

Urquh

From Tozer's Turkish Armenia +
Eastern Asia minor

As we approached the end of the valley, Urquh came in view, but before we reached it we passed an extraordinary rock, called Sivli Tasch, which rises out of the level plain, quite solitary, and presents altogether a most grotesque appearance. Though the mass of it is no doubt natural, yet it might easily be supposed to have been shaped throughout by the hand of man. It stands about 150 ft high & has a flat ~~roof~~ ridge at the top and sloping roof, from which the sides descend, sometimes sheer, sometimes more gradually, to a massive base. In many parts both above and below the entrances to rock habitations can be seen, and here and there the surface has been smoothed into large plates, in which numerous

niches are scooped out. Behind this
 at a little distance off, the town rises
 steeply, first in terraced gardens ^{and}
 then in lines of houses, placed one
 above another at various levels, with
 conspicuous colonnaded balconies in
 front, while above all stand cliffs of
 white tufa, excavated like those of
 Basch-Kere, and supporting at one
 point a row of natural obelisks, which
 contrast curiously with a tall minaret
 close by. It seemed a strange medley of
 cord-houses, pigeon-holes, rocks, caves
 and niches, all in one view. When we
 entered we were surprised to find it so
 large and important a place for it
 covers a considerable area ^{and} the houses
 of the wealthier inhabitants are on an
 imposing scale ^{and} the fronts of many of

them are sculptured with tasteful ornaments. For this the softness of the stone affords great facilities and whenever such decoration is found, it is an adaptation of the Sarcenic style.

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Enter the Valley of Guersmek. &c

" All about it stood funnels of white tufa, each surmounted by a large cap of stone, the remains of some border stratum which had lain there superimposed before the process of abrasion commenced by which they were formed. These made them resemble the headstones that are seen in Turkish cemeteries.

x x x x " Below us lay a valley, perhaps $\frac{3}{4}$ of a mile in length + 300 yds across, which had been scooped out to a depth of some 500 ft by the action of

water or some other natural force -
 The cliffs fell steeply on both sides,
 sometimes with a sheer descent, some-
 times in a succession of precipices
 with terraces or irregular levels be-
 tween them, and about these terraces,
 and sometimes attached to the cliffs,
 were pinnacles, obelisks, pyramids
 and broken towers of the tufa, pre-
 senting the wildest scene of confusion.

At the bottom of the valley which
 was more or less level, were numer-
 ous fruit trees, and there, together
 with the deep tints of the distant mount-
 ains, which were purpled by the shadow
 of the clouds, formed a welcome relief
 to the glare of the nearer objects - It
 was a strange and beautiful sight
 but the real wonder of the place has

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yet to be told, for both on the face
of the cliffs and on the detached masses
appeared caves and niches, all of
them the work of human hands,
which seemed more numerous the
more the place was surveyed from
different points of view; and a nearer
inspection showed not only that there
had been the habitations of men, but
that the whole valley had once been
the abode of a vast monastic com-
munity. At the present time they
are completely deserted.

x x x x x x

What especially attracted our
attention was the great difficulty -
in some cases impossibility - of ac-
cess to these habitations. Here and
there they may have been reached by
a passage on the inside, for in one
place we saw a staircase running
up into the rock, though to the foot of

this, strange to say, there was no approach; but in most instances the entrances to the caves were far out of reach and in precipitous places. Similarly the niches which were especially conspicuous on the opposite side of the valley, where they sometimes formed 6 tiers, one above another, had been hollowed out on the steep face of the cliffs. At first we conjectured that the rock must have fallen away, and destroyed the means of access which once existed, but a nearer examination overthrew this supposition, for there was no sign of fracture, and whenever there was carving or architectural decoration it had remained intact. The most probable idea that suggested itself was that they had been reached by ladders or scaffoldings attached to the rocks, which may have been movable, as in the case of some Greek

monasteries at the present day, with a view to greater security. The desire of concealment was clearly an influential motive with those who dwelt here, for in the places nearer to the ground which we entered, the passages were sometimes not more than 3 ft high, and the staircases were very narrow and winding.

