a very intelligent person. He commands sixty villages, mostly small, many being inhabited by not more than from five to ten families. He said they had been always oppressed by more powerful neighbours, such as the Páshá of *Músh* and the Beg of Khiji, both of whom had often plundered them. He could only collect in his beglik about 100 horsemen and 1000 footmen armed with rifles. When attacked by a superior force, they fled to the mountains, taking with them all the property they could carry away, leaving the rest at the mercy of the assailants. They had been deprived of their best mares, and did not now possess any fine horses. This state of insecurity no longer exists, but the effects which have resulted will continue to be felt to a distant period. The people pay as *Sáliyáneh* 20*l.* to 30*l.* five times a-year, and as usual, complained of heavy taxation. The Armenian portion of the population are the principal cultivators of the soil. Barley and grain enough are not raised for the consumption of the inhabitants: hay and firewood, however, are obtained in abundance from the neighbouring mountains. Upwards of 1000 head of cattle are owned by the villagers collectively, consisting of cows, oxen, buffaloes, sheep, and goats. The poorest class gather gum tragacanth in the mountains, which, as well as the wool of the goats, petty traders from Diyár-Bekr and Pálú come hither to purchase. The oaks in the neighbouring mountains usually yield a crop of manna once in three years. It was expected this season, but, although the weather had been favourable, no manna had been found.

I went down to the river's side to bathe, and left my watch on the bank. As soon as I discovered the loss, 3 hours after, I informed the Tátár Aghá, who applied to the Beg. A child con-

fessed to have picked it up, and an elder person had taken it from him. A promise was given that it should be restored, but an hour elapsed, and no watch was brought. The Tátár Aghá returned to the Beg, and threatened that, if the watch were not forthcoming immediately, he would bind him hand and foot, and send him by a khaváss to Háfiz Páshá. This threat had the desired effect, and in five minutes the watch was produced. The incident shows how much the authority of the Páshá is respected, even in this wild part of the country, where neither he nor his troops have yet appeared.

1st August.—The day's march being long and very mountainous, our heavy baggage was despatched at midnight, and we followed at 5 A.M. We descended the ravine to the plain, at the opening of which the stream of the village is joined by a more considerable one coming from the mountains we had traversed before reaching Chevli. The plain was very stony, and a good portion was covered with low underwood. After crossing it we entered among the mountains, and in our course passed through a pretty valley, with wood and rich meadows, and a river which runs into the Murád-Chái. The stream came from the N.E., and is called the Gúnluk-Sú, from the name of the district in which it rises. From this valley we made a long ascent to the village of 'Ashághah, or Lower Pakengog. The distance I estimated 11 miles, which occupied us $3\frac{3}{4}$ hours, on a general compass bearing of E. by N. Our baggage took another road, which, though more circuitous, was less mountainous, as it wound through the valleys. The situation of the village was beautiful. On all sides were mountains clothed with oaks; and to the S. was seen a loftier range, which, as it was said always to retain some snow throughout the summer, could not be less than 10,000 feet in height. The village contains fifty or sixty Kurd families. Seated on a green sward close by a cool spring, and surrounded by trees, we were served a most excellent breakfast.

From this place we kept gradually ascending, and in about 2 hours reached Yókáreh, or Upper Pakengog, distant from the lower between 5 and 6 miles. Our barometer here showed an elevation of 5204 feet. We found our tents pitched under some walnut-trees remarkable for their size; and many others of equal dimensions, scattered about the picturesque glen in which the village lay, added to the beauty of the scene. The inhabitants were absent at their summer pastures, but our Kurd escort brought some of them down, and after a little difficulty we procured the necessary supplies. These people are wild, and under very little control. When the Tátár arrived who was sent forward to order some preparation to be made, a savage-looking grey-bearded Kurd refused to supply anything, and, on receiving

probably some abuse, said he would collect the villagers and shoot us all like pigs. This insolence was represented to the Tátár Aghá, who ordered the fellow to be bound, and threatened to send him to Háfiz Páshá. The man denied what had been attributed to him; and, after he had been thus detained for two or three hours, intercession was made for him, and he was released on a promise of more civil behaviour to travellers in future. About a month previously, the Beg of the lower village attacked the inhabitants of the upper, and obliged them to pay him about 75*l.* as a ransom, besides having slaughtered some cattle to feast his people, and having carried away many more. The chief of the village requested the Tátár Aghá to allow his son to accompany him to Háfiz Páshá, to represent the conduct of the Beg of the lower village. The two villages are perpetually at war, and the upper being the least populous suffers proportionably.

When at Chevli, in walking through the village, I happened to stop before the house of the Kádí to look at a mare standing there. He soon after sent to say that, if she pleased me, he would make her a present to me, which I declined. The Imám of this village represented to the Tátár Aghá that the Kádí had taken the mare from him, besides a gun and a sabre, because he had killed an Armenian ten years before. The Tátár Aghá promised on his return to oblige the Kádí to restore the property. These facts will give some idea of the unsettled state of this part of the country, and of the singular and loose way in which justice is administered.

2*nd.*—We quitted the village before 5 A.M., and immediately, by a rough road, commenced ascending, in a general S.E. direction, a mountain-range covered with small oak. In $\frac{3}{4}$ of an hour we reached the summit, and rode on it for about $\frac{1}{2}$ an hour more. I observed there a great deal of obsidian, mostly in very large pieces, and the earth was a deep red colour. Our descent was for a long time through a wood: emerging from this, we continued down the slope of the mountain, which was stony, until we came to the Tákhtah Kópri-Sú, or river of the wooden bridge. It flows from the northward, and falls into the Murád-Chái about 3 hours below the place where we forded it. The stream runs in a ravine with steep rocky sides, and its banks are covered with trees. The current was rapid, the water girth-deep, and in breadth it might be 30 yards. After leaving the river the ground was of the same nature as in approaching it, but in the plain below the soil was rich and well cultivated. We saw two small villages, but did not approach them; and at the termination of the plain we came to Boghlán. We had been $4\frac{1}{2}$ hours from Pakengog, and I estimated the distance about 12 miles. To the left of our road, among the low mountains bordering the plain, I observed a peak

which appeared in form like the crater of an extinct volcano. It was lower than the mountain on which I saw so much obsidian, and several miles distant from it.

The village of Boghlán, governed by a Musellim, contains sixty Kurd families. The Musellim provided a good breakfast; and his two sons, handsome Kurd youths, attended on us. We took it in a chamber contiguous to a mosque, in which was a small reservoir of cool water supplied from a neighbouring spring. From Boghlán I was accompanied by a son of the Musellim. We ascended through a valley, passed a small village, and soon after reached the crest of the range, from whence we obtained an extensive view of the plain of Músh, and the Murád winding through it. After a ride of rather more than 2 hours we arrived at the monastery of Chángerí.

This monastery is frequented by numbers of Armenian pilgrims. It is dedicated to St. John the Baptist, called in Armenian Surp Karabed, part of whose body is said to be contained in a case placed on an altar in the church. It owes its high reputation for sanctity to the possession of this relic, which is believed to possess the power of effecting miraculous cures. The church is ancient, and is said to have been built A.D. 304. It is a massive stone structure, without any pretension to architectural beauty, and very gloomy on account of the smallness of the windows. Around the spacious court, in the centre of which the church stands isolated, are numerous rooms and stables, as well for the accommodation of the inmates as of pilgrims. The walls enclosing the buildings are lofty, solidly built, and well calculated to protect the convent against the attack of an enemy. During the Russian war the monastery was taken possession of by Kurds, who remained in it for several months. They plundered the treasures of the church, and burnt or threw into the water all the books and manuscripts. After the treaty of Adrianople, a fermán was issued by the Sultán ordering the restitution of the stolen property, but most of it had been destroyed, and very little was ever recovered. Several bishops reside here: they appeared people of uncouth manners and no learning, and complain that the pilgrims are much less numerous than formerly. The monastery owns two villages: the revenue derived from them must, however, be small; and its chief dependence is on the contributions of devout visitors. I everywhere heard persons speak of the great sanctity of the place, and the merit of performing a pilgrimage thither; and I was therefore surprised to hear the complaints of the priests as to the diminished number of the devotees.

I had heard such exaggerated accounts of the richness of the monastery, the number of rooms devoted to the use of visitors.

and the handsome treatment they received from the priests, that my disappointment was great at finding that I could not obtain a decent room to lodge in. I was shown the best, but all were dilapidated and filthy; and I preferred taking up a station on a small terrace shaded by trees, in the neighbourhood of a cool spring: it was outside the monastery, on the slope of a hill. Parts of the building were undergoing repair, and a great number of masons were employed: the work was done in a very substantial way, in cut stone. Females do not appear to be excluded from this monastic retreat, for I saw several within its precincts. An annual fair is held here on St. John's day, and is frequented by people of every religion, sect and nation, to be found in the surrounding country. This year a quarrel arose between a Kurd and a Christian: blows were exchanged, weapons drawn, and theft attempted; but on the occurrence of the dispute the people conveyed their goods within the walls of the monastery, and although there was much alarm and confusion, very little property was lost. The progress of the fair was, however, interrupted; and Khúrshíd Beg, Emín Páshá's brother, came to restore harmony between the Kurds and the inhabitants of the monastery. The Armenian who owned our hired horses had, through imprudence, a relapse of his Kharpút fever: he tried (with faith, I believe) the efficacy of St. John's body, but he did not experience any salutary effect, and was forced again to apply to the more certain remedies of Dr. Dickson. Our cook was so devoutly disposed and so earnest in his devotions, that it was with difficulty he could be withdrawn from the church to prepare our dinner.

The keepers of our horses took them to graze at a village belonging to the monastery, and allowed them to stray into a field of clover which had been cut and carried. While the men were lying down to rest they were attacked by the villagers, and two of them were seriously injured by blows from heavy clubs. The Tátár Aghá having already gone forward to Músh to announce my approach to the Páshá, I sent another Tátár to seize the villagers, but the offenders had escaped. I applied to the head of the convent, who produced two innocent men, declaring that the culprits had fled to the mountains. I insisted that they should be found by the next morning, or I would take him with me to Emín Páshá.

3rd.—Only one man was this morning brought forward, and the sufferers said that, although present, he did not actually strike them. Finding the priests unwilling to give up the delinquents, on mounting I obliged the chief of the convent to accompany me. After $\frac{1}{2}$ an hour's ride he promised, if he were permitted to return, to send the guilty persons to Músh within two days. I with-

out hesitation consented to his proposal, but the promise was not kept. In 2 hours we reached Ziyáret (Place of Pilgrimage), situated in the plain, a short distance from the foot of the mountains. The village is inhabited by forty Armenian, and gives quarters to twenty Kurd families in winter. After quitting Ziyáret we directed our course to the Murád, about 3 miles distant, and forded it where it is divided into two channels: the first was only knee-deep, the second reached to the horses' shoulders. A little earlier in the season it could not have been fordable. Where the two channels were united the river was 100 or 120 yards wide: the water was muddy and the current slow. Almost immediately after crossing we came to the village of Shekirán, containing about sixty Armenian, and affording *ķishláķ* to between twenty and thirty Kurd families. On our road after we crossed the stream which runs by *ķizil Agháj*, we passed close under the village of Pakengog: both of which were before noticed on the road to *Klarpút*.

Before reaching *Chevermeh*, our old encamping station, I was met by a man sent from *Emín Páshá* to offer the house of *Khúrshíd Beg* for my accommodation. I declined it, however, preferring our tents; and signified my intention of encamping at *Arishbán*, the village nearest to the *Páshá's Serái*. We reached this after an extremely hot ride of 4 hours from *Ziyáret*, from whence I estimated the distance full 12 miles, as the road was good, and we left our baggage far behind. I dismounted at the house of *Maħmúd Beg*, the chief of the village, who is a relation of *Emín Páshá*. While waiting the arrival of our tents and baggage, an excellent breakfast was served. *Maħmúd Beg* had that morning arrived from *Bitlís* with *Sheríf Beg*, who had been sent for by *Emín Páshá*, and *Murád Beg* was hourly expected from *Khinís*. The brothers were assembling to consult on the new position *Emín Páshá* found himself placed in by the transfer of his *Páshálik* to *Háfiz Páshá*; and also to collect their resources in order to make such presents to their new superior as would secure to *Emín Páshá* his re-appointment. Soon after my arrival the *Tátár Aghá* came, accompanied by the *Khaváşş Báshí* of *Emín Páshá*, sent to welcome me. The former insisted, on the part of *Háfiz Páshá*, on *Maħmúd Beg's* showing me every possible attention.

Two hours after our arrival the baggage came up, and our tents were pitched near the village: we found the weather unpleasantly sultry during the day; the nights were however agreeably cool, but we were tormented by mosquitoes.

I interchanged visits with *Emín Páshá*, who received me with great cordiality. *Sheríf Beg* also paid me a visit, and insisted on my taking up my quarters at his residence at *Bitlís*, whither he

expected to arrive as soon as I should, for he intended to return home as soon as Emín Páshá should have set out for Háfiz Páshá's head-quarters, and he would make the journey in less time than I should.

7th.—We this day quitted Arishbán for Bitlis: immediately after mounting we were joined by a person belonging to Sherif Beg, who acted as Mihmándár, but we soon discovered the change and felt regret at being deprived of the services of the Tátár Aghá. We took an easterly course along the southern edge of the plain of *Músh*. In 3 hours we came to a halt at the village of *Kháss-köi*. We made this short march in order to divide the distance in such a way as to reach Bitlis early the third day. The road from Arishbán was over a dead flat, and the distance between 9 and 10 miles on a bearing of S.E. by E. Near the foot of the mountains the soil is gravelly, but it improves as you approach the river in the lower parts of the plain. I observed several fields of unripe grain, notwithstanding the summer had been dry and hot. The village contains 150 Armenian, and gives *Kishlák* to forty Kurd families; there was a very large stock of hay collected for their use. It is curious to see the immense ricks which are usually placed on the flat roofs of the houses, and give the first notice of one's approach to a village. The hay is twisted into bands, and made up into large bundles, which are neatly stacked in the form of a truncated pyramid, without thatch. The peasants complained that the *Kishlák* kept them in a state of poverty; but, were it not for this heavy imposition, they would be very comfortable. Last year they had to pay about 80*l.* to provide fodder for the cattle of the Kurds, the stock laid in having been expended from the unusual duration of the winter. Two brothers of the *Kyayá* of the village were killed by some of their guests in a dispute. The murderers were taken to *Erz-Rúm*, and the Ser-asker would have executed them, but the surviving brother dared not to appear against them lest he should himself be murdered for having demanded their blood. The house of the Beg was the only one in the village which had two stories; its external appearance however did not promise much comfort within. The Beg had gone to *Músh* to attend on Emín Páshá, to whom he is related, and his son came in his stead to pay his respects.

Three hours distant, across the mountains, which here border this plain on the south side, is situated an extensive plain which belongs to the Beg of *Kharzán*, but he resides about 26 hours beyond. Before the late defeat of the *Kharzánlís* by Háfiz Páshá, the Beg's son said that I could not, without danger, have encamped on the spot where I was, but must have availed myself of the protection of a house, as the Kurds of *Kharzán* were con-

stantly crossing over the mountains to plunder and carry off cattle at night. The slaughter among the Kharzán Kurds he represented as very great. Two-thirds of the population are Armenian, but they did not take part in the contest. The Kharzánlís were divided among themselves. The Beg and his party sided with the Páshá, and the inhabitants only of the more mountainous districts resisted him: had the whole population been united my informant thought the attack would have failed.

We were encamped close by a place where the grain was collecting previous to its being trodden out; and 'arabahs, or carts, drawn chiefly by buffaloes, were constantly arriving loaded with it. I observed that the wheels of some of these turned on the axle, whereas in general the axle is firmly fixed on the wheel, and revolves with it. I thought I had discovered an unusual degree of intelligence in these peasants, and I remarked the difference of the carts to a farmer; he replied that those which I considered superior were cheap, only used by the poorer peasants, and that they did not last above two or three years. The others could be used for twenty, by merely changing the axles. The wheels of the latter were strengthened with iron, and had iron tires, and cost about 5*l.* a-pair. I called his attention to the easy draught of the cheaper carts, of which he seemed quite aware, and I pointed out how they might be improved by strengthening the axles with iron, and making iron boxes to the wheels, but the man said they had no smiths among them. The good wheels are brought ready made from Erz-Rúm, and fixed to the carts, which are constructed on the spot. The common carts are also made here; and I think the man said they cost about 15*s.*: nothing but wood is used in them, not even an iron nail.

I here saw the person who was collecting the Kharáj, or poll-tax; and he told me the entire amount for the whole Páshálik was 460 purses, 2300*l.* I cannot judge from this of the exact number of the Rayah population; there are various grades, each paying a different sum, and I do not know how many there may be of each class, but at a guess I should estimate the male Rayáh population at 12,000 above 14 years, below which age Kharáj is not exacted. The number of children is very remarkable throughout the country; scarcely had we arrived in a village before they were seen issuing in swarms from their underground habitations; and most of them were either naked or only half-clothed with rags: in this village I think there were more than usual. If bad food, scanty clothing, a severe climate, and epidemic disease, added to the total deprivation of medical aid, did not cause a more than ordinary mortality among the children, the population ought to increase at a rapid rate.

8*th.*—We started by moonlight to avoid the heat of the day:

in 1h. 20m. we reached the village of *Irishdí*r, and then crossed the *Ḳará Şú*, which was knee-deep and 15 yards wide. A quarter of an hour beyond it, we passed *Ahkevank*, and forded a small stream which falls into the *Ḳará Şú*, to which we came again in another half-hour; and, riding along its banks, soon after passed *Nokh*. In $\frac{1}{2}$ an hour more we reached *Marnik*, also close to the river: all these villages are Armenian, and, except *Nokh*, large; the distance from *Kháss-kó'i* to *Marnik* I estimated about 9 miles. Leaving *Marnik*, after a short time we crossed a spur, thrown out from the main range, extending far into the plain: we afterwards came down upon a pretty extensive marsh, the waters of which flow into the *Ḳará Şú*, but the river itself only skirts the marsh: we rounded this, and rode across a flat with meadows, corn-fields, and melon-grounds, when we again forded the *Ḳará Şú*, and entered the village of *Mushákhshír*, which is inhabited by fifty Armenian families, and is the property of *Sherif Beg* of *Bitlis*. The distance from *Marnik* I estimated at 6 miles, on a bearing of S.E. by E. by compass. We encamped to the eastward of the village near a threshing-floor, in a very hot and exposed situation, which we chose on account of its distance from the water, to avoid mosquitoes. Opposite us was the range of the *Nimrúd Tágh*, and more southward, on the other side of a marshy plain, the *Kurd* village of *Núrshín*.

