

E. J. BRILL'S
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1913-1936

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M. TH. HOUTSMA, A. J. WENSINCK,
E. LÉVI-PROVENÇAL, H. A. R. GIBB and W. HEFFENING

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E. J. BRILL
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NEW'Ī, YAHYĀ B. PIR 'ALI B. NAṢUḤ, an Ottoman theologian and poet, with the nom de plume (*makhlas*) of New'Ī, was born in Malghara (Rumelia), the son of Shaikh Pīr 'Alī in 940 (1533). Up to his tenth year he was taught by his learned father and then became a pupil of Karamānī-zāde Mehemmed Efendi. His fellow pupils were Bākī, the poet [q. v.] and Sa'd al-Dīn, the famous historian [q. v.]. He was an intimate friend

of the former. He joined the 'Ulemā', became müderris of Gallipoli in 973 (1565) and after filling several other offices became a teacher in the Medrese of Mihr u-Māh Sultān. In 998 (1598) he was appointed Kādī of Baghdād but before he could take up office Sultān Murād III appointed him tutor to his son Muṣṭafā and to the princes Bāyazīd, 'Oṭhmān and 'Abd Allāh. When after Murād III's death (1003 = 1595) the usual slaughter of the princes deprived him of all the charges, he retired completely from public life and lived on a pension granted him by the new sultān. He died at Stambul in Dhu 'l-Kā'da 1007 (June 1599) and was buried in the court of the Shaikh Wefā' mosque. His son was New'ī-zāde 'Aṭā'ī [q. v.].

New'ī was a man of great learning and his encyclopædic knowledge was most clearly revealed in the best known of his works, the *Natā'idj al-Funūn wa-Maḥāsin al-Mutūn*, in which he surveyed the twelve most important branches of learning; on it cf. [J. v. Hammer] *Encyklopädische Übersicht der Wissenschaften des Orients*, part i. (Leipzig 1804), p. 22 sqq. and the German translation of the story of Shādān and Beshīr, *ibid.*, p. 24 sqq. which forms the concluding section of this work. Brūsālī Mehemmed Tāhir gives a list of other prose works in his *'Oṭhmānī Mū'elliflerī*, iii. 437 sq. with references to the libraries in which they are. In poetry New'ī imitated the style of his contemporary Bākī without however reaching his level. His poems which were collected in a scarce *Diwān* (MS. in Stambul, Hamīdiye library), lack ease and betray too readily the learned author who frequently makes his work difficult to understand with unusual words and obscure allusions. He tries his skill in different forms of verse, the *kaşida*, *ghazel*, and *methnewī*, without however attaining popularity in any one of them. His fame as a poet is completely overshadowed by that of his contemporary and friend Bākī. New'ī's high position as an author he owes to his learned work, particularly the already mentioned encyclopædia, which was very popular, as is evident from the numerous MSS. still in existence in European collections (e.g. Berlin, Bologna, Dresden, Leyden, London [3 copies], Upsala, Vienna). A *Sulaimān-nāme* by him (Paris, *Bib. Nat.*, cod. reg. 44, Cat. N^o. 308 und F. Babinger, *G. O. W.*, p. 76) does not seem to be mentioned by his biographers. His son New'ī-zāde 'Aṭā'ī wrote a very full life of him (p. 418—27 of the *dhail* to Tashköprü-zāde's work).

Bibliography: J. v. Hammer, *G. O. D.*, iii. 108; Gibb, *H. O. P.*, iii. 171 sqq.; Hādīdjī Khalīfa, *Fedhlike*, i. 120 sqq., also the biographies of poets by Kīnālī-zāde and 'Ahdī.