The first chamber to which we were conducted had evidently been a refectory. It was oblong in shape, and excavated to some depth; and in the walls at various points were niches, intended apparently to receive lamps, which must have been frequently needed, for the light only entered through the door. On the left hand side running nearly the whole length of the room, was a narrow stone table, hewn out of the rock, and detached everywhere except at its base; it was rounded at the inner end, where seemed to be the

seat of honor - A stone bench ran all around it, which equally formed part of the native rock. The roof was flat and about 15 ft high. x x x x x

Passing on from this we came to a church which was entered by a vestibule vaulted above, and decorated half way up the side walls with a blind arcade of horseshoe arches. At the further end of this there is a narrow passage leading by a winding flight of stairs into the church, which is 24 ft long and quite concealed in the bowels of the rock. The arrangement of this church, + of all the others we visited, and to a great extent their architecture, was thoroughly Byzantine. For the form was that of a Greek Cross, and it had two cupolas, supported on six columns, two of which were engaged in the wall of the iconostasis, or altar-screen, which in places of worship of

the Great Church, separating the sanc-
 tuary from the rest of the building -
 On the front of the screen were two
 seats, and another within it as well
 as the altar. Four columns had been
 knocked away, but their capitals re-
 mained, all cut out of the tufa; and
 here too the arches were horseshoed
 as indeed we found them to be almost
 universally in these structures. The
 whole place was covered with frescoes
 in the Byzantine style, and these
 were in the main well preserved,
 owing to the dryness of the air, though
 many had been defaced, probably by
 the Mahometans. The execution was
 good for Byzantine paintings, and
 often more spirited and original
 than what is usually found in
 that style. - (P. 143)

We next scrambled down by a steep way among the rocks - following our Greek friend, and admiring the activity with which he scuttled over them in his slippers - to a place where we should never have expected to find the entrance to a building, for the approach was concealed by rose bushes & prickly shrubs. Here was a second church, the plan of which resembled that of the former, except that it had in addition semicupolas at the two sides. It likewise was decorated with frescoes, among which I noticed the head of the Saviour in its usual position in the center of the cupola; & on the side walls, among other scenes, representations of the

triumphal entry into Jerusalem, & the crucifixion, & also figures of saints of the Old & New Testaments, including David, Solomon, & Daniel.

Leaving this, we gave a passing look to two refectories, arranged in the same manner as that I have described, & then made our way into another chapel, which was rougher, both in architecture & painting, than the former two. On one of the side walls were figured two of the military saints, St. Theodore & St. George, on horseback; the drawing of these was clumsy, but not destitute of force. At last we reached a fourth, which was

the largest that we saw; to penetrate into this it ~~was~~^{is} necessary to descend considerably, & the entrance has evidently been filled up by fallen masses of rock & deposit brought down by the rain. The vestibule, which is long & has a round vault, is covered in every part with frescoes; within this are transepts to right & left, ornamented with arcades at the sides, one of which is an open arcade, with a chapel beyond it. Behind the altar in the apse is what appears to have been a seat for a bishop.

Finally, as we returned, we examined a sepulchral chamber,

in the floor of which were six or eight hollows, in the shape of coffins, which apparently served for sarcophagi, though some were only large enough to receive the bodies of infants. They must once

have been covered with lids, for a ledge had been made to support them. From the back of this chamber again a door leads into an inner chapel.

It is not too much to say that the sides of this long valley are filled with similar traces of its former occupants. The entire region may be described as one sepulchral monastic dwelling-place - a Byzantine Pompeii.

And after it we ^{are} naturally led to inquire what period it dates from & what was the history of its inhabitants. But here we are left almost entirely to conjecture, for there are no documents relating to it, no annalists that mention its existence, & no inscriptions on its walls.

Note (Note) I ought not, however, to pass over wholly unnoticed the passage in Leo Diaconus, the Byzantine writer of the 10th Century, which almost certainly relates to this neighborhood. Speaking of one of the campaigns of Nicephorus Phocas in which he passed through Cappadocia, Leo remarks of the

Note

inhabitants of that country —
 "This race was formally called
 Troglodytes, because they burrowed
 in holes & clefts & labyrinths, as it
 were in dens & lurking-places"

(iii I. p. 35; edit. Bonn. See Barth,
 Reise, p. 65). The passage,
 though curious as an evidence
 that the existence of these places
 was known in early times, seems
 to be merely a piece of antiqua-
 rianism on the writer's part (it
 is introduced in a parenthesis),
 & does not show that Leo & his
 contemporaries had any knowl-
 edge of their state at that time.
 End of Note.

There is one name, however, from

which it seems difficult wholly to dissociate it, that of St Basil.