The *Nimrúd* range runs nearly N. and S., but at its southern extremity is terminated by a cross range, called the *Kerkú Tágh*, running E. and W. The sides of the latter are green with underwood; its summit is flat, and resembles the truncated cone of an extinct volcano. The road ran through a hollow between the *Kerkú Tágh* and the chain of mountains which borders the plain of *Músh* on its southern side, and which continues in an easterly direction along the lake of *Ván*.

9th.—We left *Mushákhshír* early in the morning, and went round the marshy plain intervening between that village and *Núrshín*; in about $\frac{1}{2}$ an hour we crossed for the last time the *Ḳará Şú*, here coming from the N., and skirting the base of the *Nimrúd* range, the ravines and valleys of which it drains. In an hour more we were opposite to *Núrshín*, but did not approach it nearer than a mile. It is inhabited by *Kurds*, and covers an extensive site, the houses being dispersed among gardens and fields. Its appearance from a distance is more cheerful and pretty than most of the villages in this part of the country. From thence we ascended a gentle slope between the two ranges of mountains, and passed a small village with a ruined *khán* near it, called *Káfir Borg*, or *Borj* (*Infidel's Tower*), and inhabited by *Mohammedans*. Some *Yezidí Kurds* here overtook us; they came from their tents on the *Nimrúd Tágh*, and were going to *Bitlis*. One

among them, who spoke a little Turkish, said they were not Mohammedans, and drank brandy, and from this circumstance he appeared to claim fellowship with Christians. It is a very usual opinion among Mohammedans to consider the great privilege conferred by Christianity to be a liberty to indulge in intoxicating liquors, and I have often heard Turks express surprise that we used them with so much moderation. At about 2 hours from Núrshín, when opposite to the eastern extremity of the Kerkú range, we turned to the S. down a narrow valley, which by a gradual descent led us to Bitlís. To the point where we made the turn our course had been E. On either side were lofty mountains, and a stream flowed in a ravine with perpendicular rocky sides (apparently basalt) cut in the bottom of the valley. In two places the water fell over ledges of rock which ran across the ravine, but the volume of the stream was now too small to give any grandeur to these cascades.

In the course of our descent to Bitlís we met several large kháns of a very solid construction, but in a ruined state, and so near each other, that I was at a loss to imagine the reason, until I learned that in winter in this pass the wind often rushes through the valleys with fearful violence, and, when accompanied by snow, endangers the lives of persons on the road, for advance or retreat are then equally impracticable. The kháns were built to afford refuge to caravans or travellers caught in these storms, and the peasantry were bound to resort thither on the approach of bad weather, to be at hand as well to give assistance as to furnish supplies during the detention of persons, and to open a way through the snow-drifts for their release. The ruin and neglect of such useful buildings and customs, is a proof of the decay of trade and of the indifference of the local governors to the welfare of the people. The rock in the valley through which the road passes was nearly as soft and light as pumice, and the horses had worn in it deep channels; it was evidently of volcanic origin. We were 2h. 20m. from the turn in the road to Bitlís, and I estimated the whole distance from Mushákshír at 15 to 16 miles. Our Kurd guide went forward to announce our approach, and before entering the town, I was met by the Şarráf of Sherif Beg, who conducted us to the Beg's Seräi.

The valley of Bitlís runs nearly N. and S. One ravine branches from it to the W., another to the N.W., and a third to the E.; at their common point of junction with the main valley, the town is situated at an altitude of 5156 feet above the sea. In the centre of the space it occupies, rises an abrupt rock, on the summit of which are the ruins of a castle, the residence of the former Begs of Bitlís: at its eastern base lie the bázárs, while the streets lining the banks of the streams which flow through the

valley and ravines, and extending up them, give an irregular form to the town, which covers a considerable area, on account of the gardens interspersed among the houses in the ravines. Bare limestone mountains rise on every side to a very considerable elevation, perhaps nearly 2000 feet above the valley, and the bottom of the ravines and valley are filled with gardens and orchards irrigated by numerous streams and springs. This antique-looking city, placed in so remarkable a situation, the severe character and great height of the mountains, and the cheerful vegetation of the valleys, viewed from the residence of Sherif Beg, combine to form a prospect as singular as it is interesting.

The castle-rock rises perpendicularly from about 50 to 60 feet, and the walls 30 feet above the summit, which they completely encircle; they are solidly built and loopholed, and before the use of cannon, the place might have been considered impregnable. The only access to the castle is by a narrow and steep passage, defended by several strong gates. Within the external wall the whole is a mass of ruins, and the plan of the residence can scarce be traced: it is untenanted except by one or two poor families, who have sought shelter in some outhouses which have escaped the general wreck.

The bázárs are extensive and apparently well stocked; they are entirely terraced over, and the roof is used as a highway for foot passengers. The road through them runs between the shops, and is narrow, scarcely permitting more than the passage of two persons abreast, and, from the crowd which thronged the bázárs, it was difficult to make one's way through them; they are very obscure, the light being admitted only by means of perforations made for the purpose at intervals in the roof. Two good kháns afford accommodation to wholesale traders: the streams are crossed by single-arched bridges, which are sufficiently numerous to afford a ready passage from one part of the town to another.

The population consists of 2000 Moĥammedan and 1000 Armenian families. There are three mosques with minarets, and about twelve tekíyehs or convents, belonging to the Howling Dervishes, of which sect this city would appear to be the principal seat.

The houses are all flat-roofed, and every building in Bitlis is of stone; the material used is a volcanic rock, which from its soft texture is easily worked. The blocks are squared and are cemented with mud; a few only of the houses have the joining of the stones pointed with lime.

The Beks of Bitlis were always powerful enough to preserve their independence until they were subdued by the father of Emín Páshá, since which time, the Beglik has been attached to the Páshálik of Músh. Eighty villages were said to be under the

command of Sherif Beg, and his territory forms therefore about one-third of the whole Páshálik. During their independence the Begs struck a small copper coin which is still current at Bitlis.

The place is certainly of high antiquity, but I could not obtain any precise information as to its history or founder. An Armenian, who was reputed to be learned in the annals of his country, was introduced to me; he said he had read the history of Bitlis, but could only remember that its ancient name was Salamsur, and that of its founder Iskender, a Pagan king.

The residence of Sherif Beg is situated on a short spur thrown out towards the S. from the mountains, and running half way across the mouth of the eastern ravine. The level summit of the spur is occupied by the building, from the walls of which the ground slopes abruptly: on the W. it overhangs the town, on the E. the ravine which unites with the main valley under the southern termination of the spur. This elevated position, upwards of 300 feet above the valley, ensures a cool breeze in summer, when the town below is oppressed with heat.

This palace was erected by Sherif Beg, and has been finished about two years: it is a rude and extensive building. In the centre is a quadrangular court, with a copious fountain of fine water, placed on the side facing the entrance: three sides are devoted to the use of the male portion of the Beg's establishment, and his own sitting and receiving rooms; the fourth to the harem. The ground floor contains the stabling and storehouses. In that above are the rooms, which are all entered from an open gallery overlooking the court. The windows are on the outer walls of the building, and command extensive views. In the centre of the rooms are bare flag-stones, and on either side is a raised sort of bench, on which are placed felts with cushions. A sitting-room, with another within, usually occupied as the receiving-rooms of the Beg, were allotted to our party. Soon after our arrival we were served with a good breakfast, at which the Beg's son, a child of four or five years of age, attended by an Armenian, gravely seated himself and played his part. The Beg himself had not yet arrived from Músh; his Kyayá was absent, and the attendants and hangers-on were few; so that none of the bustle usually found in a Kurd Beg's residence was now perceptible.

The heat of the sun was disagreeable when it beat on the side of the house we inhabited, and the flies were numerous and troublesome; but in the shade the air was cool. The nights were brilliant, the atmosphere remarkably clear, the temperature agreeably cool; and when the sun set it was a pleasure to mount upon the terrace where we always slept. The heat is not oppressive except in situations inaccessible to the breeze which usually blows down the valley. In winter the snow falls or drifts into the

valleys to so great a depth that the communication with other places is always difficult, and often interrupted.

I was told that the Beg never took his horses out of the stable for four months together. Common fruits and vegetables are in great abundance; but none indicating a hot climate are found at Bitlis itself. Though but little grain is produced in the valley of Bitlis, yet the neighbouring districts yield a superabundance, and the price is very moderate: indeed all the necessaries of life are cheap.

On the evening of Friday, a little before sunset, several parties of the Dervishes in different quarters began to howl to the beating of drums; their tone at first was extremely loud, but after a time it became fainter, until it ended in a low moan, like that of a person quite exhausted. I think the whole time these fanatics were howling must have been full two hours. Every sound was distinctly heard, though the Tekiyehs were distant; and the wild discordant cries and monotonous beat of the drum were far from agreeable.

The second day after my arrival at Bitlis, Sherif Beg returned. He had quitted *Músh* the evening before: travelling by night, he got to *Núrshin* in the morning; in the afternoon resumed his journey, and reached his home a little before sunset.

We had dined before the Beg arrived: his first visit was to our apartments; he chatted while a repast was preparing; after having partaken of which we repaired together to the terrace to enjoy the cool of the evening.

The next evening we conversed again with the Beg on the terrace. The following morning I departed early: he came out of his harem to take leave, and I drank coffee with him. I was treated very hospitably by Sherif Beg; every want was supplied; and I had some difficulty in persuading him to accept a present of small value. I promised, however, to send him a pair of English pistols and some fine powder on my return to *Erz-Rúm*, a present which I knew was quite irresistible.

In point of trade Bitlis is the most important among the places I visited, yet still its commercial transactions are far from extensive. The consumption of foreign articles is small in quantity and limited in variety. No coffee but that of *Mokhá* is used, which is brought from *Baghdád*. A small quantity of East India indigo is required for a dyeing establishment, which is generally supplied through *Erz-Rúm* or through *Persia*.

Unbleached British calicoes are sold to a moderate extent, and our shawls to a less: besides these some woollen cloths, printed calicoes, and gay-coloured silks and satins, are purchased, and a small quantity of refined sugar. I believe the above-enumerated articles will comprise the whole list of foreign goods. The prin-

cial consumption is in the manufactures of Damascus, Aleppo, and Diyár-Bekr, and coarse cotton cloths manufactured here largely, and imported also from different parts of the country, for the purpose of being died red. This place is celebrated for the brightness of the colour produced; and the cloths thus died are exported to distant parts of the country, as well as to Georgia. A few European calicoes are likewise died; but the great bulk are native. The manufacture of short heavy calicoes is very extensive throughout the whole country. The cotton used is mostly grown in the districts of Shírván to the S., and Kharzán to the W.; but it is imported likewise from Khói.

Although the raw cotton is as dear as in England, and although the yarn is spun by hand, and woven by the most ordinary process, yet the calico is sold cheap; and I doubt whether the British manufacture could be made to compete with it, on account of the low quality, the great weight of cotton used in the latter, and the great expense of a long land-carriage on an article so bulky and at the same time of so little comparative value. The production of calicoes amounts to several hundred thousand pieces; but a tolerably exact account cannot possibly be obtained. The madder used in dyeing the red colour is produced in Shírván. Galls are brought to Bitlis for sale from the Kurdistán mountains to the eastward and southward. A considerable quantity of gum tragacanth may be collected on the mountains. There are two plants;* one with a white and the other with a pink flower. The former yields a white gum, which is exported to Europe; the latter, a brown kind, of very inferior quality, which is used entirely in Turkey.

The gum is collected by persons who traverse the mountains for the purpose: they clear away the earth from the roots of the plants, and make incisions in them, from which the juice exudes, and in a day or two hardens, when the people return to gather it. The occupation affords but a trifling remuneration under ordinary circumstances, and few people follow it, except such as can do nothing else, as old men, women, and children; but when the demand is great, and the price unusually high, other labourers take to the pursuit, and then an immense quantity is collected, for the plant is most abundant on all the mountains.

13th.—On quitting Bitlis we took a northerly direction, and ascended the valley by which we arrived. As we emerged from it into a plain, we reached Rashwák Khán, sometimes called Alemání Khán, from a village of that name near at hand. The khán is in a ruined state and unoccupied; but the remains show that it has been a magnificent building of the kind. It is very spacious, and of solid structure, but through neglect its vaulted roofs have fallen in, and rubbish encumbers the chambers and passages.

* *Astragalus Tragacantha*.—F.S.

As we proceeded along the plain we had on our left the Kerkú Tâgh (the cross termination of the Nimród Tâgh), and on our right a continuation of the range of mountains which bounds the southern side of the plain of Músh. Although cut by the valley of Bitlís, the range continues in its original easterly direction, skirting the shore of the lake of Ván. Before descending to Tadván we came to a hollow way, in which a long line of isolated rocks, called the Camels of Tadván, protrude above the soil. I had been informed at Bitlís that they resembled exactly a string of those animals; but they proved only misshapen rocks, as unlike camels as any other living thing; and a superstitious belief in the silly tradition with which they are connected, could alone make any one perceive the similitude. The fact is, the parts of the rock which have connected these fragments have yielded to the action of the atmosphere, which the fragments themselves have resisted, although they are a soft lava, such as is found in descending the valley of Bitlís. In a $\frac{1}{4}$ of an hour we reached the village of Tadván, which is situated near the lake, and is inhabited by forty Armenian families. Close by the village a promontory juts out into the water, on which are the remains of a small fort. The distance from Bitlís to Tadván is about 10 miles, on a bearing a little E. of N. I found the water of the lake quite salt: the beach was sand and shingle; and I could not help fancying myself on the sea-shore. A great deal of pumice was visible; the pieces were very small in general, and rounded, so that they appeared like cork balls. I found likewise some obsidian on the shore.

Our baggage not arriving, I sent some horsemen to discover what had become of it, and they returned with the information that it had gone forward; we therefore found ourselves obliged to follow it, and at 3 P.M. remounted. We passed round the bay of Tadván, and at the head, saw the village of Ortál, situated about a mile from the shore. After quitting the lake we crossed a ridge of the mountains, and descended into the Gúzel Dereh (beautiful valley), a name it well deserves. Picturesque mountains, magnificent trees, a luxuriant vegetation, and clear rills of water, here combine to form as enchanting a scene as an admirer of nature could wish to see.

On the shores of the lake the village of Elmáli (apple ville) is placed; but, leaving that at some distance on our left, we ascended the valley, and passed the village of Kurd Khán, hid among the trees, and, after rising above the wood, the village of Sarách, close under the main range of Arjerósh Tâgh. We then crossed a ridge and came to a plain with several villages, around which were fine walnut-trees. We stopped at Avatak, which appeared the largest village on the plain, and learned that the conductors of

our baggage had taken from thence a guide, and had proceeded onwards. Although the night was fast approaching, and we and our horses were fatigued with our double march, we had no remedy but to proceed. We went down to the lake, and afterwards continued along a rocky road, hanging over the water, sometimes high above the lake, at others near its margin. On the way we met the guide returning who had conducted the baggage, and we took him with us in order that we might be certain of not missing it. About 9 P.M. we reached the village where the muleteers had stopped, named Garzit. It was too late to prepare a supper; and after a cup of tea we lay down to rest without troubling ourselves with pitching tents. The muleteers said that at every village the people told them that we were in advance, and had left word that they should follow.

This deception was practised to prevent our quartering ourselves on them, as they did not feel certain they should receive payment for what they would be obliged to supply. Our people had continued their march until it was dark and their horses knocked up; and they believed we were before them. The distance from Tadván was about 18 or 20 miles. The direct distance from Bitlís by the road which the loaded horses had taken was called 10 hours. After the long ride of the previous day I should have been glad to have given ourselves and animals a rest; but the village was a miserable one, very filthy, and there seemed to be a sad want of necessaries; so we were forced to go on. Garzit contains about ten or twelve Armenian families, and, as well as another small village, called Surp, is situated in a sheltered plain of small extent, surrounded by mountains which recede in a circular form, with the lake in front: the position is very delightful, and it was with regret we found ourselves constrained to proceed.

14th.—On leaving the village we quitted the plain, the road running along the slope of the mountains, which were covered with shrubs and dwarf oak,* and the lake was beneath with its deep blue waters: this part of the road was pretty. We passed a boat loading wood. She was close in-shore, with her stern a-ground, while her head was afloat. Soon after this we saw the village of Dedebekeh, near the lake, but at some distance on our left. We, however, did not approach it, but struck inland, ascending the mountains through a ravine which led us over the crest of the range into a narrow valley, which we descended until we reached the plain of Gól-lí and the village of the same name. It is inhabited by a mixed population of Armenians and Kurds, and contains thirty or forty families. The plain was tolerably well cultivated, and there were some pastures around the village. The

* Whence its Armenian name.—F.S.

lake is about $\frac{1}{2}$ an hour's walk distant, but hidden from sight by a low range of intervening hills. The Aghá holds his post under Khán Mahmúd: he resides in a roughly-constructed though lofty building, without any external windows, and only one entrance: the terrace of the house had a parapet round it, and the walls were loopholed. These indications of security had become needless since Khán Mahmúd had gained a predominant influence in the country, as he maintains an excellent police. We met here a Khaváss of the Ser'asker of Erz-Rúm returning thither; he had with him a man belonging to Khán Mahmúd, who volunteered to return with me, and to act as guide, in which capacity he had served the Khaváss.

15th.—After crossing the plain of Gól-lí we ascended the mountains, which were clothed with dwarf oak, and rode along a ridge overlooking the lake from a great height. We saw a line of bold headlands, with bays between, stretching out to the N.E., and lofty mountains rising at their back. We went inland behind them, and, descending into a valley, passed through a village named Narnigas; and we saw another lower down, called Peleú. We ascended again, still with the lofty range on our left, and after accomplishing this ascent we looked down on a narrow valley, having at its head the Armenian village and monastery of Khan-jaik. By a steep descent we reached the stream in the valley below the village, and were met there by the head of the monastery, who expressed regret that we had not passed by his residence, as, hearing of a stranger travelling, he had prepared some refreshment. A traveller can seldom afford to turn back; and I could not make up my mind to do so in this instance, as we had still a good portion of our day's journey before us. In our progress along the valley we passed several villages, and a caravan resting on its way from Ván to Bitlis. Our course down the valley had been about S.; but where another crossed it we suddenly turned eastward, and reached a plain of some extent running down to the lake. We halted at the village of Norkukh; but, on inquiry, learning that a boat plied between the island of Akhtamar and a village on the shore, we determined to proceed thither with the idea of visiting the Armenian monastery, situated on the island. From Norkukh I sent forward our guide to inform Khán Mahmúd that I should visit him next day on my road to Ván, and I gave the man an introductory letter addressed to the chief by Sherif Beg of Bitlis. We then again mounted, and, crossing the plain, which was marshy as it approached the lake, we came to the shore near the village of Ishkend; but proceeded from thence along the beach to another, called Akavansk, which faced the island of Akhtamar, and was the property of the monastery. We encamped on the beach, with extensive orchards in our rear and the lake in

front. The superior was here superintending the conveyance (to the stores on the island) of the produce of the lands of the monastery, for which purpose a boat of no promising appearance was employed. She came from the island in the morning, and returned in the evening with her cargo, making only one trip in the day; it would have been therefore necessary to pass the night at the convent. The uncertainty and delay which attended the movements of this frail bark, from her clumsy construction and her depending entirely on the wind to effect the passage of between 3 and 4 miles, deterred me from visiting the convent. The bishop came to see me: he spoke no Turkish; and as he was, besides, a dull ignorant man, I could not have expected to derive much information from him, and I felt little regret at giving up my visit. The bishop complained that Khán Maḥmúd extorted a good deal of money from the establishment; but he praised his excellent police and the security enjoyed within the jurisdiction of the rebel chief, previous to whose time he said the country was in a most unsettled state.

