

to support a *waḥī*—i.e., a pasha of three *luḡhs* (S. J. Shaw, *Between old and new...*, Cambridge, Mass. 1971, 168-9; cf. M. d'Ohsson, *Tableau générale*², vii (Paris 1824), 306-7).

As part of the administrative reforms of the *Tanzimat* period, the *eyālet* of Kars was reduced to the status of a *sandjak* in the *vilāyet* of Erzurum (cf. *Sāl-nāme* for 1292), but the military and strategic importance of the fortress itself was underlined once more by the Russian expansion southward through the Caucasus during the early 19th century. Kars was besieged successfully by Russian forces three times: in 1828, 1855 and 1877 (details and bibliography in W. E. D. Allen and P. Muratoff, *Caucasian Battlefields*, Cambridge 1953). Kars at this time took on a considerable, if specious, significance for both British diplomacy and English public opinion, which regarded it as the "traditional bulwark against Russian expansion southwards" (B. Sumner, *Russia and the Balkans 1870-1880*, Oxford 1937, 516), and for the Russians themselves, as a war objective (*ibid.*, 623-4). By the terms of the abortive Treaty of San Stefano (3 March 1878) and article 56 of the Treaty of Berlin (13 July 1878), the *sandjaks* of Kars and Ardahan, and the port of Batum, were ceded to Russia.

The number and composition of the inhabitants of town and province of Kars were seriously affected by the Russo-Turkish wars of the 19th century and by the events of World War I. As early as 1828 the majority of the original Armenian population were said to have deserted Kars after the Russian evacuation, while in the years after 1877 a steady migration of Muslims into Ottoman territory was counterbalanced by the settlement of Armenians and Russians in Kars itself and by massive colonization of the vacated rural districts (the statistics in *Brokhaus-Yefron Entsik. Slovar'* (1895) *svv.* Kars', Karsskaya Oblast', were adapted by Barthold for the *EI*¹ version of this article).

Kars was the scene of fierce fighting in World War I. By the terms of the Treaty of Brest-Litovsk (3 March 1918) it was returned to the Ottoman Empire, but in fact remained in the hands of the Armenian nationalists until Turkish troops entered the town on 25 April 1918. Under the terms of the Mudros armistice (30 October 1918) the Turkish armies were obliged to withdraw to the west of the 1914 Russo-Turkish frontier. The Turks of Kars, however, established (6 November 1918) a provisional government under Fakhr al-Din Pirioglu (Fahrettin Pirioglu), which claimed suzerainty over the province of Kars and the surrounding Turkish-speaking or Muslim districts as far as Batum and Gümrü (Aleksandropol'). After a period of confused fighting against Armenian, Georgian and British units, the Turkish régime in Kars was overthrown by a British expedition from Batum (19 April 1919) and some of its leaders were deported to Malta. During May 1919 Kars reverted to Armenian control, while the local Turkish leaders who survived took the hills and began to look to the Kemalists for aid. With the British withdrawal from Transcaucasia, and the Turco-Soviet rapprochement (1920), the independent Transcaucasian republics were quickly liquidated, and with the rapid collapse of Armenia the Turkish XVth Army Unit under Kâzım Karabekir Pasha recaptured Kars on 30 October 1920. The *kaḏās* of Çıldır and Posof (23 February 1921) and Ardahan (7 March 1921)—all nowadays within the *il* of Kars—also soon came under Turkish control.

By the Treaties of Gümrü (Aleksandropol') with the Armenian Republic (2 December 1920), of

Moscow (March 1921) with the Soviet régime, and of Kars (13 October 1921) with the Soviet Armenian, Georgian and Adharbaydžani republics, the present boundary between Turkey and the U.S.S.R. was established. By this time, after seven years of warfare and enforced migration, the non-Muslim population had disappeared, and the province and town of Kars had taken on their present ethnic characteristics.

