

THE ENCYCLOPAEDIA OF ISLAM

NEW EDITION

PREPARED BY A NUMBER OF
LEADING ORIENTALISTS

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UNDER THE PATRONAGE OF
THE INTERNATIONAL UNION OF ACADEMIES

VOLUME VI
MAHK—MID



LEIDEN
E. J. BRILL
1991

in *Doc. arm.*, i, 167 = Matthew of Edessa, tr. Dulaurier, 334; Smbat, *Chron.*, in *Doc. arm.*, i, 619). Andronicus, who did not recognise Thoros as ruler of Asia Minor, advanced against al-Maşşîşa, but was surprised by the Armenians and put to an ignominious flight with his 12,000 men. Thus not only the town, which was very well supplied with provisions and military material of all kinds, fell into his hands, but also a great part of Cilicia (Gregor. presbyt., tr. Dulaurier, 334-6 = *Doc. arm.*, i, 167 ff.; Smbat, *op. cit.*). The emperor, himself too weak to avenge the insult, twice induced by gifts the sultan Kılıdġ Arslān II (Gregor. wrongly: Mas'ūd) of Konya to attack Thoros. The sultan, who on the first occasion (548/1153) was content with the defeat of the Armenian and the return of the lands taken from the Greeks, again attacked al-Maşşîşa, 'Ayn Zarba and Tall Hamdūn (Arm. T'ġln Hamtunoy) in 1156, but could do nothing against them and had finally to retire after heavy losses (Gregor., *op. cit.*, 338 = *Doc. arm.*, i, 171).

The emperor Manuel himself passed through Cilicia in 1159 with a large army to the assistance of the Crusaders. Thoros had already retired to Vahka in the desolate mountains (*Armen. Rhynea Chron.*, in *Doc. Arm.*, i, 505) when the emperor entered al-Maşşîşa at the beginning of November, but he did no injury to any one there (Gregor., tr. Dulaurier, 353-4 = *Doc. arm.*, i, 187). The Frankish kings led by Baldwin came to pay homage to him in the town or on the adjoining *pratun palliorum* (as William of Tyre, xiii, 27, translates Mardġ al-Dġbādġ) where his court was held in camp for seven months (Gregor., tr. Dulaurier, 358; Röhricht, *Gesch. d. Kgr. Jerusal.*, 298). Thoros was also able with great tact to become reconciled with him, and on acknowledging Byzantine suzerainty and ceding several towns in Cilicia, was recognised as *Sebastos* of Msis, Anazarbos and Vahga (*Doc. arm.*, i, 186; Smbat, *ibid.*, 622). His brother Mleh, who attempted his life while out hunting between al-Maşşîşa and Adana, was banished by Thoros and given by Nur al-Dġn the town of Kūrus (Kyrrhos; Smbat, *loc. cit.*). After the death of Thoros of Msis (1168-9; Smbat, 623), Mleh (Arab. Malġh b. Liwun al-Armanġ) succeeded him and at first ruled only over the district of the passes (*Bilād al-Durūb*). In 1171 he surprised Count Stephen of Blois at Mamistra and plundered him (William of Tyre, xx, 25-8). In 568/1172-3, supported by troops of his ally Nūr al-Dġn, he took from the Greek Adana, al-Maşşîşa and Tarsūs (Ibn al-Athġr, xi, 255; Kamāl al-Dġn, tr. in Röhricht, in *Beiträge z. Gesch. d. Kreuzzüge*, i, Berlin 1874, 336).

When Mleh's successor Rupġn III fell through treachery into the hands of Bohemund of Antioch, his brother Ļevon (II) obtained his release in 1184 by ceding al-Maşşîşa, Adana and Tall Hamdūn (T'ġln) and paying 3,000 *dġnārs*; immediately afterwards, Rupġn retook these strongholds from the Franks (Michael Syrus, iii, 397; *Doc. arm.*, i, 394).