Before sunrise next day a messenger arrived from Khán Maḥmúd to request me not to give myself the trouble of coming to see him, as he would be absent on a shooting excursion. Khán Maḥmúd is the son of an independent chief of a district called Mukush, which is situated on the southern side of the Arjerósh mountains. The family possessions had descended to the son of an elder brother; and Khán Maḥmúd and other brothers had acquired for themselves by the sword the possession of upwards of 100 villages, which had belonged to the Páshálik of Ván. They had made frequent incursions over the Persian border for the sake of plunder; and by these, and the revenues derived from their villages, they had managed to amass a considerable treasure, which enabled them to attach to their interest a numerous body of desperate followers, aided by whom and their own bravery, they had defied the power of the Páshás of Ván and the vengeance of the Persian government. Latterly Khán Maḥmúd had thought it prudent to tender his submission to the Ser'asker of Erz-Rúm through Is-hák Páshá of Ván, and had sent thither a brother for the purpose: he had been well received by the Ser'asker, and dismissed with honour, and he was now on his way back.

Khán Maḥmúd never ventured into the town of Ván, although occasionally he had interviews with Is-hák Páshá at the villages near; but at these he was always accompanied by a party of 500 or 600 armed dependents. The brothers possessed many strong places, the chief of which was the castle of Maḥmúdiyeh, where Khán Abdál, the next brother to Khán Maḥmúd, resided. It had been in their possession only a few years. Pashvansk Kál'eh,

the residence of Khán Maḥmúd, was situated under the main range of Arjerosh, about an hour distant from Akavansk, where we were encamped, but it was in a valley, and out of sight.

16th.—I here dismissed the man belonging to Sherif Beg, of Bitlis, and the guide who had accompanied us from Gól-li was appointed by his master to continue as our escort to Ván. He preceded us to Vastán, as he said 800 men were assembled there in anticipation of a threatened attack on Khán Maḥmúd by the Beg of Jezírah, and he wished to inform them who we were, to prevent the possibility of an insult. We left the village of Akavansk, and kept close to the lake: in about an hour we had reached the edge of the plain, bounded by a spur thrown out from the main range, which separated this plain from that of Vastán. Along the ridge of the mountain lay our road: at the further extremity was placed the castle of Vastán in a commanding position: we passed close under it, and then descended into the plain. The village stands on its edge below the castle. The plain was extensive and pretty; the main range, a continuation of Arjerósh T'ágh, but called here Erdosh T'ágh, rose precipitously from it, without any branches at its foot: its height was probably 4000 feet above the plain, there being some patches of snow on its summit. Villages surrounded by orchards occupied all the higher parts of the plain along the base of the mountains, and lower down were cultivated fields and pastures. The troops collected by Khán Maḥmúd were quartered in these villages; but we neither saw nor heard anything of them. Near Vastán was a burying-ground, in which was a handsome Moḥammedan tomb built of sandstone; the inscriptions in Arabic characters were quite fresh; in style of architecture it resembles similar buildings found in various parts of Turkey, at Erz-Rúm, Kaısar, and Akhlát: I presume them to be of the age of the khalifs: none I ever saw were so well executed or in so perfect a state of preservation as this.

A long point running out into the lake forms the Bay of Vastán. This point seems to be the result of the continued depositions from a large river called the Anjel Chái, which rises in the mountains above Maḥmúdiyeh Kal'eh. Beyond the point a sandbank extends a great distance, and it appears probable that the bay will be at some time completely filled up, as it is already very shallow. We continued along the edge of the water till we reached a village, which we passed through, and, crossing over the spit of land, came down upon a small village in the valley in which runs the Anjel Chái. The valley was narrow, the soil a deep alumine; and, although the channel of the stream is in general not more than 15 to 20 yards broad, it appeared deep. We rode along the banks to a ford, in crossing which the water

reached to the girths. On the other side was a larger village than the preceding. From thence our road lay over bare limestone hills sloping to the lake. We passed another village, and then came to a small verdant valley in the shape of a theatre: at the head was an aqueduct, supported by a wall in some parts, which carried a stream of water to the city of Ván by an open canal. This useful work is attributed to Shemírám, or Semiramis, the reputed foundress of Ván; in some maps it has been converted into a river under the name of Shemírám Sû. The springs are at the head of the valley. The canal skirts the gardens of Artemid, and serves to irrigate them and to turn some mills on its way to Ván. We passed along the upper edge of a long line of orchards, which border the lake for about a mile before reaching the village of Artemid, which is placed above them, and at their further extremity going towards Ván. The inhabitants were now in their garden-houses, and the village was nearly deserted. We encamped in an orchard on turf, and under the shade of fine large fruit-trees. The quantity of common fruits produced here is considerable, and a great many apricots dried in the sun are exported from hence. We were $7\frac{1}{2}$ hours from Akavansk to Artemid, but, having made a good many stoppages to take bearings, I did not estimate the distance at more than 15 miles. I inquired whether there were any inscriptions, but was told that none existed; and there did not appear an edifice of any antiquity. I was told that 'Abdu-r-razzáq Beg, the brother of Khán Mahmúd, was in the village on my arrival; but, on sending to express my wish to see him, I learned that he had already departed. The Khazínahdár* of Is-hák Páshá paid me a visit: he was going to Ván immediately, and I sent by him my compliments to the Páshá, requesting to be accommodated with a garden to pitch our tents in. The Musellim soon after came to pay his respects: he was a native of the Hekkáriyeh country, but had been resident at Ván for the last sixteen years. He told me Júlámerk was 40 hours from Ván, and S. of it was the Hertóshí district, governed by a chief with the title of Hertóshí Amír Aghá. The capital was named Sháh Tágh, † 3 days' journey from Júlámerk. The road to the latter place was quite safe.

The Páshá's khazínahdár returned in the evening with the compliments of his master to say that the house and garden of his doctor were at my service.

The village of Artemid is populous; but I omitted to record the number of its inhabitants.

16th.—In the morning early the Muhurjí (signet-bearer) of the Páshá came to escort me to Ván, and to compliment me on his part. We descended from Artemid to the shores of the lake,

* Treasurer.—F. S.

† King's Mount.—F. S.

and rode along them. Just before reaching the town, I was met by some mounted officers of the militia and a file of six soldiers, who preceded me to the residence of the Páshá, just outside the walls of the city. He requested me to call in passing his residence on our way to our quarters. Being unprepared for a ceremonious first visit I would fain have excused myself, but I saw it was likely to give offence, so I complied with the request. I was received in an open pavilion, in which was a fountain and a large tank of water outside with two swans in it. After a short visit we proceeded to the garden allotted to us, and took up our residence in a pleasant and airy kiosk (*kóshk*), pitching a tent for the attendants.

Soon after we were settled in our new abode, Tifúr Beg, son of the Páshá, came to compliment me on the part of his father, and to say that he would call in the afternoon. I requested he would not give himself that trouble, as we were tired with our journey, and as I proposed paying my respects to the Páshá in the morning.

17th.—I went at 10 o'clock, and was received in the open pavilion. The Páshá was polite in his inquiries and offers of service: he is a man of about sixty years of age, a native of Ván, from which his travels had not led him to any distance, never having even been to Constantinople: his manners and behaviour indicated benevolence of character. He inquired as to the relative position of Great Britain and Hindústán, and seemed to think they were contiguous. He asked the extent of our dominions in India, and our military force there and in Great Britain. With regard to his own city he, like others, attributed its foundation to Shemírám. He said the lake at one time extended to the mountains; an assertion unsupported either by fact or tradition. If such even were the case it must have been before the foundation of the city, or Ván could not have existed on its present site, and there is every reason to believe it must always have occupied the position it now does; the report may therefore be regarded as one of those idle tales so common in this country. The Páshá was very curious to know whether any of us could interpret the arrow-headed inscriptions. The residence he occupied was extensive, and was built by his grandfather: it was of sun-dried bricks, but had stood uninjured by half a century. The houses and walls are all built of earth, which is so tenacious that they last fifty or sixty years without repair. The Páshá politely offered us the use of the bath in his town residence. The son of the Páshá, Tifúr Beg, was present, and seated himself at a sign from his father: it is very unusual to see this among eastern nations. While I was with the Páshá, a messenger came to announce the approach of Sulţán Aghá, chief of the tribe of Hãideránlí Kurds. I took occasion to ask the Páshá what sort of

a person he was, and expressed my intention of visiting him, as I was anxious to see a distinguished Kurd chief in his own camp. The Páshá replied that, as he would return my visit next day, he would bring Sultán Aghá with him, that I might form my own opinion on the subject. On quitting the palace I met Sultán Aghá, just arriving with a suite of attendants.

18th.—The Páshá came, accompanied by Tifúr Beg and Sultán Aghá, both of whom he motioned to be seated in his presence. The Kurd chief said that in taking the road I proposed, I should pass by his tents, where he should be happy to see me. He was a good-looking middle-aged man, and his tribe reputed rich and powerful. He seemed under great restraint before the Páshá, and soon retired with Tifúr Beg to the garden. I made some inquiries of the Páshá respecting Khán Mahmúd; some of the particulars have already been stated. He had agreed that the Rayahs in the districts commanded by himself and his brothers should pay to the Sultán, Kharáj and the usual taxes which until now had gone into his own exchequer, that the fixed quota of men should be furnished to the regular force and militia. He had a year or two before allowed an agent of the Porte to take a census of the population of his territory. What other concessions the Páshá of Erz-Rúm would demand was not yet determined on, but it was understood that if all were acceded to, Khán Mahmúd and Khán Abdál would be named Muslims, *i. e.* governors of their respective districts. I mentioned the refusal of Khán Mahmúd to receive me: the Páshá said he could only account for it by supposing that he wished to avoid suspicion of any connexion with Sheríf Beg, whom he knew Khán Mahmúd did not esteem highly.

We had a good deal of general conversation, which is principally recorded in what follows respecting Ván.

The great charm and boast of Ván are its gardens, which cover a level area of about 4 miles, by 7 or 8, situated between the city and the mountains to the eastward. This plain is occupied by vineyards, orchards, melon-grounds, and some fields, and nearly the whole population of the city resides there in summer. The principal roads are lined with houses, and the whole appears like an extensive village. The gardens are all surrounded by mud walls, which interrupt the view, as the ground is a dead flat. Through the main avenues streams run, which are bordered by willows, and even at mid-day one may ride in an agreeable shade.

I visited the Kójah Básh, or chief of the Armenian community, to see the style of living of that people. He had lately built a new house, and may be supposed, from his station, to live as well as any other Armenian of the superior class. The house was spacious, but very humble in its style as well as in its furniture:

both he and his brother lived in it, and each had a family. From an elevated kiosk there was a view extending for a distance over orchards and vineyards. There did not seem to be any want of necessaries about the establishment, but nothing that I saw indicated the least approach to refinement or luxury.

The women reside in their own apartments, where they cook and perform all the menial duties. No servant is kept, except perhaps a man to look after a horse or a mule, and assist his master likewise in his business. This mode of living is not peculiar to the Armenians of *Ván*, it is usually adopted throughout the country; and it is only at Constantinople that refinement and luxury have made inroads into these primitive and uncivilised manners.

I visited the principal Armenian church: externally it resembled any other house. The body of the edifice was a large flat-roofed apartment, supported by pillars, or trees roughly smoothed with an axe, and lighted by a sort of skylight; it was both dirty and obscure. Attached to it was a newly-built recess, in which was placed the altar, and it was as gaudy as carving, gilding, and glaring colours could make it. Passing through the gardens in their width we reached the edge of the mountains, and on the face of a large limestone rock were shown a long inscription in the cuneiform character. A flat surface had been cut to receive it, which might be from 10 to 12 feet high and about 6 broad, and at the base was a confined landing-place. There was no approach to it in front, but it was reached by climbing over a part of the rock at the side, which had been worn so much that it was extremely difficult to pass without slipping down. The rows of letters are separated by a fine line cut in the rock; the letters themselves are about 2 inches in size, and well formed. The lower part of the inscription has been much defaced by mischievous visitors, and could not, I think, be copied. The upper part appeared as fresh as if lately cut, and was uninjured by the weather. To copy it the aid of a ladder would be required. The rock is a hard, compact limestone.

19th.—A person came on the part of the *Páshá* to conduct us to the bath: it was small, scarcely heated, and the linen supplied was very scanty. Afterwards a breakfast was provided, and we walked through the *Serái*. The summer receiving-room was in a court below—a sort of open saloon, with a fountain in the centre: it was painted gaily, but was old and dilapidated. The *harem*, which I had wished to have seen, was not open. The winter receiving-room of the *Páshá* I entered: it was well furnished in the usual style. The *Serái* is extensive, but not kept in order, and resembled the houses of great Turks in general, of which size is the peculiar characteristic rather than neatness or conve-

nience. We walked from thence through the city: the streets are narrow, dirty, and ill paved; the external appearance of the houses in general mean: there was, however, to be seen occasionally a residence which showed that it had once belonged to a man of consequence; but the general aspect of the city indicated decay. The *bázárs* were confined and the shops ill furnished, and I scarcely saw an article of European manufacture: there was, however, an abundance of Venetian glass beads, with which the Kurd females ornament their persons. The supply of fruit was superabundant.

We entered the town by the *O'rtah Kapú*, or middle gate, and passed out by the *Tabríz Kapú*, or eastern gate, the nearest to the *Páshá's* residence outside the town. There is a third gate at the opposite extremity of the city, called *Iskeleh Kapúsí*, or Wharf Gate—a name given to a village on the shore to the north of the city, where the boats used on the lake load and unload. The city is defended by a double wall and ditch, the inner wall being flanked by irregularly-shaped towers; but the walls would only be an effective defence against cavalry or musketeers.

Between the *Tabríz* gate and the *Páshá's* house, judging from the appearance of the ground, there must once have been a suburb. Issuing from the *Tabríz* gate, we went round the abrupt termination of the rock, to its sloping side at the back of the town, in order to look at an arrow-headed inscription. Two arched recesses are cut in the rock near each other, both about 10 feet high and 6 feet deep: the sides of one are perfectly plain, but on the left side of the other an inscription has been cut, which resembles that already described, although it is much shorter, and the lower portion has been almost defaced.

20th.—The *Páshá* had been absent from *Ván* for two days, to meet *Khán Mahmúd* at a neighbouring village, in order to arrange some details respecting his submission. On his return the *Páshá* sent me an order to visit the castle: we passed at the back of the rock. Beyond the arched recess before mentioned is a shallow cave, in which three square tablets have been cut to receive inscriptions; two were high up beyond the reach of a man, and were in a state of perfect preservation; a third was low down, and was nearly defaced. All were in the same style as that already mentioned. We proceeded to the N.N.W. end of the rock, where is the only entrance to the castle. A part of the wall here is very ancient; the stones are immense blocks worked, but irregular in shape, and they are fitted to each other like the stones in a Cyclopean wall. This is very probably part of the fortress which *Tímúr*, on capturing *Ván*, found so much difficulty in destroying, and its solidity makes the conjecture plausible. The first gateway had neither gate nor guard. Passing through it, we

mounted by a steep ascent; and some way up, came to a gate where a guard was stationed, before passing which, the order for admission was examined; thence, accompanied by a file of soldiers, we proceeded to the opposite or E.S.E. end of the rock. Here we dismounted, to descend a little way to examine the caves, the great objects of curiosity. The first is a natural cavern in the face of the rock towards the town, about 25 feet by 18: its walls have been flattened, but the roof remains in its primitive state. The external front of the cave has been smoothed, and the door cut in a regular shape. Within the cavern, on the side opposite the entrance, are two small chambers, and one on each side right and left. The doorways are regular, and appear at one time to have been built up. In one of the chambers a brick wall had been built all round, about 6 feet from the floor, and thence an arch was thrown over. This was opened by Temir Páshá, in the hope of finding a treasure; but I was informed that nothing was discovered but the rubbish lying in a heap in the cavern.

I obtained a light and examined all the chambers, but could not discover either letters or paintings on the walls. Among the rubbish I found some fragments of coarse pottery, attached to which was a woollen stuff, mixed with something like bitumen. In one of the small chambers were bones, among which Dr. Dickson discovered some of a boy and of a woman. The second cave was less artificially worked, both inside and out; and there were but two inner chambers: in the floor of one was an excavation, which from its size and shape was doubtless intended for the reception of a corpse. The examination of the caves left me in no doubt of their having been used as sepulchres. After viewing them we mounted to the summit of the rock, on which is placed the *I'ch Kal'eh*, inner castle or citadel; it has a separate wall and entrance: part of the wall is ancient, probably of the same age as that below. The buildings within are all in a dilapidated state and uninhabitable; but a few men are quartered here. On a platform is a battery of guns of various calibres, which are fired on the occasion of the *Beírám*, or the arrival of a Páshá. There is an immense number of guns on different parts of the works, but most of the pieces are of very antique shapes and unserviceable, and scarcely one among the whole has a carriage in an efficient state. Within the outer wall, although outside the citadel, is a copious spring of water. The external works are partly stone and partly sun-dried bricks, and are so dilapidated and so unscientifically constructed, that as a fortress it is quite contemptible. There were said to be 120 artillery-men for the service of the guns, commanded by a captain: the men usually follow their trades in the town, and have no uniforms; but they are to receive clothes from Constantinople.

The rock on which the castle is built is a long, narrow, isolated mass, rising out of the plain. It runs in length S.S.E. and N.N.W. The south-western face is perpendicular, but the north-eastern slopes rapidly to the plain. The S.S.E. end terminates abruptly, and the N.N.W. affords the only access. The highest part may be about 300 feet. The rock is about half a mile in length at its base: in breadth it varies; but at the summit, where the citadel is placed, it cannot exceed 100 yards, although from the inequality of the surface it is difficult to judge correctly. The whole rock is of a hard compact limestone. The town lies at the base of the perpendicular side, and a wall encloses it, uniting with the rock at both ends.

Were the works and guns in good repair and efficiently manned, no force that could be brought against it would probably be able to reduce the place.

