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تحتوي النسخة الإلكترونية على معلومات إضافية ونصوص وصور بدقة عالية تسمح بإمكانية تكبيرها ومطالعتها بسهولة.

المقيم السياسي البريطاني في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني والقنصل العام البريطاني في بغداد"
خلال الفترة أبريل-مايو ١٩١٠، كتبه ج. ج. لوريمر المحترم رفيق وسام الإمبراطورية الهندية، الخدمة المدنية الهندية،
"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني وكردستان

المكتبة البريطانية: أوراق خاصة وسجلات من مكتب الهند

IOR/L/PS/20/61

١٩١٣ (ميلادي)

الإنجليزية في اللاتينية

مجلد واحد (٣٢ ورقة)

رخصة حكومية مفتوحة

المؤسسة المالكة

المرجع

التاريخ/ التواريخ

لغة الكتابة

الحجم والشكل

حق النشر



حول هذا السجل

تقرير حول الرحلة كتبه جون جوردون لوريمر من ملاحظات دونها خلال رحلته في الفترة ما بين ١٨
أبريل إلى ٢٢ مايو ١٩١٠. يضم التقرير معلومات حول المسائل الطبوغرافية.

التقرير مقسم إلى أقسام تصف كل يوم من الرحلة، وتبين مكان الانطلاق والوجهات النهائية،
والوقت المستغرق في السفر والسمات الطبوغرافية للطريق الذي سلكه، بما في ذلك رسومات في بعض
التدوينات. وفي الأيام التي لم يسافر فيها، يصف التقرير حملة على مناجم الفحم في
نصالح، ورحلات الصيد، وزيارات للمواقع الدينية المحلية وأطلال الآثار، ورؤى تحليلية حول
المدارس والتعليم المحلي، وإنتاج النفط الخام في القيارة، وتوزيع السكان المسيحيين واليهود في

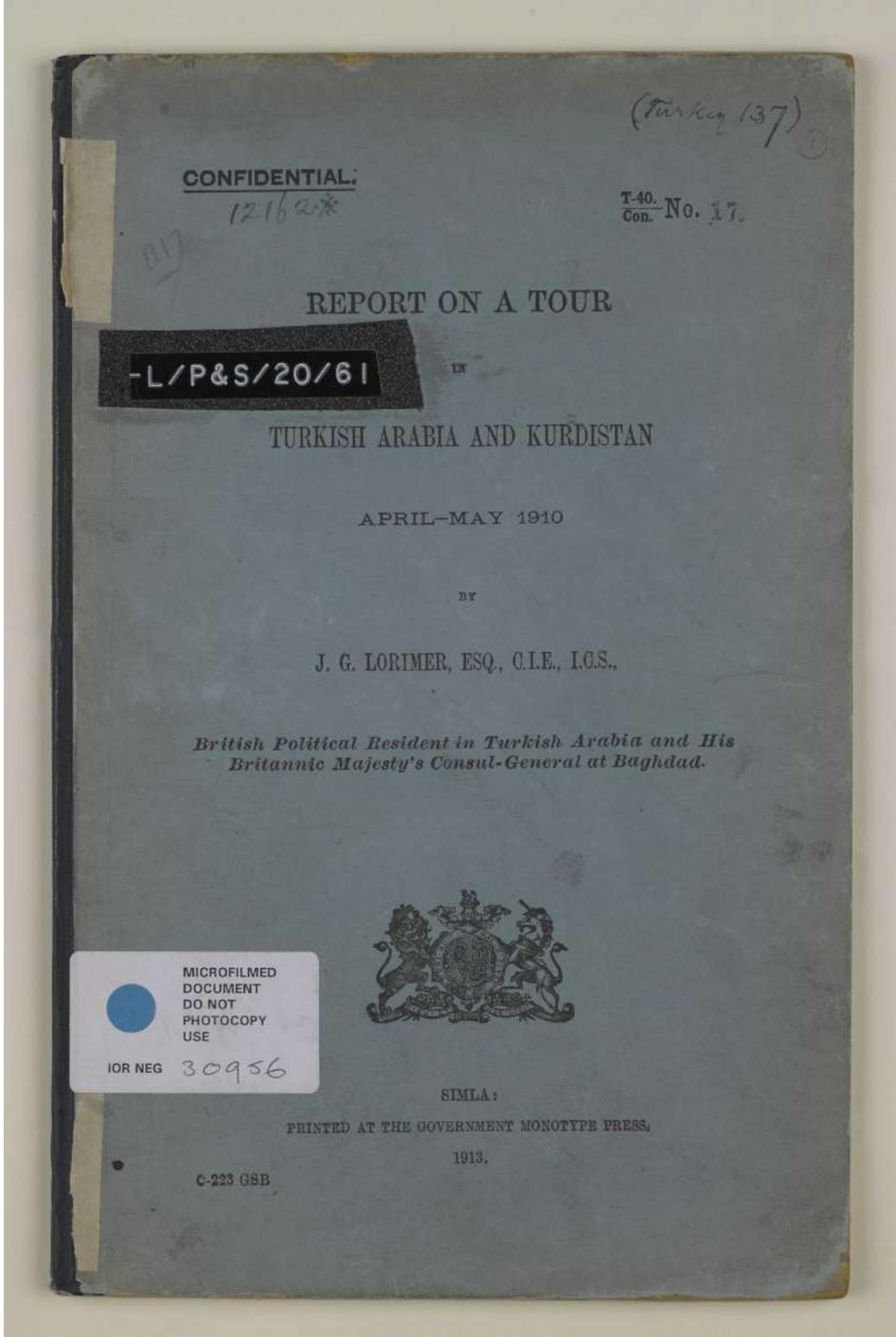
المناطق التي سافر إليها.

تتضمن المناطق التي جرى زيارتها خلال الرحلة كل من خانقين، وزنكباد، وصلاحية، وطوز خورماتو، وداقوق، وكركوك، وألتن كوبري، وأربيل، وشقلاوة، وباطاس، ورواندز، وعسكر، وقنديل، وعقرة، وبردرش، والموصل، وبغداد، والقيارة، وخنديدة، والشرقاط، وسامراء، وعوسجة، وملوح.

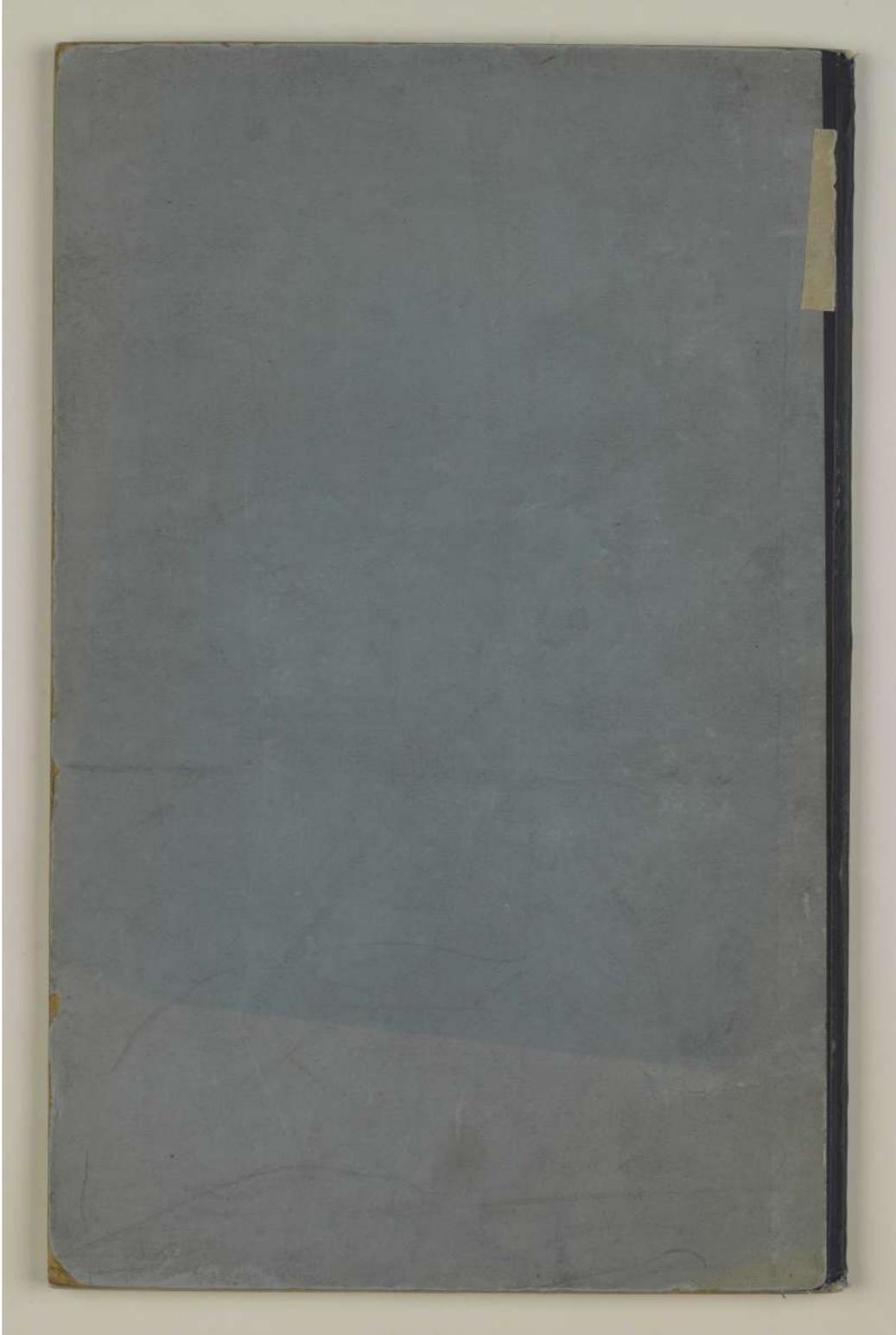
الترجمة الصوتية (وهي كتابة حروف لغة بحروف لغة أخرى) مقدمة كما تظهر في المجلد؛ التهجيات الحديثة قُدمت عند اللزوم.

طُبعت في مطابع المونوتايب الحكومية في شيملا، ١٩١٣.

