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THE ARMENIANS OR HAIKANS: AN ETHNOGRAPHICAL SKETCH.

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ARMENIANS are one of the very few old nations, who, having lost their autonomy, being deprived of their national rights, crushed by centuries of oppression, have yet preserved their individuality, their national creed, their customs and habits, their patriotism and their belief in a national resurrection. Though dispersed all over the earth, a considerable number of them still occupy their fatherland, a beautiful, fertile and healthy mountainous country, a high plateau (Hayasduni or Haikh) strewn with the ruins of their ancient cities, commanding an important strategical position in connection with intercommunication between the central plateau of Asia and Anatolia, and including in its frontier the origin of four famous historical rivers: the Kur with the Aras, the Tigris and the Euphrates.

Armenians have serious claims to the attention of geographers. They have had a glorious history, and have their own national character, their peculiar feelings and traditions, their own mental characteristics, creed, moral habits and usages, which enrich humanity and are particularly interesting on account of their ancient origin. It has not always been big nations, but sometimes small ones, such as the Etruscans, Greeks, Jews, etc., who have made the biggest contribution to human enlightenment. The Armenians are not Greeks, nor has their native country any resemblance to Hellas, yet they have also solid if not brilliant virtues.

The acceptance of Christian doctrines condemned as heresies by other Christian nations has greatly influenced the destiny of Armenians, excluding them from the benefit of religious intercourse. Even in our enlightened times they are not regarded as true Christians deserving full protection from intolerance and persecution. The repudiation of the Armenians as a true Christian nation has had an effect analogous to the condemnation of the Jews as enemies of Christ; the two people become thus associated, not indeed as friends, but as rivals condemned to seek in money the means to fight against the injustices of the world.

There is a resemblance and not improbably a blood parentage between Armenians and Jews. This idea was first announced by F. v. Luschow who, in his *Ethnological Studies*, reached the conclusion that both nations are descended from the old Hittites or Khita (Héthéens) mentioned in the history of Rameses II., on the monuments of Egypt, as having founded before the Phœnicians a powerful empire in Asia Minor. A little later another German ethnologist, L. Sofer, came to the same conclusion.¹

¹ "Armenien und Juden," *Zeitschrift Demogr. Stat. Juden*, 1907.

Both nations have the same commercial acumen, the same greed for gold, the same characteristic elongated features, with a well developed, prominent nose, black hair, and heavy yet often handsome physiognomies. Armenians are not an heroic, perhaps not even a chivalrous nation, heroism and chivalry having been lost in long subjection to foreign rule, but they are not without many civic and manly virtues. Intelligent, industrious, hard-working, persevering, greedy, shrewd, cunning, sordid, hard-hearted, fond of knowledge, inquisitive, insinuating—they are the Jews of the East.

But though an Oriental nation they are capable of being inoculated with Occidental civilisation, for in this race are mingled many Eastern and Western vices and virtues. In their Oriental soul there are admirable resources of patience. An Armenian understands almost equally well Oriental and Occidental man—whence their superiority as business men. It is through such a race of men that a reconciliation between Eastern and Western ideas and mode of life may be attained.

Armenians are mainly known to the general public by the appalling and frequent massacres perpetrated on them under the auspices of the Turkish Government. Being generally of a peaceful character, Armenians submit to oppression, but they are yet capable of energetic action when roused to high indignation by the iniquities of their foes, and when called upon to defend the honour of their wives. A peaceful peasant, merchant or citizen may then suddenly turn into a terrible bloodthirsty *haiduc*, animated with a blind fury of revenge and not stopping before even the most cruel deeds. Yet, during centuries of oppression, they have lost the martial virtues which play such a vital part in the health and honour of a free nation.

GEOGRAPHICAL DESCRIPTION.—Armenia (Hayasduni or Haikh) is an extensive country of Western Asia, extending from the Caucasus in the north to the mountains of Kurdistan in the south, from the Caspian Sea in the east to Asia Minor in the west. There were two Armenias—major and minor. Armenia major—Medz Hayotz,—or Armenia proper, to the east of the Euphrates, is an elevated tableland, about 7000 feet in height, culminating in the peaks of Ararat and sinking towards the plains of Iran and the valley of the Aras on the east and south, and to those of Asia Minor in the west, while Armenia minor (Phokhr Hayotz) extends to the west of the Euphrates.

Armenia proper is traversed by many mountains, some of which are of volcanic origin; it is broken by glens and valleys, and contains within its borders the sources of mighty rivers—the Euphrates, Tigris, Aras, Kur—and a great number of lakes—Van or Aghtamar (3690 square miles), Sevanga or Khabodan (1280 square miles), Urmia or Vieyhem.

West of Ararat, along the Russo-Turkish frontier, extends a high chain separating the Aras from the Murad (the Eastern Euphrates), called the *Aghri Dagh*. It extends towards Erzerum, where it joins the high (water-parting) ridge separating the river-basins of the Black Sea, the Caspian and the Persian Gulf. Towards the sources of the Aras the chain rises to an altitude of 3600 metres, and is called Bingol Dagh. Hence radiate the mountain chains which separate the waters

of the Murad from the Kara-su, the two uniting somewhat farther south to form the Euphrates. In consequence of the irregular topographical character of this country some Armenian authors have found an analogy between the tormented course of their national history and the tormented character of their national soil. The mean altitude of the Armenian plateau is 1500 metres.