(FRANZ BABINGER)

NEW'Ī-ZĀDE 'AṬĀ'Ī, 'AṬĀ' ALLĀH, an Ottoman author and poet, better known as 'Aṭā'ī with the nom de plume New'ī-zāde, i. e. son of New'ī, was born in 991 (1583) in Stambul, as the son of the celebrated New'ī [q. v.]. After the death of his father from whom he received his early education, he placed himself under Kaşzāde Faīd Allāh Efendi, the compiler of an anthology, and later under Akhī-zāde 'Abd al-Ḥalīm Efendi. He then joined the 'Ulemā' but did not attain any of the higher offices. After becoming a *mulāzim*, he was appointed a judge and served in this capacity in a number of Rumelian towns like Lofča, Silistria, Rusçuk, Tirnovo, Monastir (Bitolj),

of the summer, being left to their own resources. To be brief, with the help of the Barzāni Kurds, the Turks sacked Tkhūma, Tiyāri, Djilū and Bāz. We may note especially the destruction of the irrigation canals exactly as was done in Sargon's campaign in the same region. The famous church of Mār Zaia at Djilū, of the fourth century, was desecrated for the first time in its long history. Interesting *ex voto*, Chinese vases, brought there in early days by missionaries, disappeared. The inviolability enjoyed by Mār Zaia is said to have been due to a letter guaranteeing it written on a piece of cloth, attributed to the Prophet (cf. above). After this disaster the Nestorians withdrew to their summer pastures, at a height of 10,000 feet. This final trial was a painful one. Harassed by the Kurds, with insufficient food and no salt, the Nestorians nevertheless held out. The Patriarch, taking refuge on the plateau of Shina, endured privations which were even harder for him who could not eat meat (even the mother of the patriarch apparent must not eat meat). The Nestorian *ra'iat* of Gawar were massacred at this time under the orders of Nūrī Bey. Finally in October 1915 a skilful retreat was carried through. The Kurds were actually holding the approaches to the Persian frontier. A detour was effected towards Albāk in the north via Kotranis (Berwar) and the bridges were burned after crossing the Great Zāb. The Kurds succeeded however in threatening the retreat by using the natural bridge of Hezekian, but were driven back by Mālik Khoshāba of Tiyāri whose bravery is destined to become legendary. In the month of November the exodus of the Nestorians was completed and they were safe within the Russian lines at Salamas. The Russian authorities organised assistance for the refugees, who to the number of 40,000 were settled in the Persian districts of Khōi Salamas and Urmiya where they remained till 1918. After the departure of the Russians as a result of the revolution, the Nestorians formed detachments with the help of Russian munitions and instructors and opposed the advance into Ādharbāidjān of the Turks led by 'Alī Ihsān Pāshā. Towards the end of the summer of 1918, however, their munitions being exhausted, the Nestorians left the region of Urmiya via Sulduz-Sain Kal'a-Bidjār for Hamadhān where the English forces then were. From there the refugees were sent to the concentration camp of Baḳuba near Baghdād. The Patriarch was no longer alive. Led into an ambush by the Shikāk Kurd chief Ismā'il Āghā Simkō, Mār Shim'ūn was treacherously assassinated at Kohne Shehr on March 4, 1918.

The Nestorian community is now living in scattered groups in the 'Irāk, Persia, Syria etc. The post-war history of the Nestorians is closely bound up with the problem of the wilāyet of Mawṣil, finally attached to the 'Irāk. The line adopted for the northern boundary of the wilāyet in question, however, leaves the Nestorian districts to Turkey and it is very unlikely that they can return there. The martial qualities of the Nestorians were used by the British authorities who raised four battalions from them, which were very useful especially at the beginning of their establishment in the 'Irāk.

In conclusion a few words should be said about the Nestorians of the region of Lake Urmiya. Those of Salamas believe (Duval, *op. cit.*) that they are aborigines converted in the early

centuries of our era. In 1883 there were however only fifteen Nestorian families, the remaining 3,000 having become Roman Catholics under the bishop Mār Ishō'yāb (d. 1789). As to the Nestorians of the plateau of Urmiya, they preserve a tradition according to which their immediate ancestors came down from the mountains five or six centuries ago, which corresponds very closely to historic fact. The Nestorians of Urmiya have been the object of lively competition among the missions, of which the Presbyterian was first established (1832). The Roman Catholic Lazarists followed in 1863 and finally an Orthodox mission, the brotherhood of Cyril and Methodius, began work in 1905. At one time shortly before the War, there were also Anglican and Catherian missions. The work of the missions has made quite appreciable modifications not only in the beliefs of this ancient Christian community but also in its life and customs. Although little information has been preserved on the subject, there is reason to believe that the Nestorians of Urmiya also lived under the authority of *māliks*, who were recognised by the Shāhs as the official representatives of the community. We have seen a number of *firmāns* preserved in the family of Dr. Johanna Malik. They were administered according to the old collection of canon law called *Sunhados* of which Shamasha Yūsif Kaleta published a new edition in 1916 at the American Mission Press.