"تقرير بشأن رحلة في مناطق شبه الجزيرة العربية الخاضعة للحكم العثماني
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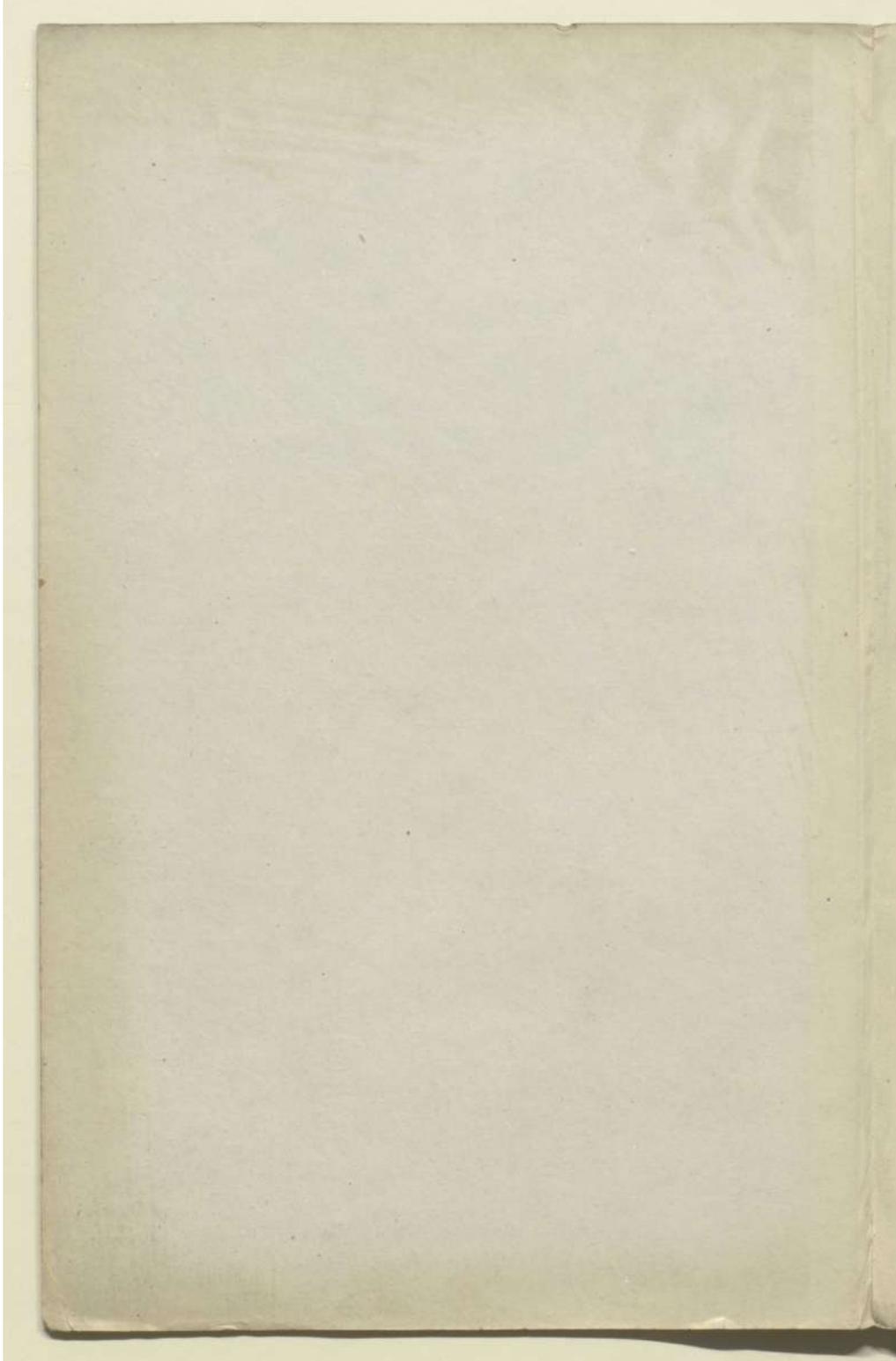
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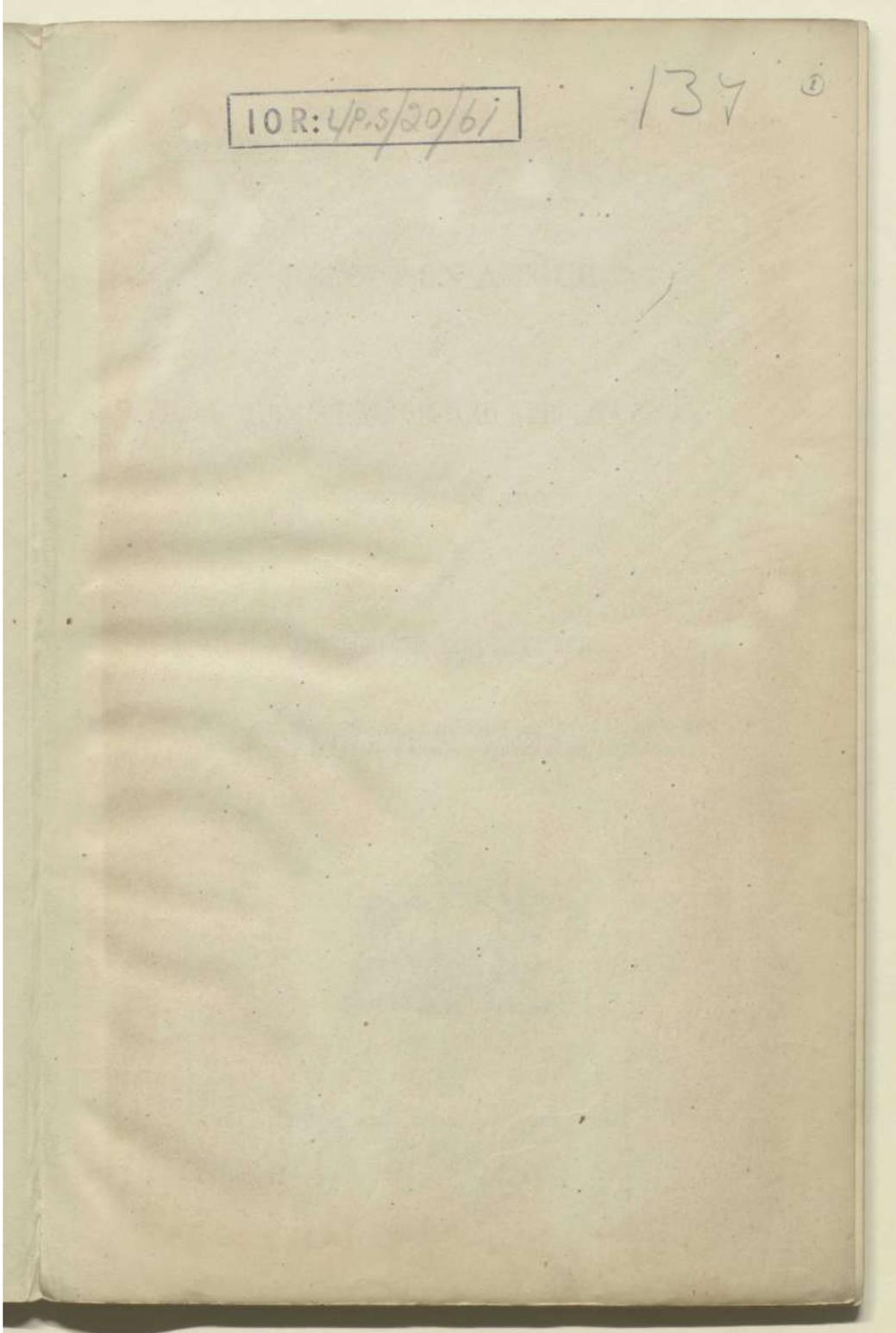
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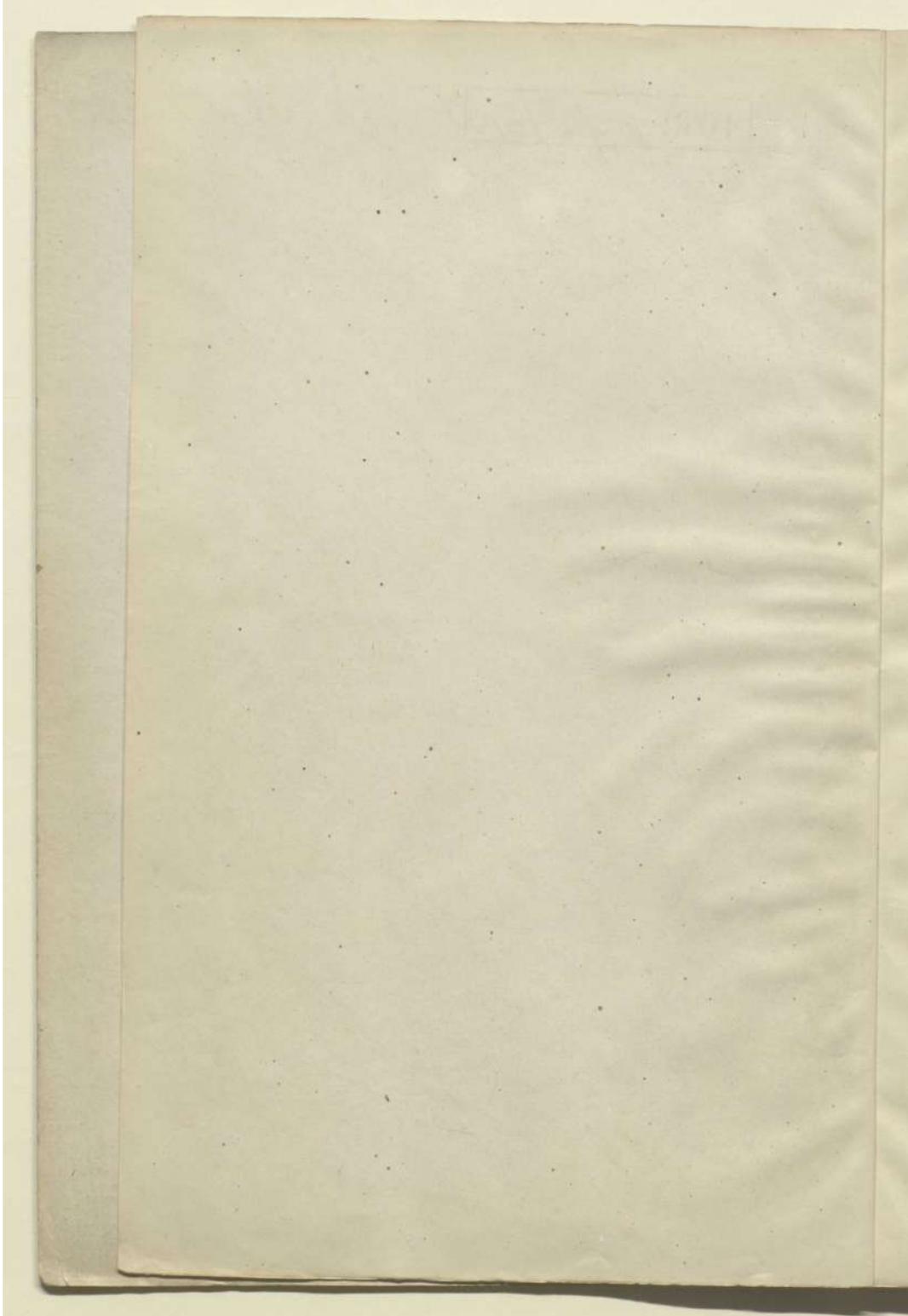
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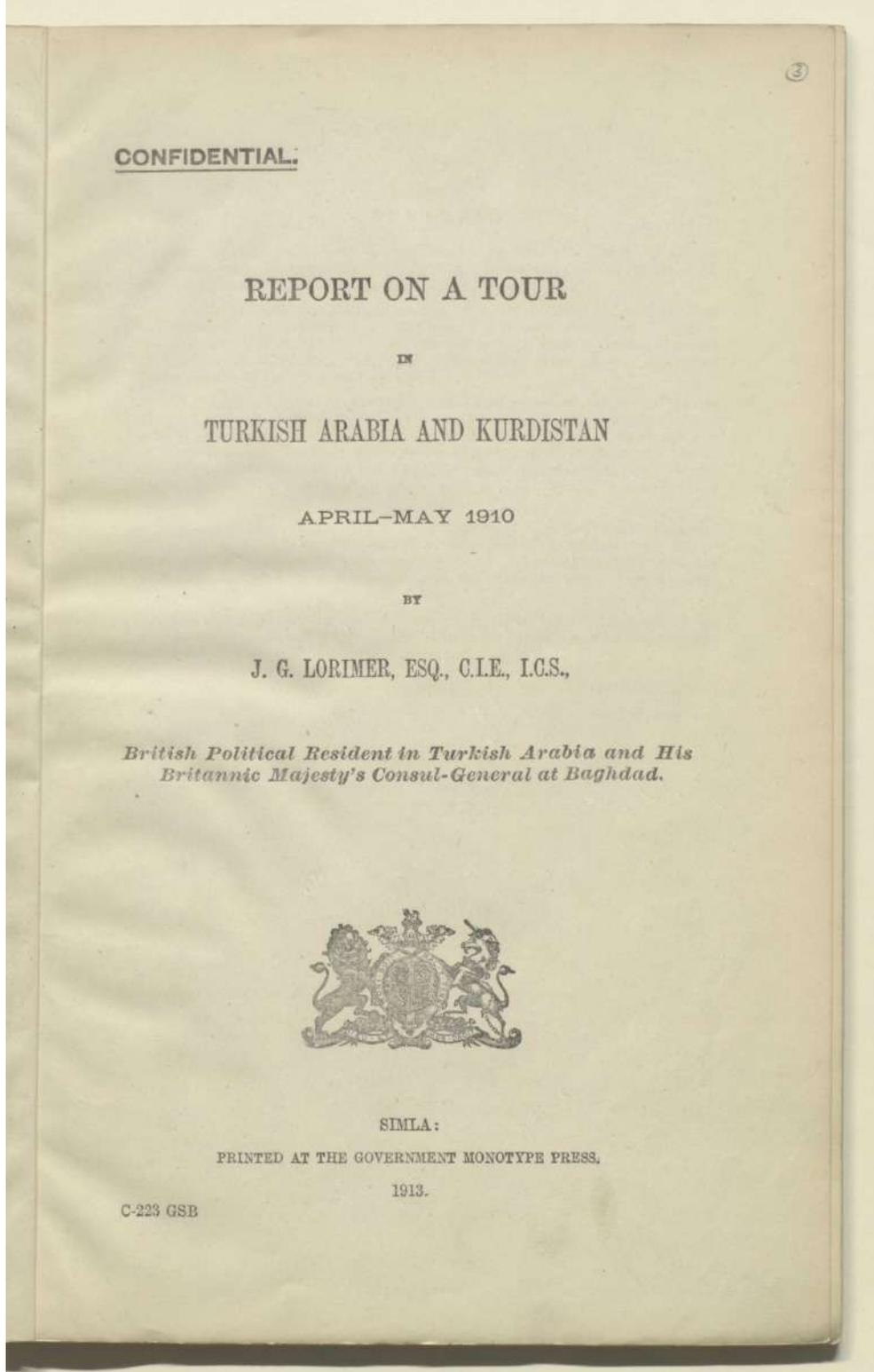