He'um, the nephew of the Catholicos Grigor IV and son of Ćortvanġel of Tarōn, who came to Cilicia in 1189 with his brother *Shahinshah*, received from Ļevon II (1185-1219) his niece Alice, daughter of Rupġn III, in marriage and the town of Msis, but died in the same year (Smbat, in *Doc. arm.*, i, 629; Marquart, *Südarmenien und die Tigrisquellen*, Vienna 1930, 481-2). The Emperor Frederick Barbarossa in 586/1190 was about to go to Syria via Tarsūs and al-Maşşîşa when he met his tragic end in the Kalykadnos (alleged[?] letter of the Armenian Catholicos in Ibn *Shaddād*, in *Rec. Hist. Orient. des Crois.*, iii, 162); a

portion of his army thereupon went to Antioch via Tarsūs, *Mamistria* and *Thegio* (Hġsn al-Muthakġab; not *Portella*, the Syrian passes, with which Röhricht, *Gesch. d. Kgr. Jerus.*, 530, 4, identifies it).

Wilbrand of Oldenburg, who visited the East in the train of Duke Leopold VII of Austria and Styria and the Teutonic Grand Master Hermann von Salza, came in the beginning of 1212 to *Mamistere* which he describes as follows: (Wilbr., ch. 18, ed. Laurent, *Peregrinatores*, Leipzig 1864, 175): *Haec est civitas bona, super flumen sita, satis amoena, murum habens circa se turritum, sed antiquitate corrosum, paucos in quodam respectu habens inhabitatores, quibus omnibus rex illius terrae imperat et dominatur. In the vicinity lay quoddam castrum quod erat de patrimonio beati Pauli sed nunc temporis possidetur a Graecis. In hac civitate [Mamistria] habetur sepulchrum beati Pantaleonis. Ipsa vero distat a Canamella* (cf. Tomaschek, *SB Ak. Wien* [1891], app. viii, p. 71) *magnam dictam. Ļevon II granted the republics of Genoa and Venice the privilege of having their own trading centres in al-Maşşîşa, which could be reached by ship from the sea before the mouth of the Dġjayhān became silted up (Alġshan, Sissouan ou l'Armġno-Cilicie, 287). The attempt of Raymond Rupġn of Antioch to seize the throne of Armenia after Ļevon's death in 1219 failed; he was, it is true, able to take Tarsūs and attack al-Maşşîşa but he was taken prisoner by Constantine of Barzberd and died in prison in 1222 (*Doc. arm.*, i, 514; Röhricht, *Gesch. d. Kgr. Jerus.*, 741-2).*

For a century the Rupġnġds ruled almost undisturbed in the town. Their glory reached its height under the splendour-loving He'um I (1219-70). Here were held the annual festivals of the Church at which numerous princes and nobles used to gather down to the last and difficult years of the king. Here was held the brilliant ceremony at which his 20-year old son Ļevon was dubbed knight. Hither the king brought the seat of government after the destruction of Sġs (Alġshan, *Sissouan*, 287-8).