This is probably only one of the versions of the Synodicon, which we know in the Abbé Chabot's edition with its wealth of learning. In the eyes of the Muslim authorities the Nestorians were *zimmi* (*dhimmi*; cf. *dhimma*) and their position was regulated by Muḥammadan law. With the coming of the missionaries, the position gradually changed. The *māliks* were replaced by *millet bāshi*, each dependent on his respective mission. The Persian governor had to appoint a *serperest*, an official whose special duty was to deal with foreigners and those under their protection. During the War a national council called *moṭwa* was organised, which dealt not only with the defence of Christian interests before the local authorities but, especially after the addition to their numbers of the Nestorians from Turkey, acquired a certain political character but later disappeared in the general débâcle. — In conclusion it should be mentioned that in the present article we have confined ourselves mainly to the Nestorian highlanders of Central Kurdistān. The historical phenomenon that we have been led to study in this connection is far from being so limited and simple, for it demands not only consideration of linguistic problems, the ramifications of which go back to a remote past through Aramaic, but also of facts of ethnology even less known which are implied in the idea of Nestorianism. Finally the geographical area is also enormous if we remember for example the epigraphic material from Russian Central Asia.

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Duval, *Dialecte néo-araméen*, 1883). Under the Mongols we find at first that the Nestorian priests (*arkaun*) were treated with consideration at the taking of Baghdād (Hammer, *Ilchan.*, ii. 152). We know also that Hūlāgū's wife was a Christian: at the taking of Arbil, the see of an important Nestorian metropolitan (Ādharbāidjān was also under it), the lances of the Mongol horsemen bore little crosses. Later, in proportion as the Mongols became converted to Islām, the Nestorians became subjected to persecution, and particularly after the invasion of Tīmūr they sought refuge in the mountains of Kurdistān from which they did not begin to emerge till the beginning of the xvth century when they spread eastwards towards the region of Urmiya and S. E. towards Mawṣil; Duval (*op. cit.*, p. 9, note 4) gives notes on the different residences of the Nestorian patriarchs after the taking of Baghdād in 1258. It was under the Patriarch Simeon IV in 1450; that an innovation was introduced, making the episcopate hereditary; this produced a schism in the Nestorian community in 1551 when Sulakha was elected in opposition to Simeon Bar Mama. From this dates the term "Chaldaeans" henceforth applied to these Nestorians who recognised the supremacy of Rome, while English and American writers speak constantly of the "Assyrians", and lastly the Nestorians themselves like to be called *Sūriāi*. In Russian the name used is *aisorī*. In the second half of the xviith century, the bishop Mār Yūsif recognised the authority of Rome and received the title of Catholic Patriarch of Babylon and Chaldaea, while one of his near relatives, elected patriarch of the Nestorians and remaining faithful to this rite, was enthroned under the name, henceforth hereditary, of Mār Shim'ūn and at once set out for the mountains of Central Kurdistān, where his residence was sometimes at Kučanis and sometimes at Djūlāmerk. Thus originated this quasi-autonomous community of Nestorian highlanders in which an ecclesiastical authority exists alongside of a purely tribal organisation. Indeed while the supreme power is in the hands of a hereditary Mār Shim'ūn (passing from uncle to nephew) having the title of *paṭriarka d-madenkha*, who was consecrated patriarch by the Metropolitan Mār Hnan'ishu, living in Dera Resh at Shamdinān, each tribe (*shabta*) had alongside of a bishop (*abūna*), the ecclesiastical chief, a *mālik* or lay chief, distinguished by peacock feathers fixed on his conical felt hat, a characteristic feature of dress. The custom of the men arranging their hair in little pigtails may also be mentioned. The *mālik* had power to declare war on another tribe and to conclude peace.

The tribal organisation and mode of life of these highlanders have caused some writers to give them the name of "Christian Kurds" (Garzoni, Lerch).