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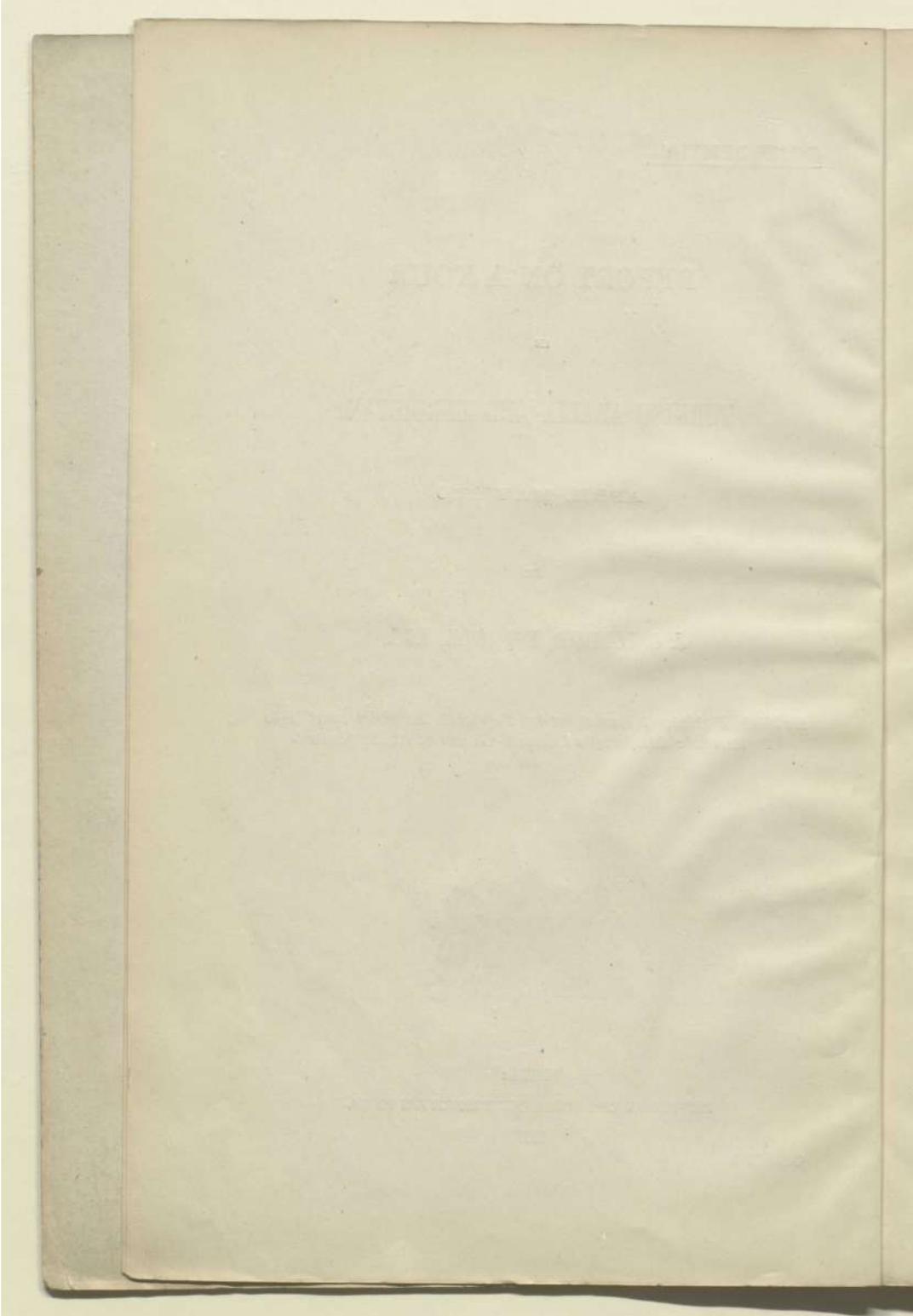
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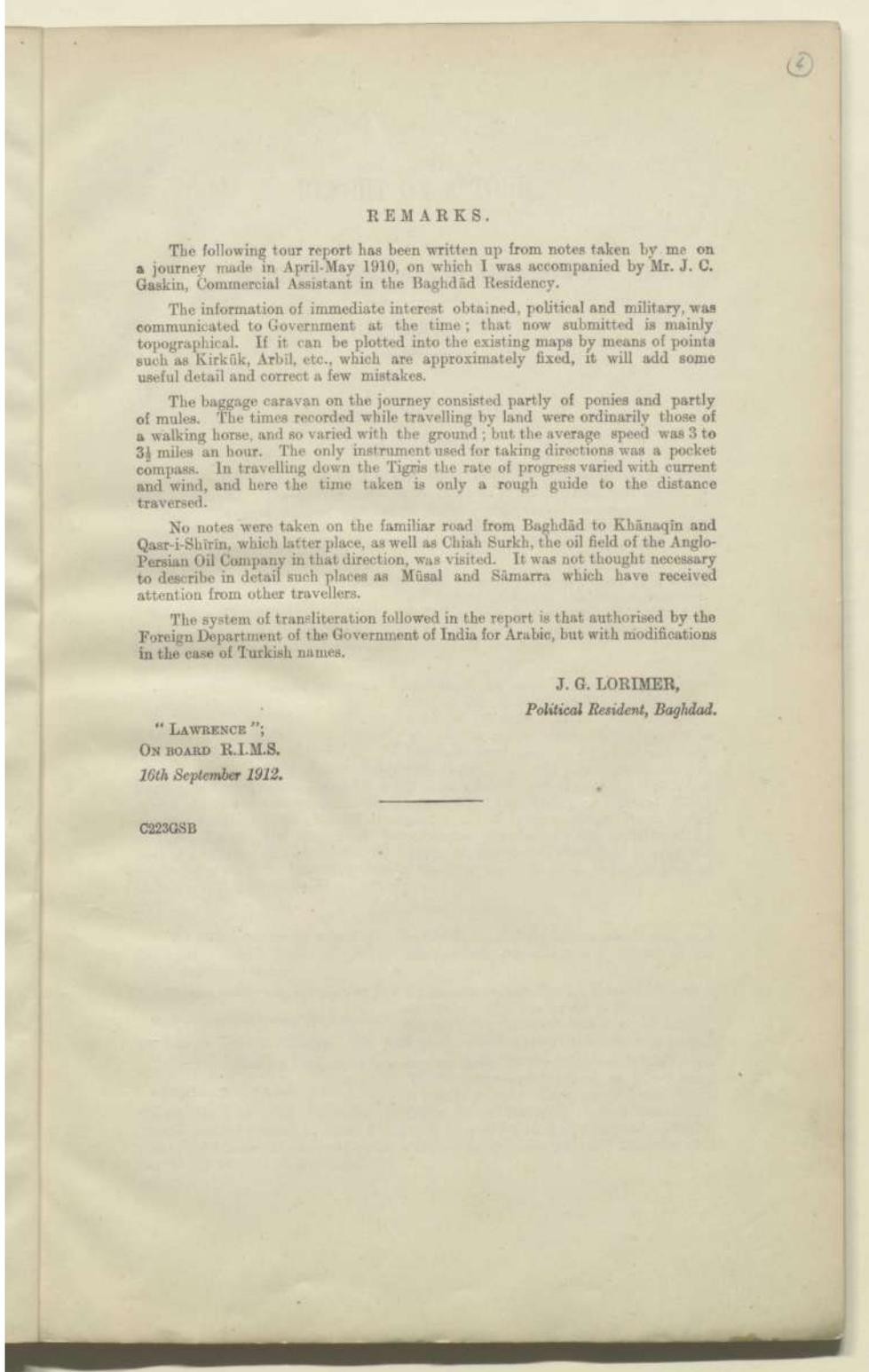
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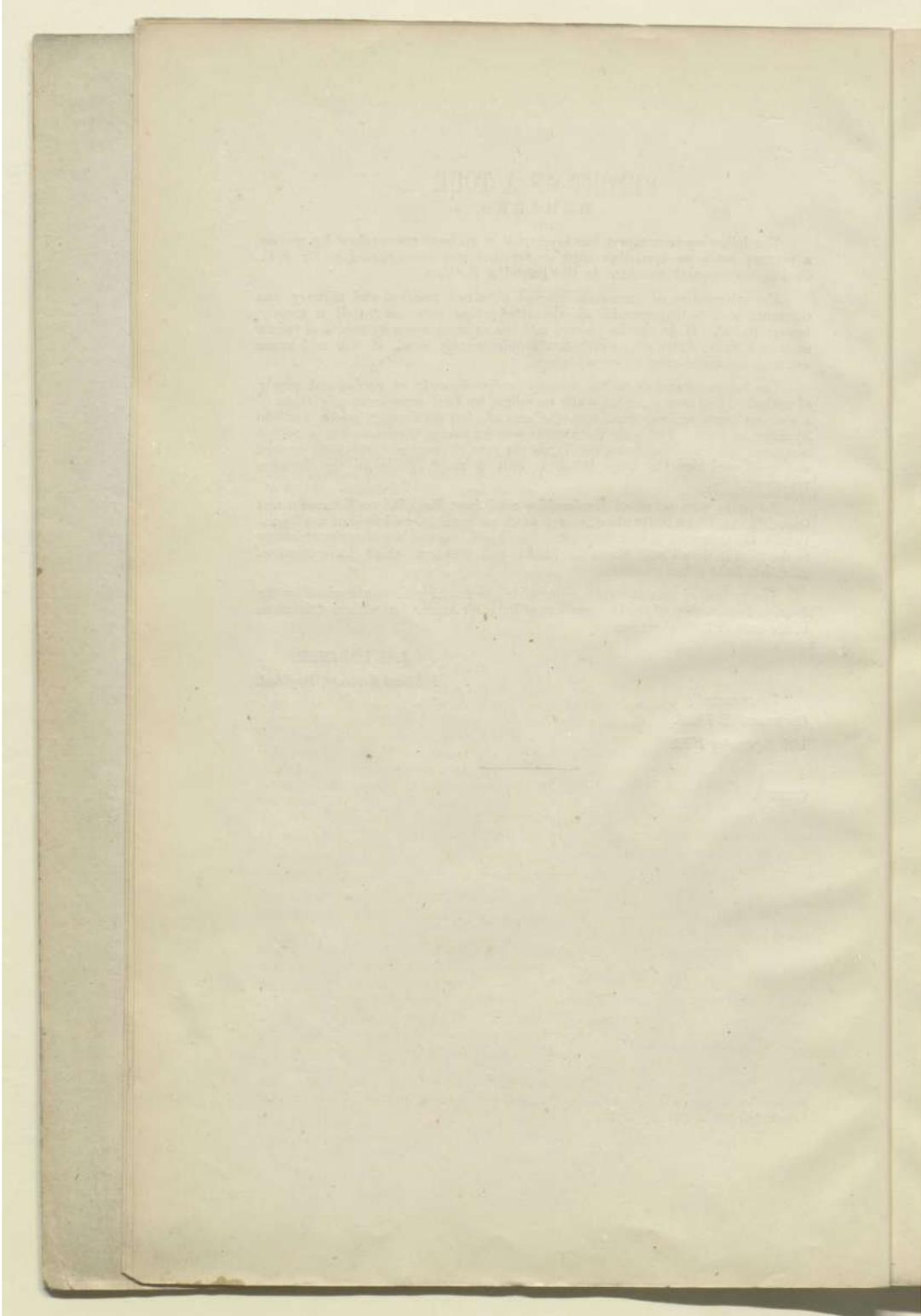
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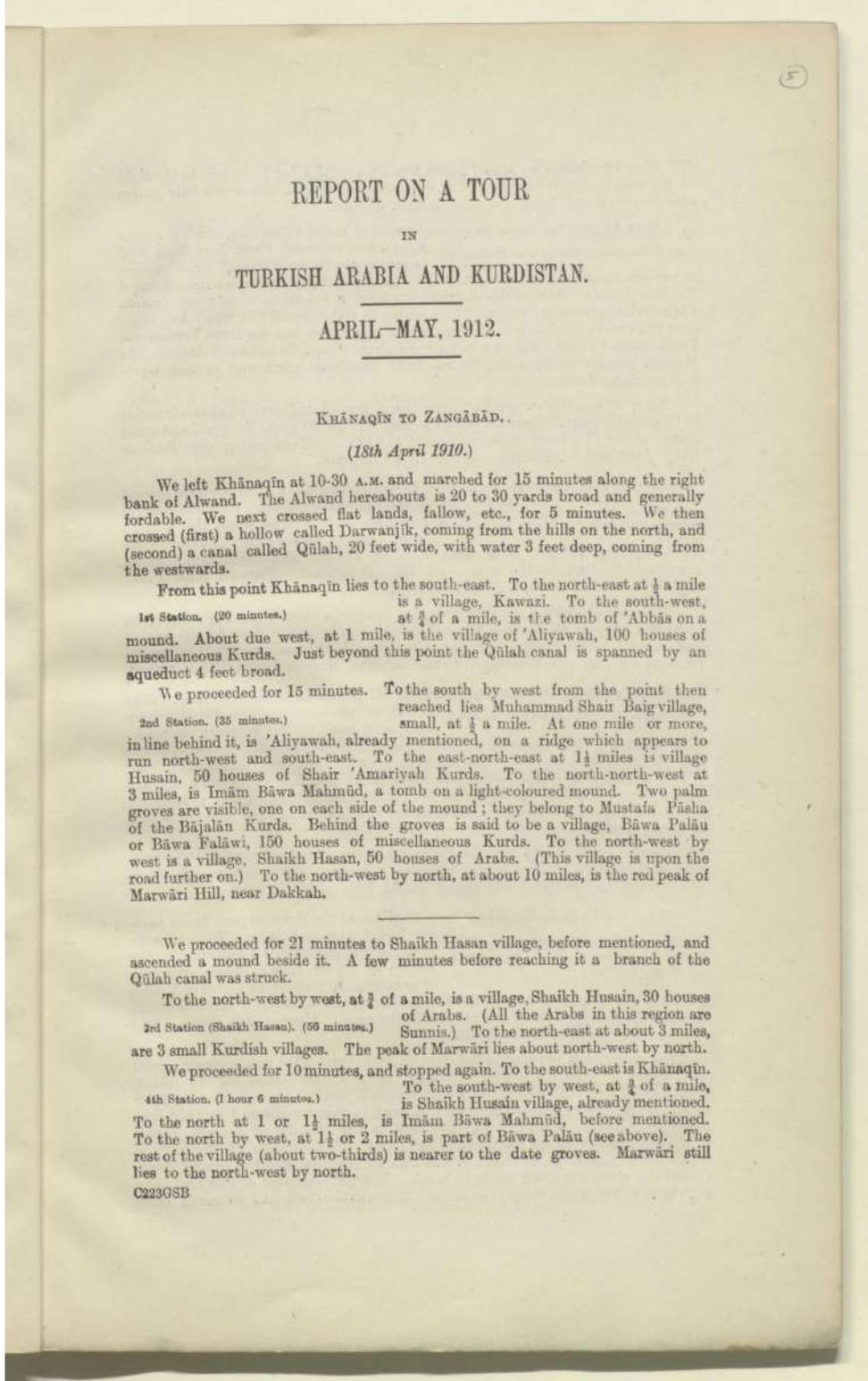