The volcanic mountains of Ararat—Arm. *Masis*—(16,925 feet) have an imposing aspect; they enjoy in the eyes of Armenians a sacred character and constitute a centre of their patriotic affection. Armenia enjoys a healthy but, in winter, rather a cold climate, and has luxuriant pastures, romantic scenery and a naturally fertile soil, producing grain, tobacco, grapes, cotton, rice, ricinus, hemp, etc. Unluckily law and order scarcely exist, wars and troubles are frequent, and consequently there are numerous ruins of once flourishing and important towns, such as Armavir to the north of Ararat, Artaxata, Ervandashat, Pakharij, Varzahan, Ani and others.

The Armenian mountains are treeless, showing only rocks and vast pasturage, and the inhabitants use as fuel dry cow-dung mixed with chopped straw.

A description of the geographical features of the high plateau of Greater Armenia, enclosed in the quadrilateral Erzerum, Mush, Bashkala and Bayazid, and now called Turkish Armenia, has been given in this *Magazine* by Captain F. R. Maunsell.¹ With the actual and promised extensions of the railway, the Armenian plateau will certainly attract before long the attention of the ruling nations. It is situated within an area which opens on the south-east to the Persian Gulf; on the west it has access to the Mediterranean, on the north to the Black Sea, and on the north-east it commands the Caspian and the routes of Northern Persia.

RELIGION.—Creed, language and traditions of past woes and glories are the triple ties which, besides the otherwise powerful natural ties of racial unity, bind together the people of Haikh.

Like the Jews, the Armenians are an ancient nation at whose birth a creed presided. Their religious organisation has survived their national independence and political ruin, and it is mainly thanks to its faith that the Armenian nation, though persecuted, dispersed and brought under foreign yoke, has continued to maintain itself through centuries, and still exercises a not quite negligible importance in the industrial and commercial movement of the world. The great majority of Armenians continue to belong to the Gregorian Church. About a quarter of them have retired from this church, and under the name of Armenians-United have become adherents of Roman Catholicism. They call themselves Catholics, and are divided into two groups, a majority recognising the Pope as its chief, and a minority forming "Old Catholics." A not inconsiderable number of Armenians have also become Lutherans, and some are Greek-Armenians. Considerations of safety or some material advantage have caused a considerable number

¹ Vol. xii. p. 225.

of Armenians in Turkey and Persia to become Mussulmans. The Armenian Church claims an older than apostolic foundation ; for according to legend this Church was already founded in 34 A.D. The historical founder was, however, St. Gregory, called the Illuminator, who was the first Armenian bishop (302 A.D.).

Armenians have adopted the teaching of Arius, the founder of Arianism, according to which Christ was a mere creature and a work of the deity, not of the same substance with the Father. These doctrines were condemned at the Council of Nicæa in Bithynia (325 A.D.). Arianism was virtually abolished in the Roman Empire about 379-395, and has gradually lapsed into Unitarianism.

The Armeno-Gregorian Church has maintained a strong ecclesiastical organisation. The supreme chief of the Church is a catholicos (at present Mattheos II.) residing in Etchmiadzin, a little trans-Caucasian town at the foot of Ararat. His humble palace is far from having the splendour of the Vatican, but he bears the pompous title of "His Holiness the supreme Patriarch and Catholicos of all Armenians." He is chosen by a council consisting of two delegates from each of the eparchies, directly depending upon the catholicos, eight members of the synod of Etchmiadzin, and seven delegates from the congregation of Etchmiadzin. He is confirmed in his powers by the decree of the Emperor of Russia, who has his very powerful "procureur" in the synod. There are eight eparchies directly depending upon the catholicos ; six of them are in Russia, viz. : that of Erivan, comprising within its jurisdiction the towns and the districts of Erivan, Kars, Alexandropol, Nakhidjevan, Kogisman and Olty. Almost one-half of the Russian Armenians belong to this bishopric ; the other five are those of Tiflis, Shusha, Shemakha, Astrakhan and Kichenéff (Bessarabia). The two eparchies directly depending on the catholicos outside Russia are that of Azerbeidjan, with its centre of Tabriz, and that of Nor Djoulfa, near Ispahan, its jurisdiction extending to South-Persia, India and the Indian archipelago.

There are forty-five Armenian eparchies in Turkey, under the superior guidance of the Patriarch in Constantinople who governs through a mixed ecclesiastical and lay assembly, called the National Armenian-Assembly. There are besides three high ecclesiastical dignitaries : a patriarch in Jerusalem, whose jurisdiction extends to the Armenians of Syria and Cyprus ; a catholicos at Sis, who is hierarchically second to the catholicos of Etchmiadzin ; he ordains his own bishops and bears the title of "*Catholicos de la Maison de Cilicie*"; a catholicos of Akthamar, residing in the isle of this name in the lake of Van, and governing the mountains of Kurdistan. Outside Turkey there is an eparchy in Egypt, and another in Bulgaria, governing the Austrian and Rumanian Armenians. In the United States there is an Armenian bishop of Worcester.

The Armenians do not keep up their churches with much care, and in everyday life they are far from being devout. Their churches and monasteries have mostly their own glebes, cultivated lands, vineyards, orchards, gardens, shops, droves of cattle, flocks of sheep, etc.

They let their lands to peasants, undertake commerce and work to increase their worldly goods. To most of the temples and monasteries are attached schools. Armenians have many saints, mostly among ancient patriarchs. They like making pilgrimages to the tombs of these saints, to monasteries famous for some "miraculous" image and to some tumulus or stone or tree which has become sacred in the eyes of superstitious people. Those objects are sometimes equally venerated both by Armenians and Turks, some former Christian sanctuaries having become Turkish.