That eminent saint, who was born at the neighbouring Caesarea, & at one time of his life taught rhetoric there, & finally became bishop of that see, has been always regarded by the monks of the Eastern Church, & is still regarded by them, as the founder of their rule. Living as he did in the middle of the 4th cent A.D.; in the ecclesiastical affairs of which period he played a prominent part, he was a great man in a great age; & it is no slight glory to Cappadocia that it should have produced in one generation three such distinguished persons

as him & his brother, Gregory of
 Nyassa, & his friend, Gregory of
 Nazianzus. He was at once
 strong & tender; a learned divine,
 & at the same time a vigorous
 administrator; & notwithstanding
 the weakness of his health through-
 out his life, he both practised
 asceticism & exercised a powerful
 influence over his contemporaries.

He seems to have been impressed
 with the evils attendant on the
 hermit life, which up to that
 time had been the regular form
 of monasticism, & accordingly
 he instituted the coenobitic
 system, or organization of monks
 in communities. On

this subject he writes: "The
 eremitical life conflicts with the
 essential character of Christian
 love, since here each individual
 is concerned only for what per-
 tains to his own good; while the
 essence of Christian love prompts
 each to seek, not alone what
 serves for his own advantage,
 but also the good of others.

Neither will such a person find
 it easy to come to the knowledge
 of his failings & deficiencies; since
 he has no one to correct him
 with love & gentleness. What
 is written in Ecclesiastes (iv. 10)
 applies to the case of such a person:
 "Woe to him that is alone when

he falters, for he hath not another to help him up." In a society many can work together, so as to fulfil the divine commands on different sides. But he who lives alone is ever confined to one single work; & while this is being done other works must be neglected. The principle here stated, though of course strongly opposed by the hermits, met with a wide acceptance, & before long monasteries with a kind of common life became numerous in the Eastern Church. In a place so well fitted for the purpose as this valley, & so near Caesarea, the dwelling-place

of the originator of the system, it seems highly probable that such a community should have been established; & the primitive character of the dwellings & of the mode of life implied by them points also to an early date. In that case neither the architecture nor the painting was anything like coeval with the foundation of the societies. Of the precise date of Byzantine paintings it is always difficult to speak, because of the uniformity of type & treatment which has been maintained in the Greek Church. To me these frescoes do not

appear to be very early.

The life of these monks of Guerech must have been a severe one — very different from that which St Basil himself experienced. The letter of Basil to his friend Gregory, in which he expresses the delights of his monastic abode in the neighbourhood of the Iris, in Pontus, is well known. He says: "It is a lofty mountain, clothed with a dense forest, & irrigated on its northern face with cool transparent streams. At the foot of this lies outspread a level plain, ever enriched by the waters that descend from the mountain.

Round this plain grows a natural grove, composed of a variety of trees of all kinds, which serves almost as a fence to it, so that in comparison of it, even Calypso's isle would be insignificant, which Homer seems to have admired above all others for beauty. For it is not far removed from being an island, because it is inclosed by boundaries all round. On two sides of it lie deep abrupt gorges, & the river, which skirts it in a precipitous course, itself forms a continuous & impracticable wall; & as the mountain extends opposite to this, &

makes curved bends when it joins
 the gorges, it cuts off the accessible
 parts of the lower slopes. So there
 there is a single access, of which I
 have the command. Then after
 the dwelling-house comes another
 neck of land, which throws up a
 lofty ridge at the summit, in such
 a way that this level lies ex-
 tended to the view, & it is possible
 from that elevation even to see the
 river flowing round it." He
 then goes on to praise the clear-
 ness & rapidity of the stream, the
 profusion of flowers ^{and} number
 of singing birds, and above all the
 tranquillity which such a retreat
 afforded him. Norwich standing
 this highly colored description,

neither the ruggedness of the spot nor the severity of the life seems to have been agreeable to judge from two letters which he addressed to his entertainer after his return from a visit to this retreat. They are concluded in a tone of banter, and in a third letter he writes half apologetically by laying stress on the delights of the spiritual exercises they there enjoyed; but there is sufficient evidence in them that the hardships had made a strong impression on his mind.