A. Wigram in the introduction to his *History of the Assyrian Church* thinks that some at least of the Christians of Hakkāri [cf. KURDS] are of Kurd origin although they deny it vigorously. On the other hand, there are Kurd tribes who remember that they were once Christians. Other writers (Grant), led astray perhaps by the theocratic aspect of Nestorian society, the names and certain Biblical traditions, see in them evidence in support of the hypothesis that the Nestorians are the descendants of the ten tribes of Israel. We know however which actually are the Jewish communities in Kurdistān, quite distinct from the Christian groups

in dress and customs. Only their language is also a Neo-Aramaic dialect. — The Highland Nestorians annually pay Mār Shim'ūn a contribution called *rish d-shita*. The arrears due to the Turkish treasury were simply left to mount up. Cuinet (p. 749—751), speaking of the autonomous tribes, gives the total of arrears as already 160,000 £T in his time. There was besides somewhere in the Nestorian country (cf. Lalayan, who gives a photograph) a "rock of the collector of taxes" marking the limit beyond which this official never risked going. — The relations of the Nestorian hillmen with their Kurdish neighbours were no worse than those of the highlanders with one another usually are. The interest of the tribe came before every consideration of religion, so that *ad hoc* alliances could be concluded between the Kurds and the Nestorians for joint action against their co-religionists.

"The grass grows quickly over the blood spilt in a just battle". A kind of fair play is therefore the ruling principle of the inter-tribal code. There are, it is true, exceptional cases. The pan-Islāmism of 'Abd al-Hamid had its unpleasant repercussions in Kurdistān; the Turkish officials appointed there after the revolution of 1907 only complicated the position still further. Since the affairs of the Nestorians and Kurds were conducted on a tribal basis, we find the door of the patriarch's residence open to Kurds and Nestorians indifferently, who come to settle their disputes and hospitality is offered to all alike. On the other hand, we find the Nestorians seeking the good offices of Shaikh Salīm of Barzan known as the "Christian Shaikh", who was executed by the Turks in Mawṣil at the beginning of the War.

The Nestorians and the Djihād. Even before the official outbreak of hostilities between Russia and Turkey, in August 1914, the patriarch Mār Shim'ūn was invited by Djewdet Bey, the *wāli* of Wān, to come to see him. Presents were lavished upon him and assurances given that all the grievances of the Nestorians would be redressed. As a result of the proclamation of the *djihād* however, the atmosphere became heavy in Kurdistān. In November, Turkey entered the war and the persecution of the Nestorians of Albāk (Bashkal'a) began at once. In Persia fighting broke out between the Christians of the Urmiya region and the Bekzāde Kurds. At the end of 1914, the Russians evacuated Urmiya and Salamas. Those Christians who did not save themselves in time by going to Djulfā perished in large numbers. As to the Nestorians of the highlands, although the massacres and deportations of Armenians were at their height, the Turks endeavoured to attach the Patriarch to their side and to secure the loyalty of the Nestorians. Complete educational freedom, good rifles, subsidies and grants to the Patriarch and to the bishops and māliks, all these things were promised in vain. Mār Shim'ūn retired to the particularly inaccessible district of Dizz from which the Patriarch's personal bodyguard had always been recruited. About this time an "accidental" shot killed Mār Shim'ūn's uncle Nestorus, who was, it was said, urging a more conciliatory policy towards the Turks. After an interview, which decided matters, with the Russian commander at Muhāndjik, near Salamas, the Patriarch on May 10, 1915, issued the order for mobilisation. The fortune of war resulted in the Nestorians, at first encouraged by the Russian successes in Wān and Urmiya at the beginning

NESHRI. MEHEMMED, an Ottoman historian, with the *nom de plume* (*makhlāṣ*) of Neshri; his origin is not definitely known. According to Ewliyā Celebi (*Siyāhetnāma*, i. 247), he belonged to Germian-eli [q. v.]. 'Alī, *Kunh al-Akḥbār*, v. 225 sketches the career of a certain Mewlānā Meḥemmed b. Neshri among the 'ulamā' of Murād II. According to him, the latter came at an early age to Brussa, studied there at the Sultān Medrese, was appointed *müdürris* there and died in Brussa. In view of the rarity of the name — indeed it is not otherwise known —, it is probable that this Meḥemmed b. Neshri was the grandfather of the historian. As to the latter we know only that he was a teacher in Brussa and it may be assumed that he died there in 926 (1520).