Tree worship exists at Tzugrut, near Akhaltsikh; pilgrimages towards the sacred tree are organised, wax tapers are lighted, incense burned, small animals sacrificed, and prayers said. The tree is placed under the safeguard of the public. Sick persons tear off rags from their garments, and attach them to the tree, believing that they can thus get rid of their complaint.

Armenians worship old temples in ruins, as also ancient MS. Both form objects of pilgrimages and religious practices. In some places they also worship serpents. Armenian peasants do not kill serpents found in a house; these are home-serpents and bring fortune to the house. In Artvin, the power of curing some diseases is attributed to the serpent. There are black and white serpents, regarded as good and evil. Epileptic women (called *enkavor*) are considered by the people as being struck by some saint, and they then regard themselves as servants of this saint. In the popular feasts one may see these women prostrated in ecstasy before church doors, sacred trees or rocks, and articulating some mandates of the saint. That occurs mainly in time of some popular calamity.¹

NUMBERS.—According to Colonel Mark Bell, there are about four million Armenians,² that is a little more than Swiss (3,741,971). Probably more than half of them are actually in Russia, one quarter in Turkey, some hundred thousands in Persia, some thousands in Austria-Hungary, and the rest scattered from the Gulf of Iskandarun to Lake Urmia, over Austria, the Balkan States, India, etc.

More than half of the Russian Armenians are in Transcaucasus. They were formerly more numerous in Turkey, but the terrible reign of Abdul Hamid forced many of them to leave the country. Armenians are known in most of European great cities, and their numbers are rapidly increasing, their women being prolific.

Armenians yield a variety of types. The purest type is to be found in the province of Astrakhan; the people here are tall, well-built, but inclined to obesity. They have large, black, deeply set eyes, their forehead is low, the nose of great length, prominent and aquiline; the oval of the face is even longer than that of the Persians. All Armenians are brachycephalic, their cephalic index, according to Khanikov, being about 85. The beard is abundant and of precocious development; one may meet in the streets of Tiflis boys of 13-14 already bearded.

¹ Fr. Macler, *Rapport sur une mission scientifique*. Paris, 1900.

² *S. G. M.*, vol. 1890.

A valiant and courageous type of Armenian inhabits the high valleys in the north-west of Ispahan. There are also Armenian Gypsies called Magagorse, who inhabit mainly the villayet of Sivas. They are to be found also in Mersivan. At the beginning of spring, they spread to seek agricultural work, and return for the winter to their respective hovels. They speak good Armenian, and are zealous for religion. The highest ambition of the men is to make a pilgrimage to Jerusalem, and return hence with the new title of Magdessi (or Chadji). They do not know how to write or read, but enjoy some prosperity, and are decently clad. The true Armenians, however, do not marry with them, and between both parties there are endless and ruinous disputes in the tribunals.

The Armenian highlanders in the Caucasus, and elsewhere, differ widely from the Armenians in the lower valleys and plains.

OCCUPATIONS.—Unlike Jews, the majority of the Armenians are agriculturalists, peasants, field labourers, cattle-breeders, working hard and leading a very simple, patriarchal, mostly miserable life. But like Jews they are also an eminently commercial and industrial people, good financiers, excellent artisans, competing successfully not only with such relatively weak commercial nations as Georgians, Tartars and Turks, but also with astute people like Greeks, Jews and even European nations. Though suffering from injustice, their situation in commerce in Turkey remains on a satisfactory level. When they do not export themselves, they remain necessary intermediaries in the delivery to European markets of many of the products of Anatolia—carpets, wool, cotton, silk, cereals. Armenians have known also how to maintain an honourable place in the trade in the importation of textile fabrics, metals, hardwares, building materials, watches and jewellery. Armenian artisans are known for their intelligence and skill in small industries such as metal-work, weaving, carpet manufacture or embroidering, printing, dyeing, etc.

Armenians as merchants and artisans are far superior to the indolent Turks; they value education, are more open-minded, have more initiative and are intelligent, insinuating, cunning and artful. Armenians have developed a harder and stronger type of mind than that of their rather effeminate, lazy, improvident and ignorant neighbours, the Persians, Georgians and Tartars. They not seldom abuse their superior knowledge and craftiness in their dealings even with such warlike people as the Kurds, brave riders, excellent herdsmen, but very children of nature, completely ignorant of the laws and usages governing modern civilised communities. A Kurd brings his sheep to be sold at a town bazaar, but Armenians will not allow him to proceed as far as the market place; they surround him before he gets there and know how, with shameless hypocrisy and insistence, to persuade him to sell his sheep under the market price. The poor Kurd, incapable of resisting the pressure, abandons his wares with a bleeding heart. Commerce in the Caucasus is in the hands of the Armenians, and the range of their commercial activity in Tiflis, Baku, Constantinople, Sivas, in the Black Sea ports, and even in Moscow and Astrakhan, is considerable. Some merchants in Sivas send their agents to Bokhara, Samarkand and other large Asiatic cities.

RUSSIAN ARMENIANS.—Russian Armenians do not suffer from any legal disabilities, for they are placed before the law on an equal footing with orthodox Russians. In consequence they thrive in Russia and are continually growing in number and prosperity. A number of them have attained a high situation in civil and military state service. This state of things attracts numerous immigrants from Turkey. Thanks to their industry, intelligence and great commercial acumen the Armenians have become the most important ethnic element in the Caucasus and Transcaucasia, and are the true economic masters of these beautiful and most promising countries. The principal Armenian towns in the Caucasus and Transcaucasia are Tiflis, Erivan, Kars, Alexandropol, Nakhidjevan, Kagisman, Olty, Elisabetpol, Shusha, Shemakha, Batum, Baku, etc.