Bibliography: (in addition to the works mentioned in the text), Na'imā, *Ta'rikh*, Istanbul 1147, *passim*; J. von Hammer, *Geschichte*¹ (repr. Graz 1964), i, 269, ii, 420, iv, 75, 358, 477, 619, v, 82, viii, 57. For recent Turkish works and the productions of local historiography see K. M. Fahrettin, *Kars Tarihi*, i (Istanbul 1953) and the same author's article *Kars (Tarih)* in *IA*. The numerous Russian and western works which deal with the military history of Kars in the 19th century are given by W. E. D. Allen and P. Muratoff in their work cited above. Cf. also for the events of 1914-21, H. Bayur, *Inkilab Tarihi*, Ankara 1943-67, and K. Karabekir, *İstiklal Harbimiz*, Istanbul 1960. (W. BARTHOLD-[C. J. HEYWOOD]).

KARŞANA [see KURŞAN]

KARSHI, word for "castle", already attested in ancient Turkish and Uygur (Turfan, the *Kutaḏghu Bilig*) and perhaps connected with "Kerdiye" in Tokharian B. It was later adopted with this meaning by the Mongols. The town of Nakhsab, or Nasaf [q.v.], was called *Qarshi* after a castle built two parasangs from the town by the Çaḡatay ruler Kebek Khān (1318-26). The stream which flows through the steppes was called *Qarshi-daryā*. The town is mentioned in Bābur's [q.v.] memoirs and a popular etymology of the name exists. The town was formerly an important trade-centre with more than a thousand houses, sixteen mosques, three caravan-serais and twelve *madrasas*; it produced carpets, saddles, bronze wares and later tobacco.

Bibliography: Sharaf al-dīn 'Alī Yazdī, *Zafarnāme*, ed. M. Ilādād, i, Calcutta 1885, iii; G. Le Strange, 470 ff.; R. Rahmeti Arat, in *IA*, s.v.

(B. SPULER)

KARSHŪNĪ, name of the Syriac script used by the Christians of Syria and Mesopotamia for writing Arabic. The origin of the word is obscure, and neither the place nor date of its first appearance is known. None of the etymologies which have been proposed seems tenable, but it does seem that the original Syriac form of the word was *garshūnī* and that since the Arabic alphabet had no letter corresponding to the Syriac *gomal*, it was transcribed with an initial *kāf*. Since the Arabic alphabet has 28 characters and the Syriac one only 22, each of the following Syriac letters was used to transcribe two Arabic characters: *taw* = *tā'* and *thā'*; *gomal* = *dīm* and *ghayn*; *koph* = *kāf* and *khā'*; *dolath* = *dāl* and *dhāl*; *feth* = *fā'* and *zā'*; and *ṣodhe* = *ṣād* and *qād*. In order to avoid confusion, certain of these characters could be written with a superscript or subscript point, but usage here was not constant. From the 10th century A.D. till the present day, all the Syrian Christians, whether western or eastern, Maronite, Jacobite or Nestorian, have used this writing system, although it seems that the Melkites have never employed it. In India, the name *Karshūnī* is also applied to the Syriac script used for writing Malayalam, the vernacular language of the Malabar Christians.

Bibliography: R. Payne Smith, *Thesaurus syriacus*, Oxford 1868, i, 790; R. Duval, *Traité de grammaire syriaque*, Paris 1881, 11; C. J. David, *Grammaire de la langue araméenne*, Mosul 1896,