Baybars sent a punitive expedition against He'um in 664/1266 under al-Malik al-Manşūr of Ĥamā, who advanced as far as Ka'at al-'Amūdayn and into the district of Sġs, while Sayf al-Dġn Ka'āwūn took al-Maşşîşa, Adana, Ayās and Tarsūs (al-Makrġzġ, *Hist. d. Sult. Maml.*, tr. Quatremġre, i/2, 34-5; Abu 'l-Fidā', *Annal. Mosl.*, ed. Reiske, v, 18; al-Nuwayrġ, in Weil, *Gesch. d. Chal.*, iv, 56). Three years later (1269), the district of al-Maşşîşa was visited by an earthquake (al-Suyūġġ, in *Doc. arm.*, ii, 1906, 772, n. f.). Baybars (Arm. *Pntukhtar* = Arab. *Bunduġdār*) himself in 673/spring of 1275 took the field against Ļevon III, son of He'um, laid waste the whole of Cilicia as far as Koricos and stormed al-Maşşîşa and Sġs, the former on 26 March. The inhabitants were massacred, almost all the houses burned and the great bridge destroyed (Arm. *Kandarayn Msisay*, i. e. *Kanġarat al-Maşşîşa*; cf. al-Makrġzġ, i/2, 123-4, with n. 154; Mufaġġdal b. Abi 'l-Faġġ'il, *Gesch. d. Mamlūken-sultane*, ed. Blochet, in *Patrol. Orient.*, xiv, 389; Barhebraeus, *Chron. syr.*, ed. Beġġjan, 531, 6; Smbat, *Chronik*, in *Doc. arm.*, i, 653; Röhricht, *Gesch. d. Kgr. Jerusalem*, 967; van Berchem, *CIA*, i, 688, n. 2). When in 697/1297-8 an army under the *amġrs* Sayf al-Dġn Kġpġāk, the *Nā'ġb* of Dimashġk, Fāris al-Dġn Ilbekġ al-Sākġ al-Zāhiri, the *Nā'ġb* of Şafad, Sayf al-Dġn Bizlār al-Manşūrġ and Sayf al-Dġn 'Azāz al-Şālġhġ invaded the land of Sġs, al-Maşşîşa is not specially emphasised among the unimportant places taken like Tall Hamdūn, Hammūš (Humaymis), Ka'ġat Naġġma, al-Maşşîşa, Sġrfandġkār, Ĥaġġar, *Shughlān*, al-Nuġayr and Zandġġara (al-Makrġzġ, ii/2, 60-5; Mufaġġdal, *op. cit.*, 602; al-Nuwayrġ, in Blochet, *ibid.*). In 722/1322,

the Egyptians crossed the *Djayhān* by a bridge of boats, got behind the Armenians who had retired to Msis and inflicted a severe defeat upon them; among those who fell are mentioned the barons Het^{um} of *Djlnoc*, his brother Constantine, Wahram Lotik, *Oshin*, the son of the marshal, along with 21 knights and many men (Smbat's Continuator, in *Doc. arm.*, i, 688). This authority also mentions a raid by an Egyptian force against al-Maššīša (Mamuestia), Adana, al-Mallūn (Mlun) and Tarsūs in 735/1334-5 (*Doc. arm.*, i, 6/1; Tomaschek, in *SB Ak. Wien* [1891], part viii, 68). The last Egyptian invasion took place in 775/1373-4. Among the towns destroyed were Sis, Adana, al-Maššīša and 'Ayn Zarba, and *Levon IV* had to surrender in 1375 after a siege of nine months in *Ghaban* (*Doc. arm.*, i, 686, n. 3). The town thus passed nominally into the *Futūḥāt al-Djahāniyya* of the Mamlūk empire; it had, it is true, by now sunk into insignificance and it is not mentioned, for example, among the towns taken by *Shahsuwār* in 871/1467 (*Aliḥan*, *Sissouan*, 290).

Armenian sources mention eight archbishops of the town from 1175 to 1370 (1175-1206 David, 1215 Johannes, 1266 Sion, 1306 Constantine, 1316 John, 1332 Stephen, 1342 Basil, 1362-1370 unnamed; cf. *Aliḥan*, *op. cit.*, p. 290). Michael Syrus knows only Job of about 800 A.D. (*Chron.*, tr. Chabot, iii, 23-4, 451, no. 27), and the Frankish writers from 1100 onwards Bartholomaeus, before 1234 Radulphus and in the years from 1162-1238 three or four more unnamed bishops (Albert Aqueus., ix, 16; William of Tyre, xiv, 10; Le Quien, in *Oriens Christianus*, iii, 1198-1200; Röhrich, *Gesch. d. Kgr. Jerusal.*, 42, 202). On account of the many Egyptian invasions, the Latin archbishopric was removed to Ayās by Pope John XXII in 1320 (*Aliḥan*, *Sissouan*, 290).

After the fall of the kingdom of Little Armenia, the power of the *Ramaḍān-Oghlu* [q.v.] and *Dhu 'l-Ḳadr-Oghlu* [see *ḏhu 'l-ḲADR*] gradually spread in Cilicia. Selim I on his campaign against Egypt in 922/1516 and on his return also preferred to keep to the east of their land (Taeschner, *Anatol. Wegenetz*, ii, 32). Al-Maššīša has been Turkish-controlled since that year, in which the decisive battle was fought on *Mardj al-Dābiḳ* [q.v.].