In returning, I passed by the Iskeleh gate into the town, and rode through its whole length. The people relate wonderful stories of the former flourishing condition of Ván, one of which states that a man was stationed a whole day at one of the city gates, and, counting only 14,000 horsemen pass through it, lament was made for its fallen greatness. I inquired of a native nearly seventy years of age, whether he recollected the city more populous or more extensive. He replied no; but that the people were richer and trade more active and prosperous in the time of a Páshá named Dervish, who maintained his independence of the Porte. He beat in succession three Páshás sent to depose him, but was at last conquered by Sert Maḥmúd Páshá, aided by the Páshás of Erz-Rúm, Kárs̄ and Báyzíd. Since that period Ván had gradually declined in prosperity. This event happened about twenty-two years ago, fourteen years previous to which Dervish Páshá had governed Ván. The population of the city, including the gardens, is estimated at 5000 Moḥammedan and 2000 Armenian families. In the country throughout the Páshálik̄ the Armenians outnumber the Muselmáns. An immense number of the former, natives of the Páshálik̄ of Ván, migrate to Constantinople, where they employ themselves as labourers, porters, artisans, and sometimes şarráfs. Latterly a register of them has been kept by the chief of the nation, and the last year showed 31,000 absentees. About 3000 annually return to their families, and as many to Constantinople. They obtain high wages there, which enable them to support their families, and by living sparingly to accumulate something with which, after a few years, they return to enjoy themselves at home until their savings are spent, when they go back to the Capital to earn more. This practice shows how redundant the population must be as compared with the means of employment; and since the population is thin, for

extensive tracts of fine land are without inhabitants or cultivation, it is evident something is defective in the administration of the affairs of the Páshálik, or migration need not be resorted to.

Insecurity on account of the Kurds is one impediment to agricultural labours; but it is hoped that evil is in gradual progress of being remedied. The Kishlák is about to be abolished in the district between Ván and the Bendi-máhi Sú, which falls into the N.E. corner of the lake. This, if carried into execution, will be a great relief to the peasantry of that portion of the Páshálik. After quitting the town, I called to take my leave of the Páshá: the caves were the subject of conversation. The Páshá urged me to stay a little longer, as he wished to give me an entertainment: I excused myself on the plea of my long absence from Erz-Rúm, and the time I should still be on my journey. The Páshá said that Sultán Aghá would certainly have reached home before I passed by his camp. I took leave of the Páshá after thanking him for his polite attentions. He is, from all I could learn and see, a worthy old man, but unfitted from his age and want of intelligence, for being Governor of a fine but uncivilised Páshálik, which, since the new order of things commenced in Turkey, should be administered by a chief of activity, energy, and enlightened views.

The trade of Ván is very inconsiderable, and the consumption of European goods insignificant on account of poverty's preventing people from indulging in their use. The position of Ván, however, its soil, climate and indeed every circumstance, favours its being an important place of trade. Bad government and want of security are the only impediments to the development of the natural advantages it possesses. There are about 500 looms employed in manufacturing coarse calicoes from the cotton imported from Persia: these are used in the neighbourhood, and some are sent to Bitlis to be died red, a part of which return here for the consumption of the people. Besides these, Damascus and Aleppo manufactures are usually adopted for the clothing of persons of all ranks. What other things are required and are not found at Ván, are sent for from Erz-Rúm or Persia. Shawls of Kirmán are very generally used. The country produces a few yellow berries* gathered in the neighbouring districts, and the Hekkáriyeh mountains furnish orpiment brought hither for sale; but there is no other article for export, except it be some fruits, dried and fresh. Grains of all kinds, fruits and wine, abound and are cheap, and linseed is grown for making lamp-oil. Every person of respectability owns a house in town, a country-house with an orchard and vineyard, and perhaps a few fields. Having thus his house rent-free, and most of his very moderate wants supplied from

* *Rhammus infectorius*.—F. S.

his garden, or from the profits of a petty trade (carried on with a capital of from 20*l.* to 100*l.*), a man manages by economy to meet the expenses of a family: few, however, grow richer, excepting some who follow the occupation of *şarráf* or bankers, and who manage generally to improve their fortunes. Persons not possessing the above advantages resort to Constantinople to obtain a livelihood. I inquired as to the value of property, and was informed that a good large garden with a house might be had for about 150*l.*: 5*l.* would be required to pay a gardener, and the produce may be estimated at 15*l.*, leaving nett 10*l.* or 6½ per cent.; a poor employment of capital in a country where the interest of money is usually 18 per cent. per annum. The most valuable produce is that of the vineyard, which is, however, very precarious, as a premature winter cuts off the grapes. The juice is expressed and the must sold, the buyer converting it into wine. A *batmán*, by which weight it is sold, equals 20½ lbs., and fetches about 1*s.*: grapes sell at about ½*d.* per lb. for eating, apples 4*d.* per *batmán*, bread about 7*d.* per *batmán*, and mutton about 1*d.* per lb. It is evident, therefore, that subsistence costs very little.

Five or six crazy boats navigate the lake, and are sometimes employed to convey raw cotton or cotton cloths to *Tádván*, on their way to *Bitlís*. They bring on their return grain and timber from the shores of the lake. There is not a small boat on the lake, nor has any attempt been made to fish in the deep water: a small fish is caught in the spring in immense quantities, as it comes to spawn up the streams which flow into the lake. Baskets are employed for the purpose, and the people catch and salt enough for their use, besides what they send away as presents, and a very small quantity which they offer for sale. This fish resembles a herring, and is much esteemed. It would be a great convenience were passage-boats established on the lake. A person now has to make a journey of several days, not free from danger, which in a boat would only take a few hours, by crossing instead of going round the lake. Encouragement should be given to fish with nets in the deep water. There can be no doubt that fish abound, as is clearly indicated by those caught in ascending the streams, and by the number of cormorants, gulls, and other waterfowl which frequent the lake. This is of an irregular shape; in extreme length from N.E. to S.W., or from *Arnis* to *Tádván*, about 70 miles, and in extreme breadth from N. to S. about 28 miles. Its area may be 1000 square geographical miles. It seldom freezes at any distance from the shore, but the N.E. end, being shallow, is in severe winters frozen, and the ice can be crossed.

I estimated the level of *Ván* to be 1000 feet lower than *Erz-Rúm*, or about 5467 feet above the sea, and the climate is much

milder; a considerable quantity of snow, however, falls, but the frost does not reach the degree of intensity it does at Erz-Rúm.

23rd.—On our departure from Ván we passed at the back of the Castle rock, taking a direction N. by W. Leaving Iskeleh Kõi, a small village on the borders of the lake, about a mile on our left, and increasing our distance from its shores as we proceeded, we went over undulating ground, and in 3½ hours reached Alá Kõi (beautiful village), our intended resting-place. As the road was good and we made but few stoppages, I estimated the distance between 12 and 14 miles. The village contains 100 Armenian, who afford Kishlak to 30 Kurd families. On the hill above the village is an old church in ruins: at the foot of the same hill is situated another church of small dimensions, and a larger one of modern construction is to be seen in the village. The vineyards were very extensive, and a considerable quantity of wine is made, which is sent to Ván for sale. A low range of hills intervenes between the village and the lake, which they shut out from view. The soil is a whitish clay, which, when the seasons are wet, produces abundant crops; but in a contrary case, they fail. The water descending from the mountains suffices for the vineyards and the use of the villagers, but the supply is not ample enough for irrigating the fields. In the afternoon we were joined by the Muhurdár Efendí (seal-bearer) of Ishák Páshá, who was to accompany me to Báyzid as Mihmándár.

24th.—From Alá Kõi we first took a course about N.E.: in 4 hours we came to the shores of the lake, having had a high range on our left hand between it and our road. We passed several small villages, and saw some flocks of goats and sheep, but there was not much land under cultivation, although the soil appeared excellent. After following the lake for 2 miles we again struck inland behind a range of mountains which advance into the lake, and in about an hour reached Merek. Here is a monastery and church dedicated to the Virgin, whose festival was now celebrated. We passed a good many peasants, men, women and children, wending their way thither to join in the festivities. We were 6 hours on the march from Alá Kõi, and, the road being good, I estimated the distance at about 20 miles. Merek is situated on the side of the mountains at a considerable elevation above the lake. Outside the village, I was met by some horsemen sent as a compliment by the Şú-Báshí, who presides at the festival, to maintain order, and several bands of the rude music of the country also came out to meet me, not to do me honour but to obtain a present. The festival attracts people from all the surrounding country: the love of pleasure, however, has quite as much to do with their assembling as devotion. Dancing seemed to be the

principal amusement of the women, of whom various groups were seen treading with solemn pace the circular dance, to the sound of their usual harsh-sounding drum and fife. The women were all dressed in red cotton petticoats, with white cotton veils over their head reaching to the waist. The male portion of the assemblage were amused by the exhibition of dancing boys, or the antics of a bear. Every now and then came in a fresh party from a village, the chiefs of which were mounted on horses; the females followed on mules, asses, or oxen, with their young children clinging round them. Music and young men dancing preceded the cavalcade. By similar parties the crowd kept hourly increasing: each set as it arrived took up the station allotted for its encampment on the side of a hill. The people were all in their holiday clothing: the display of finery, however, was very moderate, and the effect of it was not much improved by the dust collected on the journey. The scene was noisy enough, and certainly extraordinary, but the separation of the sexes renders such exhibitions very tame in eastern countries. In the evening the people thronged the small church even to suffocation, and while the service was going on fanatics were crying to the Virgin for relief from ills which no aid within their reach could alleviate, and endless crossings and prostrations attested, if not the piety of the devotees, at least their superstitious belief in the efficacy of their invocations. Without the church was a rock with a smooth surface which was supposed to possess the miraculous power of maintaining pieces of rock perpetually in contact, provided the person placing them there was free from sin. Here were seen numerous persons sufficiently credulous to make the vain attempt. After holding their fragments, and trying repeatedly whether they had stuck, by removing or slackening the pressure of the hand, they were mortified to find that their hopes and endeavours were fruitless—a discovery which one would have thought their consciences might previously have led them to make. Some of the more crafty sought out slight inequalities in the rock, hoping by this device to gain a temporary triumph. What blind ignorance in the people do such attempts betray, and what debasement in the clergy who countenance them! It is quite indispensable to the success of missionary labours in these countries to enlighten the Christians, for unless that be accomplished, any progress among the Mohammedans were utterly hopeless. I was told that between 5000 and 6000 persons meet together at this festival. A great many Kurds came for other purposes than devotion. The money which the devotees deposit in the church is equally divided between the Páshá and the clergy, and I heard each party received about 50*l.*, a proof either of the poverty of the Christians, or their indisposition to be liberal to the church. The Şú-Báshí

looks after the Páshá's interest, and keeps a watch over the box containing the contributions. At night the church-doors are locked and the keys delivered to the Şú-Báshí; but he takes the additional precaution of securing the door by affixing his own seal, which would not indicate a high opinion of the honesty of the priests.

A little before sunset the Şú-Báshí mounted, and, attended by a concourse of Kurd horsemen, made the circuit of the tents. In a field below our camp, the Kurds for a short time amused themselves in their martial exercises, galloping and wheeling their coursers about, firing their pistols, brandishing their lances, advancing and retreating in mimic warfare, after which the whole cavalcade continued its progress. The dancing and music was kept up until after midnight, when the noisy crowd, exhausted by fatigue, sunk into repose.

25th.—One of our muleteers was very ill with a relapse of the Kharpút fever, brought on by indiscretion at Ván. On rising it was discovered that two of our baggage-horses had been stolen. All the horses were picketed near our tents. The keepers slept among them, and the Şú-Báshí appointed four guards to keep watch during the night, yet nobody had heard the thieves. The guards were threatened by the Şú-Báshí, but no discovery ensued, and we were obliged to depart without our horses. A Kurd who accompanied me from Ván was returning, and I wrote by him to inform Is-hák Páshá of the robbery which had been committed, and to request him to oblige the Şú-Báshí to recover the animals.

The Şú-Báshí gave us six horsemen as a guard to our next station, and he himself with some men accompanied us a little way out of the village. We kept along the side of the hills, and did not descend to the level of the lake until we had nearly reached its extreme limit: we rode through pastures of coarse dried grass to the Bendi-Máhi-Şú (Fish-Bank River), intending to ford it at its mouth, but we found the water too deep. A Kurd at the first step; went above his horse's chest. The river is a considerable one, broad, and of a dark-blue colour, and the banks were covered with high reeds; it has its sources in the mountains which are traversed going direct to Báyzíd. The sources of the Murád are in the same range (but more to the westward), of which the Bendi-Máhi drains the southern valleys, and the Murád the northern. The whole course of the former stream may be 35 to 40 miles from its sources to the Lake. After our unsuccessful attempt at crossing, we kept up the Bendi-Máhi for about 4 miles, where we found a bridge in so dilapidated a state that our baggage-horses had great difficulty in climbing over it, and some were nearly precipitated into the water in the attempt. I preferred fording the stream, which reached to the horse's breast. Two

hours further up the river, is *Bárgír* (vulgo *Beígír*) *Kál'eh*, the seat of a Kurd Beg; the road to *Báyazíd* passes through it, and between the two places there are no villages whatever. The whole intervening country is a mountain track frequented only by the Kurd tribes. The distance was said to be 12 hours; but from my subsequent experience in passing a different part of the same range, I should conceive it more likely to be 20 hours. *Ishak Páshá* has given orders to the heads of the neighbouring villages to repair the bridge, and some materials were already collected. From a bank close by the bridge issued a spring of the temperature of 55° Fahr., which should show the mean heat of the climate. After crossing it, we followed the stream down to the head of the lake, where we came to a Kurd encampment. Here my escort asked permission to quit us on their return, the chief having first given orders to the *Aghá* of the Kurds to furnish an escort on the morrow. We went along the banks of the lake for an hour, when we turned up the side of the mountains to another Kurd encampment occupied by the inhabitants of a village beyond, named *Arnis*, who were here for the sake of the pastures. On the level of the lake we had been much annoyed by innumerable swarms of a small fly which left a green stain on being squeezed; but at these pastures we were above the level they seemed to inhabit. Our encamping-ground was very rough, near a small spring of good and cool water: the people appeared very poor, but they furnished us with what they possessed, and we obtained supplies for ourselves and cattle. Many of the Kurds of this tract of country are already settled in villages, and the tents we passed belonged to some who were encamped for the convenience of pasturing their cattle. The Kurds were induced to settle at *Arnis* by exemption from taxes, but they were charged with looking to the security of the road and the entertainment of passengers. Several Kurd chiefs came from neighbouring encampments to pay their respects to us during the course of the afternoon.

26th.—Very early two Kurd *Aghás* and several horsemen arrived as an escort. The chiefs, however, after riding a little way, took their leave. We descended to the edge of the lake, and were again molested by the swarms of flies. The country was quite waste, but the remains of walls which had served to inclose fields showed it had not always been so. Our Kurds said there had formerly been vineyards and gardens the whole way, but at what period they could not tell, nor were there any wild fruit-trees or vines to be seen. We passed the ruins of a large *Khán*, and of a village near it. I saw an opening in the mountains on our right, which looked like the side of a crater broken down, and the rocks being a black hard honeycombed lava con-

firmed the probability. We had started at 6, and at 9½ A.M. we met a Tátár of İŞ-ĥAK Páshá's on his way from Erz-Rúm to Ván; he had letters for me, but not wishing to open his packets on the road, he returned with us to the village from whence he last came. We crossed a small clear stream rolling over black lava boulders, and mounting a high bank continued along it for a short time, and then came to the village Haidar Beg, where we stopped to get our letters. This village is not far from, although out of sight of, the lake. The stream we had crossed flows through a pretty valley which the village overlooks, and some way up was seen an old Armenian church. The distance from Arnis I estimated at about 10 miles. At 11½ A.M. we resumed our journey, and after ¼ hour came in sight of the lake and the castle of Ardış,* close on the water's edge. We rode along the sloping sides of the mountains, and finally descended to the plain of Ardış; on entering which, we crossed one considerable stream, afterwards several smaller ones, and a good deal of swampy ground, before we reached the place. The Musellim met me outside, and invited us to his house; but as our tents were further on I excused myself, and he accompanied us to our camp, which I found pitched on the banks of another considerable river called the Ardış Chái. Beyond it, on the other side, the plain extended and appeared to be a marsh. The Musellim, named Ahmed Beg, was a fat good-humoured communicative person, and young for the post he occupied: he was a native of Ardış, and had not been further than Erz-Rúm, Músh, Bitlis, and Ván. The castle, as it is called, is in a most ruinous condition. The walls had fallen in many places, and they did not reach down to the shore, so that the town was open to the lake, and may be said not to have any defences. The houses within the walls were in the style of the villages, half under ground. The Kaşabah is inhabited by about 100 Moĥammedan and a very few Armenian families; but they have a small and very ancient church. The territory commanded by the Musellim contains twenty thriving and large villages, and a few which are small and poor. The people possess a great number of cattle, sheep, and mares, and the pastures are extensive and fine. The soil is alluvial, deep, and very productive. The lake from this place to its extreme eastern end is very shallow, and the deposits from the numerous rivers which flow into it seem to be filling it up. Tradition, however, says that the lake now covers what was once a plain, with the Bendí Máhí and Ardış rivers running through it; but I consider it as more probable that such may at some distant period be the case than that it has already occurred. The

* Properly Arjish; Jih. Numá., p. 412; St. Martin Mém. sur l'Arménie, i. 54—F.S.

plain of Ardîsh is evidently gaining on the lake; in ten years it has advanced about a mile. Formerly, along the shore there was an impassable morass, which the road to Ardîsh led round: now, except in spring, when the mud is too deep, the road crosses the plain in a straight line. The water is slightly brackish only, and much less salt than at Tádván; which can be accounted for from the number of rivers so near each other falling into this shallow part of the lake. The Musellim said the peasantry would be very rich and prosperous were it not for the onerous tax of the *Qishlák*, and the thieving propensities of the Kurds. He remarked, it were better to live on the mountains than in a village; meaning thereby that the Kurds were better off than the poor villagers on whom they were quartered, and whom they spoiled. The tribe of *Haïderán-lís* under *Sultán Aghá* pasture their cattle on the neighbouring mountains, and pass the winter in the villages belonging to Ardîsh. I asked the character of *Sultán Aghá*: he said he was not a bad man for a Kurd, but his tribe robbed when they could. If the chief is applied to, he promises restitution, but some excuse is usually made in order to defer or evade it; either the robber is said to be absent, or the stolen property to be concealed, but it is promised to be restored on the tribe's coming to their winter quarters, when it could not be secreted: however, except the owner himself discover his lost property, and can clearly identify it, it is never recovered, and of course every artifice is used to prevent its being found by the owner. The Musellim admitted that thefts were less frequent than formerly, and that they were made by craft rather than by violence. A single traveller might be stripped, if met by a party of Kurds, but no personal injury was done to him unless in resisting, he wounded some of the robbers. He had often heard the abolition of *Qishlák* talked of, but he saw no symptom of its being carried into effect.