Neshri wrote under the title *Djihān-numā* a history of the world in six parts, of which only the sixth, dealing with Ottoman history, seems to have survived. This, usually called *Ta'riḫ Ḍi-i 'Oḥmān*, is obviously a compilation but the question is still unsettled whether Neshri was the compiler or whether he copied a compilation already in existence in order to add it as a sixth part (*ḫism*) to his own compilation on the history of the world (cf. P. Wittek, in *M. O. G.*, i. 130, who decides for the second hypothesis). There are suspicious echoes of the work of 'Ashīk Pasha-Zāde and of Bihishti's Chronicle (cf. F. Babinger, *G. O. W.*, p. 43 sq.) and it should perhaps be investigated whether the *meddāh* Neshri made a popular version of Bihishti's *Ta'riḫ* which was written in an elevated style, or the stylist Bihishti rewrote the work of Neshri in elegant language. The sixth part of the *Djihān-numā* is divided into three sections (*ṭabakāt*): *Ewlād-i Oghuz*, Saldjūks of Rūm and the House of 'Oḥmān. The history of the Ottomans is narrated down to the time of Bāyazīd II; the work comes down only to the year 1485, that is, as far as his sources go, of which one went up to 1485. He concludes with a *ḫasida* in praise of the ruling sultān in the middle of the reign of Bāyazīd II. Neshri had considerable influence on contemporary and later historiography and is frequently cited as a source, e. g. by 'Alī, Sa'd al-Dīn, Ṣolaḫ-zāde and Müneddjim-bashi. A full survey of the contents of the *Ta'riḫ* of Neshri is given by Wittek, in *M. O. G.*, i. 77—150. It has so far not been published. There are a number of good manuscripts in existence, e. g. in the Bibliothèque Nationale in Paris (*Suppl. Turc*, N^o. 153, a very handsome MS.) and N^o. 1183 of the Charles Schefer collection, and in Vienna, Nat. Bibl., N^o. 986 (cf. Flügel, *Kat.*, ii. 209). Specimens of his text have often been published; see a list of them in F. Babinger, *G. O. W.*, p. 39.

Bibliography: Cf. the sources collected by F. Babinger, *G. O. W.*, p. 39, notably J. H. Mordtmann, in *Isl.*, x. (1920), p. 159 sqq.; xii. (1923), p. 168 sqq.; also J. v. Hammer, *G. O. D.*, i. 310. (FRANZ BABINGER)

NESİMİ, SAIYID 'IMĀD AL-DİN, known as Nesīmī, an early Ottoman poet and mystic, believed to have come from Nesīm near Baghdād, whence his name Nesīmī. As a place of this name no longer exists, it is not certain whether the *lakab* should not be derived simply from *nasīm* "zephyr, breath of wind". That Nesīmī was of Turkoman origin seems to be fairly certain