The Armenians in Tiflis, from eighty to one hundred thousand strong, constitute the masterful majority of the population. The local industries and almost the whole commerce are in their hands, and besides they own most of the houses and landed property, which their former proprietors, the Georgians, have mortgaged and were not able to redeem. The Armenians constitute three-quarters of the municipal council of Tiflis and they develop great activity. They have many influential papers: literary, political, agrarian, ethnographical, humoristic; numbers of benevolent, scientific and dramatic societies, and their own theatres, where are represented the works of such renowned authors as Gabriel Sundukiantz, Chirvanzadê, Abelian. Besides Tiflis, the Armenians are also very influential in Batum, and in Baku, where they own some of the naphtha wells, and in other towns.

Outside of the Caucasus there are numerous Armenian colonies in the town of Astrakhan, in ancient Bessarabia, in Crimea, Moscow,¹ St. Petersburg, Odessa, and Nakhidjevan on the Don, near Rostoff, which is an important commercial centre of a number of Armenian villages.

Armenians in Russia, as in Turkey, do live, but exceptionally, in compact national communities. The well-to-do Armenians wear a characteristic high conical headgear of dressed lamb-skin (*merlushka*); their dress is a long under-tunic (*beshmet*), and above it a tunic with long sleeves cut through all their length to be flung away over the shoulders. But their greatest pride is the embroidered girdle and the dagger.

DISPROPORTION OF SEXES.—The number of women among the Armenian population of Russia is far less than that of men, the proportion being on the average as 100 : 85; in more favourable cases as 100 : 90 (province of Terek and Armenian Catholics in the government of Tiflis); and in the less favourable cases only as 100 : 66 (Kutais) and even as 100 : 60 (Baku). There is no exception to this phenomenon; everywhere among Armenians in Russia the women are less numerous than men. Also Armenians attach far greater importance to the birth of a boy than to that of a girl, and certainly they bestow more care on the education of a boy than on that of a girl.

TURKISH ARMENIANS.—The lot of Turkish Armenians is most to be

¹ *S.G.M.*, 1885, p. 321.

pitied. They suffer from the oppression and iniquities of their own government, the barbarous incursions and raids of their neighbours, the Kurdish and Cherkess tribes, and the disdainful attitude towards them of the Mussulman Turkish population. Many of them have been themselves compelled to become Mussulmans. Many Armenians have been expelled from their native towns, and been established by force on the lands near Isnik, Brusa, Angora, and elsewhere.

The Armenians in Turkey suffered greatly from the terrible massacres organised by the government, or at least countenanced by it, in the year 1895-96. The horrors of the slaughter, where at least two hundred thousand victims were cruelly murdered and many hundred villages destroyed, defy description.¹ The lands of the victims have been confiscated or stolen by Kurds. The Armenians who fled after the massacre are now returning and attempting to re-obtain their property.

Out of twenty-five Turkish vilayets, there are eleven partly inhabited by Armenians, but the last are to be found also outside Armenia proper, especially in Constantinople. The most important Armenian towns are Erzerum, Van, Mouch, Bitlis, Kharputt, Diarbekr, Egin, Erzinggan, Sivas, Trebizond. The plain of Erzerum is one of the richest and best cultivated in the whole Ottoman Empire. One of the sanjaks of the Erzerum vilayet, Bajazid, at the southern foot of Ararat, is exclusively Armenian. In the remaining three sanjaks—Erzerum, Erzinjan and Baiburt—the Armenians are mainly concentrated on the two rivers (Kara-su and Murad) forming the Euphrates. They form about half of the whole population of Erzerum. Southwards of Erzerum three small vilayets, Van, Bitlis and Kharputt, constitute the central region of Turkish Armenians.

Van, a town on the lake of the same name, as also Kharputt, have been converted to Islam, like many other villages such as Sandukht, Argo, Agrorik, Shabanos, etc. In Kharputt a number of Armenians have been wrongfully dispossessed of their lands. There are many Armenian Protestants here, who live in peace with their Gregorian co-nationalists. It is a large city with four temples, is the seat of a bishop, and has renowned cloth manufactories. In the vicinity there are fourteen Armenian villages, having temples and schools. There is no difference in customs and habits between the citizens and the country people. Being on the main route to Bagdad, Kharputt has a great future before it.

On the southern shore of the Black Sea are to be mentioned Trebizond, Samsun, Sinope, Ordu, Kerasun, Bafra, Ineboli. Trebizond, inhabited by 8000 Armenians, of whom 6000 are Gregorians, 1500 Catholics, and 500 Protestants,² is the most important Turkish town on the coast. It is now declining, but was once a splendid city on the great through route between Persia, Syria, and Mesopotamia on one side, and Caucasus and Turkey on the other.

¹ Ed. Noguères, *Arménie*. Genève, 1897.

² Fr. Macler, *Rapport sur une mission scientifique*. The other numbers of Armenians are taken from the same document.

Samsun is an important commercial port with about 4000 Armenians, partly Gregorians, partly Catholics and Protestants, out of the total population of 17,000. It extends in a hemicycle along the circular harbour. One principal artery is well paved, the streets are neat, and planted with trees. The Armenians inhabit their special quarter; they are mainly occupied with the transport of imported and exported goods, and they cultivate tobacco.

Kerasun is a nice town dominated by an Acropolis. Picturesque hillocks run along the shore. There are ten per cent. of Armenians among the 10,000 Turks and Greeks which form the population. The Greeks are renowned for their weakness for resorting to the tribunals on the most trifling occasions, whereas Armenians prefer to arrange their quarrels by recourse to their notables. Kerasun, like Ordu, exports to Marseilles very considerable quantities of hazel-nuts.