The winter is severe, and a great deal of snow falls, but the cold is never so intense as at *Erz-Rúm*: occasionally the lake freezes firmly enough for people to cross over from Ardîsh to the opposite side. Near our encamping ground they were collecting many heaps of grain preparatory to its being trodden out; the frequent 'Arabahs bringing it in, the swarms of children sporting in the river, the numerous herds of cattle pasturing in the marshes, together with the curious lounging about our tents, united to form an animated scene.

27th.—Westward of our tents, on the opposite side of the river, I had observed at a distant village a stone building, which I supposed to be an Armenian church; but as we were starting I inquired by chance what it was, and was told it was the tomb of a Persian king; more I could not learn of the person of whom I made the inquiry, and no one better informed could just then be

found. We rode up the stream for about a quarter of an hour, and then crossed near a village; from thence we took a westerly direction over high ground, having mountains between us and the lake, and a higher range on our right: we again approached the lake, and soon after again quitting it, to round a high land, we reached the Armenian village of Ashraf, situated in a ravine. We were about three hours in making the distance, which I considered as being about 8 or 9 miles from Ardîsh. After a rest of $1\frac{1}{2}$ hour we proceeded. Below the village the ravine widens into a plain which extends to the lake, and has in it many vineyards: we had procured some tolerable wine at our breakfast at the village. Our road continued near the lake, with abrupt mountains on our right. After an hour they began gradually to recede, leaving between them and the water a small plain; we had a view of Sapán Tâgh* from base to summit. The water of the lake was very shallow and stagnant, and it was here formed into a land-locked bay, on the surface of which numerous waterfowl were seen. The margin was bordered by meadows, in which were small pools of stagnant water, dark coloured, and strong smelling, and apparently impregnated with sulphur. About 3 miles from the lake towards Sapán Tâgh was the village of Núrshín. Quitting the bay, we went over a rising ground, and again came in sight of water. I took it to be another bay, communicating with the main lake, but on a nearer inspection I found it was a distinct piece of water. The soil was sandy, and the crops, which the peasantry were reaping, were remarkably fine and clean, and I observed the grain was sown in drills. I learned that drill-husbandry and a careful system of agriculture was universally practised in this part of the country. A long wooden block, with a sharpened end hollowed on a slope, is drawn by two oxen, and makes a trench about 6 inches deep. A boy follows, and lets the seed fall from his hand into the trough, from whence it runs into the drill; the grain is picked over by women, and the finest heads selected for seed. After the crop is reaped the weeds are cut down and burned. Hoeing is not practised, nor from the appearance of the crops can it be required. The fields are never irrigated; and although there had not been any rain for some months, and the soil appeared dry sand, yet the bottom of the drill was quite moist, and the people said that in ten days the seed now sown would appear above the ground. I asked some of them why they sowed thus, and how long the system had been in practice; they said they learned it from their fathers, and they followed it because they saw it produced excellent crops: this was all they knew on the subject. It was curious to find practised in

* Seibán Tâgh, J. N., p. 413. Sapán is probably a modern Turkish corruption, as *Urumiyah* for *Urmíyah*, and *Júlamerik* for *Júlámerk*.

an uncivilised country from time immemorial, a system of agriculture which had been introduced at no distant epoch in our own country as a novelty. We reached the village of Arin, situated at about 1 mile from its lake, at 3½ P.M. We were 5½ hours from Ashraf; but our progress being slow, I did not reckon the distance more than 14 miles. The Şú-Báshí came to meet me, and invited us to his house while our tents were being pitched. He offered us some cool sherbet and water-melons, which were both very acceptable after our long and sultry ride. This village is the property of Iş-hák Páshá, and contains fifteen Armenian families, and ten Kurds make their Kishlák here. The Şú-Báshí was an officer of the Páshá's establishment, and comes hither for two months in the autumn to collect his master's share of the crops, which he ships off to Ván, and then returns himself to wait on the Páshá. He came to my tents to pay his respects: he warned the muleteers not to leave their cattle out at night, as he would not answer for their safety, offering stabling in the village. He spoke much of the productive qualities of the soil, which was well adapted to the culture of the water-melon: the peasantry formerly cultivated it, but finding the fruit was always eaten by passing Kurds, they ceased to do so. The pastures near the village are good and extensive, and the peasants own a considerable number of cattle and mares. Soda is collected on the borders of the lake, and is sold to the Kurds for making soap. A ragged Kurd was discovered prowling about our tents: he was mistaken for a man of the village by the servants; but the villagers disclaimed any knowledge of him, and he was driven away; his object was, no doubt, to have watched an opportunity of purloining something.

28th.—The Musellim of 'A'd-el-jiváz* was at a neighbouring village, and the Şú-Báshí sent to inform him that I was proceeding to his Kaşabah on the morrow. The night was cold; our muleteer continued very ill; and a servant was also seized with fever. We mounted at 6 A.M., and passed between the lakes: the distance may be 2 miles; and from the character of the intervening ground, as well as from its elevation, I infer that they never have been united. The small one was only slightly brackish. The Musellim of 'A'd-el-jiváz overtook us on the road, and accompanied us: he was a fat talkative person, had travelled rather extensively in his own country, and was civilised enough to take snuff. He spoke in praise of the fertility of the soil, and the mode of cultivation, which he said was peculiar to this country; and he boasted that no place except Erz-Rúm could show such excellent bread. He stated that in favourable seasons

* Jehán Numá.—p. 411.

wheat yielded twenty-five, rye fifty, and barley forty fold; a produce I never found in any other part of the country. On approaching 'A'd-el-jiváz we had on either side of our road meadows and orchards. The Musellim insisted on our dismounting at his house, where, seated under the shade of trees close by a pretty waterfall, a breakfast was served to us. The stream came from a small lake in the mountains, and served to irrigate the gardens and turn some watermills in its short course to the lake of Ván. Our baggage, on coming up, was sent to the house of a Turk, one of the chief men of the village. Our tents were pitched in an orchard on turf under fruit-trees: the inclosure was small, and the walls impeded the free circulation of the air; so that although we were in the shade, we found the heat rather oppressive.

The Musellim came to pay me his visit in the afternoon: he was very civil and obliging, and took care that we should have what supplies we stood in need of. The town contains about 250 Mohammedan and 30 Armenian families. There is an old castle in ruins, placed on a high rock above the town, which is inclosed by walls uniting with the works of the castle at both extremities, and running directly down to the lake. There is no defence on that side of the town; but the water is too deep to admit of persons getting round the ends of the walls which terminate in the lake: they are in a tolerable state of repair, and the gates serve to keep intruders out. The town is small, and many houses are in ruins: the greater part of the inhabitants live in detached houses among the gardens, with which the whole valley is filled. The rocks are limestone, and pure water runs in great abundance through the lanes, serving to irrigate the gardens. There is great plenty of common fruits; and water-melons and grapes also thrive well. On the whole 'A'd-el-jiváz is a pretty and pleasant place.

There are about twenty looms in the town, which produce coarse cotton cloths of the usual kind; and both Turks and Armenians are weavers.

30th.—I had resolved to stay here some days, to recruit the sick, as well as to afford us an opportunity of ascending Şapán Tágh.

While my companions were engaged in other pursuits I determined to visit Akhlát, which is from about 14 to 16 miles from 'A'd-el-jiváz, the road running the whole way by the shores of the lake. I took with me a few attendants and a guide, and mounted early in the morning. We first crossed the town, and then, continuing along the edge of the water, passed a small village about a mile from it, placed among orchards; thence we ascended a steep rocky path, and rode under high cliffs, far above the level

of the lake : the rocks were all limestone. After an hour's ride, the mountains receded from the lake, and we entered on a plain where the limestone ceased and was followed by clay slate. To that again a coarse conglomerate succeeded, the component parts of which as we advanced gradually became smaller, until before reaching Akhlát, it was converted into a fine-grained light sandstone. After crossing the before-mentioned plain, we kept along the base of the mountains, close by the lake : at 3 hours we crossed another plain, in which were situated two villages surrounded by fine walnut and fruit trees. On approaching Akhlát we came to some more gardens, from whence, instead of going along the shore to the town, we kept higher up the hills, to visit the old town. I first passed some Moḥammedan tombs, exactly like those met in so many parts of Turkey, at Vastán, Erz-Rúm, and Kaşar. They were made of the light sandstone which appears to resist the effects of the weather, for the inscriptions were quite fresh. There are a great number of similar tombs and of small chapels dispersed among gardens, fields, and cottages. In a deep narrow ravine are the principal remains of the town : in the centre of the ravine there is a rock, much like that of the castle at Bitlís, on which are the foundations of a solid structure, probably a castle or palace, the stones cemented with lime. On the opposite side of the ravine is a large tomb in ruins, said to be that of a sovereign of the place. On this side was one burying-ground of immense extent, many of the graves in which had headstones, of one piece, 12 feet high ; and besides this, there were several other smaller burying-grounds, evidences of the extent of the population of the town. Turkish or Arabic inscriptions are found on all the tombs, and on other buildings ; and from them probably might be collected some particulars as to the history of the place. All that the people could tell me was, that it had been the seat of an ancient sovereign. It was, perhaps, this town which was besieged and taken by Timúr in the Fourteenth Century.

From these ruins I returned to the modern Akhlát, and, entering by the western, passed through the town, and went out by the eastern gate. The town is surrounded by a double wall and ditch, the inner being flanked by irregular towers : at the higher end is the I'ch Ka'eh (inner castle), or citadel. The town is completely walled on all sides, even facing the lake, down to the borders of which it extends. The houses in the city are built of square stones, cemented by clay, very much in the style of Bitlís. The modern town certainly is of some antiquity, from the style of its buildings and the character of its fortifications. I did not see a living soul in passing through the place ; and we went to rest ourselves and horses in an orchard on the banks of the lake. We were followed thither by the son of the Musellim, who was

absent. I had seen the lad at Músh: he sent a message to his father, who was in a village near, to inform him of my arrival: meantime a breakfast was provided, and we procured from the orchard plenty of apricots, pears, and water-melons. After resting for two hours, I was just on the eve of starting on my return when the Musellim arrived. His name was Sheikh Helvah; he had been attached to Es'ad Páshá of Erz-Rúm, and recollected having seen me there. The Páshá placed him as Kyayá to Husein, when he was named to the Páshálik of Músh. After Husein Páshá's deposition, Helvah was sent to this his native city as Musellim. He derives his title of Sheikh from his father, who was head of the order of Turling Dervishes. The Musellim pressed me to remain the night at Akhlát; but, having promised to return to 'A'd-el-jiváz, I was obliged to decline his civility. Two young Kurds accompanied the Musellim; they were named Mohammed and Mustafá Beg, sons of Ahmed, a former Páshá of Músh, and cousins to Emin, the present Páshá. They lived in this neighbourhood, and possessed considerable landed property. Both were handsome young men, very tastily dressed in the Kurd fashion, and mounted on beautiful mares, richly caparisoned, each with a numerous suite of attendants well armed and mounted.

Mohammed Beg, the elder brother, had a most prepossessing countenance and manner, indicative of good nature and high breeding; but I heard that he was a most atrocious assassin. Mustafá Beg, on the contrary, had a sullen look, but was described as a much more respectable character: he had been married to a daughter of Is-hak Páshá, who had since died. Mohammed Beg was said to have himself killed, or caused to be assassinated, eighteen or twenty persons. About four years ago, he with his servants attacked a party conveying treasure, which he plundered after murdering the people. This, added to his former crimes, induced Es'ad Páshá of Erz-Rúm to order Is-hak Páshá to seize Mohammed Beg, and send him to Erz-Rúm.

He got intelligence of this, and fled to Baghdád, where he remained until Es'ad Páshá's removal from Erz-Rúm. He then returned home, and has since remained unmolested: however, he dares not venture into any town where a Páshá resides. Another of his atrocities was related to me. A servant of his possessed a most beautiful wife, whom he saw and coveted: one day he called the husband to him in the stable, put him to death, and took his wife into his harem. Some one remonstrated with him, and asked why he could not take the woman without murdering the man: he replied coolly that he was his own servant, and no one could question his right to dispose of him as he pleased. For this deed he was never called to account. These and many other similar facts which I heard, show the impunity of as-

sassins and robbers among these lawless Kurds. These brothers had inherited considerable property; but they had wasted a good portion of it in maintaining and attaching to them a numerous host of devoted dependents. The distance from Akhlát to Tádván was 4 hours; to Bitlís, 8; to Músh, 16; to Malázgird, 12. I returned to 'A'd-el-jiváz by the road leading all the way at the edge of the lake. Drill husbandry is in practice here: the soil was a fine and apparently arid sand, but was moist at the depth of the trenches.

31st.—Towards evening, we left 'A'd-el-jiváz to go to a small village, 6 or 7 miles distant, named Norshunjuk, situated at the foot of Sapán Tâgh, where we proposed sleeping, in order that we might have as much time as possible for the ascent of the mountain. We reached the village as the evening was closing in, and, having obtained an open gallery, betook ourselves to rest. The vermin prevented our sleeping much, and we rose before dawn: we could not procure a cup of coffee in this miserable village.

1st September.—We commenced the ascent at 5h. 10m., attended by two mounted Kurds as guides. We first took a north-easterly direction along the roots of the mountain; and after about an hour's ride turned to the N. up the steep side of a conical hill, which had every appearance of having been a crater. Before reaching the summit we diverged into a hollow between it and the main part of the mountain, which we soon afterwards began to ascend. We passed over several patches of snow, hard enough to bear the horses; and finally stopped on the edge of the crater, beyond which the horses could not proceed. To reach this spot we had taken $3\frac{1}{2}$ hours. Opposite to us, on the N.E., was the cone, which seemed to have been forced out of that side of the crater. We could only reach it by following the edge of the crater; for to have descended into it would have increased the height of our after-ascent very much. To reach the base of the cone by the path we followed, the descent was considerable. The cone is formed of fragments of rock, of various sizes, not united by any earth, but all lying loosely in a heap. The rock is all of one kind, either grey or pale red, remarkably light, and, in walking over, the pieces are easily displaced, and they rattle like cinders: small bright crystals are seen in fracturing the rock. It appeared as if, after being calcined by a subterraneous fire, the fragments forming the cone had been heaved up by the same force. The ascent was more laborious than any similar one I ever attempted, not only from its steepness, but from the oppression at the chest we all felt. We could not ascend more than five or six steps without stopping to take breath. The top of the cone is a level, surrounded by a ridge with numerous peaks, forming a sort of enclosure. Every part was of the same loose rock, and I

perceived only a solitary fragment of a different appearance, which I took to be the rock before it had undergone the action of fire. We ascended the outer ridge of the cone and one of the highest peaks overlooking the lake of Ván. It occupied us 4 hours from the time we dismounted to attain this point. Here the theodolite was fixed, and bearings of the surrounding objects taken.

From hence we could perceive that our first steep ascent was the side of a crater, and in the hollow of the summit was a small lake called Aghri Gól (Painful Pool). Looking S. from our position, was an extensive field of snow lying at the foot of the cone. In the hollow between us and the place where we left our horses the snow had melted and formed a pool: this was entirely ice in the morning; but before we quitted the mountain it had thawed very much, and was covered with water. The Kurd guides had promised to show me a snow-worm, and one of them descended to this pool to find the animal, but he did not succeed. Although both the Kurds asserted that they had seen it, and although at places in this country distant from Şapán Tâgh I had been assured of the same thing, yet similar assertions among such a people are too little to be relied on, to establish a fact, of which ocular demonstration would be to me the only satisfactory proof. We saw the lake of Erjek E. of Ván—that of Názuk W. of Akhlát, another lake a little further W., as well as the small one from whence the stream of 'A'd-el-jiváz rises. The two peaks of Ararat were distinctly visible, the range of Bín-gól also, and the cone-like peak of Kóseh Tâgh, above Toprak Kal'eh, in the plain of Arishkerd. We all felt unpleasant effects from our ascent, and the Kurds said everybody experienced the same, which they attributed to the weight of the air. Dr. Dickson was quite sick at the stomach; Mr. Glascott so giddy that he could not continue taking his bearings without every few minutes quitting his work to rest; I had an intense headache; two persons were so affected that they could not proceed beyond the foot of the cone; one who mounted it descended at once, and on getting back vomited violently; even those who remained with the horses suffered from pain in the head. This could not have arisen from the mere height of the mountain, but might be occasioned by the escape of some gas from the crater; although, if so, it was quite imperceptible. Our barometer failed us at the top of the mountain: the mercury had long been gradually escaping from the tube; but we had hoped by care to have been able to preserve it in a sufficiently effective state to assist our ascertaining the height: however, so much air had got into the mercury that no dependence could be placed on it. This being the condition of the barometer, the column of mercury descended below 20 inches. We had ascertained the lake of Ván to be 5467 feet above the

level of the Black Sea. We had evidently not reached the limit of perpetual snow; but it froze every night, and we certainly could not be far below the line of congelation. At mid-day the thermometer stood at 48° , while it was about 80° at El-jiváz. A great deal of snow remained in various parts near the summit, but the very highest peaks were bare of it; there was no glacier on the mountain. Taking all these facts into consideration, I should estimate its summit to be between 4000 and 4500 feet above the lake, or from 9500 to 10,000 feet above the sea. I was told that the ascent of the mountain was only practicable from the middle of August to the first week in September, and that, had we delayed our visit, we might have been disappointed: in fact, on the 14th September, from the plain of Arishkerd, we saw the summit of Şapán Tâgh completely covered with snow. The specimens of rock which I collected prove beyond a doubt the volcanic nature of the mountain; but there is no record or tradition of its having been in a state of activity. I found neither pumice nor obsidian, although both are seen on the shores of the lake; basalt, scoria and other volcanic rocks, were in abundance. Lava has burst from many parts of the mountain beside the summit.

Şapan* means holy, and is one of the epithets applied to the Deity. There are numerous traditions respecting this mountain, but, like most Moĥammedan legends, they are childish, and without a shadow of probability. We were $1\frac{1}{2}$ hour returning to our horses, and, after a short rest, mounted, and in about 2 hours descended to Norshunjuk, from whence in $1\frac{3}{4}$ hour we got back to El-jiváz. We were all relieved from our unpleasant sensations by the time we had reached the foot of the mountain.

Not a tree is to be found on the Şapán Tâgh, nor even a shrub: there are some pastures, but we did not see herds or flocks on our journey, nor any traces of tents.

We were much fatigued by our exertions and long abstinence, for we had scarcely touched food since leaving El-jiváz. We had some cold meat and bread with us, but nobody had any inclination to eat.

