

pecting the direction of its course, the *Aras* is described in the *Ajâieb al beldân*, as “flowing from West to East; its source “being among the mountains of Armenia, and its current “extremely rapid. This is a blessed or fortunate river,” adds the manuscript, “and animals that fall into it generally “come out in safety”<sup>(9)</sup>. It is unnecessary to remark a resemblance so obvious as that which exists in the words *ارس* *Aras*, *Αραξης* and *Araxes*; they may, perhaps, be traced to the Armenian name of this river, which is written *Erasch* by Moses Chorenensis, (Hist. Arm. edit. Whiston, pp. 32, 87, &c.) That through some inexplicable confusion the name of *Araxes* was applied to different streams by Herodotus, Aristotle, Polybius, and other ancient writers, the learned Vossius informs us, in his observations on a passage of Pomponius Mela<sup>(10)</sup>. The Oxus appears to have been so denominated; and the ingenious Bayer endeavours to prove that in former ages, under the name of *Rus*, *Ros*, *Rhas*, *Rha* and *Araxes*, the river *Volga* was designated<sup>(11)</sup>; whilst that able geographer, Rennel, notices the mistake of Hêrodotus in confounding the *Jaxartes*, Eastward of the Caspian, with our Median or Armenian *Araxes*, which flows into that sea on its

Persia, and elsewhere. The *Burhân Kâtea* informs us that they resemble threads of a cord proceeding from the human limbs or members, and that they more particularly affect the inhabitants of *Lâr*.

از اعضاي مردم بسان تار ريسمان بر مي آيد و بيشتر در شهر لار بهم ميرسد  
That the dangers of parturition might be removed by the means above mentioned, seems fully as credible as that they should yield to the “stone called *Astiges*,” (*λίθος Αστιγης καλουμενος*), found in the Euphrates, according to the tract *Περὶ Ποταμων*, “on Rivers,” generally ascribed to Plutarch. (See Hudson’s *Minor Geo.* Vol. II).

(9) نهر ارس—جريان او از مغرب بـمشرق باشد و ابتدا او از جبال ارمنيه است و اب او بـغايه شريع الجريان بود—و نهرى مبارك است، هر چه از حيوانات دروي افتد بيشتر است كه بسلامت بيرون آيد

(10) “Apparet ex his,” says Vossius, “quam variè nomen *Araxis* à veteribus acceptum fuerit et quam diversis fluminibus adtributum.” The passage of Mela which produced this observation is “*Araxes Tauri latere demissus*.” Lib. III. c. 5. Vossii, *Observ. ad Pomp. Melam.* (Hagæ-Comitis, 1658, 2to, p. 244).

(11) “Nihil horum ad *Araxem* Mediæ convenit—omnia autem ad *Volgam*—Et fuisse “utique *Volgae* vetustis temporibus nomen *Araxes*, sive *Rus*, *Ros*, et *Rhas*, satis “exploratum habeo—Claudius autem Ptolemæus *Volgam* vocat *Pa*, *Rha*,” &c. “Theoph. Sigef. Bayer,” de origine et prisca sedibus *Scytharum*, pp. 394, 396, &c. *Quæ Act. Petropol. anno 1726*).

Western shore, (Geogr. of Herodot. pp. 204, 206). I have already observed (See Vol. II. p. 328) that the name of Araxes is given to a river near Persepolis, by Strabo and Diodorus; we learn too from Strabo and Stephanus Byzantius, that the Peneus in Thessaly was also called Araxes.

HUSEIN KHA'N, at his return from the Persian commander's tent, found me exclaiming bitterly against a violent wind that almost suffocated and blinded us with thick clouds of sand. "Think it not an evil," said he, "we are rather indebted to your good fortune, and the influence of your auspicious horoscope (or *táliau* طالع), that this wind has happened to blow and cool the air; for without it, few could have borne the sun's excessive heat, exposed thus, like you, during several hours on the naked strand." At last, though eighteen or twenty soldiers, after many struggles, forcibly intruded, we obtained places in the boat; were ferried over from the Median or Persian side of the Araxes, and landed in Armenia<sup>(12)</sup>.

Through some mismanagement of our people amidst the bustle and confusion caused by the Persian rabble, many of our baggage horses strayed away, and above an hour elapsed before they were all collected and reloaded. During this delay I was induced to drink copiously two or three times of the river water; which, although brown from the quantity of sand excited by the rapid current, was to me, at that time heated and thirsty, extremely palatable. We set out at length, and proceeded over a parched and barren country about three miles; then descended by a steep *kutel* or hilly-road, and saw the remains of *Julfá* (جلفا), a city now in perfect decay; situate on the bank of the Araxes, among rocks and mountains of most extraordinary appearance, and near it the ruins of a castle and a small tower. We winded about, close to the river which ran on our left, and at the foot of those rocks and mountains on our right; passed by a

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(12) The Persian Geographers not regarding the natural limits marked by the Araxes, describe many places of Armenia as still belonging to the Persian province of *Azerbáiján*.

beautiful spring of the purest water, called *chashmeh-i-gulistán* (چشمه گلستان) or "fountain of the rose garden," and arrived at *Julfá* about three o'clock, after a ride (from the ferry) of five or six miles; during which HUSEIN KHA'N pointed out, far distant in Armenia, the *Kúh-e-Már* or "mountain of "serpents;" so denominated from the immense number of these reptiles which are said to assemble there at certain seasons, and fight in distinct bodies like men<sup>(13)</sup>. My *manzel*, the best that *Julfá* afforded, was the humble dwelling of a poor Armenian who evinced much hospitality, and soon provided an excellent dinner; fowls, eggs, good milk, butter and bread, besides fish which I saw alive, just taken out of the Araxes, within twenty paces of the house; this was raised against the wall of an old and half-ruined *caravansera*, which, however, still retained its handsome stone gateway.

Next morning, (the sixth), at an early hour I examined the principal remains of *Julfá*, whereof forty-five Armenian families, apparently of the lowest class, constituted the entire population. But of its former inhabitants, the multiplicity was sufficiently evinced by the ample and crowded cemetery, situate on a bank sloping towards the river, and covered with numerous rows of upright tomb-stones, which when viewed at a little distance, resembled a concourse of people, or rather, regiments of troops drawn up in close order. But these were the memorials of many generations, the aggregate of several centuries; and I much doubt whether the local reports concerning this city's former size and splendour are entitled to credit<sup>(14)</sup>. The houses were chiefly built of stone and

(13) *Kúh e már* (کوه مار); a place called *Súr Mâri* (سور ماری) is slightly mentioned by HAMBALLAH, as one of the territories belonging to *Nakh chûân*. That Geographer also notices *Dizh i már* (دژ مار) a considerable district, northward of *Tabriz*, and consisting of about fifty villages. (ch. of *Azerbâijân*.)

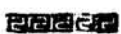
(14) Our countryman, John Cartwright, above two centuries ago, estimated the houses of *Chiulfal* at 2000, and the inhabitants at 10,000; he found the buildings "very faire, 'all of hard quarry stone; and the inhabitants very courteous and affable, great drinkers 'of wine, but no brawlers in that drunken humour; and when they are most in drinke, "they poure out their prayers, especially to the Virgin Mary, as the absolute commander of her Sonne JESUS CHRIST," &c. (The Preacher's Travels, p. 35, Lond. 1611). The population of *Julfá* was reduced in 1672, as Chardin informs us, to about

most appeared very mean habitations. From a rising ground among the ruins near the old church, where one handsome sepulchral monument yet exists, with an Armenian inscription and ornaments, I sketched, (See Pl. LXXVI), the fragments of a bridge which not far below the town once crossed the Araxes, terminating on the Persian or Median side in an *emâret* or building which some styled a castle, but which seemed to be rather a gateway. Beyond this the view represents, connecting the rock, several steep and lofty mountains which offer very extraordinary aspects. Many huge masses of rock had lately fallen, during earthquakes, and indeed the whole country, for many leagues around *Julfá*, bespeaks some ancient and most tremendous convulsion of nature, which seems to have torn the hills into uncommon forms, leaving their outlines broken and irregular. I walked through several fields to visit the *Gumbed-i-dukhter* (گنبد دختر) or "dam-sel's tower;" an edifice of uncommon architecture, erected as tradition relates by, or for, the daughter of KHOJEH NAZER, a wealthy merchant, at whose expense also were founded, the *caravansera* on the Persian, and one on the Armenian side of the river, and other buildings of publick utility. The daughter's tower is of a brownish-red stone, that easily yields to the impression even of a pen-knife, as I found on cutting the initial letters of my name. The base is a square of seven yards each front, but the upper part consists of twelve faces. The sketch which I made will best describe the plan and appearance of this structure. It exhibits (See Pl. LXXVI), the two door-ways; one, (the undermost), very low; giving admission to a vaulted chamber, in the ceiling of which is a

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thirty Armenian families; it was said that the houses of this city once amounted to 4000, but judging from the ruins he could not allow half that number; and he regarded *Eski Julfá*, or "Old Julfa," (for so it is distinguished by the Turks from new *Julfá* near *Isfahán*), as one of the most barren and frightful spots imaginable. "Je ne pens pas qu'il y ait au monde un endroit plus sterile et hideux." (*Voyage*, Tome II. p. 308, Rouen, 1723). I was myself much inclined to adopt this opinion; yet an ingenious traveller regards it as the ancient Ariamene, "c'étoit l'Ariamene des anciens, "ville d'un très grand commerce," and containing, until the time of SHAH ABBAS, 3000 houses. See the "*Voyages d'un Missionnaire*," p. 187, Paris, 1730. (The author, whose name does not appear in the work, is now known to have been Pere Villot; he was at *Julfá* in 1691). The remote antiquity seems to me very doubtful; *Julfá* is not mentioned by the Armenian geographer and historian Moses of Chorene, nor by the Persian, HAMDALLAH.



circular hole; through this I could perceive that the upper room was occupied by a few pigeons, and that the walls presented neither inscriptions, paintings, nor any object worthy of minute inspection. Externally, the damsel's tower is neatly decorated with sculptured flowers, and in some compartments, with reticulated work; also a line or border at the base of the upper chamber, resembling that pattern called by antiquaries the Mæander, so often delineated on Greek or Etruscan vases, thus . As KHOJEH NAZER, for whose daughter this tower is said to have been constructed, was contemporary with SHA'H ABBA's, its antiquity cannot be traced much beyond two hundred years. I thought it, however, worthy of some notice, on account of its singular architecture. Besides the ruined bridge (represented in Pl. LXXVI), there yet appear many vestiges of another, likewise built of stone, and nearer to the town; that one of these was the famous bridge already celebrated by HAMDALLAH (See p. 424), and by SHERIF AD'DI'N ALI as below quoted, I have not ascertained, but am much inclined to believe<sup>(15)</sup>. It is said that SHA'H ABBA's demolished all the bridges of

(15) The bridge of ZIA' AL MULK (ضيا الملک) on which TAIMU'R crossed the Araxes in 1386, is described as unequalled throughout the world for strength and beauty, (کس نظير ان در جهان نشان نداده) by SHERIF AD'DI'N ALI, in the history of that barbarian conqueror, (Book II. ch. 53), translated into French by Petis de la Croix, very faithfully and ingeniously, as appears from a collation of his work with the original Persian. It was situate in the territory of *Nakhjuân*, "near the town or village of *Júláhah* (بقره قریه جولاهه), where the river *Aras* "flows at the foot of a mountain," (از دامن کوهی میگذرد). Among the arches one exceeded in breadth sixty *gaz* (شصت گز باشد و زیاده) or nearly seventy English yards; and this great *ták* (طاق) or arch was immediately connected with the mountain (بکوه پیوسته), whilst its lower part was formed into a *Caravanserai*, and each end of the bridge was guarded and ornamented by a beautiful *derwázeh* or gateway of stone (دروازه از سنگ برآورده). The ruins delineated in Plate LXXVI, agree sufficiently with this description; and I suspect that the name of *Júláhah* has been altered into *Julfá*. The bridge is not noticed by HA'TIFI, in his poetical history of TAIMU'R; for he informs us that the conqueror having advanced from *Tabriz*, placed boats on the river *Aras*, or *Araxes*, (در آرد کشتی باب آرسد), and "then passing into the country of infidels, he over-

threw their idol temples." کبر بر وطنکاه کفار کرد  
صدم خانهارا نکونسار کرد  
 burning the Christian crosses and erecting *masjeds* (or mosques) in the place of churches,  
 (بنا کرد مسجد بجای کنشت)

this country that the Turks might be arrested in their hostile invasions; but the Araxes would, probably, before this time, have effected their destruction, conformably with the character of this impetuous river, familiar to every classical reader from the words of Virgil, "pontem indignatus Araxes." (*Æneid*. lib. viii. v. 728). I shall not here attempt to inquire whether on or near the site of these modern structures, stood the ancient bridges which "indignant Araxes" was "compelled" to bear, by Xerxes, Alexander and Augustus<sup>(16)</sup>.