But anyhow there was a great difference in this matter between Pontus and Cappadocia, for the latter country was not only bare of trees while Pontus was wooded, but it was also, as Strabo remarks, the colder of the two, notwithstanding the lying further to the south. Basil had good reason to know it, for

at the commencement of his episcopate, writing from Caesarea to Eusebius, to apologise for a long silence he tells him that he has been unable to send a letter on account of the severity of the weather, which had such an effect on his people that they would hardly put their heads outside their doors, and he adds that the snowfall had been so great, that for two months they had been covered by it, house and all, and seemed to be lurking in dens. Now this valley is 1,000 feet higher than Kaiseriak, being not less than 5,000 feet above the sea. When we add to this the rudeness of the dwellings and the difficulty of obtaining fuel, we may easily judge that a spirit of self-mortification was required to induce men to dwell there. It was a very different thing from a life, however ascetic,

in the general climate of the Thebaid
in Egypt.

A further question arises, whether these monks were the first inhabitants of these dwellings. It seems probable enough that before monastic communities were established, the place was the residence of hermits; but the original formation of these rock chambers may date from a much earlier period still; in fact from the first occupation of the country by settlers. The neighboring Phrygians, as we learn from Vitruvius, used to construct their abodes much in the same way as the Armenians villagers did in Xenophon's time, and do at the present day; that is to say they burrowed into the hill sides, and after roofing over the hollow thus made with trunks and branches of trees, piled earth over the

whole - But in this country where there was no timber, such a mode of construction would be impossible, and consequently the eager inhabitants must almost certainly have been Troglodytes in one form or another. For this kind of life the soft tufa would offer most attractive facilities, and there is a further point which leads us to suppose that this region was occupied by cave dwellers in pre-Christian times. For whereas some of the burial-places are arranged like the one I have described, with a view to the interment of bodies, and numerous niches which appear on the rocks, and still more those which are arranged all round the interior of chambers, could hardly have served any other purpose than that of sepulture, and this implies the process of cremation. But cremation does not seem to have been practiced by

the early Christians, and consequently we are led to the conclusion that these niches were the work of heathens. Their number is very great, and it is quite conceivable that the dwellings in their neighborhood may have been occupied almost without intermission from the earliest period.

One more point of interest remains to be noticed, & that is the recurrence of the horseshoe arch in the ornamentation of these structures.

This is to me, I confess, a very puzzling phenomenon. The origin of this form of arch is in itself a curious & difficult question, for we must remember that the horseshoe is of no use constructively, but must always have a working arch inside it, & therefore, if it was not introduced simply for

effect, we must suppose that it possessed some significance or symbolism. Now the fact that it is principally found in early periods of art - in Spain, for instance, where we are most familiar with it, it prevails much more in the early & simple Moorish buildings, such as the Mosque of Cordova, than in the later, such as the Alhambra - seems to be against the supposition that it is purely ornamentive; but what significance it may have had, or what could have suggested it, I have never seen explained. The idea, however, which has commonly prevailed, that the Arabs were its inventors, is

certainly erroneous. If the buildings of which we are now speaking do not sufficiently disprove it, there is the further evidence of the church of Dana near the Euphrates, which exhibits the horseshoe arch, & which is stated by an inscription to have been founded in 540 A.D.; & the same feature is seen in another church of later date, but still as early as the 9th century, that of Dighour in Armenia. The Arabs would rather seem to have borrowed it from the Byzantines. Still, ordinary Byzantine architecture, while it affects the stilted arch, has not the horseshoe arch as one of its features; &

therefore it is all the more striking to find it here, when the other characteristics of the structures so nearly resemble what we find in later Byzantine buildings. It should be remarked also that the architecture which we see here cannot be regarded as in any degree original. As it was not used for constructive purposes - for we have already seen that every part, both of the chapels & dwellings, is excavated - it can only have been intended to assimilate these subterranean chambers to the style of building that existed at the time

We thus seem to be led to the conclusion that the use of the horseshoe arch must once have prevailed extensively in this part of Asia, & that what we find in the Sixth Century in the church of Dana was perpetuated in this district to a later period. It is also not improbably, as Dr Barth remarks, that different buildings here may be of different dates.

We rode back to Urgub with our thoughts full of these extraordinary objects, & at the entrance of the town passed a large Greek appropriately dedicated to St Basil.

Otherwise, the memory of this saint did not appear to us to be

be celebrated in these parts in proportion to his greatness, though the Ali Dagh at Kaiseriék is also called the Hill of St Basil.