In *Kafarbayya*, a *khān* was built for caravans passing through in 949/1542 and restored in 1830 by *Ḥasan Paḥa*. The *Djayhān* bridge became useless in 1736 when the central arch collapsed; in 1766 this was repaired but was blown up in 1832 on the retreat of the Turkish troops from the fighting at *Baylān* in order to hold up the advance of *Ibrāhīm Paḥa*'s pursuing army. As late as the middle of the 19th century, it could only be crossed by an improvised wooden footbridge.

In modern times, al-Maššīša is mentioned mainly by western pilgrims and travellers, who as a rule only spent a short time there. Thus it was visited in 1432 by the Burgundian *Bertrand de la Brocquière* ("Misse-sur-Jehan"), in the 16th century by P. Belon, 1682 the Mecca-bound pilgrim *Mehmed Edīb*, 1695 the Armenian Patriarch of Antiochia *Makarios*, 1704 Paul Lucas, 1736 Chevalier *Otter*, 1766 the Dane *Carsten Niebuhr*, 1813 *Maed. Kinneir*, 1834 *Aucher Eloy*, 1836 Colonel *Chesney*, 1840 *Ainsworth* and 1853 *Victor Langlois*, whose reports were exhaustively used by *Carl Ritter* (*Erdkunde*, xix, 66-115). The "Merges Galles" visited by *Ludwig von Rauter* on 8 July 1568, is not (as in *Röhrich-Meisner*, *Deutsche Pilgerreisen nach dem hl. Lande*, 1880, 434, n. 43) al-Maššīša, but *Merkez Ḳal'esi* on the *Bāb Iskandarūn* (Cilic.-Syr. passes). Somewhat fuller

descriptions of the recent *Miḥṣiṣ* and its ancient and mediaeval ruins were given in the 19th century by *Langlois*, *Aliḥan* and at the beginning of the 20th one by *Cousin* (see *Bibl.*).

The stretch of the *Baghdād* railway from *Dorak* south of the *Taurus* via *Adana* and *Miḥṣiṣ* to *Ma'mūra* at the foot of the *Amanos* was opened on 27 April 1912. As a station on the railway (the station is actually 1½ miles north-west of the place) the town gained a certain strategic importance in the Cilician campaign of the French in 1919-20 (1919: settlement of about 1,200-1,500 Armenians; 27-8 May 1920: futile Turkish blockade of the garrison there, about a company strong; end of July: withdrawal of the troops to *Adana*; cf. E. Brémond, *La Cilicie en 1919-1920*, in *Rev. Étud., Arm.* [1920], i, 311, 360, 363, 365). After the Turkish occupation, the newly-settled Armenians were probably exterminated in the usual way. The importance of the town has now passed to the neighbouring *Ceyhan*.