TRAVELS IN CENTRAL ASIA

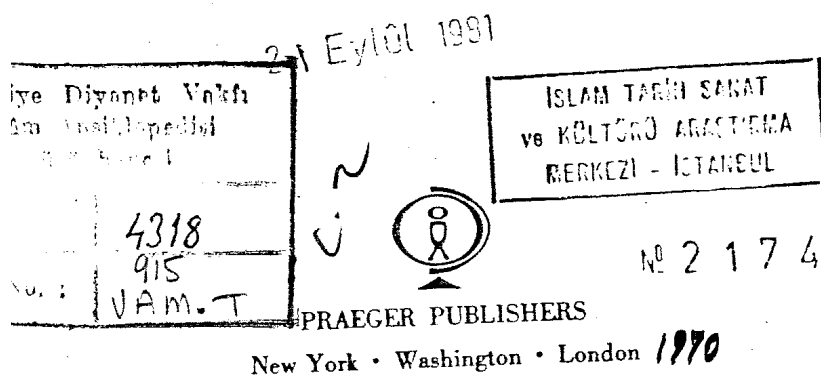
BRING THE ACCOUNT OF

A JOURNEY FROM TEHERAN ACROSS THE
TURKOMAN DESERT ON THE EASTERN SHORE OF THE CASPIAN
TO KHIVA, BOKHARA, AND SAMARCAND

PERFORMED IN THE YEAR 1863

BY ARMINIUS VÁMBÉRY

MEMBER OF THE HUNGARIAN ACADEMY OF PESTH, BY WHOM HE WAS SENT ON
THIS SCIENTIFIC MISSION



CHAPTER XII.

SAMARCAND TO KARSHI THROUGH DESERT—NOMADS—KARSHI, THE
ANCIENT NAKHSEB—TRADE AND MANUFACTURE—KERRI—OXUS—AUTHOR
CHARGED WITH BEING RUNAWAY SLAVE—ERSARI TURKOMANS—MEZARI
SHERIF—BELKH—AUTHOR JOINS KARAVAN FROM BOKHARA—SLAVERY
—ZEYD—ANDEHUT—YEKETUT—KHAIRABAD—MAYMENE—AKKALE.

Non succurrat tibi quamdiu circum Bactra hæreas?—Q. Curtii Rufi lib. vii. 8.

My new travelling companions were from Oosh Mergolan, and Namengan (Khanat of Khokand). It is unnecessary to describe them particularly. They were far from being to me like those friends from whom I had just parted; nor did we remain long together. I attached myself, in preference, to a young Mollah from Kungrat, who had travelled with us to Samarcand, and hoped to proceed, in my company, as far as Mecca. He was a young man, good-humoured, and as poor as myself, who looked up to me as one superior to himself in learning, and was disposed to serve me.

From Samarcand to Karshi there are three ways, first by Shehri Sebz, which may be styled almost a circuitous way, and is the longest; secondly, by Djam, only fifteen miles, but through a stony and mountainous country, and consequently difficult, if not impracticable, for carts; thirdly, through the desert,

barely eighteen miles in length. On setting out, we had, anyhow, to take the Bokhara road as far as the hill, whence Samarcand first becomes visible to the traveller approaching it from the former city. Here we turned off to the left. The way then passes through two villages, in the midst of land well cultivated. After proceeding three miles, we halted at the karavanserai, Robati Hauz, where the road divides into two others, that on the left passing by Djam, that on the right traversing a desert. We took the latter. In comparison with those deserts through which I had already made my way, this one, with respect to size, may be styled a moderate-sized field. It is everywhere visited by shepherds, from the convenience of its numerous wells of tolerably good water; in the neighbourhood of these the Özbegs constantly pitch their tents. The wells are, for the most part, deep, and have each near them a somewhat elevated reservoir of stone or wood, always in the form of a square, into which is thrown the water drawn from the wells, for the use of cattle. As the buckets are small, and the shepherd would be soon tired by repeatedly using them, an ass, or more often a camel, is employed; the rope is attached to the saddle, and the animal draws up the bucket by walking a distance equal to the length of the cord. The appearance of these wells, of the drinking sheep, and the busy shepherd, has, in the stillness of those evening hours, something not unpoetic; and I was very much struck by the resemblance between this part of the desert and our Puszta (heaths) in Hungary.

In consequence of the strictness with which the police regulations were enforced everywhere by the