Ordu includes about 2500 Armenians, occupied like their other co-religionaries on the Black Sea with commerce and tobacco growing. The town extends along the shore, and the hills that surround it are covered with vines. Like some towns in Sicily, Ordu has low square houses covered with red tiles.

Bafra or Balira has above 1000 Gregorian and Protestant Armenians, and some 300 Armenian Tzygan, or Magagorse, called also Bosha.

Sinub or Sinope, famous in Russian naval history, has about 1000 Armenians suffering much from incursions of Cherkess and Chetchen brigands.

South-west of Mount Karabel is situated the vilayet Sivas with its chief town of the same name, one of the most graceful and picturesque cities in Asia Minor. Besides Sivas, the Armenian quarter of which—Ochdar—is separated from the town by some ploughed lands, there are in this vilayet about forty Armenian villages with a total Armenian population of more than 20,000, Gregorian and Protestant. In the Ochdar was born Mhitar, founder of the celebrated brotherhood whose chief seat is on an isle near Venice. Gack-Medresse in Sivas is believed to be an ancient palace. The streets and squares in Sivas are dirty, but the inner courts of the houses are kept with relative cleanliness. In the town is shown a cemetery called "Black Soil," where were buried thousands of children trampled down by the cavalry of Timur-Lenk. In another cemetery called "Forty Children" are buried 4000 Armenians killed by the same conqueror. Almost all the tradesmen in Sivas are Armenian, especially the smiths and armourers. They have all great fear of the Turks, who treat them harshly, and use them ill, and, according to Armenian statements, in order to conceal their fortune, even rich men are clad as mendicants, and live in miserable hovels.¹ In the vilayet of Sivas, the main centre of Armenian population, there are some noteworthy Armenian towns and villages, such as Tokat, Amasia, Sherek, Niksar, Turik or Divric.

¹ Archimandrite Garegin Srvandstianz, *Toros Achpar: An account of the situation of Turkish Armenians*.

Tokat, the seat of an Armenian eparchy, is an old stronghold now in ruins. There are above 10,000 Armenians, Catholics, Protestants, and Greeks, besides a majority of Gregorians. The main industries of the Armenians are copperwork, copper being extracted from the Argy and Kopan mines, dyeing and painting of cloth, and the cultivation of tobacco and the poppy. In the villages surrounding Tokat there are above 10,000 Armenians, and thirteen Armenian temples.

Amasia with 6000 Armenians, of whom 100 are Protestants, is an old stronghold supposed to have been founded by Alexander the Great, and having attained its highest glory at the time of Mithridates.

Not far from Amasia, in the lower basin of the Iris, is the town of Mersivan or Mersifoun, the theatre of violent struggles between Armenians, Gregorians and Protestants. The town possesses a splendid Armenian temple. All her artisans are Armenians. They have founded a national league for the defence of their religion.

Turic or Divric (ancient stronghold) is renowned for the strong constitution of its women, who not seldom bring forth twin boys. In the bishopric of Egin are numbers of Greek-Armenians. They speak and write Armenian, and their priests speak Armenian only; their headgear, priestly vestments, and ritual, are Greek. In the Church the Gospel, missal, and breviary, are read in Armenian, but the mass is said in Greek, with a translation into Armenian. Some prayers are a mixture of Greek and Armenian. Some of the temples are divided into two parts, thus in the vilayet Vank one of the oratories is Greek, the other Armenian, in the Mushehka one of the chancels and a font belong to the Armenians, and the two other chancels to Greek-Armenians.

There are more Armenians in Constantinople than in Tiflis; both these cities are great centres of Armenian activity. Here they are divided into three unequal groups: (1) Stambuliots or Armenians who have been settled in the capital for many generations, and speak a special idiom, mingled with Turkish words, with a peculiar pronunciation; before the massacres of 1895-96 these were about 100,000 strong; (2) Provincials from different centres of Armenia and Asia Minor, Caesarea, Angora, and Brusa, who have arrived with their families, and have mostly forgotten their native language; (3) Temporary immigrants, both young and married people, who have come to seek work as porters, navvies, masons, servants, labourers, workmen, citizens, and petty merchants. The two last groups are each from 20,000 to 40,000 strong. The Turks do not easily accept Armenians as State officials; there are scarcely half-a-hundred of them as such in a total of about 10,000 State servants in Constantinople, and the proportion is even less favourable in the provinces. It is only in the administration of the Ottoman public debt that Armenians are freely admitted. Since the proclamation of the Constitution their lot has, however, been a little bettered. An Armenian has even become a Secretary of State for Foreign Affairs. Armenians now occupy fairly honourable places in international and private financial and commercial institutions, such as banks, railway and tramway companies, mines, water and gas corporations, etc. They occupy also a very honourable place in the import

trade of textile fabrics, metals, ironmongery, construction materials, watches and jewellery.

PERSIAN AND OTHER ARMENIANS.—Armenians in Persia are steadily decreasing; they emigrate to seek for work in Russia or in Constantinople, India, Java, or China. They are indigenous only in the province of Azerbaijan, and concentrate in Tabriz, Salmas, and Urumia; outside this province they are immigrants. They are mostly commercial people, and constitute a class not much above poor, miserable peasants, not safe from exactions, nor the bastinado, at least it was so before the famous Constitution. Some once-rich Armenian colonies, as for instance one established by Shah Abbas I., are now decayed and find themselves, like so many things in Persia, in miserable circumstances.