According to the Arab geographers, al-Maššīša lay on the *Djayhān* (Ἰόραμος, sometimes confused by the Byzantine authors with the *Σάρπος*, Arabic. *Sayhān*, with which it seems to have had at one time a common mouth: *George Cedren*, ii, 362; *Anna Comn.*, ii, 147), 1-2 days' journey from *Bayyas* and one from 'Ayn Zarba and *Aḡhana*, 12 *mīls* from the Mediterranean coast. The sea could be seen from the Friday mosque in the town; in front of the town lay a beautiful fertile plain (the ancient 'Ἀλιῶν πεδίον). Al-Maššīša lying on the right bank was connected with *Kafarbayya* by an ancient stone bridge built by *Constantius* and restored by *Justinian*. The country round was rich in gardens and cornfields, watered by the *Djayhān*. According to *Yākūt*, the town originally had a wall with 5 gates, and *Kafarbayya*, one with 4 gates. A speciality of the town was the valuable fur-cloaks exported all over the world. Ten miles from al-Maššīša, which is somewhat inaccurately placed by *Ibn Ḳhurradādhbih*, *Yākūt* and others on the *Djabal al-Lukkām* (*Amanos*), was the plain of *Mardj al-Dībādj*, which is often mentioned in the records of the fighting between the Mamlūks and Little Armenia (probably the *ager Mopsuestiae* on which *Cicero* encamped: *Ad fam.*, iii, 8). In it, to the north-east of the town on the road to *Sis*, was the fort of al-'Amūdayn (al-Makrizi, ed. *Quatremère*, ii/2, 61; cf. *Ḳal'at al-'Amudayn* in *Abu 'l-Fidā'*, *Ann. Mosl.*, ed. *Reiske*, v, 18; located by *Aliḥan*, *Sissouan*, 225-6 too far east in "Hémétié-Kalési"). A field of *Mardj al-Aṭrākhūn* is also mentioned near al-Maššīša (*Yākūt*, iv, 487; *Ṣaḡī al-Dīn*, *Marāsid*, iii, 74). Tall *Hāmid*, a strong fortress of the *Thughūr* al-Maššīša, corresponds to the recent Ottoman *Hāmidīyye*, now called *Ceyhan* (*ZDMG*, xi, 191, 200; *Yākūt*, i, 866; *Ṣaḡī al-Dīn*, *Marāsid*, i, 211; *Ibn al-Shihna*, 339). There also was Tall *Hūm* (*Yākūt*, i, 867; *Marāsid*, i, 211; *Ibn al-Shihna*, *ibid.*; exact site unknown). Al-'Ayn at the foot of the *Djabal al-Lukkām*, over which the *Darb al-'Ayn* pass went, was also one of the forts of al-Maššīša (*Yākūt*, iii, 756; *Marāsid*, ii, 293); on the frontier against *Halab* lay *Būka* [q.v.; cf. *van Berchem*, *Voyage en Syrie*, i, 257, 8]. *Hiṣn Sinān* (al-Balādhuri, 165; *Yākūt*, iii, 155) is probably also to be sought near al-Maššīša. A pass called *Thaniyyat al-'Uḳāb*, to be distinguished from that of the same name near *Damascus*, was in the region of al-Maššīša (*Yākūt*, i, 936; *Marāsid*, i, 230). Even the remote fortress of *Samālū* (on its site cf. *Tomaschek*, in *Festschrift f. H. Kiepert*, 144) was sometimes reckoned in the Syrian *thughūr* and located near al-Maššīša and al-Tarsūs (al-Balādhuri, 170; *Dhamālū*; *Yākūt*, iii, 416;

Marāṣid, ii, 167; Byzantine τὸ κάστρον Σημαλοῦος), al-Ṣafṣāf on the present Sügüdlī-ṣū (*ZDMG*, xi, 180; Reiske on Abu 'l-Fida', *Annal.*, ii, 649, n. 76, according to Ḥādjdjī Khalifa: "Ḥiṣn Ṣafṣāf, that is Sögüd") is also reckoned by Yākūt (iii, 401) to the marches of al-Maṣṣīṣa. Not far from the town was a Syrian monastery, Gawīkāth (mentioned in ca. 1200 A.D.: Barhebr., *Chron. eccles.*, ed. Abbeloos-Lamy, i, 624; in Alishan, *Sissouan*, 295: *Djokhath*, probably identical with *Joacheth*). The neighbouring fortress of Adamodana (now Tumlu-Kal'e) and Cumbetefort (*in territorio Meloni*, i.e. of Mlun, Ar.: al-Mallūn) were, according to Wilbrand of Oldenburg (*op. cit.*), in ca. 1212 in the possession of the Teutonic Order (*Allemani*). The Venetians had a church in al-Maṣṣīṣa (*Gestes des Chiprois*, in *Doc. arm.*, ii, 831). Armenian authors mention there the churches of St. Sarkis, Thoros and Stephan (Alishan, 288-9).