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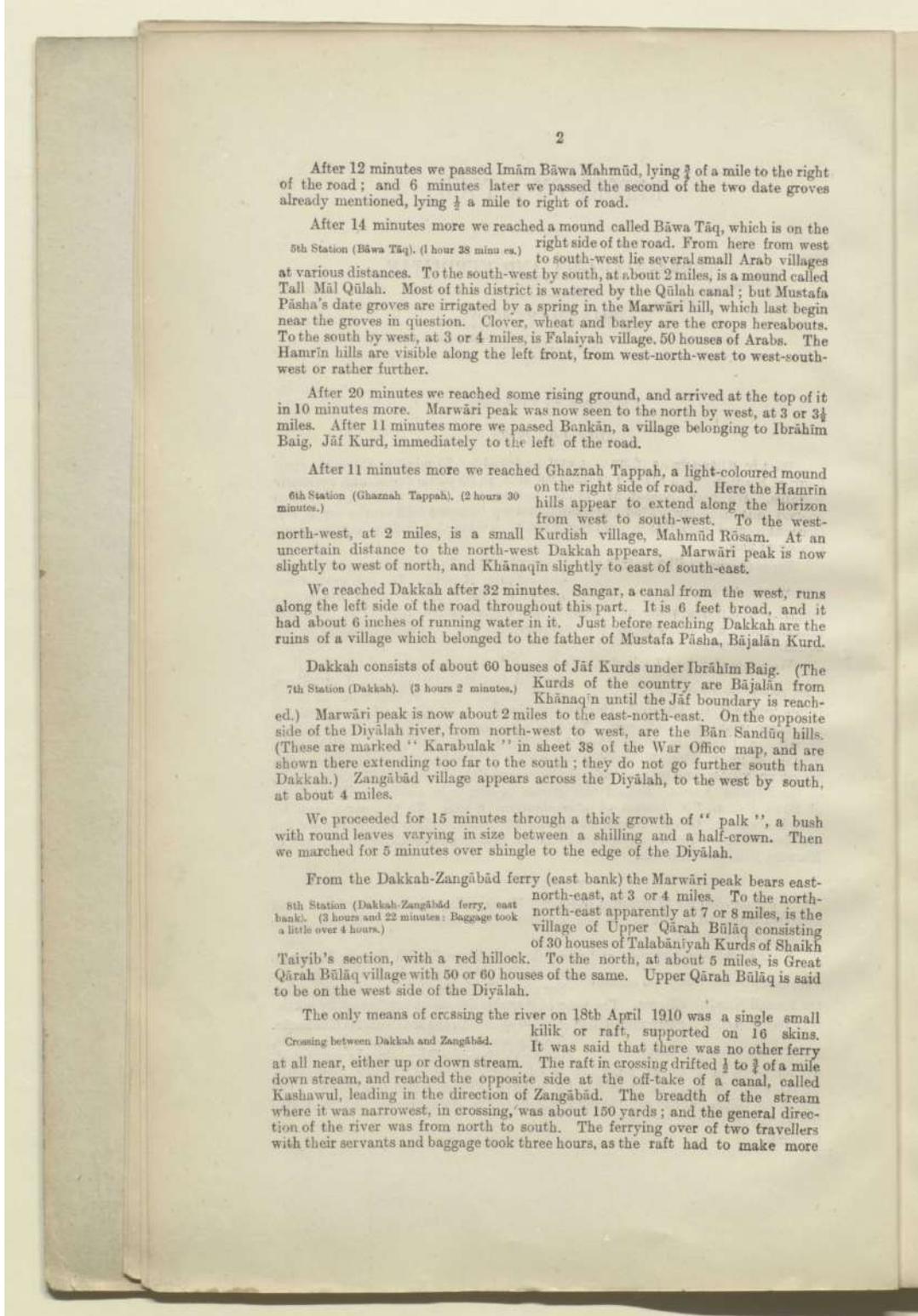
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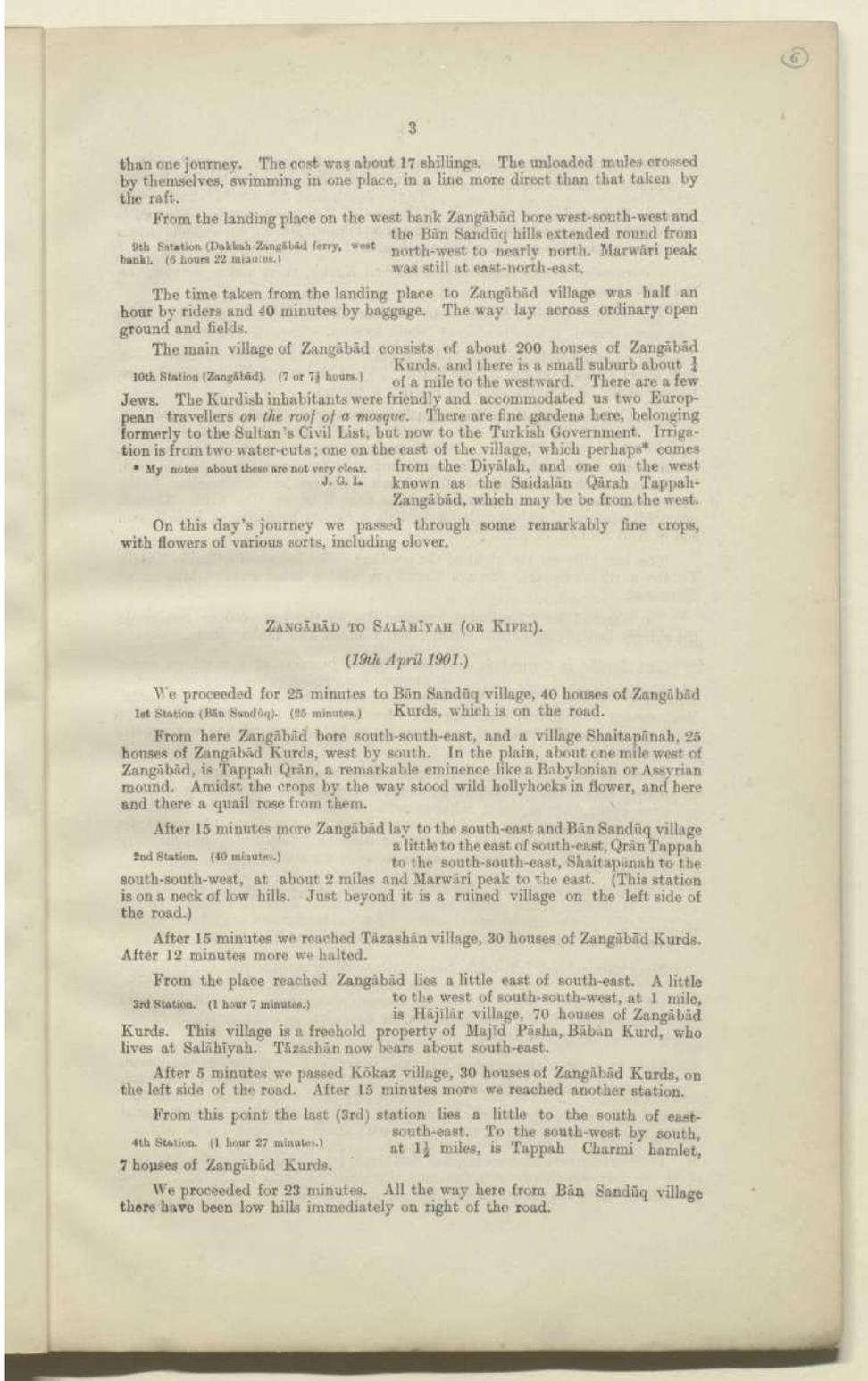
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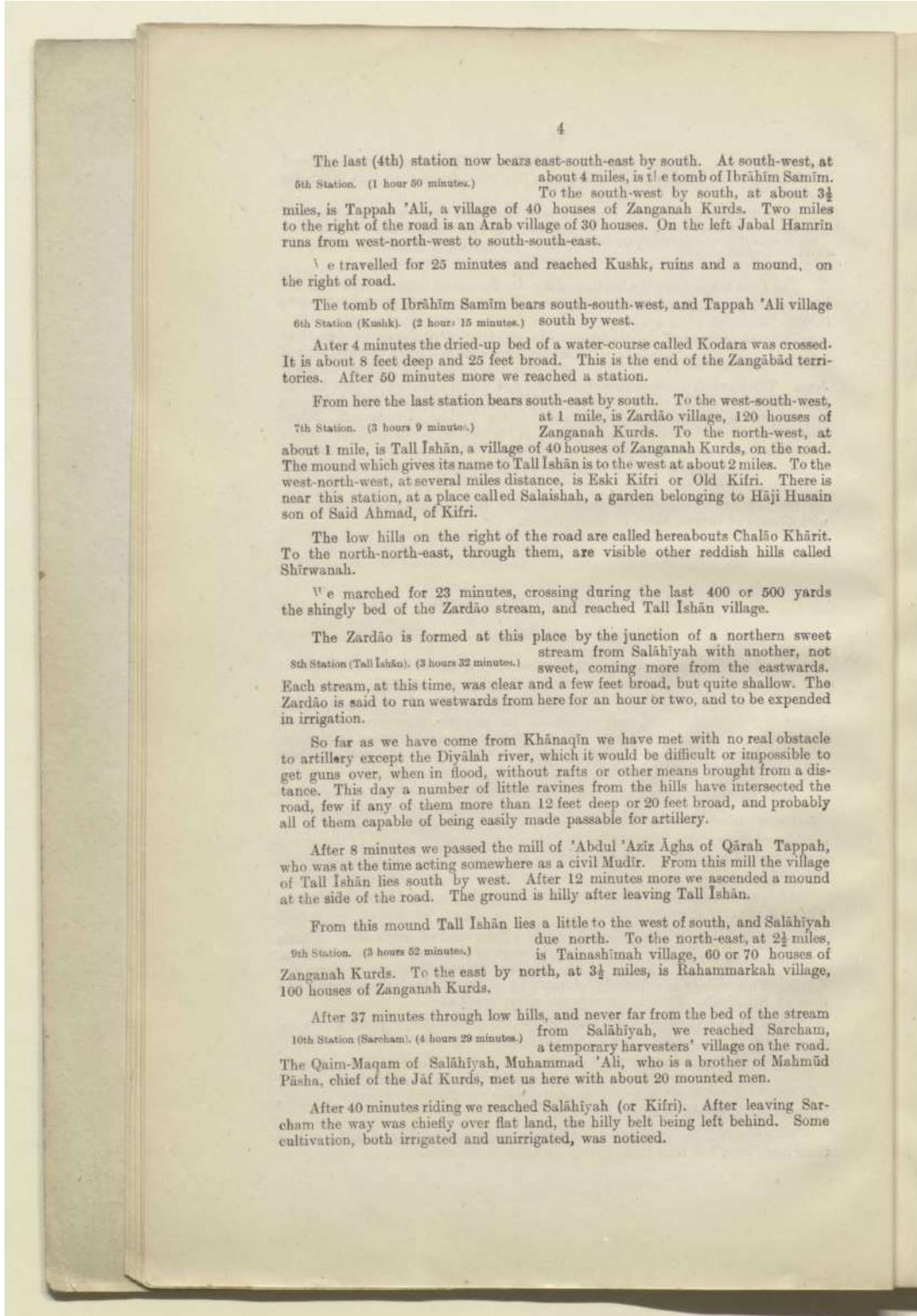
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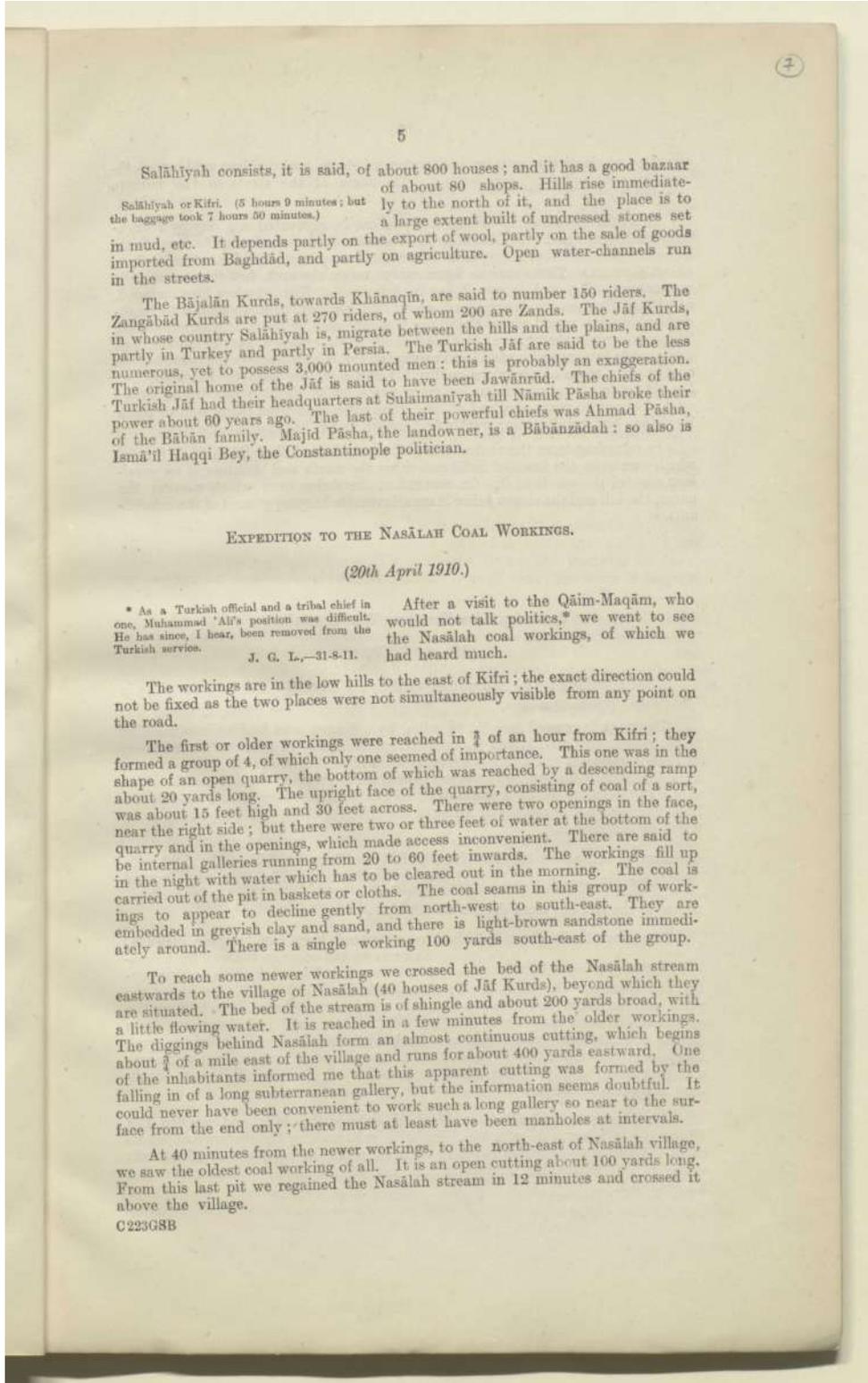
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5