In Austro-Hungary Armenians are pretty numerous, probably above 10,000. The Armenians in Vienna are divided into two distinct groups; a small secular colony, and the congregation of P. P. Mekhitharistes. The first, about 60 to 70 in number, frequent the church of Mekhitharistes, but for their religious requirements address themselves to the Greek clergy. The Mekhithariste arrived from Trieste in 1810, and have been received by the Imperial family and the Viennese clergy with great favour. They study science and philosophy, possess an excellent printing establishment, and direct a seminary with about thirty pupils destined for ecclesiastical careers. They have a rich collection of Armenian money.

Hungarian-Armenians, mostly Catholic, dwell in Transylvania and Bukovina. In the former province there are two Armenian commercial colonies: Szamos-Ujvar or Armenopolis and Ebesfalva or Elisabetopolis. These colonies were assigned to them in the seventeenth century, but they are being gradually absorbed by the Magyars, and only a few of these Armenians remember their native language. They are mostly commercial travellers, but are not nearly so ubiquitous as their commercial rivals the Jews; they have conserved most of the former traditions in commercial affairs. Armenians settled in Bukovina as long ago as the eleventh century; they have increased since and constitute now in Czernowitz, Suczawa, and other towns prosperous communities. More or less prosperous colonies are to be found also in Venice, Trieste, Marseilles, London, Amsterdam, Malacca, Singapore and Shanghai.

CUSTOMS AND HABITS.—Being a very old and conservative nation, Armenians, especially the country-people, have preserved ancient customs and usages which as such have a considerable interest. These illustrate patriarchal life of, perhaps, more than two thousand years ago. There is, of course, a great diversity of customs in different lands and in different social strata, for there are educated Armenians of high social standing, and very ignorant, poor, crushed and bigoted people.

Armenians appreciate social distinctions, rank, culture, learning, piety. Before all things they are fond of money, and in the art of making money they are not inferior to any other nation. They are unrivalled in the economic struggle with the nations they come in contact with, and easily get the upper hand. Most Armenians lead

a true Asiatic life. Their women envelop themselves from head to feet in a veil; in Turkey many women as well as men go bare-footed. Women do not speak with men and seek to avoid them. Men wear, usually, long dresses. There is no furniture in the house, neither chairs nor tables; the people sit on carpets or low divans, and for meals they gather around brazen dishes put on the floor. They write sitting down on their heels, keeping the paper on their knees.

They are hospitable. If any one has a guest in a village, his neighbours send him victuals—milk, butter, honey, and wine—and come themselves to partake of the meal. There being few distractions, family festivals play a very important rôle.

BIRTH.—A new-born infant is sprinkled with salt and is not bathed till the second day. Soon after the birth a *terter* (priest) is brought into the room to say prayers, sprinkle the chamber with holy water, and put the Gospel under the young mother's pillow. The parents and their friends drink wine, and manifest much joy at the birth of a boy, but it is rather a disappointment when a girl is born.

Baptism takes place on a Sunday about forty days after birth. There is a godfather but no godmother. The child, carried by the nurse, is plunged into water, and then left for a week without a bath. Whilst the godfather takes the child from the font, the priest twists threads of white cotton and red silk to make a string which he binds round the neck of the infant, as a symbol of the blood and tears shed by Jesus crucified. After the baptism the child receives the sacrament, and as early as possible it is brought to the church to receive the sacrament once more, and so on every important holy day. On the evening of the day of baptism there are festivities in the house of the parents, accompanied with much drinking and noisy manifestations of joy. To preside at the banquet, a *tulumbash* (chairman) is chosen, who is invested with discretionary powers to propose the health of each person present in turn, according to their rank, to see that at every toast the full cups are emptied, and to punish the refractory by obliging him—to the great joy of those present—to drink twice as much. After each toast the whole assembly sings in chorus thrice *mravoljavia* (the German Hoch).

BETROTHAL.—Armenians are not a sentimental people. A young man desiring to take a wife is not guided in the choice of his future companion by affection. Wives are scarcely to be considered as true companions of their husbands, their situation is quite subordinate; they have to serve their husbands and obey them.

The Armenians do not recognise divorce *a mensâ et thoro*, but husband and wife may be divorced, and the guilty party has no right to marry again. An Armenian desiring to take a wife sends, without previous courting, one of his friends or relations to the parents of the young person to ask in his name for her hand. When the parents are not disinclined to accept the offer, they appoint the day and the hour when the intended may meet and see his future bride; the place of rendezvous being usually a public garden or a church during the service hours. It is not seldom the first time that the wooer has the opportunity of

examining silently his intended wife. If the examination is satisfactory and the wooer declares that the young person pleases him, then, as a token of the seriousness of his intentions, he offers a small present. There is no question of the consent of the bride, who has to obey the will of her parents. A week after this first meeting, the time being employed in obtaining information as to the fortune of the interested parties, the wooer, accompanied by a priest and friends, calls at the house of his intended. The priest consecrates the betrothal, and the bridegroom this time presents his bride with a gift of some value. Armenians keep their head cool, they seldom depart from a certain mistrust, and are always rigidly calculating. There are stories of beautiful brides replaced at the decisive moment by others less attractive. If all goes well, the elders do not delay any longer in appointing the wedding-day. Before taking leave of his bachelor's state, an Armenian needs to sow his wild oats; for some days he leads a disorderly life in company with his friends.