It was observed in p. 47, that SHA'H ABBA's removed the inhabitants of *Julfá* to a spot in the suburbs of *Isfahán*, which they distinguished by the name of their old Armenian residence. Of the few householders that now remain in the original *Julfá*, five or six came to solicit my interest with the Ambassador; representing their extreme poverty; the oppression they suffered in contributing to the levies of *serbázi* troops, and requesting through his influence, an amelioration of their wretched state. They informed me that near the town was an ancient place of Christian worship, (which the Persians called *Kelisiá Latini*, or the "Latin church;") another, I have already mentioned, as completely decayed; and the people, it was said, generally assembled in a small *gumbed* or tower of very simple and rude construction, for the performance of their religious ceremonies. Here I remarked that whole families slept in the open air, not merely on the roofs of houses, (a common practise elsewhere during the warm weather). but on mats or carpets spread near the river side. Both men and women, (it must be considered that they were poor), seemed to have made, when retiring at night, scarcely any alteration in the dress which they had worn during the day; and some little boys and girls enjoyed the luxury of almost perfect nakedness. Thus at *Súfiánch*, when setting off about three o'clock in the morning, I saw my landlord

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(16) Quem pontibus nixus est Xerxes conscendere; vel cui Alexander magnus pontem fecit; quem fluminis incrementa ruperunt; quem postea Augustus firmiore ponte ligavit." See the commentary of Servius on the line above-cited of Virgil; to which Statius alludes (in his *Silv.* lib. IV. v. 79), "Patiens Lafii jam pontis Araxes," and Claudian, (lib. I). "Pontemque pati cogetur Araxes."

reposing on a *nammed* in the garden, his wife sitting up beside him, apparently just awaking, wrapped in a white sheet, and nursing an infant, whilst other children slept at her side. Many similar groups may be seen by those who travel among the dwellings of Asiatick peasants, during the intense heat of summer. At *Julfá* I found it necessary to leave the door and windows of my room open all the night; it did not therefore much surprise me to discover in the morning an old familiar cat purring on my bed, and five or six lambs, besides several chickens, collected near it; they had frequently visited me the day before.

We departed from *Julfá* about ten o'clock at night, and reached *Nakhjuán*, or more correctly, *Nakhchuán*<sup>(17)</sup>, on the seventh, a little before six in the morning; the distance between those places may be estimated at twenty-six or twenty-eight miles; the road in general, being very good, but intersected by many streams. When nearly half-way, the dawn not having yet appeared, we were alarmed by a sudden call from some men concealed among bushes close to the road side. MUSTAFA the *Tátár* answered, and almost immediately after discharged his long-barrelled pistol, (such as the Turks so generally wear in their girdles), directly at the spot whence the voice had issued; and recommended that we should gallop on a few hundred yards, apprehending that robbers might be lying in wait for us. What was the result of his shot we never heard; but it is probable that the lives of many innocent persons are thus sacrificed through that precipitancy and culpable promptness of the Turks in using their long knives and pistols. *Nakhchuán*, as seen from the path by which we approached it, offered to the eye nothing more than a flat line of trees and gardens, mud houses, and ruined walls, with a *gumbed* or edifice, that shall hereafter be more particularly described. But over the left or western end of this line appeared the majestick *Ararat*, distant fifty or sixty miles, yet

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(17) The orthography of this name is thus ascertained in the Dict. *Burhán Kátca*.

نخچوان باچیم فارسی و دواو برون مرزبان نام موضعی ولایتی باشد  
 “*Nakhchuán* (or *Nakhcheván*), spelt with the Persian letter *chim* and *wau*, and equivalent in metre to the word *Marzebán*, is the name of a certain place and territory.”

seemingly near; and in this point of view resembling an immense pyramid; the summit and part of the sides covered with an eternal snow; whilst the base was enveloped and concealed in mist. When one of our party first pointed towards *A'gridagh* and said "That is the mountain on which the ark "*(Kashti-Nuhh کشتی نوح* or the ship of Noah) rested," I looked in vain for some moments all around the general range of hills; but at length discovered its white head exalted high above them among the heavens, and apparently separated from the horizon by a thick volume of clouds. Its evening aspect I sketched when the snow and inequalities of the sides were lost in shade, (See Plate LXXIX); and afterwards during the progress of my journey delineated, from different places, its greater and lesser ridge, as will appear in the same plate. We met near the town, eight or ten horsemen who had come out to welcome us; one of them informed me that the governor was then at *Tabriz*; and they conducted us through the burial-place, and across a fine stream of limpid water, on which had once been a handsome bridge, (the ruins of eight or nine brick arches still remaining), to our respective *manzels*. Mine was a very good house, where I found an ample breakfast provided; excellent bread, eggs, milk and butter; besides cherries, apricots and apples; served up in bowls and dishes of the finest old porcelain, or real china-ware. In the evening I received a visit from the governor's brother; a young man who held the rank of *Sarhang* (سرهنک) or field officer, under the new military *Nizám* (نظام) or system of European discipline, directed by Major Christie. The principal monument of antiquity here, according to his report, was a lofty *gumbed* or tower, with inscriptions in some unknown character; and near *Nakhchuán* several pieces of money had been found, which he pronounced coins of *Daki-anùs*; a name, as I afterwards perceived, bestowed by the people of this country on all the ancient medals which they did not understand; these, he said, were commonly given to women or children, who wore them as ornaments. In the course of our conversation, I learned from this intelligent *Sarhang* that at *A'rdúbád*, (about twelve farsangs distant), a certain tree, of the elm species, supposed to be more than one thousand years old, (its vast trunk being hollow from



decay, but the upper branches still flourishing), was almost worshipped by the inhabitants of that place, who protected it from injury with superstitious care; observing towards it the respect due to a *pír* or venerable and aged personage of religious celebrity; and he added, that persons when afflicted by the *tab-u-larz* (تب و لرز), (fever and ague), or any other malady, placed themselves before this tree and fancied that they beheld the figure of a *jin* or præternatural being, among its leaves, or in the combinations of its branches; and then invoking it, fastened on its boughs, rags or small pieces of their clothes, as I have before remarked, concerning the trees called *dirakht i fazl*, (See Vol. I. Append. No. 9). There were, also, he said, in the neighbouring mountains, several rude stones regarded by the peasants with a degree of respect almost equal to that in which they held the famous tree of *Aurdúbád*; all this he condemned as remains of the ancient *but-peresti* (بت پرستی) or idolatry, still lingering in this country since the time when Noah and his family descended into it from Mount Ararat. Another person spoke of a ruined *Atesh-khánch* (آتش خانه) or "Fire-temple," five or six farsangs distant from *Nakhchuán*; but unfortunately, like the tree and stones above-mentioned, which I longed much to visit, not situate on, nor very near, the line of my intended journey.

It was now reported to me by KARI'M BEG (كريم بيگ), the chief Persian groom, (who, from the commencement of our expedition, assumed the dignity of *Mír-ákhúr* (مير اخور) or "Master of the Stables"), that our horses required this night's and the next day's rest. I resolved therefore to defer until morning my examination of the *gumbed* and other ruins in *Nakhjewán*; meanwhile contenting myself with the prospect of Ararat, which I sketched a little before sunset, from a spot South-Eastward of the town. Thus seen, the magnificent mountain appeared as I have already described it in the morning view; differing solely through the effect of sunshine, which at an early hour showed the snow upon its summit, but now illuminating only the western side, left in uniform shade, of a dark blue or misty colour that face which was visible from *Nakhchuán*; the clouds of evening and the distant horizon being gloriously tinted by the setting rays. Neither

were the two ridges, nor the inequalities of Ararat discernible; all seemed blended or fore-shortened into the form of a pyramid, having its base longer than the sides; but as we subsequently advanced along it in a North-Western direction, the two summits seemed gradually to separate, as I have endeavoured to express in the outlines accurately delineated on the plain of *Sherúr* and at *Iraván*, (See Pl. LXXIX).

On the eighth, I began soon after six o'clock to explore the town of *Nakhchuán*, extensive even in decay; by far the greater part consisting of ruins; among these were numerous remains of excellent houses, and in the deserted streets a limpid stream which had supplied fish for my last dinner. The *gumbed* already mentioned, comprised a spacious vaulted chamber, the brick walls of which were perfectly bare inside; but it exhibited, on the outside, a *Cúfi* inscription, of blue glazed tile-work, much defaced. Beyond, were the ruins of a mosque with two cylindrical towers or *minárehs*; the front of this edifice presented three *Cúfi* inscriptions; one resting horizontally over the door-way, in blue tile-work; the other two perpendicularly placed at the sides, were in raised characters of plain brick. Both these edifices I sketched (as in Pl. LXXVI). Amid such a scene of decay and desolation, it afforded some pleasure to meet three or four young women, who, after a slight affectation of holding up their veils, displayed faces extremely pretty; but since our departure from *Tabríz*, I had remarked a gradual decrease of prudery. The females did not here, as sometimes in the southern provinces of Persia, seem disconcerted when we rode by their houses about sunrise, and saw them reclining on *cursis* (كرسي) or wooden frames covered with carpets, or felt *nammeds* (نمد); or lying under *leháfs* (لحاف) or quilts, on the flat roof. *Nakhchuán*, where we suffered much from heat, is liable in winter to intense cold. People of the lower classes, as in almost every place between this and *Cazvín*, speak Turkish only; even a man of genteel rank who visited me here, did not converse in Persian with ease or fluency.

The name *Nakhjewán* (نخجوان or نخچیران) *Nakhchuán*, as perhaps more correctly spelt, See p. 433), sufficiently agrees with

*Naxouana* (Ναξουαυα), as Ptolemy (Lib. V. c. 13), called this place in the second century; imitating, without doubt, the original pronunciation of the Armenians themselves, which, probably, was *Nakhdzhuván* (or like it), for so one of their writers, Moses Chorenensis (Hist. p. 71), in the fifth century, entitled this city, which his countrymen believed to have been founded by Noah immediately after the deluge. By an ecclesiastical author it is styled *Nakhidsheván*, or "the first place of descent," in allusion to the patriarch's coming down from the ark; and this signification is preserved by Josephus in a Greek word<sup>(18)</sup>. The Persian Geographer, HAMDALLAH, though well acquainted with the history of Noah, transmitted through the *Korán*, ascribes the building of *Nakhchuán* (نخجوان) to BAHRA'M CHU'BI'N (انرا بهرام چوبین ساخت); he places it in long. 81-15, and lat. 38-40; notices its brick edifices; the wheat, cotton and fruits, and the fair-complexioned inhabitants of this city; to which, he says, appertained some territories and strong castles, such as *Aleujek* (النجق), *Súrmári* (سورماري), *Mughán* (مغان) and others. He must, however, allude rather to the rebuilding than to the original foundation of *Nakhchuán*; since not only Ptolemy, but even Moses of Chorene, had already noticed it before the birth of BAHRA'M CHU'BI'N, who rendered himself conspicuous about the close of the sixth century, and is called by our historians "Varamus." We learn from SA'DEK ISFAHA'NI that the monastery of *Ouch Kelisiái*, or the "Three Churches," belonged to *Nakhjewán*<sup>(19)</sup>; and from Moses Chorenensis that

(18) As Whiston remarks (in a note on Mos. Choren. Hist. Arm. lib. I. c. 29, p. 71). The passage of Josephus to which he alludes, is *Αποβατηριον μεντοι τον τοπον τουτον Αρμενιοι καλουντι*. (Antiq. I. 3). Whether the two last syllables were pronounced *jeván*, *chuán* or *shiván*, both Persians and Armenians, as far as I could judge, invariably accented the first syllable with a short *a*, as in our word *battle* or *animal*. Some English gentlemen, however, who had learned Persian in India, always wrote *nukh*, and pronounced it as if accented with our short *u* in *nut*, *cup*, a sound not authorized either by the Armenian or Persian orthography.

(19) نخجوان از اذربایجان است و اوچ کلیسیای نصارا در آنست (MS. *Tukwfm*). "*Nakhjewán* is in the province of *Azerbaiján*, and comprehends the *Three Churches* of "the Christians." He places the city in long. 81°; lat. 39-30, a position but slightly differing from that assigned by NASSIR AD DI'N, ULUGH BEIG and HAMDALLAH. Ptolemy places it (*Naxuana*) in long. 78° 50'; lat. 42° 45'.

*Marand* was comprehended among its territories, (Geogr. p. 360). Both places are assigned by Persian Geographers to the province of *Azerbaiján*, although separated from each other by that great natural boundary, the river *Araxes*; and they are connected in some degree by the tradition which relates that Noah was interred at *Nakhchuán*, and his wife at *Marand*; this I heard at both places, and it was noticed in the seventeenth century by Tavernier, (*Voyages de Perse*, Liv. I. p. 43, 1679). When Guillaume de Rubruquis visited *Naxuam* in 1253, returning from the embassy on which he had been sent by Louis the ninth; that city, once very beautiful and the capital of a great kingdom, was even then in such a state of ruin caused by the *Tátárs* and Saracens, that of eight hundred Armenian churches, two only, and those very small, existed in his time<sup>(20)</sup>.

We proceeded on our journey in the evening, and rode for almost two miles among the ruins of *Nakhchuán*, whilst the sun, setting behind *Ararat*, again delighted me with the gorgeous display which I have already attempted to describe; that mountain still retaining its pyramidical appearance. But when day broke and we had advanced several farsangs on our way, its greater and lesser summits were distinctly visible, and I sketched them (See Pl. LXXIX) from the *Chemen-i-Sherúr*<sup>(21)</sup>. This is an extensive and beautiful plain said to comprise twenty-six villages and watered by numerous streams, of which some might be styled considerable rivers, and all seemed as if alive with the multiplicity of fish. We crossed at least fifty drains or channels, and saw probably an hundred more, contrived for the distribution of water; and so thoroughly was this tract of country irrigated that it produced the most luxuriant herbage, and abundant crops of rice, wheat and barley, besides cotton and castor plants; even the spots that had not been cultivated, yielded flowers and shrubs of

(20) "Une certaine ville nommée *Naxuam*," &c. See the "*Voyage de Rubruquis en Tartarie*," chap. II. p. 142; edit. de Bergeron, a la Haye, 1735.