although the "Saiyid" before his name also points to Arab blood. Turkish was as familiar to him as Persian; for he wrote in both languages. Arabic poems are also ascribed to him. Little is known of his life; it fell in the reign of Murād I (1359—1390) as his biographers tell us. He was at first a member of the school of Shaikh Shibli (247—334 = 861—945) but about 804 (1401) he became an enthusiastic follower of Faḍl Allāh Ḥurūfī [q. v.] with whom he was undoubtedly personally acquainted. He championed the views of his master with ardour and at the risk of his life. The poet Refī'i, author (811 = 1408) of the *Beshāret-nāme* [copies in London, cf. Rieu, *Cat.*, p. 164 sq. and Vienna, cf. Flügel, *Katal.*, p. 461 and 462 (two MSS., the second more complete)], and presumably a *Gendj-nāme* (in Vienna, cf. Flügel, *Kat.*, i. 720) was his pupil. A certain Shāh Khāndān who was a dervish mystic is mentioned as his full brother. Nesīmī met a cruel death in 820 (1417—1418) in Aleppo where he was flayed for his heretical poems on a *setwā* of the extremely fanatical muftī. He is considered the greatest poet and preacher of the Ḥurūfī sect. His work consists of two collections of poems, one of which, the rarer, is in Persian and the other in Turkish. The Turkish *Dīwān* consists of 250—300 *ghazels* and about 150 quatrains, but the existing MSS. differ considerably from the printed edition (Stambul 1298 = 1881). No scholarly edition has so far been undertaken. The Persian *Dīwān* has not been examined at all. Nesīmī's spiritual influence on the dervish system of the earlier Ottoman empire was considerable. The pro-'Alid guilds in particular honour Nesīmī as one of their masters, testimony to whose far-reaching influence is found even in the earlier European travellers like Giov. Antonio Menavino (c. 1540; cf. F. Babinger, in *Isl.*, xi. 19, note 1, from which it is evident that Nicolas de Nicolay copied him and therefore cannot be regarded as an independent source, as Gibb, *H. O. P.*, i. 356 sq. thought) and Sir Paul Ricaut (xviith century; cf. Gibb, *H. O. P.*, i. 357 sqq.). Nesīmī's importance as a poet and mystic can only be estimated and realised in connection with a thorough study of the older Ḥurūfī texts, among which a most important one is that mentioned but not recognised by W. Pertsch, *Pers. Handschr. Berlin*, p. 264 sq. N^o. 221 by Saiyid 'Alī al-A'lā (d. 822 = 1419) because it might show the connection of the Ḥurūfiya with the Bektashiya. Nesīmī's poems were made popular in earlier times, especially by the wandering *Ḳalendar* dervishes [q. v.] and were known to every one.

Bibliography: Gibb, *H. O. P.*, i. 343 sqq.; J. v. Hammer, *G. O. D.*, i. 124 sq.; also the Ottoman biographers of poets who however contribute practically nothing to the life history of Nesīmī. (FRANZ BABINGER)

NESTORIANS. The Christian community (*millet*) which we know as Nestorians is at the present day better known under the name of 'ashīrat or *djilu*. Down to the war of 1914 they lived in the central part of Kurdistān which lies between Mawṣil [see MÖŞUL], Wān and Urmiya [see URMIYA]. Their main nucleus was represented by the highland Nestorians, in practice independent, living in the inaccessible regions of the highlands on the middle course of the Great Zāb, Tiyāri, Tkhūma, Tkhūb, Djilū, Dizz, Uri, Salabekan, Bāz, etc. Outside of this national centre the Nestorians are

found scattered in enclaves among the Muḥammadan population, Kurd and Persian, of the adjoining districts: Gawar, Tergawar, Mergawar, *Shamdīnān* [q. v.]; on the plateau of Urmiya (some sixty villages), in this town itself; finally in the north at Salamas, *Bashkal'a Khoshāb* and in the south in Mawṣil and around it (*Alkoṣh* etc.).

Geography. It may be useful here to touch on some of the salient features of the Nestorian country in the strict sense, which is but very little known. We mean by this the area on both sides of the middle course of the Great Zāb, in the part where it describes an arc towards the east, between 37° and 37° 30' N., 43° 30' and 44° E. In Layard (*Nineveh*, i.) we have a description of the Nestorian districts on the right bank: the upper Tiyāri with Čumbi and the greater part of the Lower Tiyāri with Ashita and Lizan. We shall give here a general account of those on the left bank, namely, going from N. to S. and from W. to E.: Dizz, Kiu, the eastern part of the Lower Tiyāri, Tal, Walto, Tkhūma (with Tkhub); further to the east, Djilū, Bāz and lastly Ishtazin. All these districts lie in the folds of the massif which the Turks know by the general name of *Djilū Dāgh*, but which for the natives has a number of summits. This massif of *Djilū Dāgh* to some degree forms a curve in the inverse direction of the arc of the Great Zāb.