3rd.—We left El-jiváz at about 7 A.M., and after getting clear of the village and the surrounding gardens kept at the base of Şapán Tâgh, at some distance from the lake, whose shores we had skirted on approaching El-jiváz. We passed the remains of an Armenian village, where there is a large burying-ground and

* Şapán (a plough-handle) is probably a corruption of Sîbán (apples), or Seîbán (streams); but Şapan, the name meant by Mr. Brant's informants, was taken by them for the Armenian *surp* or *surpazan*—holy, sacred. It does not, however, appear that the Armenian writers give that name to this mountain.—F.S.

a ruined church. On our right, about 3 miles distant, was the village of Arin and its lake. We came down to the lake of Ván, at the point at which we had before quitted it on approaching Arin, and thence turning from it, took a course towards the hills on our left, having the village of Núrshín in view. At 2½ h. P.M. we reached the small village of Gújíyeh, situated among low hills. The weather was sultry, but the road was good, and I reckoned the distance 18 or 20 miles.

The principal rock I remarked at the foot of Sapán Tágħ was a basaltic kind of porphyry, which I found likewise at the summit of the mountain; the soil is light and sandy. On our road we saw two mounted Kurds with some reapers: when they perceived our party they proceeded onwards. One of my people rode up to the reapers to procure a draught of water, and they told him that the two men were on the point of stripping them of everything they had with them, but seeing so many horsemen approaching they made off. Similar acts are of ordinary occurrence; and one of my guards observed that this was not a country for an honest man to live in. The village of Gújíyeh contains ten Armenian, and gives Kishlák to twelve Kurd families.

4th.—Having but a short ride to the tents of Sultán Aghá, we did not start very early. We mounted at 7½ A.M. and reached our encamping ground a little before 9. We passed the small village of Arbuzunk, situated in a hollow; thence we rode over undulating ground until we reached the tents of the Kurd chief, pitched in a grassy bottom among some hills. His receiving tent was a Turkish single-poled one of cotton, given to him by the Páshá of Erz-Rúm. The tent which contained his harem was pitched at a distance, and was a large black goat's-hair one in the usual fashion. There were only about ten other tents in the same valley, and I was rather disappointed at finding the chief of a powerful tribe so ill attended. The grass was now dried up, but in spring the herbage must be luxuriant, and there was a copious source of water at hand.

The chief received me in his Turkish tent, and gave me coffee and sherbet. Meantime our own tents were pitched near his, and a breakfast of the usual kind was sent—fried eggs, honey, yoghurt (curds or sour milk), and bread, all good in their kind.

In the afternoon Sultán Aghá paid me a visit: he was more cheerful and talkative than when I saw him at Ván. I inquired respecting the separation of the Haiderán-lí tribe into two divisions. He said the other portion had been always accustomed to frequent Persia, that lands were given to it by the governor of Azerbáján, and that at the conclusion of the last war between Turkey and Persia, it had been formally recognised by the Sultán as belonging to Persia. That division of the tribe had

been commanded by his own brother, Kásim Aghá, until his death, when his son succeeded to the dignity. On the decease of a chief the elders of a Kurd tribe elect a successor: this is always done from the same family: either an uncle, a brother, a cousin, or some relation of the former head of the tribe, is chosen; in fact, any member of the family who is in the general opinion endowed with most bravery or judgment. To him is confided the direction of the affairs of the tribe; but he does not appear to possess great power, and may be considered as the president of the council of elders, without whose concurrence nothing of much importance is undertaken. Sultán Aghá is said not to be rich, indeed not more so than many of the respectable members of the tribe. When presents are to be made the elders assemble and inquire what things can be found among the tribe suitable to the occasion. Those chosen are valued, and the proprietors indemnified by a levy on the whole community. I did not ask Sultán Aghá the number of his tribe, knowing how little the replies to such inquiries can be depended upon, but one of our party inquired whether he commanded 2000 tents, to which he assented. From others I had heard the numbers variously estimated at from 500 to 1000; and some said he had 1000, while others stated 2000 horsemen in his service. Such is the uncertainty of the information which can be gained on these points. I asked whether I might be allowed to see the interior of his private tent: he replied that it was not their custom, and I must excuse him. I said I thought that the Kurds did not conceal their women like the Turks: he answered that they did not expose theirs to view. I believe some mystery is observed among the women of the chiefs, but certainly the same rule does not hold good with those of the lower ranks.

I asked whether his tribe were good friends with the Hasan 'Alís, a tribe belonging to the Páshálik of Músh: he replied that last year the latter killed two of his people; that he had represented the matter to the Páshá of Erz-Rúm, by whom it was referred to Emín Páshá of Músh: he had, however, not received any satisfaction; and he remarked that the only justice he was likely to obtain was to kill two men of the Hasan 'Alís—a proceeding I recommended him to abstain from, as it would probably bring him into trouble. He said that his tribe receive Kishlák, but they provide hay for their own cattle, or if they are furnished with it by the Armenian peasantry, it is paid for. He did not pay the Páshá of Erz-Rúm for Kishlák, but he could not deny that he made him an annual present. This was of course a mere equivocation, and probably he did not like to avow that he paid Kishlák money. I inquired how the Kurds, who live so many months in the pure air, could bear to bury

themselves in the close and filthy stables of the Armenians. He confessed it was very disagreeable and even painful to them, and they looked upon it as an imprisonment. Why then, I asked, did they not build airy houses for themselves?—the reply was, that they did not understand house-building. He said the Zebekí and Haidaránlí Kurds were sent back to Persia by force; they were very unwilling to quit the Turkish territory, and would not have done so of their own free-will. He admitted that the pastures and abundance of water in Turkey were great advantages over Persia, but the milder winter in the latter country was some compensation.

Sultán Aghá is held responsible for robberies committed in any part of the lands over which his tribe pasture. Some Eriván (Reván) Kurds lately plundered a village near Akhlát; he pursued the robbers and recovered the property stolen. During this summer, sixteen Ván-lís (people of Ván) returning from Constantinople were missed: they were known to have been at a village near Khinís, but beyond that, not a trace could be found of the people, their horses, or their property. Every possible search was made by Is-ḥak Páshá and the local governors, as well as by Sultán Aghá, but without the least success. He supposed that they must have been carried beyond either the Russian or Persian frontier by Kurds subject to those countries, and there made away with. They were known to be possessed of money, for many people at Erz-Rúm had given them packets in charge for their friends at Ván, thinking that so numerous a party would reach it in safety. Even in a country thinly peopled as this is, it must excite surprise that so considerable a number of persons should be lost without leaving a mark by which to detect the authors or show the mode of their disappearance. It was not Sultán Aghá's custom to place patrols near his tents, unless when he apprehended an attack from a hostile tribe. These tribes have not generally many tents in the same place; five to ten may be seen together, and as many some way lower down a valley or across a neighbouring hill, just as the pasture suffices for their cattle. In spring they first feed on the low grounds, and rise towards the higher mountains as the season advances and the lower pastures are consumed. They return gradually from the high grounds as the cold forces them to descend. When danger approaches they collect their men by beating drums on the hills, and the signal is repeated from camp to camp. Sultán Aghá said that in an hour he could thus summon 150 horsemen, well equipped for battle. I requested him to collect some men, that I might witness their exercise. In the evening he and five other Kurds mounted and galloped about with their spears below the tents; but it was not a sorry exhibition of this kind I wished to

witness; many times the guards who accompanied me on my journey had made a better show. In short I learned or saw very little on this visit which I did not know or had not witnessed before; and I should not have made it, had I imagined it would have been so bare of interest.

About the end of October the Kurds go into their winter quarters, where they remain between five and six months according as the spring is more or less advanced. None of the Kurds in this part of the country are in the habit of using defensive armour; they carry a lance, a brace of pistols, a small bell-mouthed blunderbuss, a sword and shield. There is sometimes to be found among them a case containing three darts, which is suspended to the saddle-bow, but this weapon is now generally out of use. The Haidaránlis have the reputation of being brave warriors, and of breeding good horses; of the latter I did not see any favourable specimens, but they said the neighbouring Páshás had taken so many from them that but few of a good breed remained.

Sultán Aghá is married to a sister of the Kurd brothers whom I met at Akhlát.

In the evening at dinner-time, the chief sent us from his harem several dishes: a very excellent piláú containing a whole roast lamb, force-meat balls fried and covered with a sauce of curds and garlic, dates stewed in grease, exquisite yóghúrt, and very nice white bread-cakes. The dishes were all savoury, but too greasy to please the European taste.

5th.—The night was cool, and the morning actually cold. Sultán Aghá was up before we set off, and invited us to take a cup of coffee in his tent. I had made him a present of a few trifles, and he returned me a horse, which I would fain have declined had I not wished to avoid giving offence. We mounted at 6½ A.M., accompanied by two Kurds who were instructed to collect a sufficient escort from the tents we should pass near on our road; but, although one of the men went to every encampment we saw, not a single horseman attended the summons. We went over undulating ground without cultivation, where there must be good pasture in the spring and summer. We saw, at one green spot supplied with water, a few tents and a herd of mares and colts. We passed afterwards into a long valley, in which were numerous encampments along the waters of a small rill, of which the banks were quite verdant: from thence we crossed some hills and came to an extensive plain. Under the mountains on our left was an Armenian village, called Kára Kilísá,* from a church built of dark-coloured stone about 3 miles distant. We passed a very extensive Armenian burying-ground, and near it I saw the

* Black Church.—F. S.

remains of a large village : a mile further on, were remains of another village with its burying-ground, of smaller size than the preceding. The plain was almost without cultivation, but the soil was by no means barren ; the neighbourhood of the Kurds must have caused the desertion of the villages. Beyond the last ruins we crossed a river, that which runs into the lake under the walls of Ardîsh Kâl'eh on its western side : that castle was visible at a distance of about 12 miles. On the opposite side of the plain we reached a village, but, instead of entering it, turned up towards the mountains, and crossing a low ridge, descended into a deep valley : through it flow two streams, which, uniting before they quit the valley, form the most eastern river of the plain of Ardîsh. We crossed the river and ascended the ravine with one branch of the stream in it, till we came to the village of Kunduk. Some of the inhabitants were encamped below the village, the remainder were at other places pasturing their cattle, and the village was left without a living soul in it. The road was generally good : although we were 8 hours on the day's march, I only estimated the distance at 20 miles, as we made several short halts and had not pushed on. A short space from the villagers' tents were those of some Hâiderânî Kurds : as the ground near them was good, and we came last from their chief, we made no hesitation in pitching our camp in their neighbourhood ; but they were very uncivil, and could scarce be persuaded to furnish us with anything. We represented that we must have supplies, and that they had better give them, and receive their full payment, rather than oblige us to seize them by force. The Kurds said they had nothing to sell or give. A khavâss* said we must be provided with a lamb : a Kurd seized him by the throat ; but being a powerful man, he shook off the savage, who made an attempt to get hold of the gun of another Kurd standing by—the khavâss drew his pistol—the Kurds as well as our party interfered to prevent arms being used, and peace was restored. The khavâss found a drinking-cup and a handkerchief missing from his person : he discovered the thief in possession of the latter, and got it back, but the cup could not be found. The propensity to thieve seems irresistible in a Kurd. I believe he cannot help appropriating to his own use any article he covets, if the opportunity offer ; and he appears to think it his privilege. After the scuffle everything we required was furnished and paid for, and the offender got friends to intercede and ask the khavâss to pardon him : he made the most humble apologies, and kissed the hands of the khavâss. The motive of their behaviour it is difficult to account for, since the men who accompanied us informed them whence we

* Soldier of the Pâshâ's body-guard ; now attached to travellers as Janissaries formerly were.—F.S.

came and whom we were, and they were told at the commencement that everything should be paid for. After nightfall the uncle of Sultán Aghá came with a message from him to excuse himself for having unknowingly sent me to a village, the inhabitants of which were at their summer pastures, and to see that our wants were supplied.

6th.—As we were to make a long march over high mountains we determined to commence it early, and we made preparations for moving by moonlight: the air was cold.

Before mounting I sent for the uncle of Sultán Aghá, to whom I represented the dispute of the preceding evening. I pointed out the author of the disturbance, and requested that Sultán Aghá would reprimand him severely for his conduct. I availed myself of this opportunity to return the horse Sultán Aghá had given me. He was so knocked up by the previous day's journey that I knew he could not stand that before us, and I was afraid we should be much troubled with him. I did it in a way as little offensive as possible, by praising his breeding and good qualities, but stating that his youth and low condition made it impossible for him to continue the journey, and I requested that Sultán Aghá would keep him until he had gained strength, when he might send him to me at Erz-Rúm. The old gentleman said he saw I did not like the horse; to which I repeated my former reasons: however, he seemed still to consider it as a reproof to Sultán Aghá for not having given me a better animal: if so, the reproof was not without some advantage, for, instead of only having as yesterday two men, an escort of eleven was now sent with me.

At 5 A.M. we started ascending the ravine: on the banks of the stream were small trees, and among willows, alders, and birch, were wild apple and pear trees, and currant-bushes.

At a place where the ravine branched off and two small rills met, we were offered the alternative of a shorter but very difficult road or a longer and easier one. As the latter was likely to be sufficiently mountainous for our baggage-animals, from the nature of the ground, I chose it in preference to the former. At about 10 A.M. we reached a few Kurd tents, where we procured some exquisite yóghúrt, clotted cream (*ḵáimák*), and bread. The people were Ḥāiderán-lís, and said they were going to join the part of their tribe settled in Persia. An old Kurd with a handsome countenance, a dark expressive eye, and a grey beard, said this was no longer a country to live in. I asked whether it was because they were not now allowed to plunder: he declared that he had never been a thief, but that they were ruined by the demands of the Sultán's Páshás. I observed that the quantity of mares, cows, and sheep around the tents (only five in number) showed that they were not quite destitute: he replied laughingly

that what I saw was of small value; a sufficient indication of his estimate of wealth, and of the unreasonableness of their complaints. Their stock, I am certain, would have constituted independence in any civilised country, to people whose wants are so small. Although among the Kurds there is positive evidence of pastoral wealth, yet one never sees the women and children well clothed, the latter being either naked or having a few rags which scarcely cover them. The women are neither neat nor cleanly in their dress. In youth both sexes are robust and healthy, and have beautiful teeth, but their exposed and laborious life makes the females grow prematurely old, and scarcely has the youth advanced to manhood when his appearance indicates a far greater age than he has really attained.

After an hour's rest, we quitted the tents, and crossing a small rill, began a steep ascent terminating in the summit of the range.

At 2½ p.m. we had attained the highest part of the *Alá Tágh* (Beautiful Mount): we soon crossed the ridge and descended into a deep valley by an almost precipitous path; the descent occupied ½ an hour. From the top of the valley (named the *Zelán Dereh*) came a small stream, and down its sides trickled innumerable rills of water, which, uniting at the bottom, formed a brook at almost every step augmenting in volume; these are the sources of the *Murád*. On the northern faces of the highest peaks of the range the snow lay in large masses, and I consider the *Alá Tágh* as very little inferior in height to the *Şapán Tágh*. We crossed the stream and continued by its left bank down the valley, which is generally narrow, with a grassy bottom. In our way we saw neither Kurd tents nor cattle of any kind, and only at one spot some grass cut for hay. Three or four tributary streams join the *Murád* before it reaches *Diyádín*, but I only perceived one of any size. A little before sunset we passed a ruined village, and then crossed to the right bank of the *Murád*. At 6½ p.m. we came to an encampment of peasants who had come hither from a neighbouring village to pasture their cattle. We proceeded onwards, and at near 9 p.m. reached *Diyádín*: we and our horses were fatigued with our long day's journey. The governor, a brother of *Behlúl Páshá* of *Báyazid*, could not give us a place to rest in, but we got into a stable, and on some new hay soon fell into a sound sleep, while waiting for the arrival of our baggage and tents. About midnight they came up, and in an hour after, having procured some tea, we were in our beds.

7th.—After the long and fatiguing march of yesterday, neither men nor animals were in a condition to move onwards, but Dr. Dickson in particular was very much distressed; he had been unwell since our ascent of *Şapán Tágh*, from having eaten too much snow while on the summit. I sent a messenger with a

letter to Behlúl Páshá to announce my approach, and to request him to furnish me with a sufficient escort, as the road between Diyádín and Báyzíd was said to be very unsafe from Kurds.

I heard that Kásim Aghá, son of Huseín Aghá, chief of the Kurd tribe of Zelán-lí, was in the village, and I invited him to come and take coffee with me, which he did. He was about 18 years of age, neither good looking nor intelligent, but he had with him a fine young man who kept up the conversation and showed a good deal of sharpness. He had been in Khorásán, and knew all the British mission by name. Kásim Aghá had just come from the Russian frontier, whither he went to bring away about sixty families of his tribe, which had been residing on the Russian territory and wished to rejoin their tribe in Persia. The Russian authorities made no objection to their departure. The young Kurds admitted that Turkey was a preferable residence to Persia: in the latter country they enjoyed many advantages which they did not in the former, but they seemed to consider these were more than counterbalanced by the abundance of water in Turkey.

The Beg of Diyádín, by name 'Abdu-razzák, paid me a visit. I inquired of him as to the route from Báyzíd by the frontier, and was told that it was good and quite safe, but that there were not any villages on the line, and that I should experience difficulty in procuring food for our cattle. This circumstance, added to that of the weather becoming daily too cold to keep horses out at night, made me consider it inexpedient to follow that route.

Diyádín is a large village, inhabited by a mixed population of Kurds and Armenians. Being on the high road to Persia, the people are subject to exactions on account of travellers, but they indemnify themselves by selling their barley and straw to caravans during the winter at exorbitant prices. The walls of the castle are partly broken down, and at present afford no protection. The residence of the Beg is most miserably dilapidated, and the harem, or female apartments, alone are habitable. He has only one receiving-room outside its precincts, which he offered us on our arrival, but my khaváss thought a stable in the village more comfortable. This was a Genoese station, and part of the walls of the fortress show it to have been originally well built. One wall rises on the edge of a steep precipice, forming one side of a ravine in which the Murád runs: the other walls rise from the plain. It might easily be made defensive against Kurd assailants, but could not be converted into a strong position. It ought not, however, to be allowed to continue in its present dilapidated and defenceless state.

8th.—Just as we were about to mount, after having had our tents struck and our baggage loaded, my messenger returned

from Behlúl Páshá, who requested that I would defer my journey until the following day, as he considered the roads not quite safe, and would send me an escort of fifty men. However, I had proceeded too far towards a move to consider it expedient to defer our march; and as our party was strong, and we had a guard of fourteen horsemen, I did not apprehend there would be any risk of an attack; but I judged it prudent to keep in sight of our baggage-horses, and our progress was therefore slow. We started at 6 A.M., and did not reach Báyazíd until 2½ P.M., although the distance does not, I think, exceed 18 miles.