Our host had invited a Greek, who lived in the neighborhood & spoke Greek & French, to meet us at dinner; but his French turned out to be poor stuff, & was frequently interlarded with "vous savez" "par exemple" & similar expressions which serve to conceal ignorance.

He had learned it at Constantinople & had travelled much, apparently as a merchant, having visited Bagdad, Nineveh, & Babylon.

Though Capitan Oglou, as I have said, only spoke Turkish, this visitor assured

me

me that some of the Greeks in the neighborhood spoke Greek. Our entertainer seemed much impressed by his friend's knowledge, but not so the domestics, who were evidently under the impression that he was something of an impostor.

On one occasion, when he was brought to a stop by not knowing a French word, one of them suggested to him in Turkish "Dry Greek"; & when he did, & we told him the French for it, there was a gentle triumph among the attendants, & an expression of "I thought so" upon their faces. He was a fat good-natured fellow, and I have no doubt was much relieved when his task was over,
for

for when he & our host had retired, we heard him vigorously talking down stairs. At nightfall the effect of moonrise on the weird rocks above the town was very beautiful, & their appearance was hardly less strange & impressive in the next morning under the growing light of dawn.

At an early hour we took a warm farewell of our most considerate entertainer, & who had gone so far in his hospitality as to issue injunctions to his servants that they were not to accept any present from us. We started at six, & after threading our way through the lower part of the town

town, & passing the bazaars, crossed once more the valley by which we had approached, and ascended the hills opposite in a direction somewhat north of our former route. The ridge of these commanded a striking view over Urgul and the extensive low plateau behind it, the sides of which were broken into white precipices, at the edge of wide valleys that were scooped out at intervals in the opposite direction, and directly in front of us, rose Argaeus, which is better seen perhaps from this point than from any other, for its snowfields are very conspicuous ^{and} the mountain itself from being seen in profile, assumes a pyramidal shape. For several hours after this we were crossing a stony desert, in which we met very few

human beings, and there were hardly any signs of cultivation; the wind that swept over it was keen and chill. At last we descended into a valley, where a copious stream rises, and flows along together with an accompanying belt of vegetation between steep broken cliffs of red porphyry, in which the entrance to rock-hewn chambers appear here and there. After we had followed it for half an hour, a sudden bend brings us in sight of Iudjic-su, a town of considerable size, principally situated on a hill side which rises beyond the stream. The houses are well and massively built of stone, and a large number of the inhabitants are Greeks who are said to form a thriving community. It is owing to

them that the good white wine is produced
which we had already tasted at Kaiseriet

The first party was composed of seven members
under the direction of Rev John P. Peters Ph.D. D.D.
The second party was reduced to four members under the same leadership.
and the story of his work and experiences is told
in two ^{interesting} volumes published by G. P. Putnam Sons N.Y.

Haynes' Hand

Haynes coll. (45)

Copy of a paper written Geo. Gatturali of Beirut
copied Feb. 20, 1884. at Robert College

In the country to the north east of
Yuzgat and also between Yuzgat and Sivas
there exist a very large population composed
of a very singular people, who go under the
nickname of Kizil-bash (Red head)

In 1882 I travelled through this district,
made some friends among this race, and received
hospitable treatment and unvariable kindness
and civility from the villagers.

The name by which they are known by their
Osmanli neighbors (Kizil-bashi) is not liked by
the people themselves, who call themselves Alevi.

~~I do not know the source of this name.~~

Perhaps it has something to do with the
Musselman. sectaries or followers of Ali.

The people endeavor rather to conceal their
being different from the Turks and if asked by a
stranger if they are Kizil bashi or Alevi they will
reply "We are all the slaves of God".

They are very suspicious of strangers, and
if a traveller happens to have a Turkish servant
with him they will be very reserved; but to
Christians they are always kind and attentive,
and they seem more human as it were and have
none of that haughty reserve, which the Turks,
even when poor, often show. Outwardly they
resemble Turks in their dress and demeanor.

Their names are Ali, Mehmet, Salih etc just

like their neighbors. They conform in appearance to the Mussulman rites, but they are lax in the observance of their religious duties. When once their confidence is gained they become very communicative. They hate the Turks with a perfect hatred and I have heard them curse their oppressors terribly for the misery they cause them by their injustice and wrong.

This hatred is mutual and the neighboring Turkish villagers speak of the Kizil bash with bitter contempt.