The present Misis is a large village or small town whose population was, according to the 1950 census, 1,177. A stone bridge with nine arches (in Baedeker, *Konstantinopel und Kleinasien*, 1914, 303, wrongly: "five-arched"), the foundations of which are in part ancient (picture in Alishan, *Sissouan*, 289; Lohmann, *Im Kloster zu Sis*, 15), leads to the left bank of the *Djayhān* where pieces of walls and inscriptions still mark the site of the ancient Mopsuestia. Here lay the mediaeval Kafarbayya; while this form is the one in general use in Arabic texts and in modern authors, Ḥādjdjī Khalifa (*Djihān-numā*, Constantinople 1145/1732, 602) has Kafarbinā (Taeschner, *op. cit.*, 145, 1), as Langlois (*Voyage*, 462) and others apparently heard it on the spot. The name is unknown there now (Heberdey-Wilhelm, *Denkschr. Ak. Wien*, xlv, part vi, 11-12; the Turkish General Staff map in the German version of July 1918, Adana Sheet, calls the two halves of the town "Misis Nahijesi" and "Huraniye"). According to Ibn al-Shihna, 179, Kafarbayya was also called "Little Baghdād".

Misis lies where the river emerges from a gorge with walls of yellow loess at which the last foothills of the highlands between the Sayhān and *Djayhān* in the north-west and the *Djabal Nūr* (Nur Dagh, 2,200 feet; picture in Alishan, 284), a part of the *Djabal Miṣṣiṣ* (*Stadiasm. mar. magn.*: Πάριον ὄρος), in the south-east meet. This ridge, which takes its name from the town, lying in the centre of the Cilician plain on the left bank of the lower *Djayhān* and linked up with the Amanus in the east, is celebrated, particularly in the *Djabal Nūr*, for its rich flora, which was studied by the Austrian Theodor Kotschy on 24-6 April 1859. On account of its medicinal herbs, Ibn al-Rūmiyya in his commentary on the book of Dioscurides says that many writers took al-Maṣṣīṣa to be the city of the wise Hippocrates (Ibuḳrāt) who, however, according to others, belonged to Ḥimṣ (Mufaḍḍal b. Abi 'l-Faḍā'il, in *Patrol. Orient.*, xiv, 393; Ibn al-Shihna, 180).

Near the mouth of the *Djayhān*, which at one time was navigable for small ships up to al-Maṣṣīṣa, lay al-Mallūn, the site of which is not known (Μαλλός; now rather *Bebeli* than *Karaṭaşh*; cf. R. Kiepert, *Form. orb. antiqu.*, viii, text, 19a). The Frankish writers also speak of a *portus de Mamistra* (Raimundus de Aiguliers, *Historia Francor. qui ceperunt Iherusalem*, c, xi; cf. *Doc. arm.*, i, p. xlvi, n. 1), probably on the *fauces fluminis Malmistrae*, where al-Idrisī mentions the place al-Buṣā (*ZDPV*, viii, 141; Tomaschek, *SB Ak. Wien*, cxxiv [1891], fig. viii, 69, writes al-Buṣā).