Salāhiyah consists, it is said, of about 800 houses; and it has a good bazaar of about 80 shops. Hills rise immediately to the north of it, and the place is to a large extent built of undressed stones set in mud, etc. It depends partly on the export of wool, partly on the sale of goods imported from Baghdād, and partly on agriculture. Open water-channels run in the streets.

The Bājalān Kurds, towards Khānaqīn, are said to number 150 riders. The Zangābād Kurds are put at 270 riders, of whom 200 are Zands. The Jāf Kurds, in whose country Salāhiyah is, migrate between the hills and the plains, and are partly in Turkey and partly in Persia. The Turkish Jāf are said to be the less numerous, yet to possess 3,000 mounted men: this is probably an exaggeration. The original home of the Jāf is said to have been Jawānrūd. The chiefs of the Turkish Jāf had their headquarters at Sulaimaniyah till Nāmik Pāsha broke their power about 60 years ago. The last of their powerful chiefs was Ahmad Pāsha, of the Bāhān family. Majid Pāsha, the landowner, is a Bābāzādah: so also is Ismā'il Haqqi Bey, the Constantinople politician.

EXPEDITION TO THE NASĀLAH COAL WORKINGS.

(20th April 1910.)

* As a Turkish official and a tribal chief in one, Muhammad 'Alī's position was difficult. He has since, I hear, been removed from the Turkish service.

J. G. L.,—31-8-11.

After a visit to the Qāim-Maqām, who would not talk politics,* we went to see the Nasālah coal workings, of which we had heard much.

The workings are in the low hills to the east of Kifri; the exact direction could not be fixed as the two places were not simultaneously visible from any point on the road.

The first or older workings were reached in $\frac{1}{4}$ of an hour from Kifri; they formed a group of 4, of which only one seemed of importance. This one was in the shape of an open quarry, the bottom of which was reached by a descending ramp about 20 yards long. The upright face of the quarry, consisting of coal of a sort, was about 15 feet high and 30 feet across. There were two openings in the face, near the right side; but there were two or three feet of water at the bottom of the quarry and in the openings, which made access inconvenient. There are said to be internal galleries running from 20 to 60 feet inwards. The workings fill up in the night with water which has to be cleared out in the morning. The coal is carried out of the pit in baskets or cloths. The coal seams in this group of workings to appear to decline gently from north-west to south-east. They are embedded in greyish clay and sand, and there is light-brown sandstone immediately around. There is a single working 100 yards south-east of the group.

To reach some newer workings we crossed the bed of the Nasālah stream eastwards to the village of Nasālah (40 houses of Jāf Kurds), beyond which they are situated. The bed of the stream is of shingle and about 200 yards broad, with a little flowing water. It is reached in a few minutes from the older workings. The diggings behind Nasālah form an almost continuous cutting, which begins about $\frac{1}{4}$ of a mile east of the village and runs for about 400 yards eastward. One of the inhabitants informed me that this apparent cutting was formed by the falling in of a long subterranean gallery, but the information seems doubtful. It could never have been convenient to work such a long gallery so near to the surface from the end only; there must at least have been manholes at intervals.

At 40 minutes from the newer workings, to the north-east of Nasālah village, we saw the oldest coal working of all. It is an open cutting about 100 yards long. From this last pit we regained the Nasālah stream in 12 minutes and crossed it above the village.

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6

The whole of this country is a system of sharp rocky ridges running north-west by west and south-east by east. The angle of the strata to the horizon is about 30°.

It is said that about 20 Waznahs of coal can be excavated in a day by 3 workmen on a Qrān each; 20 Waznahs is about 20 donkey-loads. (The local Waznah=60 Constantinople Huqqahs of 2.8326 lbs.=about 170 lbs. The Qrān=about 4 pence.) These are the figures given us on the spot, but they cannot be guaranteed. The coal, it is said, can be delivered at Kifri, donkey hire included, at 7½ Rāj Paistres per donkey load, say at 3½d. per cwt. But to send it to Baghdad on donkeys would cost a Majidi per Waznah more, or about 2s. 2½d. additional. This would make the price at Baghdad about half-a-crown a cwt. or 50 shillings a ton, while foreign coal costs £3 and upwards a ton. Unfortunately the best Nasālah coal appears to be of very poor quality. I had a sample sent to Baghdad, but I could not get it to burn in an ordinary grate. The Nasālah pits began to be worked about 20 years ago, and at one time some coal from them used to reach Baghdad, but it did not apparently find favour, and it has ceased to be sent.

In returning from the coal workings I climbed the hill of Bāwa Shāh Suwār, which overlooks the town of Salāhiyah from the north and commands an excellent view of the whole of it. On account of the shrine from which it takes the name, the hill and the slopes below it are a favourite burying ground of the inhabitants.

SALĀHĪYAH (OR KIFRI) TO TŪZ KHURMĀTU.

(21st April 1912.)

After marching for 2½ hours from Salāhiyah, say 7½ miles, that place is seen to bear east-south-east.
1st Station. (2 hours 30 minutes.)

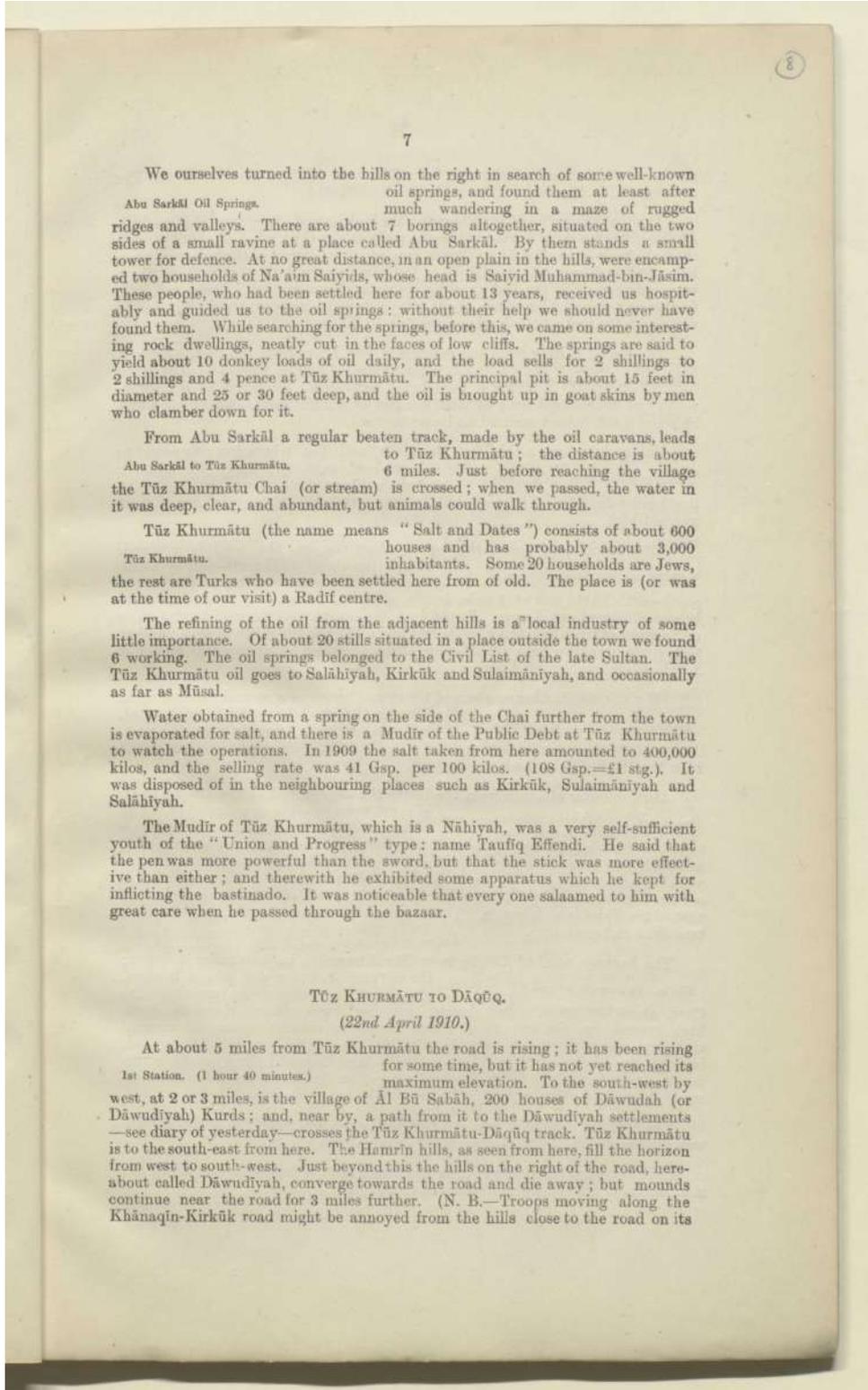
The track is crossed here (at 7½ miles) by a beaten road leading into the hills to the north; this road is said to conduct in 5 hours, say 15 miles, to a settlement of 1,000 households of Dāwudiyah Kurds whose chief is Samim Beg. As seen from here the Hamrīn hills occupy the horizon from west-south-west to south-south-east. In the valley between the Salāhiyah-Tūz Khurmātu track and the Hamrīn hills numerous encampments of Arabs of the tribe (or class) called Biyāt are to be found at this season.

Further on, about 10 miles from Salāhiyah, there is a hill on the right with a white patch on it, called Gharrah. Beyond this point (Gharrah) the Biyāt encampments to the left are more distant than before.
2nd Station. (3 hours 20 minutes.)

At about 14 miles from Salāhiyah we separated from our baggage caravan. So far as we had come on the way from Salāhiyah there had been rocky hills accompanying the road on the right hand; these rose from 100 to 150 feet above the plain, and the fall of the strata of which they were composed seemed to be from the side next the road backwards. On the left, all the way, had been meadows sloping down into the valley between us and Jabal Hamrīn; and a line of telegraph had followed the road closely on that side. At the point now reached there was a large village of Biyāt due south some miles off, and another south-south-west not quite so far away.
3rd Station. (4 hours, 40 minutes.)

The baggage continued along the road outside the hills and reached Tūz Khurmātu in 8 hours 20 minutes from Salāhiyah, making the distance about 25 miles. About 5 miles before reaching its destination the baggage passed a Biyāt village of 100 households, 2 miles to the left of the road, which was called Khasradalah.

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We ourselves turned into the hills on the right in search of some well-known oil springs, and found them at least after much wandering in a maze of rugged ridges and valleys. There are about 7 borings altogether, situated on the two sides of a small ravine at a place called Abu Sarkāl. By them stands a small tower for defence. At no great distance, in an open plain in the hills, were encamped two households of Na'aim Saiyids, whose head is Saiyid Muhammad-bin-Jāsim. These people, who had been settled here for about 13 years, received us hospitably and guided us to the oil springs: without their help we should never have found them. While searching for the springs, before this, we came on some interesting rock dwellings, neatly cut in the faces of low cliffs. The springs are said to yield about 10 donkey loads of oil daily, and the load sells for 2 shillings and 4 pence at Tūz Khurmātu. The principal pit is about 15 feet in diameter and 25 or 30 feet deep, and the oil is brought up in goat skins by men who clamber down for it.

From Abu Sarkāl a regular beaten track, made by the oil caravans, leads to Tūz Khurmātu; the distance is about 6 miles. Just before reaching the village the Tūz Khurmātu Chai (or stream) is crossed; when we passed, the water in it was deep, clear, and abundant, but animals could walk through.