(21) چمن شرور. By many Persians called *Sherúl*, according to the vulgar interchange of *l* and *r*. It is the "*Campus Sarurensis*" of Mos. Choren. (Geogr. p. 361).



various kinds, in wild profusion. This ample and fertile plain, which one historian calls the "*Sherúr of Nakhchuán*," was the scene of a remarkable battle in 1531, (A. H. 907), when twenty thousand *Turcománs* were slaughtered by the victorious Persians<sup>(22)</sup>. In most of the villages we saw tame storks, and many very large and fierce-looking dogs.

Our intended *manzel* was *Yangiján*; but all the houses were deserted through dread of those soldiers whom we had left at the *Araxes*; for the march of Persian and Turkish troops through a friendly country is often felt as an evil almost equal to the progress of a hostile army. After a fatiguing ride, therefore, of twelve hours, we proceeded five or six miles farther and alighted early on the ninth at *Dudongah* (دودنگ), distant from *Nakhchuán* about forty miles. To refresh our horses we remained in the mean village of *Dudongah*, tormented by heat, fleas, and gnats, until two o'clock on the tenth, when, the morning being yet dark, we set out and reached *Develú* (دولو), after a journey of nearly 28 miles, chiefly on a parched and barren plain without trees or houses. I was lodged in a hovel the least filthy of *Develú*, and gladly quitted it soon after midnight, proceeded about seven and twenty miles and arrived at *Iraván* early on the eleventh<sup>(23)</sup>. Near

<sup>(22)</sup> See the MS. *Aulum A'rái Abbási*, (Vol. I), in the history of ISMAAIL PA'D-SHA'H (اسماعيل پادشاه) the passage beginning

القصه در شرور نخچوان در شهر سنه سبع و تسعمائيه

For the number of killed in this battle the author refers to a very celebrated Chronicle the *Tárikh Jehán A'rái*, composed by AHMED AL GHAFARI. This rare manuscript I have examined and verified the quotation. Some of the *Turcomán* chiefs are enumerated by GHAFARI who adds that بابيست هزار نفر ديكر بقتل آمده "they were slain with twenty thousand other persons,"

<sup>(23)</sup> Nearly half-way between *Develú* and *Iraván*, and not far from the monastery of *Couer Virab*, some ruins, (which I suppose we must have passed in the dark), were regarded by the Armenians in Chardin's time as remains of ancient Artaxata, (*Voyages*, II. p. 229). The present name *Ardasht* or *Ardasht*, seems to confirm this opinion; but Strabo (lib. xi), places Artaxata on the very bank of the *Araxes*, from which the ruins are distant several miles; and M. de la Porte du Theil, (See the excellent French translation of Strabo, in quarto, Tome IV p. 321, note 2, Paris, 1814), doubts whether the true position is actually known; "et peut-être ne connoit on pas, au juste, l'emplacement qu'elle occupoit." On the authority of Captain Monteith, a situation corresponding better to Strabo's description, is indicated by Mr. Morier (*Trav.* II. p.

this city we met Captain Monteith, with a party of his horse-artillery, Persians whom he had excellently trained in the European style. They accompanied us to the town where I found apartments prepared in the palace of HUSEIN KHA'N (حسین خان), a member of the royal *Kajar* tribe, governor of this province, and *Serdár* (سردار) or General, commanding on the North-Western frontiers; a situation of high importance, as the Russians, now enemies, had established their outposts near his camp, which was about twenty miles from *Iraván*. Thither I immediately despatched a messenger, requesting from the *Serdár* such a guard of soldiers as might protect me through some part of the country, much infested, as rumour stated, by wandering *Curds* and other robbers. Meanwhile I learned that the security and advantages resulting from this general's government of *Iraván* had within a few years increased the population from four thousand inhabitants to thirteen or fourteen thousand. Yet half of the streets appeared filled with ruined houses; but the citadel was in most perfect condition, and reckoned stronger than any other fortress in the SHA'H's dominions. From the window of my room I observed in the river *Zangi* flowing below it, many trouts of considerable size; this fine stream abounds also with carp; but is said to be contaminated in its course through a neighbouring territory by the accession of unwholesome water.

In the name of this place, *Iraván* written اروان and generally pronounced as of three syllables (the second short) *Iraván*, *Eriwán* or *Irouán*, we may, perhaps, discover a clue to the date of its original foundation, if credit be due to Moses of Chorene, who in the fifth century after Christ composed his *Armenian History*; he informs us (Lib. II. c. 39) that ERUAND or EROUAND, a prince contemporary with the last Darius, king of Persia, erected three cities; one called after him *Eruanda-kerta*, or *kert*, ("Eruand's town,") may probably, be this of which we now speak. The Armenians, however,

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316), and indeed Chardin himself believes (but erroneously), that another place (*Nakhchuán*), was Artaxata (Voyage, II. 305, Rouen, 1723). From Mr. Morier's account of the ruins which he saw at *Ardasht*, chiefly "mounds of decayed mud-walls;" my regret for having passed them unobserved, is considerably abated.

who seldom forget their great ancestor Noah, imagine that *Eriwán*, signifying "apparent," must express the region which first presented itself to the Patriarch's view when he descended from Mount Ararat<sup>(\*)</sup>. The ingenious Anquetil suggests a resemblance between the name of *Eriwán* and *Eeriené veedjo*, or *Irán vedj*, a place celebrated in the *Zendavesta* for unequalled beauty and antiquity, being the first produced by ORMUZD, or the great principle of good, (*Zendav. Tome I. part 2. pp. 263, 264, 301*) I am aware also, that in the meagre and unsatisfactory map of Armenia Major, prefixed by those learned brothers, the Whistons, to their edition of *Moses Chorenensis*, *Eriwán* is described as the representative of ancient *Valarsapata*. Yet Chardin (*Tome II. p. 224; Rouen, 1723*), thinks the origin of *Eriwán* comparatively recent, because it does not exhibit any monuments of antiquity; but a deficiency in this respect, (as I have before observed), may sometimes prove a very fallacious criterion. It has been conjectured, that this place is the *Terva* (Τερβα) of Ptolemy, (*Lib. V. c. 13*), and if we might suppose that in manuscript copies of his work, the Greek T, by an elongation of its horizontal stroke, had been written for I, (and we know already that his copyists have put I for T, see p. 410), as strong a resemblance would be found between *Terva* and *Iraván*, as between many other ancient and modern names, of which the identity has never been disputed. In geographical situation the coincidence is almost perfect; if with Ptolemy we describe *Terva* in long. 78-0, lat. 41-50; and *Iraván*, according to Chardin, in long. 78-20; lat. 41-15. This place is but briefly noticed by SA'DEK ISFAHA'NI; he merely says that (ایروان بر وزن قیروان قلعه ایست بارمنیه) "*Iraván* or *Airwán*, equivalent in metre to *Kairwán*, is a fortress of Armenia," I did not know whilst on the spot, that *Iraván* bears on the gold and silver coins struck in its mint, the title of *Chukhúr Saad*; a *riál* which afterwards fell into my hands at *Amásiah*, exhibits this inscription, فرب جغور سعد ایروان ۱۲۲۵. "Coined at the *Chukhúr Saad*, *Iraván*, in the year 1225,"

(\*) "Quia regio ista primò apparuit Noë cum descenderit ex Monte Ararat." See "Villotte's" *Dict. Arm.* p. 273.

(A. D. 1810); and I learned that in the *Turki* language, *Chukhúr* signified a place of abode, (perhaps also of sepulture), and that *Saad* was the name of some distinguished personage<sup>(25)</sup>. Here my own inquiries proved unsuccessful respecting ancient medals found near *Marand*, (See p. 422); and, as usual, erroneously supposed by the people of this country, to be money coined by Dekianus; but one of the Persian grooms procured for me at *Iraván* a silver medal (delineated in Pl. LIX), exhibiting on one side the head of Ariarathes, king of Cappadocia; and on the reverse these words, ΑΡΙΑΡΑΘΟΥ ΕΥΣΕΒΟΥ ΒΑΣΙΛΕΩΣ.

During the eleventh we were much annoyed by flies, which in great numbers and variety, caused painful tumours on the face, hands and legs. Next day, my messenger returned, and brought me a polite invitation, from the *Serddar* or general; who promised the guard that I had requested. Accordingly, on the thirteenth, having detached most of our party, with the heavy baggage and spare horses, under *MUSTAFA*'s care, to the *Ouch Kellsia* or "Three Churches," I set out early with Captain Monteith, Mr. Price, the *Mehmándár*, and two or three servants; and proceeded to *Ashtarek*, of which the population, it was said, had decreased, within a few years, from one thousand families to twenty; all of the Armenian faith. At this romantick and beautiful place, distant from *Iraván* about thirteen miles, (and watered by a fine stream abounding with trout), we breakfasted, and examined the old churches and houses built of stone; then went on five or six miles, in a direction almost northerly, and alighted at the Persian camp, pitched not very far from the mountains of *Aligaz* and *Abaran*.

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(25) The MS. *Aulum Arái* makes frequent mention both of *Iraván* and *Chukhúr Saad*; I shall here quote one passage from the first volume, stating that "LILLAN 'PA'SHA' proceeded from *Arzerúm* to the district of *Kárs*, which is situate between "the territory of *Chukhúr Saad* and *Arzerúm*."

الله پاشا از ارض روم کرشته بولایت نارس که ما بین ولایت چغور سعد و ارض روم واقعست  
It is possible that *Iraván* was a name originally and peculiarly applied to the fortress, and *Chukhúr Saad* to the adjoining territory.



I was graciously received by the *Serdár*, who assigned for my accommodation the magnificent and ample tent, belonging to his brother; furnished with rich hangings and splendid carpets. Here various refreshments were provided, and the military bustle of the surrounding scene afforded me much gratification. The troops encamped consisted of five hundred Persian, and one thousand *Turcománi* horsemen; two *keshúns* (قشون), or regiments of regular *Serbázi* foot-soldiers, amounting to fourteen hundred men; two thousand irregular *tufangchis* or musketeers; and sixty-five artillery-men, with four guns. I was indebted for this statement to Captain Monteith; who, in the evening, accompanied me to the *Serdár's* tent, where we partook of an excellent dinner, and sat above an hour enjoying the conversation of that general and his principal officers; who talked very pleasantly on various subjects. I learned that the *Serdár* governed in this country with most absolute sway; and enforced the strictest discipline, possessing not only the power of inflicting death, but of delegating that power to another. Having one day remarked some soldiers whom Captain Monteith had found it necessary to punish slightly, he with great coolness desired that gentleman, in future, to kill such culprits, if he should think proper. He dictated a letter to the *Páshá* of *Kárs*, and an order which the *Mehmándár* was to take, commanding that KA'SIM BEIG, the chief of *Kará Kelaa*, should attend me with a number of horsemen, sufficient for my protection from the farther bank of the Araxes to the Turkish frontier; no danger on this side of the river being apprehended. At sunset a guard of thirty men, uniformly clothed in watch-coats for the night duty, paraded with much regularity opposite our tent, and centinels were stationed at the door; a compliment probably intended for the *Serdár's* brother, to whom the tent belonged. I observed in the camp several hundred English muskets and bayonets, all in most perfect condition; a circumstance resulting from the pecuniary fine levied on those who either lost or injured, even accidentally, any part of their arms; to this penalty was generally added, a proportionate number of blows. In the system of manual exercise, it appeared that the Persian regiments had been chiefly instructed by French officers. The word of command was sometimes given in the

Turkish language, and several Russian prisoners were employed to teach the drummers. I heard that amidst the neighbouring mountains of *Aligaz*, many religious persons had come to reside from the most remote parts of *Hindústán*. Those mountains produce fine herbage and various plants of extraordinary medicinal properties; and abound in streams, among which rises the river *Karú sú* (قراسو) or "black water." They yield also, sulphur and salt-petre; this oozes from the stone in pieces resembling icicles. The pious Indians have chosen some verdant little spots for dwelling-places, and perform their devotions in caves and fissures of the rocks. From those heights of *Aligaz*, a keen and violent wind blew for some hours; and although the tent in which I slept was lined with hangings, yet the nocturnal cold rendered additional bed-clothes necessary. During many nights before, even the thinnest sheet seemed superfluous.

On the fourteenth, we mounted our horses at an early hour; and Captain Montieth having obligingly consented to accompany me, we passed near *Ashtarek*, the beautiful village before mentioned, and alighted at the monastery of Armenian Christians; where we were received by the Monks with much hospitality, after a ride of sixteen miles; this edifice being distant from *Ashtarek* about ten miles, and nearly as much from *Iraván*. It is styled by the Armenians *Edshmiashin*, and constitutes, with two others in its vicinity, what the Turks have long called *Utch* or *Outch Kelisiá*, the "Three Churches;" for this name occurs in the history of *TAIMU'R*, composed nearly four hundred years ago by *SHERIF ALI YEZDI*<sup>(\*)</sup>. This monastery has been already well described by ingenious travellers; the view and plan given by Chardin render it unnecessary for me to offer any minute account. We were lodged in commodious apartments; furnished with chairs and tables, which now seemed articles of considerable

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 (\*) *TAIMU'R*, in June 1394, "having passed *Aleshgard*, rested at night in the *Ouch Kelisiá* of *Alehták*."