We stopped on the banks of a beautifully clear stream called Gernáwuk, near a stone bridge, and from thence despatched a khaváss to advise Behlúl Páshá of our approach, and to select a good encamping station near a village which lay at the foot of the hill on which Báyazíd stands. Midway from Diyádín, Báyazíd, or rather the palace of the Páshá, becomes first visible, placed on a crag, on the sides and at the foot of which the city is built. A plain of more than 15 miles in extent intervened between us and the foot of Aghrí Tággh, or Mount Ararat, which elevates its snow-capped peak in majestic grandeur. By its side rises the smaller peak, without snow on it, which appeared insignificant in the neighbourhood of its gigantic brother. The two peaks are quite distinct and detached from the rest of the range, which they seem to look down upon in proud superiority. Near the point alluded to, half way to Báyazíd, the ground is strewn with fragments of lava, of which also the rocks rising above the earth are composed. The stream of lava has not come from the main peak itself, but from a part of the range between which and Ararat intervenes a plain. That the ark, after the flood, rested on this mountain would seem to admit of doubt. Its height and its inaccessible nature is against the supposition, and the climate of the neighbourhood is too severe for the olive. I heard from Háfiz Páshá that Mount Júdí, near 'Amádiyah, is, by the Moḥammedan writers,* stated to be the Mount Ararat of Scripture; and I since perceive, in Mr. Rich's Journal, that in the country round Mount Júdí a long course of traditionary history records this fact. It may be remarked that in the neighbourhood of Báyazíd there are no traditions respecting the ark, and the natives know the mountain by no other name than Aghrí Tággh.† We saw no mounted Kurds on our road, but a few on foot conducting some sheep and cattle towards the frontier. They said they belonged to the Zelánlí tribe, that they came from Georgia, and were going to join their tribesmen in Persia.

In the afternoon a high wind arose, and continued during the

* They only say that the ark of Noah rested on Mount Júdí.—F. S.

† Aghrí Tággh, Painful Mount, not *Egri*, "Crooked."—F. S.

night. It occasioned a very disagreeable dust, and the blast was so strong that I was apprehensive our tents would be carried away. Towards morning it fell calm; but at noon, or soon after, the same inconvenience occurred, and during the four days we were at Báyazid a strong breeze regularly returned. The dust on the terrace was so annoying that we removed into a room, which, though in a dilapidated state, we found more agreeable than our tent.

The Commandant of the battalion of troops stationed here paid me a visit. He complained of inactivity in a place of so little resource as Báyazid, and said his troops suffered in consequence. I asked him why he did not employ them to keep the Kurds in check. He was placed, he replied, under the orders of Behlúl Páshá, and could do nothing of his own accord. The same afternoon a man came from the Páshá to say that he had been named Mihmándár, and desired to know when I intended to start. I had, after some trouble, succeeded in hiring an 'arabah for the use of Dr. Dickson, as he was unable to ride; and I fixed two days afterwards for our departure, expecting he would by that time be able to bear the journey.

The insecurity of the country, the illness of Dr. Dickson, the disagreeable wind and dust, and the cloudy weather, indisposed us from visiting Ararat; and the latter rendered all observations, either astronomical or with the theodolite, impracticable. On this account our stay was most unsatisfactory in all points, and we were anxious for the moment of our departure from Báyazid.

From the only occasional glimpses we obtained of Aghrí Tágh (Mount Ararat), I judged that the snow descended about 2000 feet below the summit, which should give 12,000 feet as the approximate height of the mountain. On the morning of our departure the lower peak was covered with a slight coating of snow, which had fallen the previous night. The city of Báyazid is situated among the crags, and in a sort of recess of a range of mountains facing Aghrí Tágh, which rises on the opposite side of a plain about 8 or 10 miles wide. The Páshá's palace, a handsome stone building superior to any I have seen in Turkey, is built on the very summit of a peak, and looks down on the town. The mountains, however, around are still more elevated: from them the Russians brought guns to bear on the palace, and after a few shots had struck it the town surrendered. It is now in a most dilapidated and ruined state, the bázárs are wretched and ill supplied, and the place does not wear the appearance of commercial activity. The people appear an uncouth and ill-disposed race, and have contracted the rude manners of the Kurd tribes by which they are surrounded, and with which they are in constant contact. After Eriván (Reván) came into the possession

of the Russians, and they established a quarantine on their frontier, all active intercourse between Eriván and Báyazíd ceased, and from that time the latter may date its decline, which was rendered more complete by the emigration of the greater part of the Armenian population with the Russian army.

The ancestors of Behlúl Páshá have for several generations ruled the Páshálik of Báyazíd, nominally as a dependence on Erz-Rúm; but Mahmúd, the father of the present Páshá, established a real independence, and was a powerful though lawless chief. He built the palace, and obliged the Kurds to bring him materials at their own charge. His former residence is situated on the opposite side of a ravine, in face of the new Palace: it is half excavated in the side of the mountain, and contains immense stores: it has also a battery of guns in an unserviceable state. The place is impregnable, except by the aid of artillery; and its position and character are well chosen for the residence of a chieftain like Mahmúd Páshá, who might be considered rather as the head of a band of freebooters than a páshá governing a wide district. On the summit of the same mountain, on the side of which this stronghold is placed, are the remains of a more ancient castle, which I suppose to have been the last of the stations of the Genoese. It was in the more modern castle that M. Jaubert was confined. He was sent on a mission to the Sháh by Napoleon, and was known to be the bearer of valuable presents. The Páshá coveted these; and, after forwarding M. Jaubert with an escort, despatched a band for the purpose, who attacked the party, blindfolded M. Jaubert, and brought him back to Báyazíd. He was then put with his Tátár and servant into a dungeon, the mouth of which opened in the floor of an apartment of the Páshá's harem. Here he and his companions were confined for about six months, and fed sparingly with bread and water. It was probably expected they would die in their confinement, and that no inquiry would be made for them, or no discovery of the mode of their death, while their valuable jewels would have become the property of Mahmúd Páshá; but M. Jaubert and his attendants fortunately outlived their cruel treatment. The Páshá fell ill and died, and his inhuman conduct towards the prisoners was supposed by his family to have brought on his head the vengeance of Providence, and as soon as he had expired, they regained their liberty. Behlúl Páshá succeeded to his father's dignity, and has held the office ever since, except for about a year. His execution of the duty assigned to him with respect to the recovery of the plunder made by the Jeláli Kurds, from a Persian caravan in 1834, incurred the displeasure of Es'ad, Páshá of Erz-Rúm, who named Demir Páshá to the Páshálik in Behlúl's stead; but the conduct of the former was so outrageously rapacious and violent that the inha-

bitants petitioned for his immediate removal, threatening that, if their demand were not complied with, they would emigrate to Georgia. Demir Páshá was in consequence displaced, and Behlúl reinstated, and has since held the office.

12th.—We quitted Báyazíd in the morning. Dr. Dickson started an hour in advance of the rest of the party, in order to give time for the buffaloes which drew his 'arabah to get forward at their slow pace. We took the direct road to Diyádín, the same by which we had reached Báyazíd. A dervish requested to join our party, to which I assented. I learned from him that he was a native of Bokhárá, that he had performed the pilgrimage to Mecca, and had been wandering about the world for twenty-two years, and was now returning to his country. He came last from Erz-Rúm, and had wished to have a guide from the Páshá of Báyazíd to conduct him to the Russian frontier, on his way to Eriván. This Behlúl Páshá refused, and he found himself constrained to retrace his steps to Erz-Rúm, from whence he proposed going to Gúmrí, and by Astrakhan (Azhderkhán) to Bokhárá. About midway I turned out of the road to a pleasant spring, around which were the remains of a village. It was at this spot that a short time previously a Khavássh of the Páshá of Erz-Rúm, returning from Báyazíd after delivering a message, was robbed. The Khavássh was accompanied by an escort of four horsemen: they were attacked by twelve Kurds; the Khavássh was wounded, and all were plundered. I reached Diyádín at 2½ P.M., having been 8¾ hours on the march. Our loads preceded us, and the 'arabah reached the place ½ an hour afterwards. The wind was very high and the dust very annoying. The Beg civilly sent a supply of barley and straw for my horses.

13th.—We left Diyádín at 6 A.M. The morning air was quite cold. Our road led along a plain, and we had on our left the Murád Chái at a short distance only. After riding 3 hours we crossed the river opposite to the Armenian monastery of U'ch Kilísá (Three Churches), which we reached at 9 A.M. We pitched our tents on a piece of turf near the river, and were fortunately free from both wind and dust, by which we had been so much annoyed at Báyazíd and Diyádín. The head of the monastery paid me a visit, and tendered his services and the supply of whatever we might want. He informed me that the monastery derived its name of U'ch Kilísá, or Three Churches, from its having been the largest of three,—one of which there are some trifling remains of on the mountain above the present, and another in the plain, the traces of which have been entirely lost.

The convent was said to have been built A.D. 306, by the architect of Chángerí, after he had finished that; and from hence he

went to Ech-Miadzin,* where he erected the patriarchal church. This is a massive stone building, both larger and more handsome than the church at Chángerí; but the out-buildings here are less extensive and in a more dilapidated state. The court is surrounded by a very lofty wall. Many of the windows have been blocked up with stone in order to strengthen the walls, which show symptoms of decay; the church has thus been rendered very gloomy. One corner, which was severely shaken by an earthquake some years ago, has been rebuilt; another corner is in a tottering condition, and must come down if not soon repaired. I asked why the church at Ech-Miadzin did not send money to repair the damage. The answer was, that it expected money from them. This monastery depends on the patriarch of Ech-Miadzin, and the surplus produce of its lands are remitted to him; he, however, sends in return a few necessaries. Half the body of St. John the Baptist is possessed by this church, and it is on account of the reputed miraculous powers of that relic that the monastery is a place of pilgrimage. Formerly the priests derived a large revenue from the contributions of devout pilgrims; but this source of wealth has almost failed, for the devotees are now very few. This defection has arisen from the depopulated state of the surrounding country, as well as from its insecurity. About thirty years ago, a great number of Armenian villages were scattered over the plain of Arishkerd, extending from Diyádn to beyond Móllá Suléimán, and many of them contained from 300 to 400 houses: now there are very few, and those only holding from twenty to forty houses, with the exception of two. The Armenians form a small proportion of the present population, for nearly the whole emigrated to Georgia. Within the last two or three years five villages have been re-occupied by families from the vicinity of Eriván. They are of Persian origin, a sort of gipsy tribe, and are called Terekemeh.† They are a people of unsettled habits and doubtful honesty.

About fifteen cottages round the monastery are occupied by peasants, whom the priests employ in the cultivation of their lands, but the greater part of their estates remain untilled for want of hands. The number of buffaloes, cows, oxen, mares, and sheep which I saw returning in the evening from the pastures showed that there did not exist anything like want in this community. In former times, the monastery was often plundered by Kurds; and Hasan Khán, who was Serdár of Eriván when it belonged to Persia, had once completely stripped it of all its treasures: latterly it has been tolerably free from serious depredation. A

* Three Churches.—F.S.

† That is, Turkomás who live like Gipsies, but are not Chingáneh, *i.e.* Gipsies.—F.S.

month previously, however, six horses had been carried off by the Kurds; but on application to the Páshá, five were recovered, and the value of the sixth was promised to be paid. Kurds often steal things in the hope that by some expedient a part may be retained, and, as there is neither shame nor punishment attached to the act, it is no wonder that it is often repeated, even without much chance of its being productive of gain.

The Murád Şú runs about 100 paces from the monastery: it was at this time an inconsiderable stream about 20 to 30 paces broad, with the water reaching to the horses' knees. In spring it swells so much as to be perfectly unfordable, and it can only then be crossed by a solid stone bridge situated about 1 mile lower down the river.

I inquired whether there was any library or manuscripts in the convent, and was told there were a great many books, but that they were in a state of confusion. I was admitted, however, into a dark room on one side of the altar, in which the church ornaments were preserved. I found a heap of books there covered with dust; but there did not appear to me to be more than 100 volumes. All I laid my hands on were Armenian books printed at Venice, on subjects connected with the church service. I found one Armenian manuscript bound, of which I asked the title; but the head of the convent replied that it was on religion. I suspected from his manner that he could not read it, and my suspicion was soon confirmed. He had spoken of a book in the collection, both the subject and language of which was unknown, which I expected at least to be Latin or Greek. After a search it was found, and proved to be the work of Moses Chorenensis, the Armenian geographer: half the page was occupied by the Armenian original, and the opposite half by a Latin translation. Had the priest been able to read his own language he must have discovered the subject of the work, and probably what was the unknown language. The head of the convent, though extremely obliging, was a dull, uninformed person, and quite unfit for the direction of a religious establishment.

After sunset, I received a visit from M. Scaffi, an Italian Catholic priest on his way to Persia. He had intended to have visited Ech-miadzin with a French gentleman named Boré, commissioned by the Academy of Sciences at Paris to explore the East. Both were stopped on the Russian frontier. After an application to Tiflis, permission was given to M. Boré to visit Ech-miadzin, but M. Scaffi was not allowed to enter Georgia, and was forced to return from Gúmri to Kárs, from whence he had come hither by way of A'ní and Kághizmán: he was going to Báyzíd, there to wait for M. Boré.

14th.—It was rather a long day's march to Kará Kilisá,* but all the intervening villages were inhabited by Terekemehs, and I wished to avoid stopping among them. We rose before daylight, and found the air unpleasantly cold. As I was about to mount, a caravan from Persia passed by, which had travelled through the night. A Russian major named Clemon was accompanying it: he had been purchasing horses in Persia for his government. He stopped to visit the church. I saw him for an instant, but as he spoke only Russian and German we could hold no conversation, and we had no intercourse on the road; he travelling by night and I by day, it would have been impracticable under any circumstances.

We commenced our march at 5½ A.M. At about 2 hours we passed a village named Allegúr, situated on a stream which immediately below the village falls into the Murád. Here we met a large caravan reposing after a night's march. The goods belonged to Georgian merchants, many of whom accompanied them, and were destined for Tabríz; they were chiefly of British manufacture. The muleteers were Persian, who always prefer night to day journeys; the reason of this preference in summer is obvious, but the custom is commonly followed even in winter, and its advantage at that season it is difficult to imagine. Soon after quitting Allegúr we met the Murád at a bend in the river: in descending to its banks we came suddenly upon a large party of horsemen; they were from Kárs, and were escorting about fifteen families of Zíbellí Kurds on their way to join their tribe in Persia. The Kurds were accompanied by their wives, children, cattle, tents and household furniture. We were on the right bank of the river, and kept near it, as it wound through a narrow valley with luxuriant grass. On the opposite side of the river we saw the village of Kalasúr. After a time, the Murád made a bend to the left, and we ascended a bank forming the boundary of the valley, and then rode over a sort of table-land, the river running in its valley on the left side, while on the right was a plain with several small villages. The soil of the table-land was rich, but very little cultivated; in fact, the scanty population of the plain is insufficient to cultivate half the land, and wide tracts of fine ground are waste. Below the plateau, in the valley of the Murád, we passed a village named Ziró, and towards the termination of the plateau, another named Yúnjahlí (Lucern Ville), similarly situated. All these villages are inhabited by Terekemehs. The table-land itself may be 11 or 12 miles in length, and is terminated beyond Yúnjahlí by a bluff, round which the streams of the right-hand division of the plain flow to join the Murád. We had

* Black Church.—F.S.

from hence a view of Şapán Tāgh on the horizon : it was covered with snow very far down, and the mountains bounding the plain on our right had also a slight coating. About 1 hour from the end of the table-land we reached the Armenian village of Ḳará Kilísá, so called from a church in ruins built of a dark-coloured stone. The village contains thirty-five families, all Armenian. The Murád was not far distant, and, after passing through a break in the low hills which had to that point bounded its southern bank, it takes a more southerly course, from Diyádín it having been nearly W. Before the river passes through this break, it is joined by all the streams which flow from the mountains on the northern side of the plain. The distance from U'ch Kilísá to Ḳará Kilísá I estimated at about 24 miles, the road level and excellent the whole way. At Ḳará Kilísá I found Lieutenant Lynch, who had come from Baghdád by way of Erz-Rúm with despatches for Persia.

15th.—We began our journey at 5½ A.M.: the weather was chilly, cloudy, and threatening: however, it cleared off as the day advanced, and long before mid-day became hot. We met to-day several caravans, and with those of yesterday they must have been conveying at least 1500 horse-loads of European merchandise to Persia.

At 7½ A.M. we stopped at a small Kurd village named Móllá 'Osmán to procure some breakfast; but after much difficulty a little bread, a few eggs and some milk only were produced, the caravans having consumed all the provisions. The village contained but seven families. Near it ran the Sheriyán Şú, which, coming from the low mountains bordering the plain of the same name westwards, falls into the Murád at the break in the hills before mentioned. We afterwards passed near another small Kurd village, and at 2 P.M. reached Móllá Suleimán. The distance from Ḳará Kilísá may be called 18 miles.

The plain of Arishkerd extends 2 or 3 miles further W., and reckoned from Diyádín its whole length is not less than 40 miles, with a breadth varying from 6 to 16 miles. The soil is rich, and the plain abundantly watered, containing about thirty villages, three only of which have Armenian inhabitants. Ḳará Kilísá and Móllá Suleimán are occupied by them exclusively, and of the 200 houses of Toprak Ḳal'eh half are Armenian. All the remainder of the inhabitants of the plain, except the few at the monastery of U'ch Kilísá, are Kurds and Terekemehs. Móllá Suleimán has thirty-five families, but the other villages, except those particularly mentioned, are small. The plain certainly could easily maintain double the number of the existing villages, even were they all large; and it is lamentable to see so fine a country comparatively deserted. Beyond the low range of Sheryán Tāgh

a plain is said to succeed, extending to Malázgerd, a distance of about 36 miles. From the latter place to Khinís I believe the country to be generally level, the distance probably 24 miles, so that from Khinís to Diyádín there is a nearly continuous plain of about 100 miles.

Toprák Kal'eh, the principal place in this plain, and the residence of the Beg, the son of Behlúl Páshá, is distant from Móllá Suleimán 4 or 5 miles E., and is situated close under the mountains. The afternoon was overcast, and the clouds at last burst in thunder and heavy rain, which lasted about four hours. During the night the rain again fell in torrents, and our tents were so saturated with water that it would have been inconvenient to have moved, so I resolved to give our horses a day's rest, and Dr. Dickson time to recruit preparatory to a long ride; for 'arabaks cannot cross the range of mountains which separates the plain of Arishkerd from that of Pásín, and we had no means of avoiding this range.

16th.—A gholám (servant) of the British envoy in Persia passed with despatches on his way to Erz-Rúm. I found we were obliged to make a long march from Móllá Suleimán to Delí Bábá (Mad Papa). The Kurd inhabitants of the villages near the road being still at their pastures, we could not have procured food there either for ourselves or our cattle. There are two passes over the mountains. One leads through the village of Dahar, and is always used by caravans, and most frequently by travellers, being open both summer and winter. The other winds under the Kóseh Tágħ; is seldom taken by travellers even in summer, never by caravans, and in winter is stopped up by snow. It is shorter than the Dahar pass, but more mountainous, and on that account, as well as from its character of insecurity, is usually avoided. I chose it, however, because it was the least circuitous.