Tūz Khurmātu (the name means "Salt and Dates") consists of about 600 houses and has probably about 3,000 inhabitants. Some 20 households are Jews, the rest are Turks who have been settled here from of old. The place is (or was at the time of our visit) a Radif centre.

The refining of the oil from the adjacent hills is a local industry of some little importance. Of about 20 stills situated in a place outside the town we found 6 working. The oil springs belonged to the Civil List of the late Sultan. The Tūz Khurmātu oil goes to Salāhiyah, Kirkūk and Sulaimāniyah, and occasionally as far as Mūsāl.

Water obtained from a spring on the side of the Chai further from the town is evaporated for salt, and there is a Mudir of the Public Debt at Tūz Khurmātu to watch the operations. In 1909 the salt taken from here amounted to 400,000 kilos, and the selling rate was 41 Gsp. per 100 kilos. (108 Gsp.=£1 stg.). It was disposed of in the neighbouring places such as Kirkūk, Sulaimāniyah and Salāhiyah.

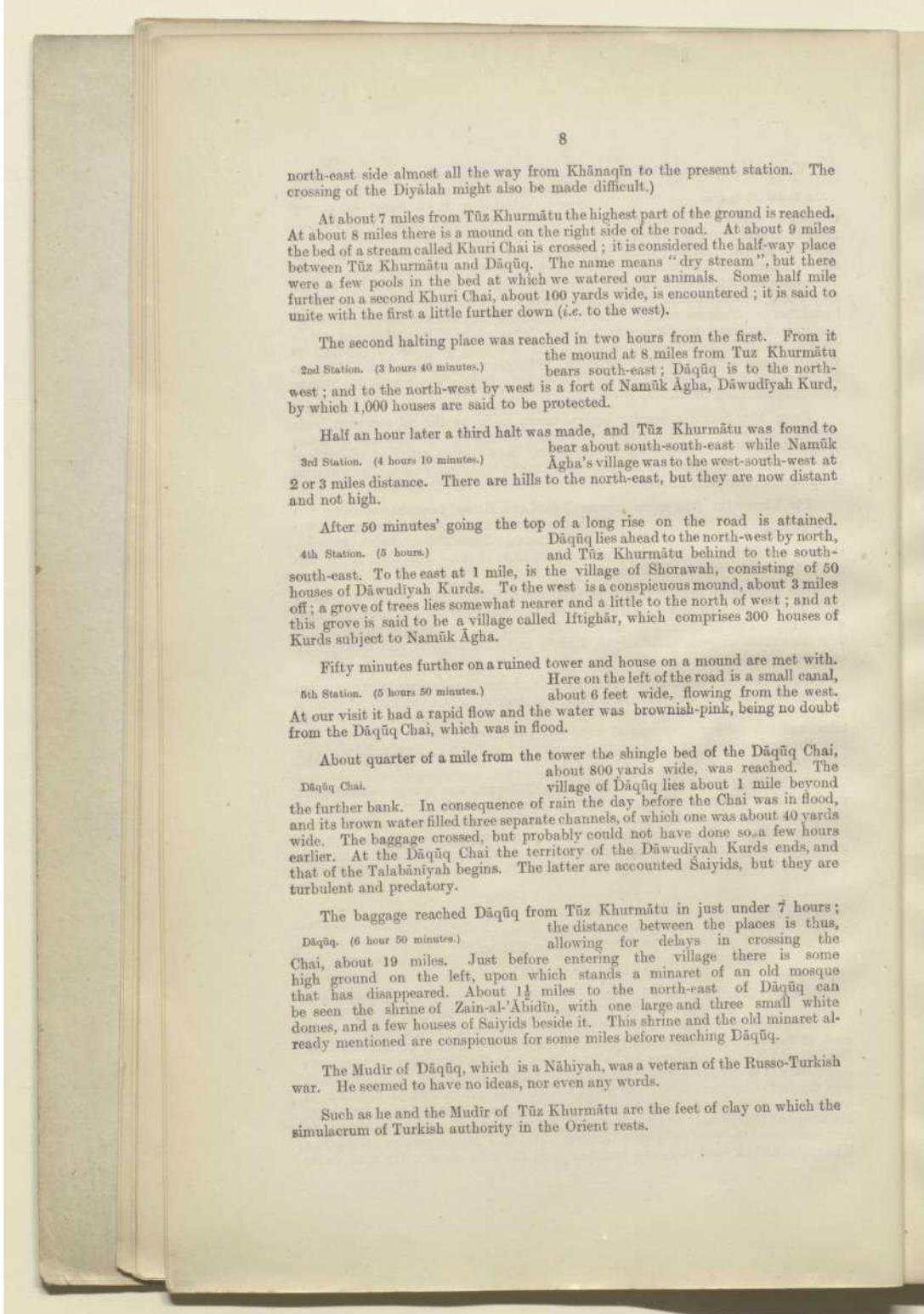
The Mudir of Tūz Khurmātu, which is a Nāhiyah, was a very self-sufficient youth of the "Union and Progress" type; name Taufiq Effendi. He said that the pen was more powerful than the sword, but that the stick was more effective than either; and therewith he exhibited some apparatus which he kept for inflicting the bastinado. It was noticeable that every one salaamed to him with great care when he passed through the bazaar.

TŪZ KHURMĀTU TO DĀQŪQ.

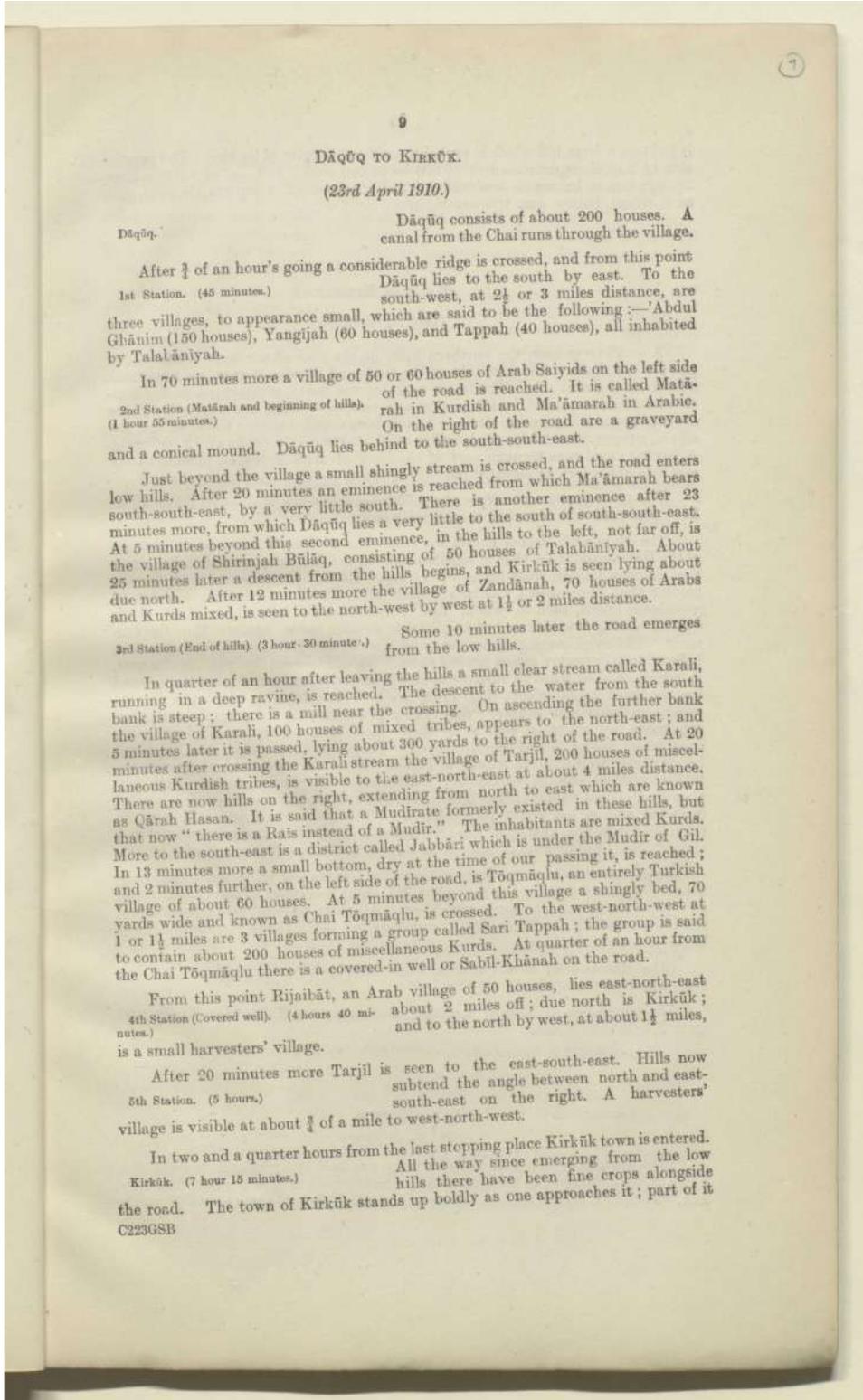
(22nd April 1910.)

At about 5 miles from Tūz Khurmātu the road is rising; it has been rising for some time, but it has not yet reached its maximum elevation. To the south-west by west, at 2 or 3 miles, is the village of Āl Bū Sabāh, 200 houses of Dāwudāh (or Dāwudiyah) Kurds; and, near by, a path from it to the Dāwudiyah settlements—see diary of yesterday—crosses the Tūz Khurmātu-Dāqūq track. Tūz Khurmātu is to the south-east from here. The Hamrīn hills, as seen from here, fill the horizon from west to south-west. Just beyond this the hills on the right of the road, here-about called Dāwudiyah, converge towards the road and die away; but mounds continue near the road for 3 miles further. (N. B.—Troops moving along the Khānaqīn-Kirkūk road might be annoyed from the hills close to the road on its

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is built on a large hill which is probably artificial in spite of its size. The population of Kirkük is estimated at 40,000 to 50,000 souls; and, out of 4,000 houses, 200 are said to belong to Jews and 200 to Christians. The exports are wool, galls, nuts, wheat, barley, gum tragacanth, and a little wine.

HALT AT KIRKÜK.

(24th April 1910.)

A small river from the northern hills, at the time of our visit a nearly dry shingle bed, passes the west side of the town and divides it from an important suburb on the west side. The latter contains the Sarai, military barracks, military hospital, municipal buildings, post and telegraph office, and a school. There are numerous mills on the stream; and it is spanned, between the town and the official suburb, by a fairly good bridge of 15 arches with a roadway 12 feet wide. A flowing canal runs through part of the town of Kirkük proper, passing by the east side of the fort, or elevated part of the town.

The town appeared to have about 500 shops, but the Mutasarrif ('Aun Ullah Bey) professed to know that there were exactly 1,822.

The Mutasarrif, whose guests we were while at Kirkük, gave us an account of the Hamawand tribe, then in rebellion against the Government and living across the Persian border, from his point of view. He said that the only cure for the trouble that they caused was to kill them off. The Hamawand have about 10 prominent chiefs, each of whom has a considerable following. These chiefs quarrel among themselves, but they make common cause against the Government. The neighbouring tribes fear and dislike the Hamawand, but cannot be induced to take proper action against them. An edict issued by the Mutasarrif, in which he threatened to burn the houses of any who harboured the Hamawand had produced some effect; but there are a million ways by which the Hamawand can enter the country; they know every inch of the ground, and they can move by night as well as by day. They own no immoveable property capable of being seized or destroyed. They live by plunder, and they will be perfectly well able to subsist in Persia. Even the capture of their women, if this could be effected, would be a matter of indifference to them. Formerly they lived about Sulaimāniyah and raided about Kirkük; now they were settled in Persia and raided about Sulaimāniyah. The latter place was still open to them owing to the apathy of the Mutasarrif. "Divided authority was a bad thing" (i.e., Sulaimāniyah should be placed under the Mutasarrif of Kirkük).

From other sources we learned that the Hamawand tribe numbered only about 200 mounted men; but that about 300 other horsemen, of associated tribes, etc., were accustomed to work with them. All raids and robberies committed, including many by the Talabāniyah, were now put down to the Hamawand, they being notorious outlaws.

(The Hamawands were pardoned a few months after this and nothing has been heard of them since.)

The population of Kirkük is mixed: there are more Turks than Kurds, and more Kurds than Arabs.

BĀBA GURGUR.

(25th April 1910.)

Bāba Gurgur, which was visited during our halt at Kirkük, is in some low hills a little to the right of the Kirkük-Altūn Köprü road at 4 or 5 miles from Kirkük. The place itself is a slight hollow on some high ground; it is about 50 yards

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long and 20 yards broad, and there are some 20 vents of natural gas in it. At the time of our visit these were alight, as they generally are, unless artificially extinguished. If one of the vents be stopped with earth, the gas usually escapes at some other place near by where it can be lighted with a match. A kettle can conveniently be boiled on any of the burning vents, and Bāba Gurgur is said to be a favourite picnic place in spring for the merchants and military garrison of Kirkūk. There is a strong smell of sulphur about.

A little further on in the same direction, but quite near the road, is a group of 4 or 5 oil pits called Biār (wells): they are the property of Sālīh Pāsha, absent at Constantinople at the time of our visit, and are said to yield 8 donkey loads (say 32 tins) of crude oil daily. The pits are situated on a slight hill and are 12 to 15 feet deep. The water is separated from the oil at the wells and the oil is afterwards refined at Kirkūk. There is a sulphurous spring in the hills, a little further in than the oil pits.