(Book III. ch. 3). و از الش کرد کشته شب در لوج کلیسیا اله تاق استراحت نمود  
 From the same chapter it appears that the conqueror, on another occasion, alighted at the *Ouch Kelisiá* فرمود نزول کلیسیا. and held his court there several days.

luxury; close to the windows of my room were three very large willow trees, growing in the garden, through which flowed a rivulet of limpid water. We were fortunate in meeting here the *Padre Serafino*, who had been educated at Rome, and spoke Italian and French; he had also learned a little English whilst living at *Baghdád* with Mr. Rich, there Resident on the part of our East India Company. At one o'clock, the worthy monks served up an abundant collation. The dishes and plates were of China, and we were feasted with delicious cream, fine bread, butter, cheese and *caviar*, and profusely regaled with wine. Soon after this repast, it was intimated that the Supreme Bishop, generally entitled *Catholicus* or Patriarch, intended to honour me with a visit. I had previously heard that he was in a very infirm state of health, and therefore expressed my wish of saving this venerable prelate any trouble concerning a matter of ceremony, and proposed to wait upon him at his own apartments. This offer proved acceptable; and, in the evening at seven o'clock, I was introduced to the Patriarch in a long and handsome room, at the upper end of which a high arm-chair was placed for me; near this were some other chairs, lower and smaller; but the Patriarch himself and three of his bishops sat on *nammeds* in the Persian manner, whilst several of the inferior clergy and monks stood in respectful silence. During this interview, Father *Serafino* acted as interpreter, for the Patriarch did not understand any language but Armenian, although he had travelled in Russia, and passed some time in India. He mentioned Lord Cornwallis with much respect. Lemonade having been presented in beautiful porcelain cups, I returned to my own chamber, where, at eight o'clock, our reverend hosts fully evinced their persevering hospitality in a sumptuous dinner; the table being covered with a white cloth of very fine texture, and amply furnished with china plates and dishes, napkins, forks, and silver spoons; among other dainties, this feast comprised fowls dressed with curry-powder, carp, pillaw of lamb, and a plumb-pudding. The dessert consisted of fresh fruits and admirable sweet-meats; comfits made at *Háleb* or *Aleppo*, and others brought from *Baghdád*. There was red Georgian wine of very pleasant flavour, besides white, the produce of common Armenian grapes; French

Brandy, and arrack of peculiar strength, whilst, with polite attention to English taste, Father *Serafino* provided a bottle of excellent Port. But in these luxuries neither would he nor any of his brethren participate; this, according to their monastick institutions, being a season of rigid abstinence.

Next day, with Captain Monteith, who had often visited this convent, I examined the principal church; of which the inside offered to view, a confused mass of painting and gilding that reached to the very ceiling, yet such as in general effect was not wholly devoid of grandeur. The pictures mostly represented extraordinary figures of saints, with attendant devils; one saint appeared as if hair had grown over all his body. We saw the altar piece, a lamp burning, and some thrones of inlaid work. This Christian church, placed nearly on the line that separates two nations, generally hostile, and suffering at various times from Turks, Persians and Russians, has been saved, probably through a superstitious veneration, from total ruin. The monks were much favoured by many of the former kings; SHA'H ABBA's endowed their monastery with a considerable sum of money, and imprecated curses on any of his successors who should molest them. Their powerful neighbour the *Serdár*, who in my hearing described the holy fathers as good and pious men, has always treated them with kindness, allowing a guard of two hundred soldiers whenever necessary for their protection; declining the presents which they offered to him; paying them frequent visits; and, though a *Musulmán*, soliciting their prayers on any enterprize of importance. The prince, ABBA's MI'RZA', also, has declared himself to be their friend; and lately punished, in an exemplary manner, three or four sacrilegious thieves, who had stolen a few trifling articles from the convent, by burying them alive with their heads downwards; or, as a Persian expressed it to me, *planting* them with their legs in the air, *misl shákh-i-dirakht* (مثل شاخ درخت), "like the forked branches of a tree." Yet the monks, it was confidently said, had refused to comply with ABBA's MI'RZA's request, by suppressing, or removing to some less conspicuous situation, a picture which I must here notice with due censure, as disgracing the church-door over which it was



placed; a picture equally contemptible on account of its mean execution, as offensive in its subject; an attempt to exhibit the Almighty himself under a form not only deficient in beauty, grace or majesty, but absolutely ridiculous; the painter, it would seem, having taken for his model some miserable, aged and decrepit mendicant<sup>(\*)</sup>. At four o'clock, the Patriarch honoured me with a visit at my own room; nine or ten of his clergy attended him; they remained but a quarter of an hour, after which dinner was served. It had been proposed by the worthy fathers to entertain us with a feast, prepared in tents pitched for that purpose, at a distance of seven or eight miles; but this I declined, being apprehensive that it might occasion delay, and extremely anxious to proceed on my journey, notwithstanding the good cheer and kind treatment we enjoyed. Accordingly, about seven o'clock in the evening, we set out from *Edshmiazin*, where, during two days, I had been induced almost to fancy myself in some European monastery or college, from the appearance of crucifixes, fat old priests walking in the square, hooded Monks, students in their black gowns, boys reciting their lessons, the singing of psalms, the chiming of bells, and other circumstances.

After a ride of two or three miles, I took leave of Captain Monteith; who, with Padre Serafino and some others of the Armenian clergy, had accompanied us so far on the way. To Captain Monteith I was much indebted, not only for the pleasure of his company, but for the most polite attention on every occasion, and for much valuable information respecting several remote parts of Persia which he had explored, more especially the interesting province of *Khúzistán* or Susiana.

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(\*) For this abominable picture, regarded by the Muhammedans as perfectly blasphemous, I should have recommended the substitution of some historical scripture-piece which all could understand, and which could not offend any, such as Noah's descent from the neighbouring mountain of Ararat; a subject locally appropriate, since tradition has indicated the site of this church, as the very spot where that Patriarch offered a sacrifice on the first altar erected after the deluge. But it were presumptuous to expect that my suggestion should influence those, on whom the expressed wish of ABBA'S MI'RZA had no effect. Yet they might consider that this prince is more accustomed to command than to request; that he is heir to the Persian crown, and that should they lose his favour through an absurd obstinacy, the slightest symptom of his displeasure might be the signal for their destruction.

We continued our journey the whole night, and until two o'clock on the morning of the sixteenth, when, apprehending some danger from fords which it was necessary to pass, we halted during the darkness; then at day-break mounted our horses again, and went on to the Araxes; near this we met the guard which had been ordered for our protection by the *Serdar*; forty armed men under the command of *KASIM BEIG*. With this chief and his troop of horsemen, we rode across the river, here almost three feet deep, and distant from the 'Three Churches about one and twenty miles; forming what geographically and naturally might be styled, the boundary of Persia and Turkey; but this did not seem to accord exactly with the political line of partition. We subsequently crossed the river in other inflexions; and I found, even beyond them, the *SHAH's* supremacy, or rather his influence, still acknowledged for several miles; though, during the space of ten or twelve farsangs, the country was constantly subject, as usual on frontiers, to depredations. Here the *Curdi* pillagers abounded; and I shall suppose the Persian province of Armenia, (for the ancient kingdom so named extended considerably farther westward), to be at this place divided by the river *Aras* from the Turkish province of *Rúm*; a denomination bestowed by Eastern writers on a vast expanse of territory, reaching from Georgia to the extremity of Syria on the borders of Egypt; and comprehending most of the regions situate between the Euxine and the Mediterranean Sea; the ancient Pontus, Paphlagonia, Bithynia, Cappadocia, Galatia, Phrygia, Pamphylia, Lydia and others<sup>(28)</sup>.

Having crossed the Araxes on horseback, we proceeded four or five miles farther, and alighted at *Kara Kelaa* or the

(<sup>28</sup>) *HAMDALLAH* devotes the seventh chapter of his Persian Geography, to the description of *Rúm*. "This region," says he, "is bounded by the countries of *Armen* (or Armenia), *Gujestán* (or Georgia), *Sis*; *Misir* (or Egypt); *Shám* (Syria), "and the sea of *Rúm* or Mediterranean."

حدود مملکت روم تا ولایات ارمن و گرجستان و سیس و مصر و شام و بحر روم پیوسته است and he accordingly describes as belonging to this province, the cities of *Sivás* (شیشات), *Amásiyah* (اماسیه), *Antákiah* (انطاکیه) (or *Antioch*), *Shemshát* (شمشاط) (or *Samosata*), *Kúnich* (قونیه) (or *Iconium*), *Katsaríah* (قیصریه) (or *Cæsarea*), *Malátiah* (ملاطیه), &c.

"Black Castle;" an extraordinary edifice, standing boldly on the edge of steep and lofty rocks, immediately over a rapid and winding branch of that river, and commanding fine views along its noble stream. The walls of stone-work, exceeded five feet in thickness; three door-ways gave admission to the room where I was lodged; and it received light, with air, through two large and square apertures; but there were neither doors, nor window frames. Here a good breakfast was provided, and I might have slept luxuriously on the rich carpet and soft *nammeds* that covered the floor, had not a multiplicity of tormenting flies and the excessive heat denied such repose; I therefore walked out and rambled among the numerous ruins of stone built houses, evincing that this place, now an inconsiderable village, was once of greater importance; and tradition vaguely dated its foundation at a remote period of three or four thousand years; but no proofs were adduced in support of such antiquity; although its general appearance offered something grand, and what is commonly styled romantick; it occupies, not improbably, the site of Ptolemy's *Armaviara*. I was now under the protection of KA'SIM BEIG, lord of this castle, and a border-chief; the subject, or at least friend of FATEH ALI SHA'H, though understanding only the Turkish language, and professing, (as an indignant Persian of the *Shiah* sect informed me), the *Sunni* heresy; but with this accusation it was difficult to reconcile the name of ALI, thus conspicuously branded علي, on the left thigh of his spirited charger; this however might have been a private mark, or one merely distinguishing some particular breed of horses, without any allusion to that venerable personage, the son in law of Muhammed. It was whispered to me, that our last night's march had not been effected without much danger from robbers; but I learned at the same time, that KA'SIM BEIG entertained as a friendly guest at his castle, one of the *Curdi* chiefs; a circumstance which would insure our safety whilst in this neighbourhood<sup>(29)</sup>.

(29) In Plate LXXIX is a sketch of KA'SIM BEIG, which I made on his first approach. This lord of the "Black Castle," had passed the meridian of life, but still possessed all the energy of youth, and managed his horse with considerable dexterity. He wore the *káláh* or black lambskin cap, depressed so far backward, as to expose the greater part

We set out soon after midnight, and at eleven o'clock on the seventeenth reached a small village of stone-built houses called, (from the city before described), *Nakhchuán*; having travelled above thirty miles over a country bleak and barren, without trees or houses, and crossed the *Araxes* in three or four places. When about half-way, at the foot of some hills which, it was said, bounded the Persian Empire, the *Mehmándár* congratulated me on our escape in certain passes, where many travellers had been robbed and murdered by the *Curds*; and he was still relating some anecdotes of their ferocious cruelty, when several points of spears seemed to rise from the summit of an adjoining hill, and immediately after a party of *Curd* horsemen appeared full in view, and halted. This was a moment of doubt and suspense, perhaps even of alarm, on our part; for, although the number of those we saw did not exceed seventeen or eighteen, yet it was apprehended that a larger body might be lurking in ambush, on the other side of the mountain. Our apprehensions, however, were soon dispelled; their chief, a young man whose spear was mounted with silver, galloped forward alone; saluted us amicably, and said that he was sent by *HUSEIN A'GHA'* to escort me as far as *Kars*. For this mark of attention I was indebted to the *Serdár*, between whose family and *HUSEIN A'GA'S*, some inter-marriages had established a close connexion. With our original party, the forty horsemen under *KA'SIM BEIG*, armed with spears, swords and muskets, and the auxiliary *Curds*, we now constituted a numerous and formidable troop. We proceeded together over the *kutel* or steep and rugged mountain road, then on a plain, after which we descended gradually towards the *manzel* or halting place. During this part of the journey, our *Curdi* friends amused us with mock combats, always in duels, galloping furiously, and throwing their spears or lances, and discharging pistols. An extraordinary head dress was worn by all these *Curds*; it appeared in front as a kind of bandage, generally embroid-

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of his forehead, and a scarlet *búrání* or "rain cloak" was negligently thrown over his left shoulder, the right arm being thus unembarrassed and free for the exercise of his spear, which, although long and ponderous, he wielded with uncommon grace. His stirrups hung lower than usual among either *Turks* or *Persians*, and his martial air and tall stately figure, might have become a Baron in the ages of Chivalry.



ered, fitting closely on the forehead and temples; behind it was a bag made of red cloth. Some wore the Arabian *abbá* (عبا) or brown and white striped cloak, and their inner dress did not much differ from the Turkish; many carried sabres between the saddle and the thigh; every man was armed with two pistols at least, and a few had three and even four. Their spears or lances were from nine to ten feet long, the lower end pointed with iron, which on halting they stuck into the ground. Of some lances the shafts were hollow reeds, and of others rude sticks; but a few were made of solid and well turned wood.

At the mean village of *Nakhchuán*, resembling the ancient city only in name, we were lodged in the best quarters that it afforded; a large stable, in the midst of which was a square platform raised about three feet and inclosed with rails; these alone separated us from the cattle occupying the other part. But into this inclosure the cocks and hens, cats and dogs, little children and old women, our *Curdi* guards and some Turkish muleteers, frequently intruded. The water seemed not only bad but scarce, and we suffered much from heat and flies; the place however furnished that grateful beverage, excellent milk; besides good bread, eggs and cheese. This village belonged to the *Curds*, although chiefly inhabited by Armenian Christians, and hence a messenger was despatched to *Kárs*, soliciting permission from *ABDALLAH PA'SHA'* that we might enter the Turkish territory under his jurisdiction; meanwhile it was intended that we should slowly proceed four or five *farsangs* on our way, to a place called *Háji Khalíl* (حاجي خليل); but this, on inquiry, we found had been lately ruined and depopulated by the *Curds*. We therefore remained in the stable of *Nakhchuán*, our horses being extremely fatigued, until ten o'clock at night, when we set out, and on the eighteenth arrived about eight o'clock at *Kháneh Kúí*, after a journey of twenty-nine or perhaps thirty miles; having passed many steep hills, and during some hours felt a considerable degree of chillness in the night air. We were twice alarmed by reports that *KARA' BEIG's* troop of robbers lay in wait to attack us; for that chief had recently declared himself hostile to *FATEH ALI-SHA'H*; in consequence of which the

*Serdár* had solemnly vowed that he would *annihilate* him. *KARA BEIG* within three days had committed depredations at some villages belonging to the *Serdár*, who immediately retaliated by sending Persian troops to pillage an equal number on his territory. We learned also, that several fires seen blazing on distant hills during our two last nocturnal marches, were kindled by the *Serdár's* patrols, or *keráwels* (قراول) neares to the Russian out-posts.

