sheep, which constitute the principal part of their wealth. They also breed horses, and sell them, with milk, butter, and meat, to the towns and villages, taking in return arms, clothes, and money. Their women spin wool and make carpets. Each camp is under a chief, whose power is re­gulated by custom and dependent upon circumstances, and the abuse of it is restrained by public opinion. They pay for the liberty of pasture, at so much a tent, to the pashas. The Turcomans are by far the most numerous and the most civilized of the nomade tribes. They live in tents during summer, but have generally fixed villages for their winter quarters. The Yurukhs live in tents all the year round, but dwell almost exclusively in the mountains ; and when in the neighbourhood of large towns, generally act as charcoal burners, and supply the towns-people with that article. They, as well as the Turcomans, cultivate a little ground. The Kurds differ much in manners and language from both of these tribes. They are a more wealthy and independent people, and live entirely in tents. They dwell on the eastern flanks of Mount Arjish, and in the great plain of the Haimaneh, towards Angora. They are found also among the ridges of Taurus, in Northern Syria; but their proper country is the mountainous region to the north-east of the Tigris, which from them takes its name of Kurdistan, and which is nominally divided between Per­sia and Turkey, without being really subject to either. (See Svria, Palestine, Αraβια, Armenia, Kurdistan.) the total number of the population of Asiatic Turkey is reckoned at 9,956,400 ; and the total population of both European and Asiatic Turkey is thus classed, according to their religions: Moslem, 13,552,000; Greek Church, 4,000,000; Armenians, 1,400,000; Catholics, 613,000; Monophysites, 380,000 ; Nestorians, 300,000 ; Christians of St John, 5000 ; Protestants, 3000 ; Jews, 620,000 ; Yezidees, 100,000 ; Druses, 60,000; Nazarics, 40,000. Total, 21,073,000.

The government is an absolute monarchy, or despotism vested in a padishah, or emperor, of the race of Othman. He is also, in virtue of a compact made with the last descendant of the Fatemite caliphs of Egypt, khalif or vicar of the pro­phet, and, as such, head of the Mahommedan religion. He thus unites in himself the power of the *kitab* and the *kiliteh* (the pen and the sword), and consequently claims the ex­ercise of an absolute authority, both spiritual and tempo­ral. There is no limit to his power but the dread of re­taliation and revenge. He cannot indeed infringe the right of property, or inflict punishment in general, without a formal condemnation ; but, on the other hand, the *orlouf,* or royal prerogative, allows him to put to death fourteen persons every day, as the effect of immediate inspiration, and in these cases confiscation is sure to follow ; and it is from this prerogative that he has obtained his ordinary title of Unkiar, or Hunkiar, or Khunkiar *(i.e.* the man-slayer), the one by which he is spoken of among his sub­jects. He also bears the title of sultan, but is best known to Europeans by the Italian title of Grand Signior. The most characteristic trait, however, of Turkish despotism is exhibited in the relation which subsists between the hunkiar and his officers. All who accept any post or place (and what he offers none dare refuse), thereby place their lives and properties at his disposal ; he is the heir to all their effects, and can at any time take their heads as a matter of right. In such circumstances, it is natural that the offices of government should either be in the hands of des­peradoes, or of men who hope to escape notice by a servile adherence to established routine, and who sacrifice every thing to their personal safety. The ulema alone are placed beyond the reach of these odious prerogativcs. There is no hereditary nobility, and thus all the prejudices of the people in favour of antiquity, nobility, and power, are con­centrated upon the family of Othman, the founder of the

empire and of the imperial dynasty. They stand alone in the eyes of the nation, and the care to preserve this illus­trious line has never been more conspicuous than in the midst of revolutions. It was however nearly extinguished in 1808. At the very time when Mustapha IV. was put to death, executioners despatched by him were in search of his cousin Mahmoud, the sultan, who was discovered by his deliverers lying concealed under some old tapestry. Mahmoud was then the only surviving male of the family, and the circumstance of his being so is believed to have saved his life on several occasions during his turbulent reign. The government has for a long period been sin­gularly inefficient ; and if we examine the system, from the highest authority downwards, we shall not be surprised at its total unfitness for its legitimate purpose. The pre­sumptive heirs to the throne, who bear the title of Shah- zadeh (king’s sons, or princes), are shut up, each separate­ly, in an isolated apartment within the palace, in the middle of a large garden. These apartments are prisons called *kafesses* (iron cages). Surrounded by high walls, they con­tain only these unhappy princes, attended by eunuchs, and by female slaves too old to become mothers. The reigning sultan, seeing in them so many rivals, constantly watches their conduct; lets no one approach them ; pro­hibits, under pain of death, all correspondence with them ; and leaves them to vegetate in utter ignorance of every thing passing in the empire. He appoints for their pre­ceptors persons in whom he has confidence, old men, who tench them the rudiments of the Arabic and Persian lan­guages, and writing ; and for their amusement, he appoints some of his eunuchs to be their pages, who instruct them in some of the most common mechanical arts. Whether they be his sons or his brothers, the treatment is the same ; and such is the education of those who are destined to govern so large and turbulent an empire.

In the early periods of the Ottoman history, all the male relations of the sultan shared with him the dangers and the glories of the battle-field ; but among a people prone to admire bold crimes, who had no fixed law of succession to the throne, and whose domestic manners were calcu­lated to weaken the ties of kindred, the prince often found dangerous competitors in his sons and brothers. Selim I. deposed and murdered his father. Suleiman the Great was obliged to strangle his eldest son, who had conspired against his life ; and this circumstance induced him to ordain that all the princes allied to the throne should be kept in close confinement in the palace, secluded from the public eye and from state affairs ; nor could they leave their prison, unless in the presence of the emperor, till called to ascend the throne. This fatal law, dictated in the gloomy spirit of eastern jealousy, soon marred the grandeur of the race of Othman. The succeeding sultans, reared in captivity amidst women and eunuchs, were unfit to be the heads of a warlike nation, and in almost every case relinquished the command of the army, to riot in cruelty and sensuality. From Othman, the founder of the dynasty, to Suleiman the Great, the sultans were all men of surpassing vigour and abilities ; but from that period their history exhibits little but weakness and disgrace.

Thus passing his youth, or sometimes the greater part of his life, till mature age, in complete idleness, deprived of every kind of rational pleasure and amusement, the heir of the empire no sooner quits his imprisonment to mount the throne, than, surrounded by a swarm of flatterers, by handsome slaves and various objects of enjoyment, he blindly plunges into effeminacy and luxury ; and abandons to the mercy of his eunuchs and his flatterers the affairs of empire, in which he has never been exercised, and of which therefore he is totally ignorant. Upon the elevation of a prince to the throne, the eunuch who attended him in the kafesse as first page, becomes his kizlar-agassi, or