17th.—Móllá Suleimán is directly under the peak of Kóseh Tágħ. We mounted at 6 A.M., and immediately commenced the ascent. We passed close under the peak, which is a bare cone. On account of its rising from a range in itself lofty, it did not impress me with the idea of great elevation; but, from its appearance when viewed from Şapán Tágħ and other distant points, it cannot be less than 8500 or 9000 feet. Snow does not remain on it in summer, and it was entirely free at this time. We afterwards passed through a valley called Chat Dereh-sí, from a village of which nothing is now distinguishable but the site, from some existing mounds of earth and stone. Several ravines unite at the point where the village stood, in the recesses of which Kurds used to conceal themselves, and watch unseen their opportunity of plundering caravans or travellers. This probably

occasioned the ruin of the village, and the abandoning of the route. Not longer ago than in 1833, a Tátár was plundered close to the site of Chat; he was conveying jewels to Persia, and was wounded in defending his charge. No robbery has since occurred—partly because the route has been seldom frequented, and partly because the Kurds have since that time been held in check more effectually than before. From Chat we ascended a narrow ravine, with a stream running down it, and thick underwood on its banks. At the top we crossed a bare ridge, and immediately descended into another pretty valley with fine pastures, but without either villages or cultivation. We might, by following this valley, have reached Delí Bábá; but the route was circuitous, and we therefore crossed a range to shorten it. We passed above a Kurd village, situated high up in the mountains, called Hájí Khalíl, and we descended upon Delí Bábá, reaching it at 3 P.M.: we rode 9 hours without a halt, and the distance could not be short of 26 or 28 miles. Our baggage reached us 2 hours afterwards. After passing Hájí Khalíl Dr. Dickson was so fatigued and in such pain that he could not ride further, and, an 'arabah being fortunately obtained in the fields, he was conveyed in it to Delí Bábá.

While waiting for our baggage we were entertained by the Kyayá of the village with an excellent repast: he was a civil man, and furnished us with everything we required without making any difficulties. The village is inhabited solely by Armenians, of whom there are 35 families. If I might judge by the large heaps of grain collected to be trodden out, I should say the peasants were well off; but the usual complaints of oppression were made. The Kyayá regretted much not having followed the Armenians in their emigration: he said, from the persons visiting them, they knew that their countrymen in Georgia were pleased at the conduct of the Russian government, and at the determination they had taken.

This village is the property of Selím Beg, an officer of the Sipáhís,* at Erz-Rúm. He receives, as lord of the soil, 100 somárs of wheat, equal to about 1100 Winchester bushels, worth between 80*l.* and 85*l.*

There is a Turkish tomb here, from which probably the name of the village is derived: it is a building of some size, and devout Moḥammedans, in passing it, stop to pray. The Armenians could not give any account of the tenant of the tomb, nor any explanation whence the name of the village was derived. The Aras flows about 2 hours north of the village.

18*th.*—Leaving Delí Bábá, we rode over the undulating sur-

* Cavalry; but Sipáhi (seapoy) is a general term in Persian for soldier; *Sipáh* "army;" *Sipáhi*, "belong to an army."—F.S.

face of the plain of Pásin; and at 2 hours, passed the village of Batán Kóï on our right: below it runs the Aras, and on the opposite side of the river the Kaşabah of Khorásán was visible, through which lies the road to Kárs. A little further on, we came to the village of Yúz-veren, where we procured some breakfast, and half an hour beyond it, we passed the large village of Komasúr, and afterwards the smaller village of Mendiven. Continuing our journey, we came to the village of Emrakúm, where we encamped. The day's march occupied $6\frac{1}{2}$ hours, and the estimated distance was 18 miles.

19th.—During the night a Khaváss arrived from Mr. Suter, who had been informed of our approach, and who intimated his intention of meeting us at Hasan Kal'eh. We mounted early, and in 1^h hour reached Kópri Kóï (Bridge Village), so named from a stone bridge called Chóbán Kópri (Shepherds' Bridge), which crosses the Aras. In the previous spring, part of it was washed away, and it was now undergoing repair: the new portion was built of stone, in keeping with the rest of the edifice, but it gave way soon after its completion, either from the foundations being defective, or from the frost's having decomposed the mortar before it was dry. The Bín gól Şú and the Hasan Kal'eh Şú pass through different arches, and first unite their waters below the bridge. We forded the river after the junction of the branches: it was there broad, perhaps 100 yards, and it reached to the horses' girths.

From Kópri Kóï to Hasan Kal'eh we were $2\frac{1}{2}$ hours, and I estimated the distance from Emrakúm at 12 miles.

We pitched our tents in their former position near the baths. Mr. Suter and his party arrived soon after we were settled in our tents. During the night we were robbed: Dr. Dickson lost all his clothes, Mr. Glascott his clothes and surveying instruments. The Beg was informed of the robbery, but no detection followed. The thieves were skilful and bold; they drew the curtain-pegs, and from under it drew out the things: many were in contact with Mr. Glascott's bed, but neither he nor any individual of our numerous party heard the thieves, and the loss was not discovered till the next morning. We had had two guards to watch during the night, but they pretended not to have heard anything, and they must either have been asleep or accomplices with the robbers. Some months afterwards the principal part of the loss was repaid by the Beg, through a requisition to the Páshá.

21st.—We passed the preceding day reposing and enjoying the baths, and this morning rode into Erz-Rúm. Near the city I was met by my friends and acquaintances, native as well as European, and by an officer and party deputed by the Páshá to compliment me on my return.

HEIGHTS of the Barometer and Thermometer, observed by Dr. E. D. Dickson, M.D., on a Journey in Kurdistán in 1838, in company with Mr. Consul Brant.

| 1838. | Name of Place, &c. | Baromr. | Fahr.'s Therm. | | Height in feet above the Black Sea. |
|-------|---|---------|----------------|------------|-------------------------------------|
| | | | At-tached. | De-tached. | |
| June | | INCHES. | ° | ° | |
| — | Trebizond (at the British Consulate); mean for the month | 29·892 | 68·8 | 70·4 | 97 |
| — | Erz-Rúm; by mean of 60 observations in April, 1838 | .. | .. | .. | 6,114 |
| 16th | Kurújuk; mean of 4 observations | 24·192 | 61·8 | 57·7 | 6,007 |
| 17th | Ĥasan Kal'eh; mean of 6 do. | 24·623 | 58·7 | 58· | 5,505 |
| " | — temp. of bituminous springs—80, 95, 96, 81, 72 degs. | | | | |
| 18th | — temp. of different not ferruginous springs—105, 92, 88, 94, 95, 100 degs. | | | | |
| 19th | Highest peak over Ĥasan Kal'eh | 22·974 | 63· | 57·5 | 7·305 |
| " | Aras, at the bridge of ditto | 24·556 | 65· | 60· | 5,478 |
| 21st | Highest point of mountain-pass, after leaving Ketiven | 23·104 | 58· | 51· | 7,233 |
| " | Eipler; mean of 2 observations | 23·909 | 57·5 | 48·2 | 6,259 |
| 22d | Kóili | 24·306 | 80· | 64· | 5,903 |
| " | Aghverán | 23·958 | 52· | 51· | 6,205 |
| 23rd | Old Armenian church, after leaving Parmak-siz | 24·742 | 84· | 64· | 5,391 |
| 24th | Khinís (Khunús); mean of 3 observations | 24·499 | 63·3 | 62·3 | 5,686 |
| 25th | Summit of hill immediately after passing Malakulásh | 24·570 | 89· | 63· | 5,566 |
| " | Gumgum | 25·114 | 45· | 44·5 | 4,836 |
| 26th | Murád Chái, a little below its union with the Chárbuhúr | 25·866 | 90· | 71· | 4,138 |
| 26th | Kirawí; mean of 2 observations | 25·837 | 56·2 | 52·7 | 4,123 |
| 27th | Chevermeh; mean of 3 observations | 25·864 | 68·5 | 61·3 | 4,170 |
| 28th | Músh; mean of 2 observations | 25·378 | 73· | 75· | 4,692 |
| July | | | | | |
| — | Trebizond; mean for the month | 29·849 | 73·5 | 74·9 | 97 |
| 2nd | Kizil Aghách; mean of 3 observations | 25·593 | 74·3 | 71· | 4,491 |
| 3rd | High point of mountain-pass | 24·446 | 90· | 71· | 5,753 |
| " | Highest do. do. | 23·532 | 92·5 | 66· | 6,799 |
| " | Shín | 25·332 | 74· | 69· | 4,777 |
| 4th | Highest part of mountain-pass | 23·814 | 77·5 | 63·5 | 6,490 |
| " | Nerjki; mean of 2 observations | 26·453 | 78· | 74·7 | 3,550 |
| 6th | Darakol | 26·950 | 76· | 66· | 2,993 |
| 7th | I'ljeh (Warm Spring) | 26·226 | 73· | 71· | 3,779 |
| " | Temperature of a spring of water at I'ljeh | .. | .. | 57· | |
| 8th | Khiní; mean of 3 observations | 27·036 | 76·3 | 73·1 | 2,924 |
| 9th | — temp. of a reservoir of water supplied by many springs | .. | .. | 57· | |
| 10th | Pírán | 26·922 | 81·5 | 80· | 3,049 |
| " | Temp. of a spring of water at Pírán | .. | .. | 59· | |
| 11th | Ditto, just before reaching Arghaná Ma'den | .. | .. | 63· | |
| " | Arghaná Ma'den | 26·370 | 85·5 | 82·5 | 3,644 |
| " | Kizín | 25·528 | 75· | 72· | 4,568 |
| " | Summit of hill, just before descending into the plain of Kharpút | 25·214 | 65· | 65· | 4,864 |
| 24th | Mezirah, near Kharpút; mean of 15 observations | 26·405 | 88· | 87·1 | 3,618 |

| 1838. | Name of Place, &c. | Baromr. | Fahr.'s Therm. | | Height in feet above the Black Sea. |
|-------|--|---------|----------------|------------|-------------------------------------|
| | | | At-tached. | De-tached. | |
| June | | INCHES. | ° | ° | |
| 26th | Kharpút | 25·328 | 71·5 | 68·5 | 4,832 |
| „ | 'Alishán | 27·164 | 92·5 | 89· | 2,781 |
| 29th | Pálú; mean of 2 observations | 26·704 | 83· | 83· | 3,292 |
| „ | Murád Chái at Pálú | 27·142 | 83· | 79·5 | 2,819 |
| 30th | Mezirah | 24·886 | 66· | 66· | 5,245 |
| „ | Chevlí | 26·246 | 89·5 | 85· | 3,778 |
| Aug. | | | | | |
| — | Trebizond; mean for the month | 29·918 | 74·06 | 75·26 | 97 |
| 1st | Yókáreh Pakengog | 25·052 | 82· | 81·5 | 5,204 |
| 9th | Bitlís; mean of 3 observations | 25·100 | .. | 77·83 | 5,156 |
| „ | — Sherif Beg's House | 24·855 | .. | 81·5 | 5,475 |
| 13th | Lake of Ván; mean of 2 observations | 24·782 | .. | 68· | 5,467 |
| 15th | — temp. of the water near shore. | .. | .. | 75· | |
| „ | — do. of the air at the same time. | .. | .. | 66· | |
| 16th | Temperature of two springs of water near the Castle of Vastán, on the borders of the Lake of Ván | .. | .. | 52· 53· | |
| 24th | Temperature of a spring of water close to the bridge over the Bendi-máhi-chái | .. | .. | 55· | |
| Sept. | | | | | |
| 1st | Temperature of the air in the shade on the summit of Şapán Tâgh; 1 P.M. | .. | .. | 48· | |
| 2nd | Temperature of air in the shade at El-jiváz; 2 P.M. | .. | .. | 80· | |

POSITIONS in Kurdistan, astronomically determined by A. G. GLASCOTT, R.N.

| Name of Place. | Latitude North. | Longitude East of Greenwich. | Variation. | |
|--|-----------------|------------------------------|------------|-------|
| | | | Date. | West. |
| Erz-Rúm (British Consulate) | ° ' " | ° ' " | 1837-39 | ° ' " |
| Kurújuk | 39 55 20 | 41 18 30 | | 4 36 |
| Hasan Kál'eh (south extreme of fortress) | 39 57 12 | 41 32 0 | | |
| Eib-ler | 39 58 55 | 41 43 40 | | |
| Aghverán | 39 49 22 | 41 45 30 | „ 47 | 4 0 |
| Khunús, or Khimis Kál'eh | 39 28 40 | .. | „ 47 | 4 26 |
| Kerawí | 39 21 42 | .. | „ 47 | 4 10 |
| Músh (Old Serái) | 38 53 16 | .. | „ 48 | 4 52 |
| Mezirah (near Kharpút) | 38 46 30 | 41 29 30 | „ 49 | 4 16 |
| Pálu (Şarraf's House) | 38 40 32 | 39 16 15 | | |
| Mezrah | 38 42 52 | 39 58 15 | | |
| Chevlí | 38 49 0 | 40 10 30 | | |
| Kháss Kóí | 38 53 20 | 40 27 40 | „ 58 | 4 46 |
| Bitlís (Sherif Beg's House) | 38 43 12 | 41 38 00 | | |
| Ván (Páshá's Doctor's garden) | 38 23 51 | 42 4 45 | | |
| Arnis | 38 29 0 | 43 10 35 | | |
| Arjish | 38 58 20 | 43 28 50 | „ 64 | 4 50 |
| 'Ad-el-jiváz | 38 58 54 | 43 11 30 | „ 65 | 3 40 |
| Diyádín (a little N. of the village) | 38 48 0 | 42 35 30 | | |
| Báyazíd | 39 32 36 | 39 31 40 | | |
| U'ch Kiliśá | 39 31 40 | .. | | |
| Móllá Suleimán | 39 38 23 | 00 38 0* | „ 70 | 4 15 |
| | 39 48 40 | 01 24 0* | | |

* Difference of longitude W. of Báyazíd.

Note respecting the Map of Kurdistán. By Mr. GLASCOTT, R.N.

The map of Kurdistán, on the scale of 6 inches to a degree, though not entitled to consideration as a document of strict accuracy, yet will, I trust, be found sufficient to elucidate the geography of the tract of country which it embraces.

The instruments at my disposal were a Theodolite and pocket-Chronometer, kindly supplied me by Lieut. Graves, now in command of the survey of the Grecian Archipelago, and a Sextant by Cary, graduated to 15".

The map is constructed on a basis of twenty-two astronomical positions; of these, the Latitudes of thirteen are deduced from observations of the pole-star, and computed according to the rule published in the Nautical Almanac; three are deduced from the mean of the method just mentioned, and circum-meridional Altitudes of the sun; two are from circum-meridional Altitudes of the sun alone; and one (that of Báyazíd) from equal altitudes of the same body, which, of course, is to be considered but as approximate; the other three approximates, viz. Mezirah, Chevli, and Kháss Kóí, were deduced from observations of the sun off the meridian.

The Meridian Distances were measured by Chronometer, and applied to Erz-Rúm, adopting the Longitude of that place, deduced from the observations of the officers of the Imperial Russian Staff, as correct.

The route is laid down from Magnetic Bearings taken with the Theodolite at every turn of the road, corrected for Variation, and the Distances are deduced from time carefully noted on my arrival at and departure from each station.

Although on the route from Músh to Mezirah no astronomical observations were taken, yet my road-book gave the Latitude of the latter place within one minute, and the Longitude within seven of the astronomical position: these errors I applied proportionally to each station from whence bearings and distances had been noted, and the change in the positions of some of the towns on that route, by so doing, was scarcely perceptible. Wherever the distances by my road-book fell short between two positions astronomically fixed, which they invariably did, I always adopted the method of proportioning above alluded to.

On reference to the map it will be perceived that a great portion of our route round the Lake of Ván was contiguous to its shores, and in many instances so close as to enable me to sketch their sinuosities with tolerable accuracy. I had an opportunity of ascertaining from the summit of Şapán Tâgh the contours of those parts which from the direction of the road I was prevented

visiting, and of obtaining tangents to the principal points and bends of the bays; so that on the whole the general shape of the Lake has been satisfactorily ascertained.

The meridian distances of the positions on the shores of the Lake with respect to Ván, deserve some degree of confidence, as the difference of Longitude by Chronometer between it and El-jiváz (the last station at which I observed) agreed within 30" of that deduced from their Latitudes and an Azimuth.

The position of the summit of Şapán Tâgh was ascertained by Azimuths taken at Ván, Arnis, and Ardîsh; but as my Theodolite in point of accuracy was not what was to be desired, I have omitted inserting it in the table of astronomical positions.

A. G. GLASCOTT, Royal Navy.

Erz-Rúm, 15th July, 1839.

X.—*Notes on a Journey from Erz-Rúm to Trebizond, by way of Shebb-khâneh, Kará Hisár, Sívás, Tókát, and Sâmsún, in October, 1838.* By HENRY SUTER, Esq., her Majesty's Vice-Consul at Trebizond. Communicated by Viscount PALMERSTON, G.C.B.

I LEFT Erz-Rúm on the 6th October, 1838, and proceeding along the plain in a westerly direction for about 6 miles, passed the little village of Iljeh. It is remarkable for two warm springs (whence its name) of the temperature of 100° of Fahrenheit, which are used as baths, and much frequented during the fine season by the inhabitants of Erz-Rúm and its environs.

The road thence lay over undulating ground and low hills, bearing no signs of cultivation for about 12 miles. Descending from these through a ravine to a valley, we forded the Kará-Şú, or Western Forát, and reached the post-station of Ash-ka'ah. This village, 9 post-hours from Erz-Rúm, is prettily situated under a rock on the N. bank of the river, among low willows and other shrubs, and contains fifty families.

Quitting Ash-ka'ah, we continued a westerly course, parallel with, but above the river, for about 8 miles: we then descended to the banks of the stream, which was here about 100 yards in width. We quitted the river where it bends to the S., and still keeping our westerly course, soon crossed a wild rocky ravine, called Sheitán Dereh-sí (devil's vale), and finally reached a cultivated plain, in which was the post-station of Kará Kúlák (black ear), 16 hours from Ash-ka'ah. The village contains fifty Musulmán families. From Kará Kúlák we still kept a westerly direction, and crossed a hill to a ravine which opened gradually out into an extensive and well-cultivated plain.





M. Ainsworth's route coloured Red
 M. Brants' D^o D^o Blue
 M. Suter's D^o D^o Green
 Lord Pollington's D^o D^o Orange

ASIA MINOR & ARMENIA,

to illustrate routes of
**M^r AINSWORTH, M^r BRANT,
 M^r SUTER, &
 LORD POLLINGTON.**
 1840.

The eastern portion of the Map, from observations by
 M.E.A.G. Glascott, R.N.





ASIA MINOR & ARMENIA,

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