

race of men (the Caucasian); but for this, as has been proved, there is not a particle of evidence, historical or philological. The Caucasians, though surrounded by the means of improvement, and occupying a country more favourably situated than that of Switzerland, have made no progress either in arts or arms; and continue to this day the same unlettered barbarians as in the days of Herodotus. (Clio, 203.) They have fine physical forms, but their mental endowments are of the most inferior description.

*Name.*—This has in all ages been the same among neighbouring nations, though, according to Strabo (xl, 500), the range was called by the natives *Κάσπιον ὄρος* (Caspian Mountains). The names Caspian and Caucenus have, in the opinion of Klaproth (p. 169), a similar etymology, namely, *Koh-Chaf* or *Chasp*, the mountain of *Chasp*, so called from the Caspi, a powerful people on its sides. (See CASPIAN SEA.) Pliny (vi. 2) derives the name, but with no great appearance of probability, from *Graucanus*, which, he says, in the Scythian tongue, means *nive candidus*. At present the term Caucasus is but little used by the Asiatics, the name for the mountains among the Tartars being *Jal-bus*; among the Turks, *Chaf-daghi* (Mount Kaf); and among the Armenians, *Jalbusi-sar*, a modification of the Tartar term; but Caucasus is still in use among them.

CAUDEBEC, a sea-port town of France, dép. Seine Inférieure, cap. cant., on the Seine, at the mouth of the Caudebec, 6 m. S. Yvetot. Pop. 2,164 in 1861. The parish church, built in the 15th century, is remarkable for the boldness and delicacy of its architecture. It has some manufactures of cotton goods. Previously to the revocation of the edict of Nantes, it was comparatively flourishing; but that disastrous measure gave a blow to its manufactures and commerce, from which it has not recovered. Its port, though safe, commodious, and advantageously situated between Havre and Rouen, is but little frequented.

CAUDETE (an. *Biggera*), a town of Spain, prov. Murcia, 8 m. NNW. Villena, 12 m. NE. Yecla. Pop. 6,572 in 1857. The town was formerly fortified; and has a church, 2 convents, a hospital, several distilleries, and a palace of the bishop of Orihuela. On the heights in the vicinity a battle was fought in 1706, the day after the great victory gained by the Duke of Berwick at Almanza, between a detachment of the combined French and Spanish forces and those of the Archduke Charles, which ended in the defeat of the latter.

CAUFIRISTAN, or CAFFRISTAN, a region of Central Asia, occupying a great part of the Hindoo Koosh and a portion of the Bolor Tagh mountains, chiefly between lat. 35° and 36° N., and long. 70° E. and the W. limits of Cashmere; having N. Budukshan, E. Little Tibet, S. the dom. of the Punjab and Caubul, and W. those of Caubul and Koondooz. The hills N. of Bajour and Kooner form its S. limit; its other boundaries have been very imperfectly defined. The whole of this country is a lofty Alpine tract of snow-capped mountains, deep pine forests, interspersed with small but fertile and often populous valleys, and tablelands sometimes 10 or 15 m. across. Torrents and rivers are numerous, and are crossed by stationary wooden bridges or hanging bridges of rope and osiers. The cold of the winter is severe, but the valleys afford an abundance of grapes and other fruits, and the hills good pasture for sheep and goats. The Caufirs (infidels) who inhabit this region are an independent nation, said by Baber and Abul Fazel, and believed by themselves, to be descended from the troops of Alexander the Great.

They are supposed by some to have been driven thither from the valley of the Oxus, on its being overrun by the Mohammedans; but Sir A. Burnes and Mr. Elphinstone suppose they had emigrated, through a similar cause, from the neighbourhood of Candahar. They are remarkable for the fairness and beauty of their complexions; are liberal, social, and extremely hospitable; they never combine in war against their neighbours, but retaliate invasions fiercely, and fight with great bravery and determination. They indulge an unceasing hatred against Mohammedans, and a Caufir adds an additional ornament to his dress, or another trophy to a high pole before his door, for each Mussulman he has slain. All wear tight clothes; those of some tribes made of black goat skins, and of others of white cotton: all suffer their hair to hang over their shoulders, and each looks upon every one else as a brother who wears ringlets and drinks wine: to the latter they are much addicted, and grape juice is given to children at the breast. They eat the flesh of all kinds of animals, except the dog and jackal, and use both tables and chairs of a rude construction: the women perform the business of tillage, as well as all laborious domestic occupations. Fine rice, wheat, and barley are the principal grains cultivated; honey, vinegar, cheese, butter, milk, bread and fruit, constitute the rest of their food. Both sexes drink wine to excess. Their dwelling-houses are usually built of wood upon hill-slopes, the roof of one row of houses forming the street to those above it: the only roads in the country are footpaths. Their weapons are spears, scimitars, and bows and arrows. After battle the victors are crowned with chaplets of mulberry-leaves. Both sexes wear ornaments of gold, silver, and other metals; and drinking-cups of the precious metals are often used, and much prized by them. Their language is unintelligible to Hindoos, Usbecks, or Affghans; it contains a mixture of words from the Hindoo, Affghan, and Persian tongues; but the major part of its roots are different from either: they have no books, and neither understand reading nor writing. They adore a supreme being, whom they call Dogan, and to whom they sacrifice both cows and goats; but address themselves to subordinate deities, represented by idols of wood or stone, who, they say, intercede with the chief deity in their behalf: fire is a requisite in every religious ceremony, although no veneration is paid to that element itself. They neither burn nor bury their dead, but expose the corpse in an open coffin, in a forest jungle or on a mountain, and after a certain time collect as many of the bones as possible, and deposit them in a cave: these ceremonies are solemnized with triumph, dances, and sacrifices. Music, dancing, which is eagerly practised by all classes, conversation, and carousals, form their chief amusements. They have priests, but they do not possess an extensive influence: they live under different chiefs, but little farther is known respecting their government. The slavery of such as have lost their relations is universal: some of the Caufirs possess many slaves and cattle, and much land. By old writers this region is often named Kuttoré: it was invaded by Timour, and in 1780, unsuccessfully, by a confederacy of the surrounding Mohammedan nations. (Elphinstone's Caubul, ii. 373-377; Burnes's Trav., iii. 183-185.)

CAUNES (LES), a town of France, dép. Aude, on the Argent-Double, 11 m. NE. Carcassonne. Pop. 2,347 in 1861. The town has a fine parish church, formerly belonging to the Benedictine abbey suppressed at the revolution; with distilleries, tanneries, dye-works, marble-works for