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ii, 173; iii, 237, no. 121; Iṣṭakhri, 63; Ibn Ḥawkal, 122; Muḳaddasī, 22, 35; Ibn al-Faḳīh, 7, 25, 112, 113, 116, 118, 123, 295, 300; Ibn Khurradādhbih, 99, 108, 170, 173, 177; Kudāma, 229, 253, 258; Ibn Rusta, 83, 91, 97, 107; Ya'qūbī, *Buldān*, 238, 362; Mas'ūdī, *Tanbih*, 58, 152; idem, *Murūj*, viii, 295 = § 3449; Hamdānī, *Ṣifat Djazīrat al-'Arab*, ed. Müller, i, 2; Idrīsī, ed. Gildemeister, in *ZDPV*, viii, 24; Dimashkī, ed. Mehren, 214; Abu 'l-Fidā', ed. Reinaud, 251; Balādhūri, *Futūh*, 165-6. 168; Ibn al-Aṭhīr, *Kāmil*, indices, ii, 809; Tabarī, indices, 778; Ya'qūbī, *Ta'rikh*, ii, 321, 337, 466, 541; Yākūt, *Mu'djam*, ii, 82, iv, 287, 558, 579; Saḳī al-Dīn, *Marāṣid al-iṭīlā'*, ed. Juynboll, i, 255, ii, 502, iii, 112, 124; Hamd Allāh al-Muṣṭawfī, *Nuḥat al-kulub*, ed. Le Strange, 209, tr. 201; al-Maḳrīzī, *Hist. d. Sult. Mamlouks de l'Égypte*, ed. Quatremère, i/2, Paris 1840, 123, 124, 154; ii/1, Paris 1842, 260; Kalkashandī, *Ṣubḥ al-a'ṣhā'*, iii, 237, iv, 77, 82, 134, tr. in Gaudefroy-Demombynes, *La Syrie à l'époque des Mamelouks*, Paris 1923, p. cvi, 9, 19, 100; Ibn al-Shihna, *al-Durr al-muntakhab fi ta'rikh Ḥalab*, ed. Sarkis, Beirut 1909, 178-81, cf. index, 292; Le Strange, *Palestine under the Moslems*, 26-7, 37-8, 62-3, 78, 82, 505; idem, *Lands*, 128, 130-2, 141; *RHC, Doc. armén.*, i, index, 824; K. Ritter, *Erdkunde*, xix, Berlin 1859, 95-115 (the older travellers are given there); Saint Martin, *Mémoire hist. et géogr. sur l'Armén.*, i, Paris 1818, 199 (according to P. Č'amč'ian, *Armen. Gesch.*, ii, 995, iii, 50, 157, 335); W. M. Leake, *Journal of a tour in Asia Minor*, London 1824, 217; W. B. Barker, *Lares and Penates*, London 1853, 34, n. 2, 111; J. von Hammer, *Gesch. der Ilchane*, i, Darmstadt 1842, 291; V. Langlois, *Voyage en Cilicie, Mopsueste*, in *Rev. Arch.* xii (1855), 410-20; F. X. Schaffer, *Cilicia*, in *Petern. Mitteil.*, Erg.-Heft, cxli, 40; C. Favre and B. Mandrot, in *Bulletin de la Société de Géographie* (Jan.-Feb. 1878), and in *Globus*, xxxiv (1878), 236; W. R. Ramsay, *Histor. geogr. of Asia Minor*, London 1890, 385 and index, 483; W. Tomaschek, in *SB Ak. Wien* (1891), part viii, 68-71, 76; V. Guinet, *La Turquie d'Asie*, ii, Paris 1891, 42-3; Heberdey-Wilhelm, in *Denkschr. Ak. Wien*, xlv (1896), part vi, 11-12; Levond Alishan, *Sissouan ou l'Arméno-Cilicie*, Venice 1899; E. Lohmann, *Im Kloster zu Sis*, Striegau 1901, 3, 15, 31; A. Janke, *Auf Alexanders d. Gr. Pfaden*, Berlin 1904, 76; G. Cousin, *Kyros le Jeune en Asie Mineure*, Nancy 1904, 277-8, 436-8; G. L. Bell, in *Rev. Arch.*, Serie IV, vol. vii (1906), 386; F. Taeschner, *Das anatolische Wetenetz nach osmanischen Quellen*, i (Türk. Bibliothek, xxii), 1924, 102, 145, 151, ii (ibid., xxiii), 1926, 30; idem, *al-'Umarī's Bericht über Anatolien in seinem Werke Masālik al-abṣār fī mamālik al-amṣār*, i, Leipzig 1929, 66; E. Honigmann, *Die Ostgrenze des byzantinischen Reiches von 363 bis 1071*, Brussels 1935, index s.v. *Mopsueshia*.

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MASTŪDJ, village, fort, and district in the upper Yārkhūn valley formerly included in the Dir, Swāt and Čitrāl Political Agency of the North-West Frontier Province of British India and now in Pakistan. It apparently formed part of the ancient territory of Syāmāka (Sylvain Lévi, in *JA*, ser. 11, vol. v, 76; and H. Lüders, *Weitere Beiträge zur Geschichte und Geographie von Ostturkestan*, 1930, 29 ff.). Stein identifies Mastūdĵ with the territory of Čū-wei or *Shang-mi* which was visited by the Chinese pilgrim Wu-k'ung in the 8th century A.D. (*Ancient Khotan*, Oxford 1907, i, 15-16, *Serindia*, i, 18). An inscription discovered at Barenis points to the fact that Mastūdĵ