I heard many tales from the Turks in reference to certain peculiar observances of the Kizil bashi, but I never met with one man who ~~and~~ could say "he saw". The Turks told me that on the occasion of the Kizil bashi feasts, the men stood at the entrance of the house of meeting with drawn swords and remorselessly killed any intrusive spectator. I, for my part, quite disbelieve such stories, but can easily account for them by the prevalence of the Turkish ideas in regard to the seclusion of women, which are no different from those in vogue among the Kizil bashi.

The wife and daughters of Kizil bashi go unveiled, except when likely to meet a Turk, and there exists a thoroughly domestic and home feeling in the house. Then the children grow up at home and live together as in civilized lands. Woman is more respected, polygamy is rarer, and the happiness of this family life is seen in the people who have a

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I was told by a friend who had had long inter-
course with them that these people had a much
finer moral character than their Turkish neigh-
bors.

They are less vicious in their lives;
they are more cleanly in their habits; they are more
industrious, they are more trustworthy, their word
and bond are good, and they are very helpful to
each other and stand by one another in any difficulty
with the government.

These people are
scattered here and there in villages interspersed
with Turkish villages, and they follow the same
occupations as the Turkish "Renchpair" viz tilling
the soil and keeping sheep and cattle. Near to
Yuzgatt they engage largely in horse breeding, the
low forestless hills giving ample green lands.

They are subjected to all the oppress-
ion and hardship which the Turkish peasant
endures from his government officials, only in
the case of the Kizil bashi the yoke is made more
galling.

The conscription is rigidly enforced
with them, the taxes are unjustly levied, and as
I was in their midst at the locust visitation, they
complained to me that while from this poor
village every adult male had to go to work
for ten days and take their own bread too,
their neighboring Turkish village had only ten
per cent of their males sent to this forced
labor.

No wonder that it is often
removed that often a Turkish official mysteri-
ously and forever disappears, when visiting a
Kizil bashi district to collect the taxes.

They told me that their traditions were that they came originally from Brousa. Are they remnants of the Gauls? They told me that they had been Christians and that their forefathers had been forced by the sword to become Mussulmans. Therefore said, an old man to me, "we make such poor ones, what else could you expect." They have vineyards and make wine and use it habitually in their families.

This also might show a Gallic taste! It is to be remarked that Christian emblems which may be found in their villages, are not disfigured, but apparently cared for with some respect, which is in marked contrast to the cross sculptured stones, which are found in Turkish villages, which are invariably defaced.

This care for these Christian remains is a strong confirmation of the statement above referred to.

On the following page are some rough sketches of stones which I saw in two of the villages.

The stone with the bread and ^{the} cup has a strange significance, when the weekly love feast or communion is thought of. I was told that when the priest wished to impose a penance he often gave the wrong, does the penalty of the Turkish method of praying. Otherwise the practice of praying was unusual.

I was told that the priest received confessions from his people.

The most remarkable usage among these people is the weekly meeting which they hold, which they themselves described to me as follows.

On each Thursday evening they meet in any of the large houses: the men occupy one side of the room; the women the opposite side.

At one end stands the priest. The assembled people then partake together of their ^{ordinary} evening meal, and when this is concluded the priest chants some ancient hymn accompanying himself on a kind of small guitar. Then one of the men rises, takes a cup and fills it with wine, which is contained in a large earthen ware pot. The man advances with the full cup to the priest, who takes it, blesses it, the man then retires to his place and drinks the wine.

Each of the men and women present repeat this ceremony, and then the meeting breaks up, and each goes to his own house.

These people assured me that this was their practice, and invited me to be present on the following Thursday, but I could not stay.

A friend had frequently been present at these meetings and testified to the truth the above named statements.

In those Kizil bash is thus a race longing for some political change, which would ~~bring~~ free them from their bondage to the Turk, and ready to welcome even the Russians of whom many of their young men taken prisoners in the late war, have brought back glowing accounts.

They also seem to be a race very open to the teachings of a pure Christianity, and were some missionary to give himself to their enlightenment and elevation he would find open ears.

and willing hearts in many a village of
Kizil-bash.

Perhaps the yoke of the present
oppressor must first be broken, but that
once gone, and it may be very near, these
poor ignorant but kindly and intelligent
people would soon be brought back to the
faith which, it seems very likely, was that
of their fathers.

Leopold

November 1883.

Kizil Bashi

Kizil Bashi