When I objected, at *Kháneh Kúi*, to the accommodation provided for us in a stable, like that which we had occupied the night before, but more disgusting from the filth and smell of cattle, *MUSTAFA* the *Tátár* candidly forewarned me that between this place and Constantinople I should be often glad to obtain shelter in worse. Here we remained until five o'clock in the evening, when a man very richly dressed, with some attendants carrying silver-mounted sticks, and two others with small kettle drums, all on horseback, arrived from *Kárs* and delivered a message, by which the *Páshá* politely invited me to that city. We accordingly set off, and during the whole way, (about seven or eight miles), to the noise of the kettle drums, struck at very irregular intervals, my new Turkish companions, the Persian guards, and the *Curds*, exercised themselves and highly entertained me by running races, contending in single combat, and throwing their lances, until we halted near the city, having met two fine horses splendidly caparisoned with gold and silver trappings; on one of these, sent by the *Páshá* as a compliment through me to the English Ambassador; I entered the town; whilst *HUSEIN KHÁN* rode on the other, sent for him out of compliment to the Persian prince, by whom he had been appointed my *Mehmándár*. We were conducted through many wide streets and narrow lanes, and over a good stone-bridge, to the house of an Armenian, where the procession closed, much to my satisfaction. The room prepared for me was of small dimensions, yet contained many windows and cupboards; and being completely lined with boards, resembled the cabin of a ship.

It was fixed that on the nineteenth, about eleven o'clock, I should pay my respects to the *Páshá*; accordingly, at that

hour, the *Mehmándár*, MUSTAFA the *Tátár*, the Persian *jilúdárs* and *mehters*, with several of the *Páshá's* officers, assembled near the house where I lodged, and we soon after proceeded on horseback to the castle, situate on a hill, and by the Turks considered impregnable; although after a memorable siege in the year 1386 "it was sacked" by the troops of TAIMU'R, "and levelled to the very ground," as we learn from SHERIF AD' DÍ'N ALI<sup>(30)</sup>. I remarked at the entrance a few pieces of cannon. An usher or master of ceremonies introduced me into a large room where the *Páshá* sat, on a part of the boarded floor, raised about thirteen inches above the general level, and covered with soft cushions. He received me graciously, and desired that I might seat myself near him; several books lay on the lid of a small wooden box beside him, and over his head were suspended from the wall, a sword, a musket, and some long barrelled pistols, richly mounted with silver. Many servants in magnificent dresses stood at the door, and others handed coffee and pipes, of which the tubes made of cherry tree wood, were from five to seven feet long, and the bowls rested in little saucers placed on the floor. The *Páshá* seemed much pleased whilst reading the Ambassador's letter; he expressed his regard for the English, and his readiness to facilitate as far as in his power, the intercourse subsisting by means of our couriers, between Constantinople and Persia. "This disposition," said he, "I have always manifested; and as a proof shall mention, that when one of those *Tátárs* five or six months ago lost his horse here, I bought another for him; yet the rascal told your brother the Ambassador at *Tehrán*, that he had purchased it with his own money." The *Páshá* next read the *Serdár's* letter; then directed two of the officers present to furnish me with whatever I might ask, and concluded by saying that if my accommodation at the Armenian's house was not sufficiently good, apartments should be immediately prepared for me in the castle. Sherbet of delicious flavour and cooled with ice, was presented in very handsome glass

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<sup>(30)</sup> His words are ان حاررا غارتیده با زمین هموار کردند. See the account of this siege in Petis de la Croix's translation, from the Persian History of TAIMU'R, (Liv. II. chap. 53).

cups; and after this friendly interview I took leave of ABDALLAH PA'SHA'. He seemed advanced in years; but his beard was of a reddish colour. Returning through this long and populous city, I remarked many good stone-built houses, with wooden balconies projecting four or five feet. The frames, also wooden, and the cross-barred work of the windows, in which glass was but little used, and the general style of construction, rendered this place more like an old-fashioned European town than any I had seen for a considerable time; a few high chimnies would have made the resemblance still more strong. In some of the buildings much fine and well-cut stone was visible; many houses exhibited boarded fronts, and several appeared lined with deal wainscot; few wanted upper stories and wooden staircases; they seemed to rise on the steep mountain's side to a considerable height, one above another. I saw three strong and handsome bridges of stone, and a fourth of wood, but from the great extent of *Kárs* and the various inflexions of the river it is probable that there were more; I neglected to ascertain the exact number. This river, a branch of the Araxes or rather *Harpasus* of Xenophon, recognised in the modern name *Harpasú*, seemed to abound with fish. Some children bathing in it just before the windows of my room caught, within ten minutes, using only a small net and basket, nearly thirty of different sizes; and a young Armenian presented me a carp recently taken and still alive, that weighed above two pounds.

*Kárs* by Byzantine writers called *Καρζη*, has been supposed to represent *Chorsa*, a city placed by Ptolemy (Lib. V. c. 13) in Long. 74-40, Lat. 42-30. But the situation of *Colsa* (to which he assigns 78 degrees of Longitude and of Latitude 39 deg. 50 min.) would more nearly correspond to that of *Kárs*, as described by Tavernier, Long. 78-40, Lat. 42-0. (Voyages, Liv. I, p. 24, edit. 1679); and SA'DEK ISFAHA'NI removes it farther from the position of Ptolemy's *Chorsa*; for he informs us that "*Kárs* (written *قارس* by the Persians or "*قارص* after the Arabian manner) is a fortress in the territory "of *Nakhjúan*, and situate in Long. 81-0, Lat. 50-0"<sup>(31)</sup>. This

.....  
 (31) قارس محاريسست بنخجوان و معرب ان قارص است and under the head of  
 م-ح عرض urús or latitudes and ف-ح etwál or longitudes he writes  
 MS. *Tukwím al beldán*.



place is not mentioned either in the Tables of *Nasser ad dîn Tûsi*, nor of *Ulugh Beig*; but *HAMDALLAH* has not omitted, although he notices *Kárs* but slightly. "It is," says he, "according to the work entitled *Mujmaa al beldân*, a city "distant two days journey from *Teflis*; the air is pure, and the "crops of corn abundant, the soil being highly productive"<sup>(32)</sup>. I must however remark, that he describes *Kárs* neither as a city of Armenia nor of *Rûm*; but as one belonging to Georgia (*Gurjestân* گرجستان) and *Abkház*<sup>(33)</sup>.

Immediately after my return from the castle, I sent *MUSTAFA* with the Ambassador's presents to *ABDALLAH PA'SHA'*; they consisted of a fine *Cashmír* shawl, a piece of light blue cloth, and an English spy-glass; to these I added from my own little stores, a bottle of strongly distilled cinnamon-water, in which the *Páshá* had been taught to expect very wonderful medicinal virtues; all were arranged on a tray borrowed for the occasion; and proved very acceptable, as he expressed in a letter of thanks, compliments and offers of services. Notwithstanding this, the *Tátár Agási* or chief courier, whose business was to furnish post horses, declared that a sufficient number could not conveniently be procured for me before

(32) قارص در مجمع البلدان گوید که شهرست بردو روزه راه تفلیس و هوای خوش دارد و حاصلش غله بسیار بود و زمین مرتفع دارد —  
(See the MS. *Nuzhat al Colub*, chap. VI). A marginal commentator in my best copy of that work thinks it necessary to explain the concluding words of this passage "*Zemîn mertifíaa qáred*," they signify, he tells us, that

حاصلی که از آن زمین برمیخیزد خوب و بسیارست  
"the produce which arises from that soil is good and plentiful."

(33) Some copies of *HAMDALLAH*'s Geography (ch. vi) read *Aijáz* (ایجاز), others *Anjár* (انجار), and the same confusion of diacritical points may be observed in different copies of *NIZA'MI*'s *Secander Námeh*, which informs us that this country was governed by a chief called *DU'A'LI* (دوالی) in the time of Alexander. It appears from *HAMDALLAH*'s account to be same as *Teflis*; and the orthography of its name is fixed by the Dict. *Burhán Kátea*; from this we learn that *Abkház* (ابخاز) is a province of which the inhabitants are mostly Christians and Fire worshippers. In the MS. *Tahkik al Aaráb*, (a work of *SA'DEK ISFAHÁ'NI*), we also read that "*Abkház* is a city on the borders of Georgia; and that the whole territory is called by the same name."

ابخاز شهرست باقاصی گرجستان و تمام این مملکت را نیز باین نام خوانند  
*Haiton* the Armenian associates Georgia with *Abcas*. (See *Hist. Orient. de Haiton*, ch. x. in *Bergeron's Collection*).

the next evening; but the *Páshá*, he said, had commanded him to attend me on the journey, as far as *Arzerúm*. Meanwhile several officers and servants, under various denominations, crowded into my room, loudly demanding *bakhshísh* (بخشیش), or a pecuniary gratuity; for this I referred them to *MUSTAFA*, who drove some away with violent scolding, and distributed among others a few pieces of silver money. To these succeeded a party of more gentle and pleasing visitors; five or six Armenian women, of whom one carrying an infant in her arms, was eminently pretty. The old proprietor of the house introduced these ladies, who examined with eager curiosity the frame and curtains of my camp-bed; the white English quilt and sheets; the canteens and other European articles of my baggage.

We remained at *Kárs* during the twentieth, some delay having occurred in providing the requisite number of post horses and mules. I gave to *KA'SIM BEIG*, now setting out on his return to the "Black Castle," a letter, as he requested, recommending him to the *Serdár*; besides a piece of cloth and a spy-glass, the present intended by the Ambassador for *KARA BEIG*, but which this predatory chieftain had forfeited by his hostile conduct. It was also judged necessary by the *Mehmándár* and *MUSTAFA*, that a small pecuniary recompense should be given to the young commander of our *Curdi* guards, whose services terminated here. Although the surrounding country seemed perfectly naked, yet in the city I remarked several fine trunks of fir-trees, drawn through the streets by oxen; and learned that they had been brought from a forest through which we should pass on our way to *Arzerúm*; it was added, that this forest served not unfrequently as the haunt of robbers. But we had little to apprehend, as the *Topchi Báshi*, or chief officer of artillery, and nineteen well armed horsemen, were ordered by the *Páshá* to escort us the three first or most dangerous stages.

We set out on the twenty-first at three o'clock after noon, and arrived at the village of *Tosáni* (طوسانی) before nine. During this ride of about twenty miles, the road, which was sufficiently good for any European carriage, lay wholly through a rich

and fertile tract of deep black soil, in a state of excellent cultivation. But the steep mountains about *Kárs* seemed rocky and barren; and of trees, we saw only three or four; these were willows, near that city. The two-wheeled carts, however, abounded; and we met several loaded with hay and corn, and others on which sat women and children returning with much apparent gaiety from their work; a scene which reminded me of that festive season, when our English peasants celebrate the "harvest home."

On the other side of *Kárs* I had already seen a few ploughs drawn by fourteen and even eighteen oxen; but was now surprised at the appearance of some with twenty and of one with twenty-four, harnessed together in pairs. Six or seven men managed the cattle attached to these ploughs, sitting often on the horizontal pieces of wood to which the yokes were fastened; one man walked behind, keeping the share upright; this was not (I thought) proportionably large, but the whole plough, which moved on two wheels, seemed cumbersome and ill-constructed; it cut the ground, however, to a good depth, and apparently with much expedition. This fine plain was irrigated in various parts by means of large water-wheels. Some of the corn fields that it contained, equalled or probably exceeded an English mile in length and breadth. We passed by many villages, wherein, close to almost every house, were seen the perpendicular post; the cross-pole forming a lever, with the chain or rope and bucket, for raising water from the well,\* (See Pl. LXXIX). My lodging at *Tosani* was in the house of *ASTAKHAL HA'JI*, a man whose remarkable civility induced me to inquire and record his name. Arriving about night-fall, we found a blazing fire that might have served in winter; our host observed that here, on the verge of an extensive pine-forest, wood was cheaper than candles; the fires, therefore, were kindled rather to afford light than warmth. Of *Tosani*, as of most other villages through which we had passed during the last fifty or sixty miles, the houses, covered with roofs of wood, over which were thick layers of clay or sand, and often crops of luxuriant herbage, resembled subterraneous recesses; the stone-built fronts being in few instances above seven feet

high, and the ground, on each side gradually sloping, (See Pl. LXXIX). Contiguous to each habitation were piles of fuel, prepared for winter use from the dung of cattle, mixed up with chaff or straw, chips of wood, or even a little earth; then formed into pieces twelve or fourteen inches long, and dried, so as to appear like the peat or turf used in Scotland and Ireland. These piles of fuel and barking dogs were often the chief indications of a village; for strangers might pass many of those low and earth-covered houses, resembling externally large mole hills, and not suppose them to be the habitations of men; as far as I could discern, all were constructed nearly in the same manner, and according to the plan given in Plate LXXIX; comprehending simply one large chamber, of which by far the greater portion is appropriated at night, or during excessive heat or cold, to cattle or poultry, whilst the owner and his family occupy a small space, inclosed within rails, and elevated two or three feet above the common level. This space, in the dwelling of my kind host at *Tosúni*, was floored and ceiled with deal; and contained some shelves, pegs for clothes, and a good fire-place, besides a *takht* (تخت) or broad wooden seat filling one side, on which I spread my mattress. There were not any windows; light entered with air through the only door, and faintly through two apertures in the roof<sup>(34)</sup>. Such habitations certainly want many conveniences; it must however be considered, that they are principally adapted to resist the cold, which in this country prevails with extreme rigour during several months of the year. Cows, horses and sheep, assembled under one roof with the family, contribute to the warmth of all; where property is so insecure, the master finds an advantage in viewing at once, from the inclosed space, all that constitutes his wealth; and custom reconciles him to the exhalation arising from his cattle, and the smell of their filth; circumstances which, to an European traveller, prove the chief nuisance of these stable or