Closely adjoining the official suburb of Kirkūk on its north side, on the way to Bāba Gurgur, is the considerable village of Shātari with about 200 houses. It has an old leaning minaret.

At Kirkūk the date tree has already ceased to occur, and the olive has made its appearance. We are approaching the temperate zone. Vines, limes, figs, apricots, mulberries, willows, etc., are to be seen.

KIRKŪK TO ĀLTŪN KŌPRŪ.

(26th April 1910.)

We reached the oil wells just beyond Bāba Gurgur in an hour and 10 minutes and turned into some low hills which, running about north-west and south-east, mark the boundary here of the Mesopotamian plain and are the furthest outliers of the Persian frontier hills. The rock is sandstone. At the point* of entering the hills the prominent mountain of Qārah Chōgh, seemingly double-peaked, appears to the west-north-west. The distance to it, across the plain, did not look more than 10 or 12 miles; but, according to the map, it is really 25 miles off or more.

After 23 minutes' going along the top of the outermost ridge of the hills, which form a series of parallel ridges one behind the other, the following bearings were obtained:—

To the south-south-west, at a great distance, Jabal Makhūl, a hill on the further side of the Tigris.

To the south-west by south at 1½ miles, Bājiwān, a village of 30 houses of Bājiwān Kurds, and close to it an encampment of Sawāmirah Arabs, shepherds.

To the south-west, at about 3 miles, Balāwah, a village of 150 houses of Balāwah Turkmāns.

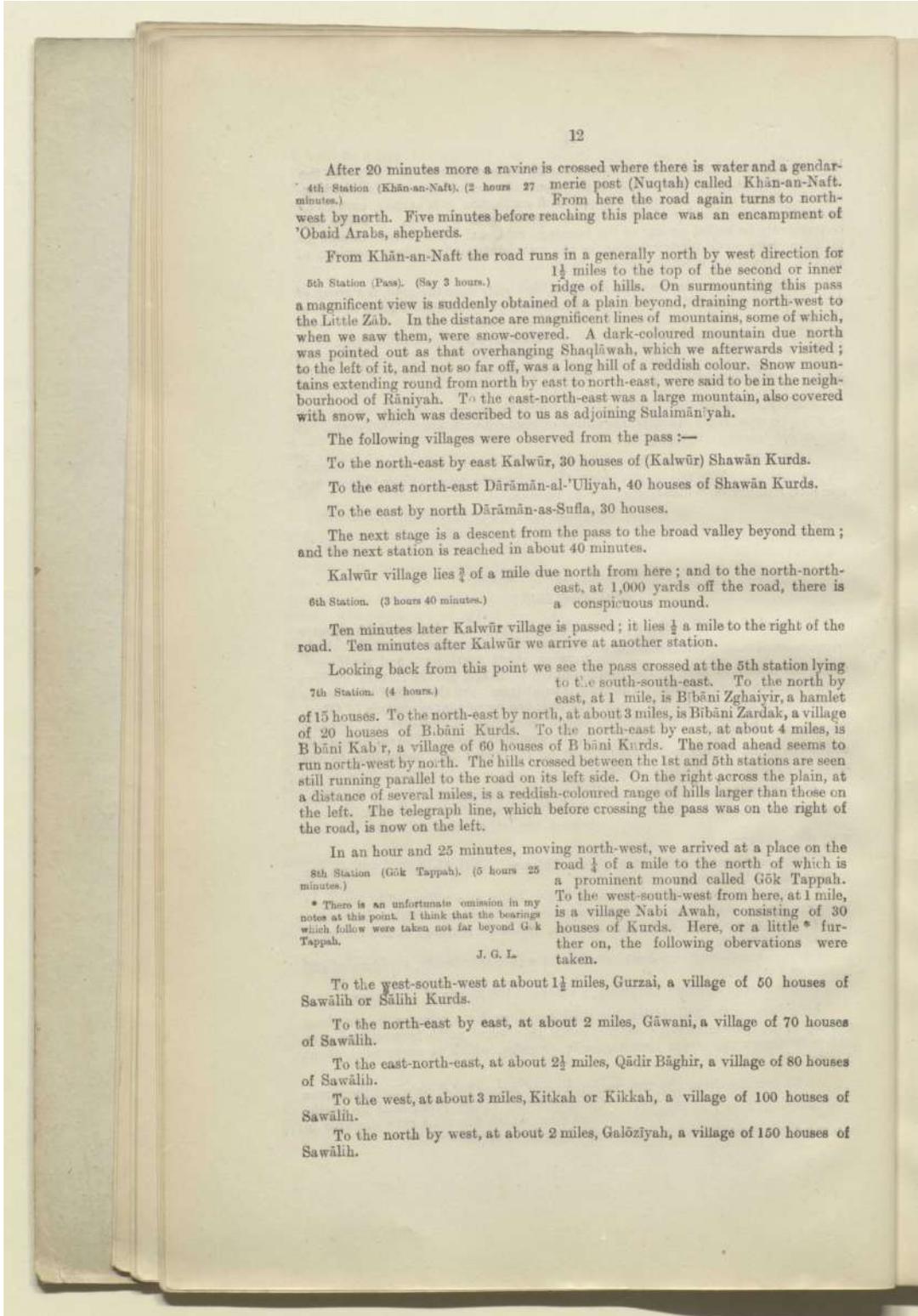
To the south-west by west at about 4 miles, Qumbatlār, a village of 120 houses of Turkmāns.

To the west at 2½ miles Chōpriyah, a village of 100 houses of Turkmāns.

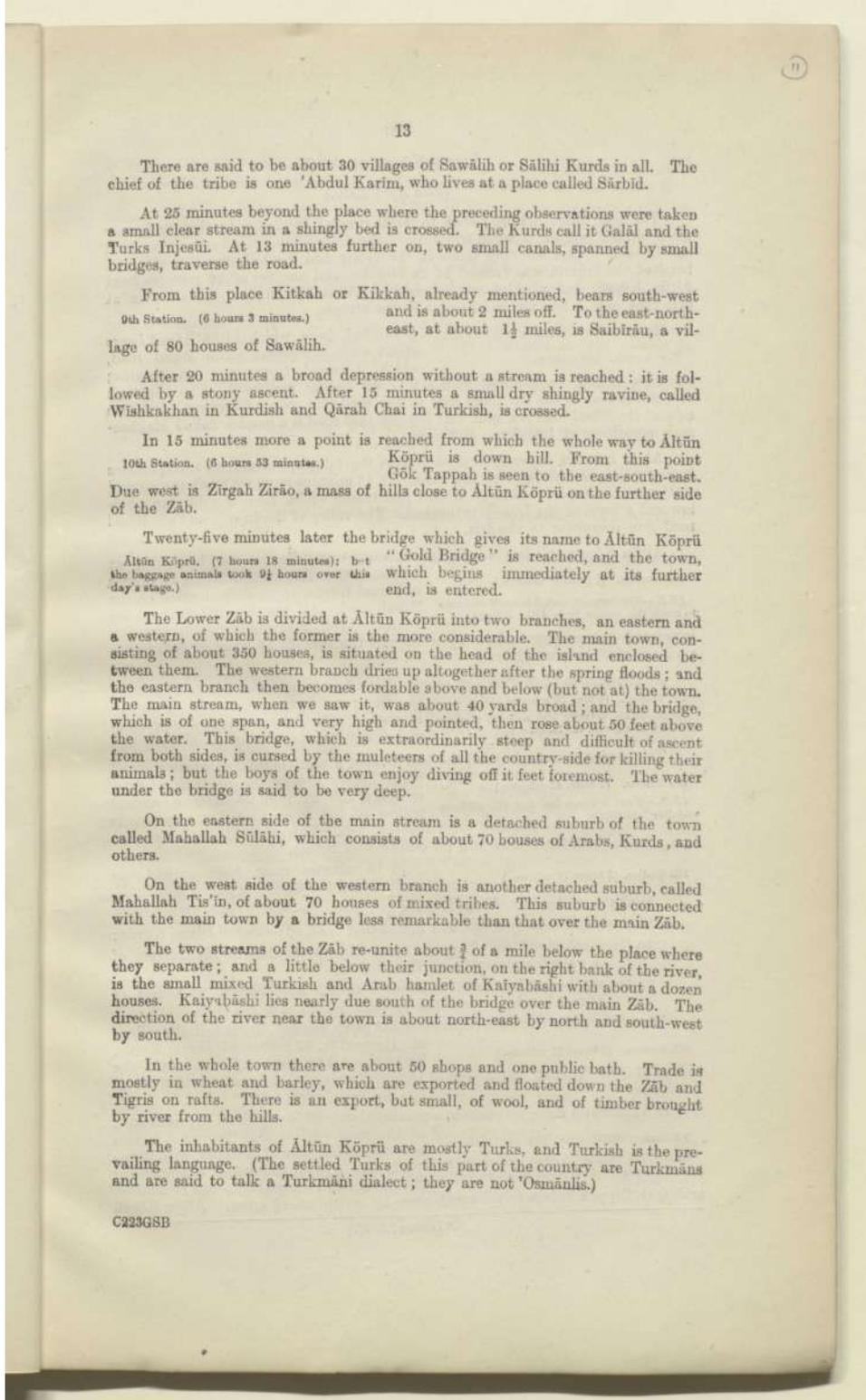
After leaving the 2nd station the road continues for 8 minutes to run along the top of the outermost ridge of hills, but it then turns north by west and runs obliquely across the strata towards an inner ridge, which seems parallel, about 3 miles off.

At 24 minutes from the 2nd station a point is reached from which the nearer peak of Qārah Chōgh bears west by north, and from which the road runs onwards in a north-north-west direction. The rocks hereabout are sandstone.

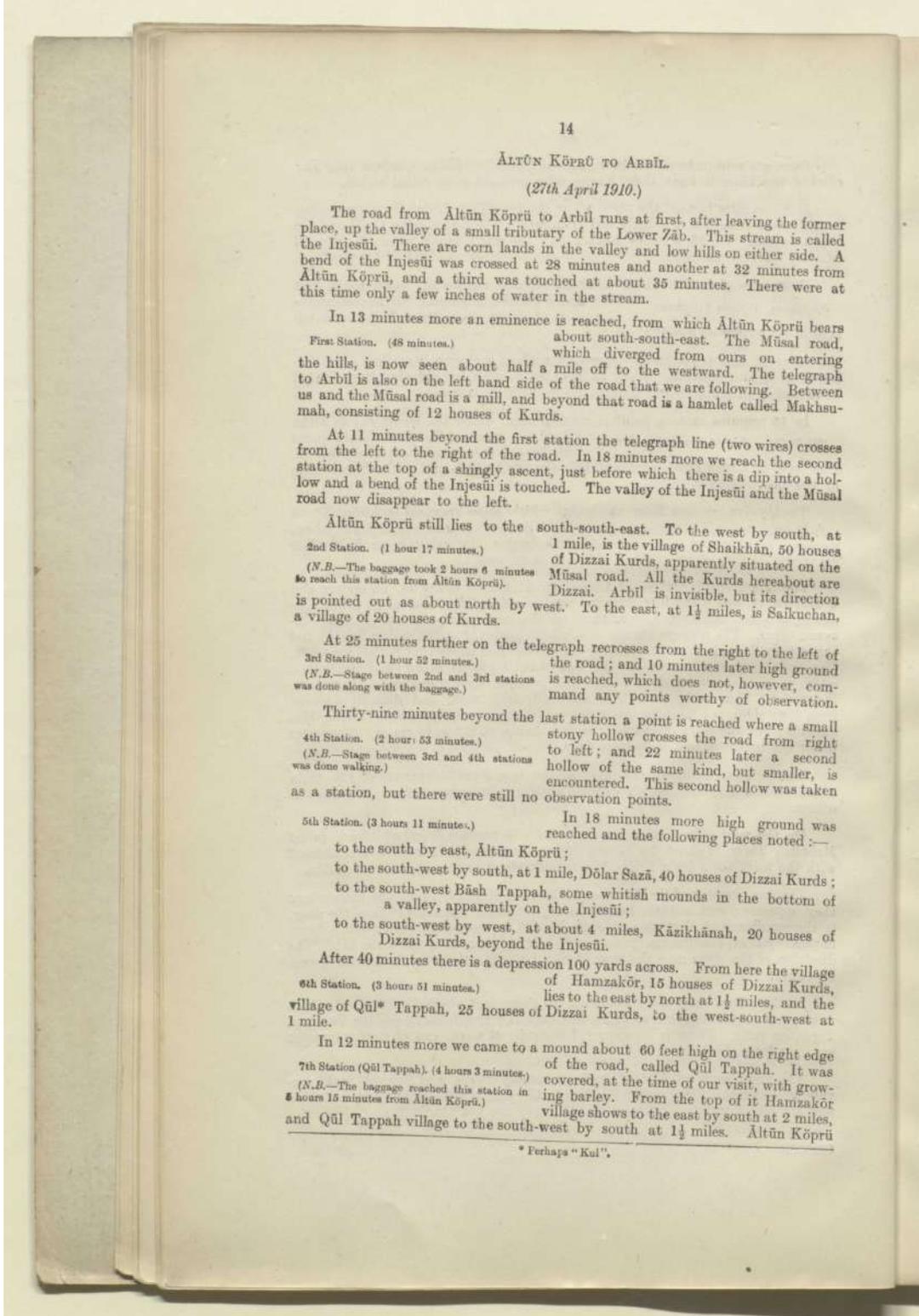
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ALTÜN KÖPRÜ TO ARBİL.