History. The teaching of the Nestorians, who were very active missionaries, was at one time very widely disseminated in Asia. An inscription in Chinese and Syriac was discovered at Singanfu. At Travancore, in South India, there is still a Nestorian community in existence. It was under the Sāsānians that the Nestorians played an important part. It is true that under Shāpūr II (309–379), Yazdegird I (399–420) and Bahrām V (420–438) severe persecutions took place for various reasons, of which the extraordinary spread of the sect was not the least. On the other hand, purely political reasons, fear of Byzantine influence, made the Persian government distrustful of them. We know for example, that the Byzantine emperor demanded from Bahrām V and Khusraw I the free exercise of the Christian religion. Permanent good relations between the Nestorian Church and the state therefore date only from the declaration of independence of the Eastern Syrian church under a Catholicos of Seleucia with a dyophysite confession of faith. The most flourishing period of Nestorianism was therefore in the reign of Hormizd IV and at the beginning of the reign of Khusraw II, i. e. from 578 to 605 A. D. Under the influence of Gabriel of Siggār, who had gone over to the monophysites, Khusraw II began to persecute the Nestorians; one result was that from 609 to 628, the year of Khusraw's death, the position of Catholicos remained vacant. Two events in this period are of special importance to us. The first was the establishment of Christianity in Central Kurdistān, where we still find direct and indirect traces of it at every step: churches, monasteries, traditions, place-names. In the fifth century the faith gained ground daily among the people of the high plateaus of Irān proper and among the Kurds. Pethion (d. 447) conducted a very successful missionary campaign in these mountains, which was crowned by his martyrdom. Emulating him, Saba, the "teacher of the heathen", went among the Kurds, who were sun-worshippers.

His eloquence supported by numerous miracles gained many converts (J. Labourt, *Le Christianisme dans l'Empire Perse sous la Dynastie Sassanide*, Paris 1904). Let us not forget this first Nestorian advance into Kurdistān. The oldest Nestorian churches in Central Kurdistān date from the fourth and fifth centuries. These are Mār Zaya at Djilū; Mār Bishu at Īl; Mār Saba (ruins) at Kočānis; Māri Memo at Oramar. The monastery and church of Mār Saba at Ashita in Tiyāri were also held in great veneration but we do not know their date. Secondly we must note here how relations were established between the Nestorians and Islām (Tor Andrae, *Der Ursprung des Islams und das Christentum*, Upsala 1926). The part played by the Nestorians at a certain period under the Sāsānians explains the conversion of the Yaman to Nestorianism at its conquest by the Persian general Wabriz in 597. It was in the Nestorian form that Christianity penetrated into Arabia in the zone of Persian influence, i. e. from Ḥadramawt to Palmyra. We know the names of six Nestorian bishoprics on the eastern shore of Arabia. The first to be founded was that of 'Omān (acts of Councils 424, 544, 576, 676). A Christian community on the island of Soḳotrā used to receive its priests from the Catholicos of Persia. Relations with Persia were established by sea. By the time of Muḥammad the South Arabian church was already Nestorian. We have definite evidence of this in the fact that Saiyid, prince of Nedjrān, came with the bishop Ishō'yāb to Muḥammad to seek favours. Bar Hebraeus who records the incident adds that the Prophet gave them a document ordering the Arabs to see that no injury was done to the Christians and to help them to rebuild their churches. The priests and monks were to be exempt from the poll-tax, which besides was not in general to exceed 4 *sūzē* for the poor and 12 for the state. According to another source, the bishop only wrote to Muḥammad. A passage in a letter of Ishō'yāb III (647–648) shows that the relations between Arabs and Nestorians were very good. This may be attributed to the fact that the Christology of the Nestorians was much more acceptable to the Muslims than that of the monophysites. Every Nestorian church in the east possessed its own version of the letter of protection alleged to have been given by the Prophet (cf. for example that given by George Dav. Malech in his *History of the Syrian Nation and the old Evangelical-Apostolic Church of the East*). In any case this letter did not prevent (see below) the proclamation of the *djihād* from which the Nestorians later suffered so much.

The life of the Nestorian Church during the period from the Muḥammadan conquest to the establishment of the Mongols need not detain us here, as it is part of the religious history of the Christian sects. We need only mention as particularly concerning *Ādharbāidjān* that the Jacobite and Nestorian rites were rivals there. Thus from 630 to 1265 we have a line of Jacobite bishops. We know also (Assemani, *Bibl. Or.*, III/ii. 707) of Nestorian bishoprics both to the east of Lake Urmiya and also in the country of Lake Wān and Central Kurdistān. It is not always easy to identify the names found there. We have good evidence of the antiquity of Nestorianism in Salamas where there is in the burial ground of *Khosrāwā* an epitaph of the viith century recording the name of *Khosro Eskolāyā* "the student Khusraw" (cf.