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(34) In some houses which I did not happen to see, the entrance (for human beings) was said to be contrived by a descent from the roof, as in the time of Xenophon; when, also, the goats, sácep, cows and fowls occupied the same subterraneous dwelling with their owners: "Αἱ δ' οἰκίαι ἦσαν καταγυῖαι, τὸ μὲν στόμα ὡς περ φρεατος, κατὰ δ' εὐρυαῖα, αἱ δ' εἰσδοὶ τοῖς μὲν ὑπογυγίοις οὐνκται, αἱ δὲ ἀνθρώποι, κατὰ κλίμακας καταβαίνον. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἰγες, οἶες, βοες, ορνίθες, &c. (Xenoph. Anab. Lib. IV. c. 6).



cavern-houses. *Tosáni* did not afford one tree, *mináreh* or steeple, or lofty edifice of any kind; but the good people, as at other villages, had erected a pole with cross sticks at top, for the accommodation of storks, which here enjoyed the comforts of their nest in undisturbed tranquillity. From the inhabitants of this place we heard many alarming anecdotes of robberies and murders, perpetrated by outlaws infesting the gloomy forest of pines, through which we were to pass on our way to the next stage; and though these reports were probably much exaggerated, yet the *Topchi Báshi* deemed it advisable that we should not enter the scene of threatened danger by night; however unpleasant it might be to travel during the heat of day. Accordingly, on the twenty-second, at seven o'clock in the morning, we commenced our journey from *Tosáni*. We soon perceived some distant pine trees on our left, and about the sixth or seventh mile arrived at the noble forest; in this we continued to proceed for sixteen or eighteen miles; the country, which seemed of a fine soil, presenting on both sides many beautiful prospects; hills and dales, winding rivers and woods. But much suspicion was excited by the appearance of several horsemen, armed mostly with spears, who advanced in a direction parallel to ours, but at an interval of above a mile, halting frequently on rising grounds as if to watch our progress. From some rusticks employed in making hay, (with rakes exactly like those used in England), we learned that those men were robbers who had constantly lurked about the forest since the preceding day, in expectation of a rich booty, which it was supposed my baggage contained. *MUSTAFA* immediately proposed to the *Topchi Báshi* that we should attack, seize and kill them, and hang their bodies on different trees along the forest-road; the Turkish officer allowed that this measure would be highly expedient, but declined the execution of it, coolly declaring that he had been merely ordered to escort me in safety to the *A'b-i-garm* (ابكرم), a stream of warm and medicinal water, bounding the jurisdiction of *ABDALLAH PA'SHA'*. We emerged from the forest, and before eight o'clock in the evening, having travelled about thirty miles, alighted at *Medjenkirt* (مدجنكرت); the castle, (on our left, as we entered this village) looked stately when seen from a distance, but

proved to be little more than a steep rock, of which the natural crevices were filled up with masonry. Scattered on our road through the pine forest, (and in other places between *Kárs* and *Arzerúm*), lay many pieces of a black substance, some fully as large as the human head; of these I brought to England three or four fragments<sup>(35)</sup>. At *Medjenkirt*, the servants of *HUSEIN KHA'N* having, perhaps unintentionally, given offence, were beaten by the men and pelted with stones by the women, who in the fury of objurcation frequently styled them "Persian dogs."

We set out before eight o'clock on the twenty-third, and having proceeded ten or eleven miles, halted about one hour at *A'b-i-garm* (اب گرم), a fountain of "warm water," (as the Persian name implies), to which medicinal qualities were profusely attributed. Here the territories of *Kárs* and *Arzerúm* join. In this fountain ten or twelve of our guards, (whose persons evidently required much purification), undressed themselves and bathed all at the same time. I contrived, notwithstanding, to ascertain that the degree of heat in this water was almost as great as the human body could well endure. At *A'b-i-garm*, our protectors the *Topchi Báshi* and his *Deli* soldiers, consigned us to two officers, who brought me a polite message and welcome from the *Páshá* of *Arzerúm*. The *Topchi Báshi's* services I rewarded with a pair of handsome pocket-pistols; and some money was distributed among his men, who immediately set out on their return to *Kárs*, while we went on sixteen or seventeen miles farther, and arrived at *Bedrowás* (بدرواس) between four and five o'clock. In this village, according to local report, were thirty families of the Greek sect; two of the Armenian, and five of the Muhammedan; it contained also, three churches or places for the celebration of religious worship after the Greek rite. But the habitations were still of the mole-hill kind externally, and within served as stables, like those already described. Yet

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<sup>(35)</sup> A lapidary in London declares this substance to be a volcanick production or kind of *lava*; sometimes called Icelandick agate, also "*Lapis Obsidianus*," having been first discovered in Ethiopia by Obsidius, as I learn from Beckmann (*Hist. of Inventions*, Vol. I. Sect. of coloured glass); he adds that it was named *galinace* by the Spaniards, who brought it from America.

I fancied the style of architecture considerably improved; and was induced to delineate, (See Pl. LXXIX), the front of one house, which, though the materials were rude and simple, wore an appearance that might almost be termed "classical." Four rough trunks of trees supported an horizontal beam, and over this projected the ends of other trunks, forming the roof or rather ceiling; in some respects resembling an ancient and half subterraneous temple. This structure is partially represented in the general sketch which I made, (See Pl. LXXVII), including a few other houses of this village; the piles of fuel, such as have been before noticed, and the road leading towards *Arzerúm*. Pieces of resinous fir-tree-wood, supplied the place of candles at *Bedrowás*.

24th. We set out by moonlight, soon after two o'clock, and saw at least an hundred carts; some loaded with large trunks of trees, others with deal boards, and many carrying women and children to their harvest-work. Several beams of extraordinary length were dragged on rollers with small wheels, by oxen or buffaloes. Having proceeded 17 or 18 miles, we halted near *Hassan Kelaa* (حسن قلعة), a fine large stone-walled town, at the foot of a majestick rock, crowned with a handsome and strong-looking castle, from which, as we may reasonably suppose, the place has derived its name. It was intended that this town should have been our *manzel* for the day; but a person sent by the chief of *Alwar* (a village distant about five miles), declared that some new arrangement rendered it necessary for us to remove thither. Meanwhile, I examined another spring of very warm water, frequented by numerous bathers; over it a convenient vaulted chamber had been constructed, exhibiting some carved stone-work on the inside; this building was close to the bridge crossing a branch of the *Araxes*, below the castle. Here we were delayed so long that it was almost noon before our journey terminated at *Alwar*; an extensive village, comprising, besides many of the cavern-houses already described, three or four large and handsome edifices, with windows and separate rooms. In one of these, (it was at first understood), the *Musellim* (مسلّم, as some of our party entitled the chief or governor), had invited me to lodge and partake of a collation; but some

difficulties seemed to have arisen on this subject; and my *manzel* proved such as those which I had occupied at *Bed-rowás*, *Medjenkirt* and *Tosáni*. The chief, however, visited me a few minutes after our arrival; his servants bringing coffee, pipes and sherbet. He continued also, every hour until dinner time in the evening, to send similar refreshments; and his hospitalities closed with an ample meal of *pilaw*, eggs, cheese and cream. We had despatched from *Alwar* a messenger to AMI'N PA'SHA' (امين پاشا), announcing our approach; and at midnight received an intimation that apartments were provided for us at *Arzerúm*. About six o'clock, therefore, on the 25th, we set out, and proceeded through a fertile and highly cultivated country nine or ten miles, when we met an officer of the *Pásha's* establishment; three men with kettle drums; some *chiaouses* carrying each a silver wand, branching at the top so as to appear not unlike the ancient *Caduceus*; besides many horsemen and other attendants. The officer delivered to me a very polite letter from the *Páshá*; and mentioned that he had brought two horses (which were very splendidly caparisoned), one for me, the other for HUSEIN KHA'N, the Persian *Mehmándár*. But to ride for two hours on a Turkish saddle, with stirrups most inconveniently hung, was an honour which, until within a mile of the city, I declined; we passed through long streets of good stone buildings, and alighted at the house of an Armenian family, having travelled about seventeen miles. During the journey of this, as of the preceding day, we passed on the road side, many fountains, one almost at every mile, with spouts and troughs neatly cut in marble, some being covered with arches, preserving the water in its original coolness, even while the sun glowed with most powerful heat. These fountains, so numerous throughout Turkey, constitute a luxury unknown in Persia, where the water of one reservoir (*ambár* انبار or *hawz* حوض), is sometimes the sole supply for a long day's march; and even this most commonly defiled by the ablutions of filthy hands and beards.

At *Arzerúm*, through the *Páshá's* especial favour, our baggage was not submitted to the examination of custom house officers, although I found it necessary to satisfy their clamor-



ous demands for *bakhshish* (بخشیش), (gratuity or gift), a word perpetually hissing in our ears since we first entered the Turkish territories. The packages were at once deposited in my apartment, which, it appeared, belonged to an old Armenian convent; the kitchen was, particularly, spacious; with an arched recess containing many stew-holes, and other culinary conveniences; it was also furnished with excellent water by means of a cock. In the principal room allotted to me were two fire places, one at each end, with chimney pieces of carved stone; but a wall not very thick formed the sole partition between this room and a crowded cemetery which, with a stagnant pond at the door, contributed, as I imagined, to infect the air, and was, perhaps, the cause of Mr. Price's illness during our residence here; he, however, and others of the party, had been slightly indisposed at different periods since the commencement of our journey from *Tabriz*. We received a present consisting of weak and bad wine, good or at least very strong arrack, and a tray of sweet-meats, immediately on our arrival; and soon after, a visit from the chief Armenians of *Arzerum*; they promised to send next day, in consequence of my inquiries concerning antiquities, a man who possessed several gems and medals. Meanwhile, the *Tátár Agási* (who had accompanied us from *Kárs*) proceeded to the camp, where AMI'N PA'SHA', being *Seraskier* or general, mostly resided during the summer season. The *Tátár's* object was to fix a certain time when I might pay the *Páshá* my respects. There were some showers of rain in the evening, with much thunder, and at night the wind blew violently. I learned, early on the 26th, that the *Páshá* would be ready to receive my visit at one o'clock; before which hour a man brought eighteen or nineteen silver coins of the Arsacidan kings, with Greek legends as usual, and neither rare nor curious in any particular circumstance, yet valued at a price far exceeding gold of equal weight. Next came a man offering for sale ten or twelve trifling gems, chiefly engraved carnelions and onyxes; of which I purchased a few; he estimated much more highly and I rejected, some bezoars and serpent-stones, or *shákh-i-már* (شاخ مار), "snake's horns," and similar articles. But the grand object of temptation was reserved for the last; and from astonishing accounts given by various Armenians,

and the price fixed on it by the proprietor **KHOJEH ARETU'N**, I had formed expectations of something equally beautiful and ancient; these however were considerably disappointed when it proved to be a *Camco*, exhibiting the three kings generally styled *Magi*, presenting their gifts to the infant Jesus; this device was sculptured on a very handsome *Sardonyx* (in form oval, and nearly three inches long by two and a quarter wide), the ground being dark brown, and the figures relieved in a lighter brown and in white. The star which had guided the *Magi* appeared near one end of the stable; and there was some good execution displayed in their horses standing at a distance; angels hovering in the air, and a shepherd carrying a lamb on his back.

At the hour appointed, one o'clock, I set out along with three Turkish officers sent by the *Páshá*, **HUSEIN KHA'N** the *Mehmándár*, **MUSTAFA** the *Tátár*, and two Persian grooms, rode through the city, and proceeded about four miles to the plain which afforded a lively and pleasing view, being irregularly spotted with tents, mostly white and some of a pale green colour. I was at first conducted to one very large and sumptuous, in which a man of high rank, reclining on a sofa, invited me to seat myself near him; around him stood several attendants richly clothed and armed with long silver-mounted pistols; after ten minutes an officer announced that the *Páshá* expected me at his tent; this was completely open in front, and exhibited a brilliant display of oriental splendour; whilst forty or fifty soldiers, magnificently habited, were stationed in rows on either side. The *Páshá* welcomed me with much civility; he seemed old and his complexion was extremely dark; he wore, however, a rose, or rather pink coloured robe, lined with the finest snow-white fur; his seat was a long sofa, and, beside it, a smaller one had been placed for me, and immediately opposite, another for **HUSEIN KHA'N**, who as on former interviews with Turks, acted the part of my interpreter, although I could myself understand the general tenour of what was said. After a refreshment of coffee, pipes, sherbet and sweet-meats, I delivered the Ambassador's letter, and directed **MUSTAFA** to bring the presents; two Indian shawls and an English gun; this at the *Páshá's*

request I took from its case and put together. He showed me a blunderbuss with seven barrels, which one lock of extraordinary mechanism sufficed to discharge; "it is, said he, "my great favourite, a gift sent to me last year by your brother." He then mentioned his profound respect for the Prince Regent of England and the King of Persia, which had induced him to exempt my baggage from the custom-house duties; and added, that one of his own *Tátárs*, in whom the utmost confidence might be placed, should attend me the whole way to Constantinople; and that he would, besides, write letters to the governors of *Kará hissár*, *Tokát*, and other places on the road, which might facilitate my progress, and secure me from injury or insult. He concluded with a present of some flowers, and a most polite invitation to dinner on the 28th at his camp, whence, he said, I might proceed in the evening to *Iljah*, (الجه) the first stage, distant barely two *saat* (ساعت) or hours (about six miles), each *saat* being such a space as travellers with loaded mules or horses conveniently travel within one hour.