On the wedding day the bridegroom sends his friends to the parents of the betrothed in order to bring home the promised trousseau. The proceedings are noisy, for the joyful messengers are accompanied by musicians, and the procession of street-porters (*musha*) charged with chests of drawers, tables, looking-glasses, beds, cushions, carpets, and articles of clothing, naturally excites general curiosity. The conveyance of the trousseau, in fact, rouses the whole neighbourhood, and provokes on the part of the audience a thousand comments. On his side the bridegroom sends on this occasion to the parents of his bride some bread and a sheep. On the evening of the same day, the bridegroom calls at the house of his bride, offers her a new wedding gift, and presents to his future parents upon a tray four wax-tapers and two sugar-loaves. The wedding takes place at midnight. The betrothed are accompanied to the church by their sponsors. After the nuptial ceremony, during which the priest reads the duties of man and wife, the new married couple are conducted to the home of the man's parents, and at each door they pass their friends cross daggers above their heads. On approaching their home they are met by a near relative, who offers them a cup of water to drink. In crossing the threshold of his own house the new husband is expected to break a plate placed in his way.

These are the usual proceedings in Caucasian villages. The marriage ceremonies in Turkey are somewhat different. The young man rides to seek his betrothed on horseback, and she awaits him also mounted. She is veiled in white and keeps in her hands the end of a long belt, the other end of which is left loose, and is to be grasped by the bridegroom. The parents and friends, all mounted, follow the couple to the temple, bearing wax-tapers in their hands. To poor people, the necessary horses are readily lent by their rich neighbours. At the foot of the altar, the betrothed join their foreheads, the priest places the Gospel on them and reads the passages concerning the duties of married people. He asks the man whether he is willing to be master and patron of his wife, and he asks the wife whether she is willing to be docile and devoted to her

man. Then he joins their hands and the ceremony is over. The nuptials are always accompanied by many days of feasting to which the relatives and friends of the young couple are invited. These feasts cost a lot of money, and are very noisy. Any place is suitable for the gathering: an inn, a wine cellar, a garden, a flat roof, the main condition required being abundance of food and drink. Armenians are generally sober, but on these special occasions they allow themselves to drink to excess, and manifest their joy with great exuberance.

Armenians have kept up the patriarchal habits of their ancestors; the newly married couple remains dependent on their parents; the young husband brings his wife to dwell under the parental roof, and she is expected to obey not only her husband, but also her mother-in-law and all the other older female relatives of her new family. Before she gives a child to her husband she remains extremely docile and submissive, with tightly closed mouth. With a child on her bosom she gains in respect and consideration, but even then and for a long time an Armenian woman appears in the street with uncovered face, but with the mouth and lower part of the chin closed by a white bandage. It is the tongue of women, not so much their faces, that the Armenians consider most dangerous to their domestic peace.

Armenians respect the family, the *thônir* or *tandur* (hearth) is a sacred thing; the children have great respect for the head of the family, and do not dare to take a seat in his presence without permission. Armenian mothers are known for the deep affection they cherish for their children. There may be not much poetry in the married life of Armenians, but there is not much infidelity.

The young women have all an ardent desire to have children, and if they do not get them they have recourse to numerous superstitious practices in the hope of obtaining them. Thus in the neighbourhood of Etchmiadzin is a village which organises every year at the beginning of summer a famous feast in the honour of S. Messrop. Women desirous of having children betake themselves to the saint and steal some objects in the temple. If later they become pregnant the object is restored with numerous gifts.

FUNERALS.—In funerals as in other family ceremonies Armenians like noise and publicity. Persons of some notoriety are buried on Sundays to get more people at their funerals; those of common rank are buried on the third day after death. The washing, dressing, and laying in a coffin or a bag of new cloth, as also the prayers are usually performed by a much detested but useful man called *mordichon* (French *croque-mort*). He is a humble personage who gets no other recompense for his sad work than the clothes and ornaments that may be on the person of the deceased. At the news of somebody's death, his relatives and friends, especially women, betake themselves to the mortuary house to express their condolences. The mourning is noisy. The female members of the household squat in one corner of their room and there receive the visits of condolence. At the view of each new visitor there is a renewed burst of lamentation, gradually appeased. The visitors are in no hurry, it is not becoming to leave the mourners alone with their

grief, and the house remains full of people, who expect to be entertained. But there is no fire kindled so long as the body of the deceased remains in the house. The preparations for the great post-mortem entertainment begin only after the removal of the dead. The body is laid in the coffin as soon as this is brought, and the coffin is put on a table in the middle of the room and surrounded by tapers. All the while a sacristan or *mordichon* reads prayers. On the third day after the death the body is brought to church for the mass and then later to the cemetery. Men alone accompany the body to the grave. The coffin of a distinguished person is borne to the cemetery on the shoulders of his friends. Those present do not form a procession but gather around the coffin in a crowd. Priests taking part in the funerals as well as singers wear sacramental dresses of light colour. The coffin usually remains open. Sometimes the procession is accompanied by sacred images and banners, and the funeral car is adorned with wreaths and flowers. There is no calculated ceremonial deliberateness in the proceeding, but on the contrary some haste. The clergy precede the procession chanting in a sing-song manner the *Sarakans*. At the cemetery the coffin is lowered into the grave and the mourners hurry to gather around the great repast prepared meanwhile by the parents of the deceased. When the bereaved family is rich those feasts last quite a week and are offered even to strangers. Armenian funerals are expensive and are certainly characteristic of a nation otherwise so sober and economical. The excesses they indulge in on these occasions may be a natural reaction against their otherwise dull life.

ARTS AND LITERATURE.—Works of art and literature are the best testimonies of a nation's spiritual grandeur. The Armenians have of old distinguished themselves by architectural art, theological and historical works, as also by translations from Syriac, Arabic, etc.

