

viewpoint of the central authorities. It is perhaps permitted to interpret the material provided by Refik's *Istanbul hayātī* in such a way that the term *millet* was given the above-mentioned meaning only after the religious regulations of the empire became increasingly threatened by the intensified missionary activities from the West in the 17th century. The consequence of the latter may have been that the central government, as the guarantor of the existing order, saw itself more and more forced to interfere in extensive parts of the empire in order to protect the traditional religious communities (for the missions of Jesuits, Lutherans, Calvinists and Anglicans in the Ottoman empire, and the attitude of the Porte towards them, see S. Runciman, *The Great Church in captivity*, 226-319). It is conceivable that the idea of describing as empire-wide *millets* traditional religious communities based on identity of confession may only have emerged in the course of the development of this kind of empire-wide "religious policy" of the Porte.

Bibliography: An extremely informative collection of sources for the use of the notion *millet* in Ottoman administration is Aḥmed Refik [Altınay]'s work in 4 vols. on life in Istanbul: vol. i. *On altıncı asırda İstanbul hayātī (1553-1591)*, Istanbul 1917; vol. ii: *Hicri on birinci asırda İstanbul hayātī (1000-1100)*, Istanbul 1931; vol. iii: *Hicri on ikinci asırda İstanbul hayātī (1100-1200)*, Istanbul 1930; vol. iv: *Hicri on üçüncü asırda İstanbul hayātī (1200-1255)*, Istanbul 1932 (reprint of all four volumes, Enderun Kitabevi, Istanbul 1988, under slightly different titles). The most comprehensive and critical discussions on the notion and the phenomenon of *millet* are found in B. Braude and B. Lewis (eds.), *Christians and Jews in the Ottoman Empire. The functioning of a plural society*, New York-London 1982, in particular, Braude, *Foundation myths of the Millet system*, i, 69-88, containing the severest criticism so far of the traditional concept of the Ottoman *millet* system. From the point of view of legal history, serious doubts of the traditional interpretation, overlooked in the above-mentioned discussions, had already been formulated by H. Scheel, *Die staats-rechtliche Stellung der ökumenischen Kirchenfürsten in der alten Türkei*, in *Abh. Pr. Ak. Wiss.* (1942), Phil.-hist. Kl., no. 9, Berlin 1943. (M.O.H. URSINUS)

MILYANA, Miliana, a town of Algeria, situated 56 miles/91 km to the southwest of Algiers. It is built on a raised plateau at an altitude of 2,361 ft./720 m. on the side of the Zakkār Ḡharbī (5,179 ft./1,579 m.) and dominates to the east and south the valley in which an important river, the Chélif, flows and drives numerous mills. The comparative freshness of the temperature and the abundance of flowing streams support a rich vegetation. The town itself is surrounded by gardens and orchards cultivated by the indigenous people, whilst European colonists raised on the nearby slopes vines with notable products. Miliana is an agricultural and market centre for the peoples, mainly Berber, who occupy the Zakkār massif, and has acquired a certain importance as a centre for mineral exploitation, sc. for the iron extracted near to the town itself. Moreover, it is a centre of pilgrimage for the Muslims of the region and even for those of the Mitidja and Algiers, who come to visit the tomb of Sīdī Aḥmad b. Yūsuf, a marabout who lived at the beginning of the 8th/14th century and who was famed for his satirical pronouncements about the towns of Algeria. In ca. 1930, the town had some 12,000 inhabitants.

Miliana has grown up on the site of the Roman town of Zucchabar, whose ruins were still visible in

the time of al-Bakrī and of which some traces, noted by Schaw in the 18th century, still existed at the time of the French occupation. The actual town dates from the 4th/10th century, its foundation being attributed by al-Bakrī to the Ṣanhādī chief Zīrī b. Manād, who assigned it to his son Buluggīn. The same author mentions it as a prosperous, well-populated town, well-supplied with foodstuffs and with a well-frequented market. Al-Idrīsī records the many streams there and the fertility of the surrounding countryside. After the fall of the Ḥammādid dynasty, Miliana passed into the power of the Almohads, was temporarily occupied by 'Alī and Yaḥyā b. Ḡhāniya, and was then, for a century and a half, disputed by the Ḥafsid, the 'Abd al-Wādids of Tlemcen and the Marinids.

In the 9th/15th century, Miliana, together with Médéa and Tenès, formed part of an independent principality founded by a Zayyānid pretender; it became once again dependent on Tlemcen when this pretender's son brought together under his own control the united principality. Nevertheless, Leo Africanus states that the inhabitants enjoyed a virtually complete independence. But they lost this when the Turks arrived, for 'Arūdj [q.v.] seized control of Miliana soon after the capture of Algiers. Under the Turkish rule, the town came within the *dār al-sultān*, sc. the territory directly administered by the Paṣḥa of Algiers. Various Turkish officials resided there, one of them having the job of going round the tribes each year and extracting taxation with the aid of troops specially sent for this task from the capital. After the capture of Algiers by the French, Miliana was for a while independent, and was then occupied in 1834 by 'Abd al-Kādir [q.v.], who installed there a bey. The French in turn took control of the town on 8 June 1840, but were closely blockaded within it by the *amīr*'s partisans until 1842, when operations conducted in the western part of the Mitidja, in the district of Médéa and in the Chélif valley, assured freedom of communications.

Bibliography: Bakrī, *Afrique septentrionale*, 61/127; K. al-Istibṣār, ed. S.Z. Abdul-Hamid. Alexandria 1958, 171; Idrīsī, *Opus geographicum*, 253; Ibn Ḥawkal, tr. Kramers and Wiet, 88; *Marāsid al-ūṭīlā'*, iii, 147; Yāqūt, iv, 639; Leo Africanus, *Description de l'Afrique*, tr. Épaulard, 345; Julienne, *Les R'ira de la subdivision de Miliana*, in *RAfr.* (1857); Lebrun, *Miliana*, in *ibid.* (1864); Schaw, *Travels*, Oxford 1738, 62; Trumelet, *L'Algérie légendaire*, Algiers 1892, 399. (G. YVER)

MĪM, the twenty-fourth letter of the Arabic alphabet, transliterated as *m*, with the numerical value of 40 according to the eastern order [see **ABDJAD**].

Definition: *occlusive, bilabial, voiced, nasal* (Cantineau, *Études*, 28; Fleisch, *Traité*, i, 58). For Sibawayh (*Kitāb*, ii, 454), its place of articulation is situated between the lips; it is an "open sound" (*maḍjūr*), emitted from a base in the mouth and the nasal cavities (*khayāshīm*), where nasalisation (*ghunna*) is produced; it is also a "hard sound" (*shadīd*), by means of which the sound (*sawt*) is transmitted. As for al-Khalīl, he calls this letter "occlusive" (*muṣṭabik*), because it closes the mouth when one articulates it (K. al-'Ayn, 65). For Ibn Sinā, the place of articulation of *mīm* is partly between the lips and partly the nasal region, so that the air, when it passes through the nasal cavities and the open space there, produces a humming sound (*dawī*) (Roman, *Étude*, i, 263).

In phonology, the phoneme *m* is defined by the oppositions *m-f*, *m-b* and *m-n* (Cantineau, 167).