The delay of two days enabled us to make several arrangements necessary on the commencement of such an expedition as the journey from *Arzerúm* to Constantinople; during which, (computed between seven and eight hundred miles), it was not intended that we should halt many hours in any one place; no more than the Prince Regent's horses might require for rest. Some Armenian women undertook to wash for us a sufficient stock of linen. We repaired various packages that had been damaged by kicks from horses, or by falls on the road; and fresh mules were provided to carry our baggage, under the management of a careful *chárwádár*, and two or three assistants, young and active *Curds* or *Assyrians*, natives of *Carcúc*<sup>(36)</sup>. On my return from the camp, a poor

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(<sup>36</sup>) Sometimes pronounced *Kerkút*, but written properly in the MS. History of *TAIMO'R* by *SHERIF ALI YKZDI*, (كركوك) *Carcúk*; and *Carcouc* by the French translator of that work (*M. Petit de la Croix*), (*Liv. III. ch. 35*), who places it in long. 76-35, lat. 35-25. Mr. Ives visited *Kircoote* in the year 1758, and says "that it lies in 35-30 of North latitude." (*Trav. p. 341*). *Kerkouk* appeared to D'Anville as the *Demetrias* of Strabo and the *Corcura* of Ptolemy.

man clad in patched and squalid rags, solicited pecuniary relief, speaking English very intelligibly; and informing me that he was a Russian prisoner, and had formerly served many years as a sailor in one of our frigates, the *Quebec*. After him came a Georgian, whose appearance declared the utmost affliction. His daughter and two sons had been taken from his house by a Janizary, who now threatened that he would sell the girl, and compel the boys to become Muhammedans, unless ransomed within a stated time for a certain sum of money. The Armenian Christians had collected, by charitable subscriptions in their churches, a considerable portion of the sum demanded; towards which this unhappy father requested my contribution. The truth of his lamentable story was confirmed by all present, and indirectly, by a circumstance which I had previously learned while passing through the *bázárs* or market places; for it was mentioned that in one of these, several Georgian girls were exposed to publick sale, with some young boys whom the Turks had lately obtained among other plunder on the Russian frontiers.

Concerning the great city of *Arzerúm*, its stone-walled castle situate on a hill, its badly paved streets, and other particulars of its modern state, I committed to paper a few remarks hastily made; but these have since been completely anticipated in Mr. Morier's very accurate description, and the reader desirous of information on this subject, will receive more satisfaction from consulting that ingenious traveller's work, than from any account which I could furnish. The same extravagant statements of population noticed, and very properly reduced by him, were given to me. Yet in allowing 270,000 or 275,000 inhabitants, he has perhaps retained too much of the local estimate. Like all persons recently accustomed to the decaying and half deserted cities of Persia, I was much struck with the bustle of *Arzerúm*, and the crowds of people that filled its streets; my superficial observations, however, would not authorise me to rate their numbers even so high as two hundred thousand. Respecting the ancient state of *Arzerúm*, but little success has attended my inquiries. D'Herbelôt, and after him D'Anville, discover it in that city of which the name is written *Artzé* by Cedrenus (in the



eleventh century), and they likewise seem inclined to derive its present name from the Arabick words *Arez al Roum* (or *Aredh ar' Rúm*)<sup>(37)</sup>; signifying "the land of the *Rúmians* or "Greeks;" this place being on the borders of Armenia and Cappadocia or Pontus<sup>(38)</sup>. But their derivation, though sufficiently conformable to the spelling found in one historical Persian manuscript, (which however omits the Arabick article *al*); and to modern usage in epistolary correspondence, cannot easily be reconciled with that orthography which we may trace to the thirteenth century of our era, when *NASSIR AD DÍ'N TU'SÍ*, in his Tables, wrote the name *Arzen al rúm* (ارزن الروم) a form observed by the most celebrated geographers, *HAMDALLAH*, *ULUGH BEIG*, *SA'DEK ISFAHA'NI*, and others<sup>(39)</sup>. To me it appears doubtful whether the last three letters of *Arzerúm* belonged to the original name; but I believe that the first three, without reference to any Arabick word, represent the chief and ancient radical letters; and I fancy that these, whatever transposition they may have suffered whilst passing through the hands of successive copyists or the press, may be recognised in *Azora* (Αζωρα), to which *Ptolemy* (Lib. v. c. 13), assigns 76 d. 30 m. of longitude, and 40 d. 40. m. of latitude, a position very nearly coincident with that of *Arzerúm*, according to the Eastern geographers; three of them (*NASSIR AD DÍ'N*, *ULUGH BEIG*, and *SADE'K ISFAHA'NI*), placing it in long. 77-0; lat. 39-40. *HAMDALLAH* informs us that this city, "appertaining to the fifth climate, is situate in long:

(37) أرض الروم *L* of the Arabick article *al* being dropped in pronunciation or changed into an *R*, as in the well known surname of the *KHALI'FAH HA'RU'N*, الرشيد *AL RASHÍ'D* pronounced *AR'RASHÍ'D*.

(38) "*Arzeroum* ou *Erzeroum*, nom corrompu d'*Arzalroum* qui signifie en Arabe "Terre des Romains ou des Grecs; cette ville est située dans le pays de Roum, ou "plutôt sur les confins de l'Arménie et de la Cappadoce," &c. (D'Herbelot Bibliot. Orient. See also D'Anville's Geogr. Anc. Arménie).

(39) In the MS *Aulum Aráí Abbási*, composed about 200 years ago, the name is written أرض الروم; and in the list of Turkish cities and post towns which I procured at Constantinople, the same letters are combined as if forming only a single word أرضروم. The name appeared *Arzheneh ar'rúm* (ارژنه الروم) on a letter entrusted to my care at *Tabriz*; and in the MS. History of *TAIMU'R* by *SHERIF ALI YEZDÍ* I find it simply written *Arzerúm* (ارزروم).

“(from the Fortunate islands), 77-0; and lat. (from the equinoctial line), 39-30. It contains, (adds he), a certain church of extraordinary size; exceeding in height all other edifices of that country; and in the church was once a lofty *gumbed*, a dome or cupola; the dimensions of which were fifty *gaz* (nearly fifty-six English yards), by fifty *gaz*; one side of the vault of this *gumbed* fell down, on the night when (Muhammed) was born, the seal or last and greatest of the prophets, on whom and on his family be the blessing of God! and although great exertions were made in endeavouring to repair it, the building still fell, so that the work was never accomplished; and opposite to that church, one of the Muselmán sovereigns erected a *masjed* or mosque, on the plan of the *Caabeh* (or square temple at *Meccah*), equalling this structure in breadth and length; that mosque therefore is called *Nemúdar-e-Caabeh* or model of the *Caabeh*; and the revenue yielded by *Arzen ar’ rúm* amounts to two hundred and twenty-two thousand *dmúrs* or pieces of gold”<sup>(40)</sup>.

Having forwarded our baggage properly guarded towards *Ilijah*, I proceeded at three o’clock on the twenty-eighth day of July, from *Arzerúm* to the *Páshá’s* camp, conducted by one of his officers, and mounted, for the first time, on a post-horse; such as may be procured at every regular stage throughout the Turkish Empire. I had hitherto ridden Persian horses of the Ambassador’s establishment, and it was now necessary that these should be sent back to *Tabriz*. Two personages very splendidly dressed, one the treasurer, the other a son of the *Páshá*, received me at the door of a

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(40) ارزن الروم از اقلیم پنجم است طولش از جزایر خالادات عذ-ح و عرض از خط استوا ط-ل در انجا کلیسیایست در غایت عظمت چنانکه عالی تر از ان عمارت هر ان ملک نیست و در ان کنبد عالی بوده پنجاه کر در پنجاه کر طرفی از طاق ان کنبد در شب ولادت حضرت خاتم النبیین صلی الله علیه و اله فرودامده و چندانکه خواستند که انرا درست کنند عمارت نپذیرفت و فرودامد و در برابر ان کلیسیا یکی از پادشاهان اسلام مسجدی بشکل کعبه و عرض و طول ان مانند کعبه ساخته و ان مسجدرا نمودار کعبه میخوانند و حقوق دیوانیش دویست و بیست و دو هزار دینارست

MS. *Nuzhat al Culúb*. Geogr. chap. vii. (of *Rúm*).

spacious tent, furnished with much elegance, and exhibiting an article of luxury most particularly grateful at this season of excessive heat; close to the sofa on which we sat was a fountain or reservoir sunk sixteen or eighteen inches in the earth, and nearly four feet square, supplied with cool and limpid water, apparently by subterraneous means of communication; after the usual refreshments and some conversation here, a servant announced that the *Páshá's* dinner was ready; and as his hospitable invitation comprehended any persons that I might choose to bring, HUSEIN KHÁN the *Mehmándár*, and Mr Price, partook with me of this extraordinary banquet. Within a few yards of the *Pásha's* tent, but in the open air, a large round tray was placed upon an iron frame; thus forming a kind of low table, about which our host, his son, the treasurer, two or three other Turks, and we, the strangers, assembled, and after the customary ablution of hands, seated ourselves on carpets and cushions. Numerous servants waited, who performed their different duties with equal silence, attention and respect; richly embroidered napkins of fine texture, were spread on the necks and knees of all the guests, each being accommodated with a wooden spoon and a handsome sherbet-cup of glass. The table at first displayed some saucers of sliced cucumber, bread, cheese, salt, and various little things which were not removed during the entertainment; but to an ample dish of soup succeeded, after two or three minutes, one of the same size filled with stewed vegetables; the place of this was immediately supplied by another containing roasted lamb; a fourth, sweet jelly; a fifth, *pilaw*; sixth, sweetmeats; seventh, fowl, and many others, all different; the guests seldom taking more than one mouthful from each; thus the pages continued to put before us and to take away, so many dishes, that having reckoned as far as forty, I became weary of the account; but think that the whole number must have exceeded seventy; and of those which I tasted, (forty, or perhaps fifty), most were good and palatable, and some few of such particular excellence as might have augmented the reputation of any Parisian cook. The sherbet too was of delicious flavour; and we concluded, as we had commenced, with the washing of hands. During this entertainment, which lasted a consider-

able time, we were gratified with instrumental and vocal musick; two men played on small violins of the kind called *rebáb* (رباب), and two on guitars; singing occasionally in a very soft and melodious manner; but especially so, at least in my opinion, when they performed Persian airs; and in these, although Turks, they seemed to excel; preferring them probably to their own. I was much pleased, on hearing once more, a sweet song which had become familiar to my ear at *Shiráz* and *Tehrán*. After coffee and pipes, the *Páshá*, with many civil speeches, gave me a handsome horse, and I set out from the camp, which seemed of small extent, formed rather as a pleasant summer residence than for any military object. HUSEIN KHA'N obligingly accompanied me to *Ilijah*, distant from the camp between five and six miles, and nearly as much from *Arzerúm*; at which city his functions of *Mehmándár* had terminated; and he now took leave, with an intention of proceeding the next day on his return to *Tabríz*. The springs of water, naturally warm, have long rendered *Ilijah* (البيجة) the resort of numerous invalids; respecting them I shall extract a passage from that rare MS. work, the *Shejret Mustafey* (شجرة مصطفى): “*Arzen ar' rúm* is a celebrated city, “and there is the fountain called *Aien al Forát*, or Source of “the Euphrates; whoever in spring-time bathes or washes in “the water of this fountain, becomes free from disease”(41). I did not visit the baths, but took an opportunity of enjoying, near this village, a partial ablution in the Euphrates, of which the stream, now very shallow, flowed in a bed of such capaciousness as proved, that during other seasons the river must be here considerable, although so near its source, and so remote from its final issue into the Persian Gulf. I remarked that while some pronounced the name correctly, as written, *Frát* or *Forát*, others gave to the first letter such a sound as might be most nearly expressed by a supposed combination of *m* and *v*, thus *Mvorát* or *Mvorúd*; and from this pronun-

(41) أرزن الروم شهر مشهور است انجا چشمه ایست که انرا عین الفرات گویند  
هر که در بهار در آن آب غسل بکند از مرض ایمن گردد  
It is added that a fountain near the same city, sends forth its water with a very loud noise, but that any beast approaching it, dies on the spot; and therefore a guard is stationed there.



ciation has, perhaps, originated the name of *Morad*, which distinguishes in some maps another branch of this celebrated river. We find *Ilijah* twice mentioned (and, it may be said, under its present name) in the Natural History of Pliny, who, describing the Euphrates, traces the course of this river to Mount Taurus, near the Armenian *Elegia*; a town or city which Ptolemy, Solinus, and Stephanus Byzantius, also notice<sup>(42)</sup>. This place was the scene of a memorable slaughter, when, (in the year 162), an army of Romans which Severianus, governor of Cappadocia, had stationed here, was completely destroyed by the Parthians; who, under Vologæsus<sup>(43)</sup> the second, having inclosed or surrounded them, transfixing with arrows all the private soldiers and their chiefs; as appears from the historical work of Dion or Dio, epitomised by Xiphilinus<sup>(44)</sup>

We set out on the 29th at sunrise, and reached the little village of *Ashkelaah* (اشقله) at one o'clock; distant from *Ilijah* 26 or 27 miles; the intermediate road was good; we saw on it many carts, but only one building of any kind, a ruined *caravansera* situate nearly half-way. The violent heat annoyed us much this day, and we were deprived of rest in the evening by thousands of gnats and fleas.