According to Professor Patkanoff the Armenian language constitutes a testimony of the great antiquity of the people speaking it; it occupies a middle place between the Iranian and the Slav-Lithuanian groups, and represents an independent branch of a lost family of languages.¹ There are twelve dialects.

The ancient Armenian works have mostly if not entirely perished, but there remains innumerable churches and convents dispersed all over Asia Minor, Caucasus, Persia, that are testimonies of high art and remarkable for the difficulties surmounted in their construction on the summits of mountains or in narrow mountain gorges. There are churches hewn out in rock. Many of them contain precious collections of MSS., mostly copies of Gospels, themselves remarkable objects of fine art. Even in our days, the extensive ruins of Ani, on the Arpa Chai, with their cathedrals, chapels, castles, of a high style of architecture, afford evidence of Armenian art.

The most famous of the still existing sanctuaries in the eyes of Russian Armenians are the cathedral of Etchmiadzin and the chapels in its vicinity belonging to the saints Gayane, Ripsime and Solakath;

¹ Patkanoff, *Izsledovanie o sostave Armianskago iazyka*.—Moskva.

whilst in the eyes of Turkish Armenians the most esteemed sanctuary is the temple of Surb Karapet in Mush.

As objects of fine art may be regarded the Armenian manuscripts dispersed in a number of libraries and convents, such as Paris, Vienna, Venice, Etchmiadzin, Constantinople, etc. They have considerable value for Christian theologians, and have been the objects of the studious researches of scientific missions from France and Germany.

A considerable number of MSS. were made by pious men, who desired to copy the Holy Scriptures to ornament convents and churches. In their dedication, they implored the faithful of the community to pray for the safety of their souls and strongly condemned those who under any pretext should remove these MSS. from the church.

Some MSS. contain fragments of the history of Armenia. Many of them are coloured and illustrated; the illustrations represent usually religious scenes and portraits of saints. They are written in very old *erkathagir* or *bolorgir* upon parchment, with golden or purple ink. The copies of the Gospel deposited in the convents are often ornamented with miniatures, rich stuff, pearls and other precious stones.¹

Literature.—The first impulse given to modern Armenian literature came from Venice and Vienna in the eighteenth century, and a little later from Constantinople and Smyrna (at about 1820-1830). Armenians have produced many newspapers, and have translated some French and German romantic works. The Armenian language has acquired in the absence of national unity quite a remarkable degree of development. Printing presses have been established in most of the cities where Armenians are numerous. In Russia the Armenian press has grown in importance since 1828, that is since the annexation of the Ararat part of Armenia. The Armenians have now in Tiflis and Baku a number of renowned literary, dramatic and scientific authors. They have two daily papers in Armenian, and one in the Russian language, which exercise influence also in the Turkish and Persian parts of Armenia. There are besides two weekly literary reviews, one agronomic, one humoristic, and two or three monthly, and one ethnographical publication, quite at the level of similar publications in Europe.

Notwithstanding the rigours of the censorship the Armenian press in Constantinople is by far the most important among the polyglot publications of the Turkish capital. There are now published fourteen periodicals, of which seven are daily, five weekly, one bi-weekly, and one monthly. These journals and reviews are political, literary, scientific, economic, sociological and satiric. There are also Armenian publications dealing with history, biography, philology, pedagogy, social economy and philosophy, both originals, and also in translation from the French, English, German, Italian and Russian languages.

An Armenian writes in a figurative, passionate, high-flown style; he would say, for instance: "The sea of life boils in my soul, its troubled and poisonous waves gnaw my breast as one buried alive gnaws the lid of his coffin."²

¹ *Nouvelles archives des missions scientifiques et littéraires.* Paris, 1900.

² *Avetis Aharonian.*

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THE USE OF PLACE-NAMES IN THE TEACHING OF GEOGRAPHY.¹

By JAMES A. RAMSAY, M.A.

PRESENT-DAY ideas concerning Geography have shown us how very comprehensive the subject is. The matter dealt with and the methods adopted in teaching the subject have also shown that Geography draws largely upon many other sciences, including Geology, Physics, Astronomy, and Botany, and to a small extent Ethnology. There is also, however, another "side-issue" which might be treated, namely, place-names. The aspect of the subject has, so far, been almost entirely left in the hands of a few enthusiastic philologists; it has not yet entered to any appreciable degree into the teaching of Geography, and it is because I have found place-names, their meanings and their "story" so interesting, that I venture to lay my arguments before you.

Isaac Taylor in his *Words and Places* says: "The names which still remain upon our maps are able to supply us with traces of the history of nations which have left us with no other monument. . . . The knowledge of the history and the migrations of such tribes must be recovered from the study of the names of the places which they once inhabited, but which now know them no more—from the names of the hills which they fortified, of the rivers by which they dwelt, of the distant mountains upon which they gazed. . . . Language adheres to the soil when the race by which it was spoken has been swept from off the earth, or when its remnants have been driven from the plains which they once peopled into the fastnesses of the surrounding mountains."

To study place-names in detail, and follow the movements of all nations on the earth as traced through place-names, would involve a task beyond the scope of the teacher of geography, and far beyond the grasp of his pupils. The teacher will mention in his teaching the meanings and significance of such names only as he thinks his class will comprehend thoroughly. Hence his use of Etymological Geography is of necessity limited in extent, but, however few be the names he deals with, he can by their means make his subject more vivid and realistic. The imagination of his pupils will be stirred, and the results will be an

¹ A paper read at a meeting of the Geographical Section of the Royal Philosophical Society of Glasgow on 5th December 1912.