Soon after midnight we left *Ashkelaah*, and at eight o'clock on the 30th, having travelled about 26 miles, established our *manzel* under the shade of some fine old trees, in a beautiful meadow on the bank of the Euphrates. This noble river, during the last twenty miles of our journey, flowed close to

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(42) "Elegiam Armeniæ," &c. "Apud Elegiam occurrit ei Taurus mons nec resistit," &c. (Lib. V. cap. 24). *Ηλεγία*. (Ptol. Geogr. Lib. V. cap. 13). "Quem (Taurum montem) apud *Elegeam* scindit (Euphrates)." (Solin. Polyhist. cap. 37). The name is so corrected after manuscripts by the learned Salmasius; who says "ita rectè libri—'malè in ante hac editis Solini *Eligea*.'" (Plinian. Exercit. p. 443). *Ελέγια*, χωρίον πέραν Ευφράτου, &c. (Steph. de Urbib.).

(43) This name is written by Greek and Roman historians *Ουολογαισος*, *Ουολογαῖσος*, *Βολόγεσος*, *Vologeses*, &c.

(44) Ο γὰρ Ουολογαῖσος πόλεμον ἤρξε καὶ στρατοπέδον τε αὐτὸν Ῥωμαῖον τοῦτο ὑπὸ Σεβηριανῶ, πεταγμένον ἐν τῇ Ελεγείᾳ (χωρίῳ τινὶ τῆς Ἀρμενίας) ἐπισχὼν παντοθέν, αὐτοῖς ἡγεμῶς, κατετόξευσε καὶ διεφθέρει. (Xiphil. Epitom. Dionis in M. Antonin. Philosoph. hist.).

us on the left, gradually and almost perceptibly increasing each hour as we advanced, by the accession of numerous mountain-streams; contributing to form, what after their passage through many celebrated regions were styled by the royal psalmist "the waters or rivers of Babylon" (נהרות בבל); and have been dignified by various ancient writers with the epithet "great"<sup>(45)</sup>, and even more emphatically styled "the river"<sup>(46)</sup>. About half a mile from the spot where we halted were some remains of a *caravansera*, but so infested by snakes, scorpions and flies, that it had acquired the name of *Shaitân deresi* (شیطان دره سی) or the "devil's mansion;" and there were but few of our party besides myself who ventured to explore its recesses. As it was known that this place would not furnish any provision, we had brought some from *Ashkelaah*, and whilst our servants were engaged in preparing dinner, I took an opportunity of bathing in the Euphrates, and of swimming across its stream, here very broad and rapid, and even at this season of drought, from five to six feet deep in the middle; the water, although warm and not remarkably clear, afforded me a very pleasant draught<sup>(47)</sup>; it abounded with fish of various

(45) Thus in the Book of Joshua (ch. I. v. 4) וְעַד הַנָּהָר הַגָּדוֹל נָהָר פָּרַת "even unto the Great River, the River Euphrates." And in the Revelation or Apocalypse of Saint John we find "the great River Euphrates, τὸ ποταμὸν τὸν μέγαλόν Εὐφράτην." (ch. IX. v. 14). In the Pharsalia also of Lucan, it is thus mentioned, "Quaque caput rapido tollit cum Tigride magnus—Euphrates," &c. (Lib. III. v. 256).

(46) "Euphrates, נָהָר quando absolutè ponitur, Isai. XI. 15. Castel. Lexic. Polygl. p. 3089, in נָהָר פָּרַת, per Antonomas. *Jordanes*, sæpius *Euphrates* qui terminus Terræ Sanctæ eamque circumvit nec eo majus flumen Judæis notum." ib. p. 2235. "Idem "inde perspicuum est quod fluvius iste in confiniis Terræ Sanctæ constitutus vocatur "κατ' ἐξοχὴν הַנָּהָר FLUVIUS ILLE. Ita vero apertissimè appellatur Euphrates." Exo. XXIII. 31. Isai. XXVII. 12. See Dav. Millii Dissert: Select. p. 200. In the third Dissertation (De Nilo et Euphrate) his object is to demonstrate that the Holy Land, which God preserved to the posterity of Abraham, was properly bounded by the Nile and the Euphrates. In the course of this Dissertation he successfully combats the strange opinion of a certain learned man in Germany, ("Est tamen vir quidam doctus in Germania," &c. p. 196), who affirmed that the words נָהָר פָּרַת or "River Phrath," did not imply the great Euphrates, but another river falling into the sea between Tyre and Sarepta.

(47) Dr. Leonhart Rauwolf, who in the year 1574, passed seventeen days at *Bir* on the Euphrates, tells us that this river "is continually muddy, and therefore almost not fit to be drunk, except you let it stand two or three hours until the sand and mud is sunk down to the bottom, which sometimes is of the thickness of an inch." See Rauwolf's Travels in Ray's Collection; part II. ch. I. p. 126; Oct. Lond. 1698. But

kinds, and some, resembling trouts, nearly two feet long, allowed me to approach them within three yards, springing with much eagerness to catch the flies that struggled on the surface. It was now to me a subject of much regret that I had broken at *Isfahán* my English fishing rod<sup>(48)</sup>.

Having dined, and slept a few hours under the large trees, we mounted our horses by star-light, at nine o'clock, and proceeded along the right bank of the Euphrates about two and twenty miles, during which almost as many rivulets discharged themselves into that river<sup>(49)</sup>. We then lost sight of it, and went on ten or eleven miles farther, by a stony road over steep, rugged and lofty mountains, to the village of *Kara Kúlák* (قره قولاق, a name signifying "black ears,") where we alighted soon after six o'clock on the morning of the thirty-first, having travelled about one or perhaps two and thirty miles. This extensive village consisted chiefly of the half-subterraneous habitations, such as have been already described. I saw but two houses of a different or better construction; one was the post house, where we found a *Tátár* courier on his way from *Arzerúm* to Constantinople, and three or four other men assembled before a cheerful wood-fire; this proved

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Mr. Jackson, who in the year 1797 went from *Basrah* to Constantinople, says, "I cannot quit the Euphrates without taking notice of its salubrious water, which is by much the most pleasant that I ever tasted; though very muddy when it is first taken up it soon becomes perfectly clear, and while I could get this water, I had not the least desire for either wine or spirits." See ("Journey from India," &c. Lond. 1799; p. 57).

(<sup>48</sup>) Rauwolf, speaking of *Bir* on the Euphrates, says: "During the time of our staying there, they brought us several sorts of fishes they had caught in the river to sell; and among the rest one sort called *Geirigi*, which in their shape and scales were very like unto carps, only they were not so thick in the belly, but a great deal longer and bigger, so that sometimes one of them did weigh three *rotulas* of their weight, which is about seventeen or eighteen of our pounds. They are very delicate and good to eat, and so cheap that we could buy one for one *medin*, in our money worth about three pence." See "Rauwolf's Travels, in Ray's Collection;" part. II. ch. I. p. 126. Of the same kind were probably those noticed by Mr. Eyles Irwin, at Anna, in the year 1781. "We fared very sumptuously to day, says he, on good mutton and fish, which were carp from the Euphrates, of a size that perhaps no table in Europe could boast." See the very interesting account of his Travels in the Supplement, to "A Series of Adventures," &c. Third Edition, Vol. II. p. 315, Lond. 1787.

(<sup>49</sup>) I must reserve for some other occasion, what was originally designed for insertion here, a digressive chapter on the Euphrates, noticing incidentally some strange opinions entertained by learned men concerning the Terrestrial Paradise.

by no means unpleasant to us who had been chilled by the morning air, as we ascended many lofty hills and rugged rocks, by a path extremely difficult and dangerous, during the last three hours, or from that place where we lost sight of the Euphrates, and to which a person might almost have come from *Kárs* in an European four-wheeled carriage, so good had generally been the intermediate road. I had latterly remarked but few of those fountains which the Turks are so fond of adorning with cut-stone fronts, arches, and often with inscriptions; and which in many parts of their Asiatick provinces, offer themselves to the thirsty traveller every quarter of an hour; some I may have passed during the darkness of the night; but between *Ashkelaah* and *Kara Kúlák*, the country is so admirably supplied by nature with numerous streams of excellent water, that such artificial substitutes would have been superfluous.

On the first of August we set off at six in the morning, and soon after nine reached the village of *Lóri* (لوري), distant from *Kara Kúlák* eleven or twelve miles. Our baggage, I know not why, was sent by the summer road, and we took that chiefly frequented in winter; both very bad and stony, crossing many steep hills. At the foot of one, about half-way, we rode through a considerable *ordú*, a tribe or encampment of *Turcománs*, such as the Persians style *siáh-chúdrán* (سیاه چادران), “those who dwell in the black or dark brown-coloured tents.” The land, although mountainous, appeared fertile; it abounded with fine springs, but did not exhibit any trees. At *Lóri* we were lodged in the house of a respectable and very obliging farmer. It was spacious, and so cool, that while the sun’s heat at mid-day proved almost intolerably oppressive in the open air, a wood fire in the room did not compel me to rise from the carpet on which I lay within two yards of its blaze. The place occupied by us, was separated from the stable, (both as usual being under one roof) by a boarded partition about four feet and a half high. Here we were feasted at breakfast with good butter, fresh eggs, and brown, but most excellent bread; our host brought me as a present some small trouts, still alive, and at dinner



we had them with lamb and fowls. It was said that another village within three miles, contributed to this feast<sup>(50)</sup>.

At eight o'clock in the evening we left *Lóri*; travelled all night, and arrived at *Chiftlic* (چفتلیک) before seven on the morning of the second; during this journey, of about thirty miles, we crossed by paths extremely steep and in some parts dangerous, several lofty mountains; the name of one, as *MUSTAFA* informed me, was *Ilmali-dágh* or "the wild apple-hill." We lost our way for at least an hour in the dark, but soon recovered the right road when the moon appeared, enabling us at the same time to enjoy some very grand, though indistinct prospects, and to remark the windings of a beautiful stream, above which we rode, sometimes half asleep, on the very brinks of precipices, deep and rocky. The common post-horse that carried me, being accustomed to these scenes, walked over the steep and rugged rocks with perfect safety, whilst those of other countries evinced considerable terror, and in some places were not, without much difficulty, led or driven along. At *Chiftlic*, which seemed a good large town, we did not occupy the post-house, as its late keeper had absconded, and a successor had not been yet appointed. Our lodgings were at the dwelling of a private person. Here by the advice of my *Tátár* companions, I dismissed with *bakhshish* (بخشیش) or a pecuniary recompense, the soldiers who had accompanied us as guards from *Arzerúm*, by order of the *Páshá*. Yet it was afterwards deemed necessary, in consequence of alarming reports concerning robbers, that

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(<sup>50</sup>) The conveniencies improve as we advance; the raised seats about the rooms are higher; the fire-places resemble those of the antique fashion in Europe; and at the last stage, (*Kara Kulák*) and here, we remarked a few chimnies rising two or three feet above the roof, and the post houses are ceiled with deal boards and have a room up stairs. At *Lóri* I was induced to sketch the fire-place in my chamber, (See Pl. LXXIX); with the raised hearth, tongs, candlestick and snuffers fastened by a chain, and other articles: a handsome carpet covered the floor close up to the hearth; this was in a private dwelling, but even the post-houses furnish many comforts not found in the Persian caravanseras; coffee, milk, eggs, bread, carpets and pillows; but I could seldom contrive to enjoy a draught of water in its original purity; for a bucket stands near the outer door with a cup beside it, which every fellow, however dirty or diseased, heated or bearded, fills from the bucket, dipping in his hand at the same time; and should he leave any water in the cup, it is blended with the main stock by the next person who comes to drink.

four armed men should be hired to attend us during part of the next stage.

We set out from *Chiftlic* at ten o'clock, the night being very dark; travelled without intermission about twenty-eight miles, and at six the next morning, (August the 3d), alighted in the village of *Shírán* (شیران). During the first twelve or fourteen miles our road lay through a forest, not very thickly planted; nor, (if the darkness allowed me to discern objects rightly) containing many tall or bulky trees. In passing through it about midnight, I was much struck with the appearance of several fires, around which were collected various groups of persons belonging to a *caravan*, now halting here. The vivid coruscations of light which gleamed from the blazing wood, and cast a reddish glare on many turbaned heads and bearded visages, produced an extraordinary effect amidst the deep nocturnal shade of the surrounding forest. *Shírán*, although possessing some natural beauties of situation, (on the side of a hill), comprised but a few mean houses of the cave or stable kind. Yet it could formerly boast of two Armenian churches; one stood within three or four hundred yards of the village, on our right as we approached from *Chiftlic*. I visited the ruins and found several sculptured stones, both without the walls and inside, exhibiting crosses of different forms. In the small door-way of this church a large stone was so laid, that a man even of moderate stature could not go through, unless stooping almost double. It may be supposed that this was a contrivance of the original architect, whereby he designed to exclude the Turkish horsemen, or to oblige all who entered even on foot, to bow at the sacred threshold, under the sign of the cross. But it is not improbable that the carved horizontal stone, which I have delineated in the sketch, (Pl. LXXIX), had once covered some grave, and was subsequently inserted in the place where it now appears. The cemetery here, as in other parts of Asia, contained many figures of rams, very large and rudely cut in stone; some being represented with collars. It was here that an Armenian (mentioned in Vol. I. p. 271) who spoke Persian, observed me examining them, and said that they were erected in allusion to the *بره خدا* *Barreh-i-Khudā*, or "Lamb of God."