(27th April 1910.)

The road from Altün Köprü to Arbil runs at first, after leaving the former place, up the valley of a small tributary of the Lower Zāb. This stream is called the Injesüi. There are corn lands in the valley and low hills on either side. A bend of the Injesüi was crossed at 28 minutes and another at 32 minutes from Altün Köprü, and a third was touched at about 35 minutes. There were at this time only a few inches of water in the stream.

In 13 minutes more an eminence is reached, from which Altün Köprü bears about south-south-east. The Müsal road, which diverged from ours on entering the hills, is now seen about half a mile off to the westward. The telegraph to Arbil is also on the left hand side of the road that we are following. Between us and the Müsal road is a mill, and beyond that road is a hamlet called Makhsumah, consisting of 12 houses of Kurds.

At 11 minutes beyond the first station the telegraph line (two wires) crosses from the left to the right of the road. In 18 minutes more we reach the second station at the top of a shingly ascent, just before which there is a dip into a hollow and a bend of the Injesüi is touched. The valley of the Injesüi and the Müsal road now disappear to the left.

Altün Köprü still lies to the south-south-east. To the west by south, at 1 mile, is the village of Shaikhān, 50 houses of Dizzai Kurds, apparently situated on the Müsal road. All the Kurds hereabout are Dizzai. Arbil is invisible, but its direction is pointed out as about north by west. To the east, at 1½ miles, is Saikuchan, a village of 20 houses of Kurds.

At 25 minutes further on the telegraph recrosses from the right to the left of the road; and 10 minutes later high ground is reached, which does not, however, command any points worthy of observation.

Thirty-nine minutes beyond the last station a point is reached where a small stony hollow crosses the road from right to left; and 22 minutes later a second hollow of the same kind, but smaller, is encountered. This second hollow was taken as a station, but there were still no observation points.

In 18 minutes more high ground was reached and the following places noted:—

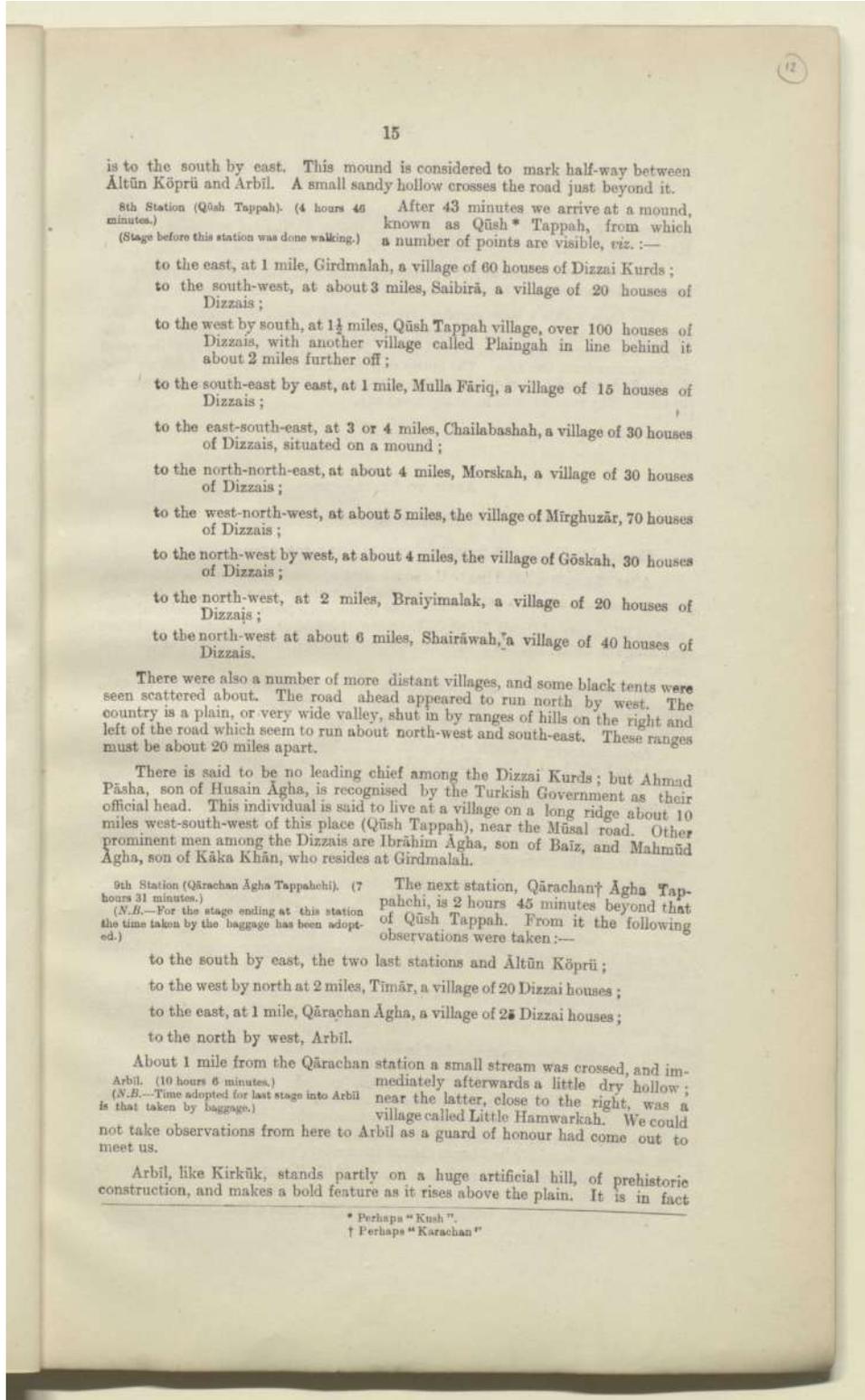
- to the south by east, Altün Köprü;
- to the south-west by south, at 1 mile, Dölar Sazā, 40 houses of Dizzai Kurds;
- to the south-west Bāsh Tappah, some whitish mounds in the bottom of a valley, apparently on the Injesüi;
- to the south-west by west, at about 4 miles, Kāzikhānah, 20 houses of Dizzai Kurds, beyond the Injesüi.

After 40 minutes there is a depression 100 yards across. From here the village of Hamzakör, 15 houses of Dizzai Kurds, lies to the east by north at 1½ miles, and the village of Qūl* Tappah, 25 houses of Dizzai Kurds, to the west-south-west at 1 mile.

In 12 minutes more we came to a mound about 60 feet high on the right edge of the road, called Qūl Tappah. It was covered, at the time of our visit, with growing barley. From the top of it Hamzakör village shows to the east by south at 2 miles, and Qūl Tappah village to the south-west by south at 1½ miles. Altün Köprü

* Perhaps "Kul".

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is to the south by east. This mound is considered to mark half-way between *Altün Köprü* and *Arbil*. A small sandy hollow crosses the road just beyond it.

8th Station (*Qūsh Tappah*). (4 hours 46 minutes.) After 43 minutes we arrive at a mound, known as *Qūsh* Tappah*, from which a number of points are visible, viz. :—

- (Stage before this station was done walking.)
- to the east, at 1 mile, *Girdmalah*, a village of 60 houses of *Dizzai Kurds* ;
 - to the south-west, at about 3 miles, *Saibirā*, a village of 20 houses of *Dizzais* ;
 - to the west by south, at 1½ miles, *Qūsh Tappah* village, over 100 houses of *Dizzais*, with another village called *Plainah* in line behind it about 2 miles further off ;
 - to the south-east by east, at 1 mile, *Mulla Fāriq*, a village of 15 houses of *Dizzais* ;
 - to the east-south-east, at 3 or 4 miles, *Chailabashah*, a village of 30 houses of *Dizzais*, situated on a mound ;
 - to the north-north-east, at about 4 miles, *Morskah*, a village of 30 houses of *Dizzais* ;
 - to the west-north-west, at about 5 miles, the village of *Mirghuzār*, 70 houses of *Dizzais* ;
 - to the north-west by west, at about 4 miles, the village of *Gōskah*, 30 houses of *Dizzais* ;
 - to the north-west, at 2 miles, *Braiyimalak*, a village of 20 houses of *Dizzais* ;
 - to the north-west at about 6 miles, *Shairāwah*, a village of 40 houses of *Dizzais*.

There were also a number of more distant villages, and some black tents were seen scattered about. The road ahead appeared to run north by west. The country is a plain, or very wide valley, shut in by ranges of hills on the right and left of the road which seem to run about north-west and south-east. These ranges must be about 20 miles apart.

There is said to be no leading chief among the *Dizzai Kurds* ; but *Ahmad Pāsha*, son of *Husain Āgha*, is recognised by the Turkish Government as their official head. This individual is said to live at a village on a long ridge about 10 miles west-south-west of this place (*Qūsh Tappah*), near the *Mūsal* road. Other prominent men among the *Dizzais* are *Ibrāhim Āgha*, son of *Baiz*, and *Mahmūd Āgha*, son of *Kāka Khān*, who resides at *Girdmalah*.

9th Station (*Qārachan Āgha Tappahchi*). (7 hours 31 minutes.) The next station, *Qārachan Āgha Tappahchi*, is 2 hours 45 minutes beyond that of *Qūsh Tappah*. From it the following observations were taken :—

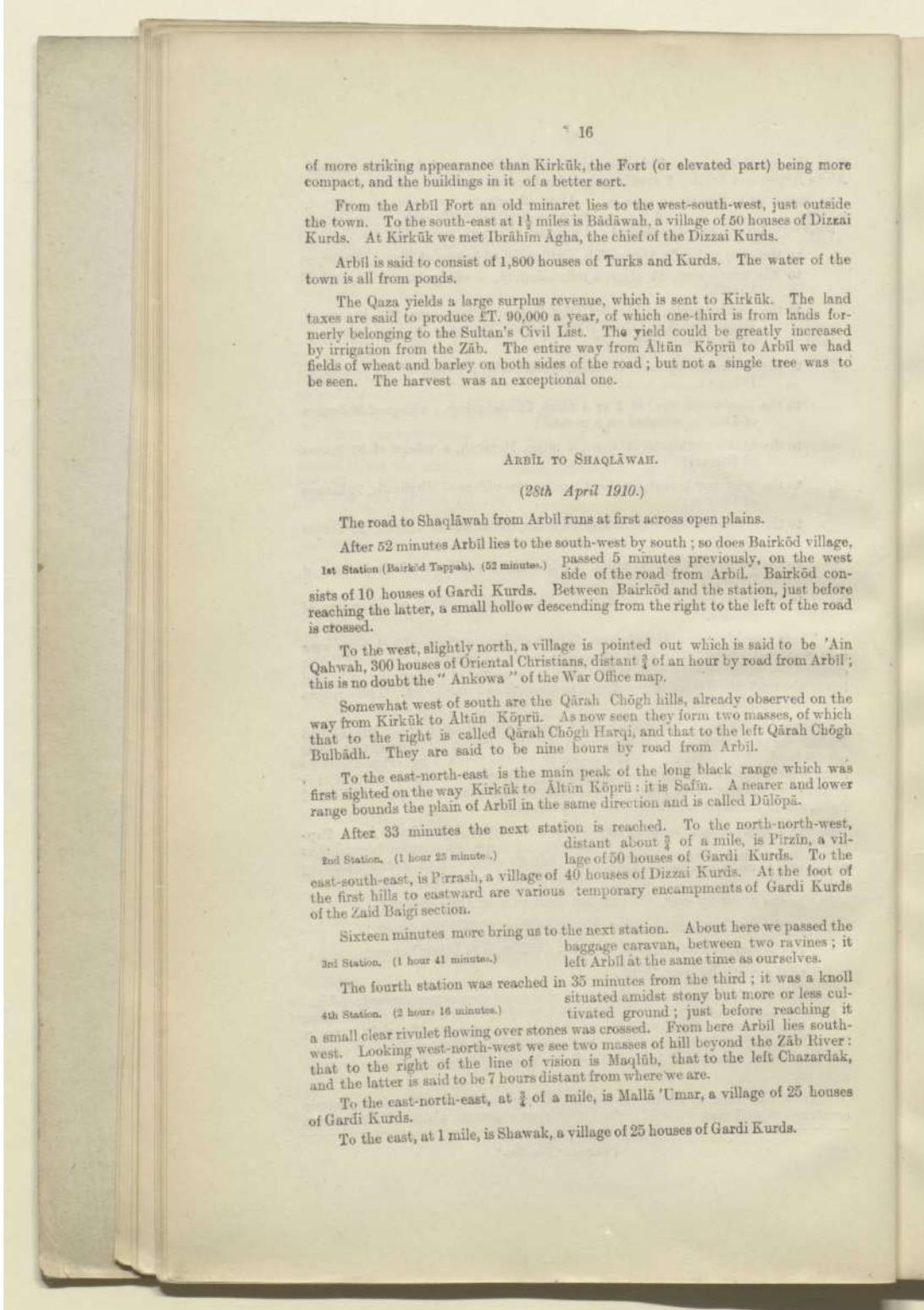
- to the south by east, the two last stations and *Altün Köprü* ;
- to the west by north at 2 miles, *Timār*, a village of 20 *Dizzai* houses ;
- to the east, at 1 mile, *Qārachan Āgha*, a village of 25 *Dizzai* houses ;
- to the north by west, *Arbil*.

About 1 mile from the *Qārachan* station a small stream was crossed, and immediately afterwards a little dry hollow ; near the latter, close to the right, was a village called *Little Hamwarkah*. We could not take observations from here to *Arbil* as a guard of honour had come out to meet us.

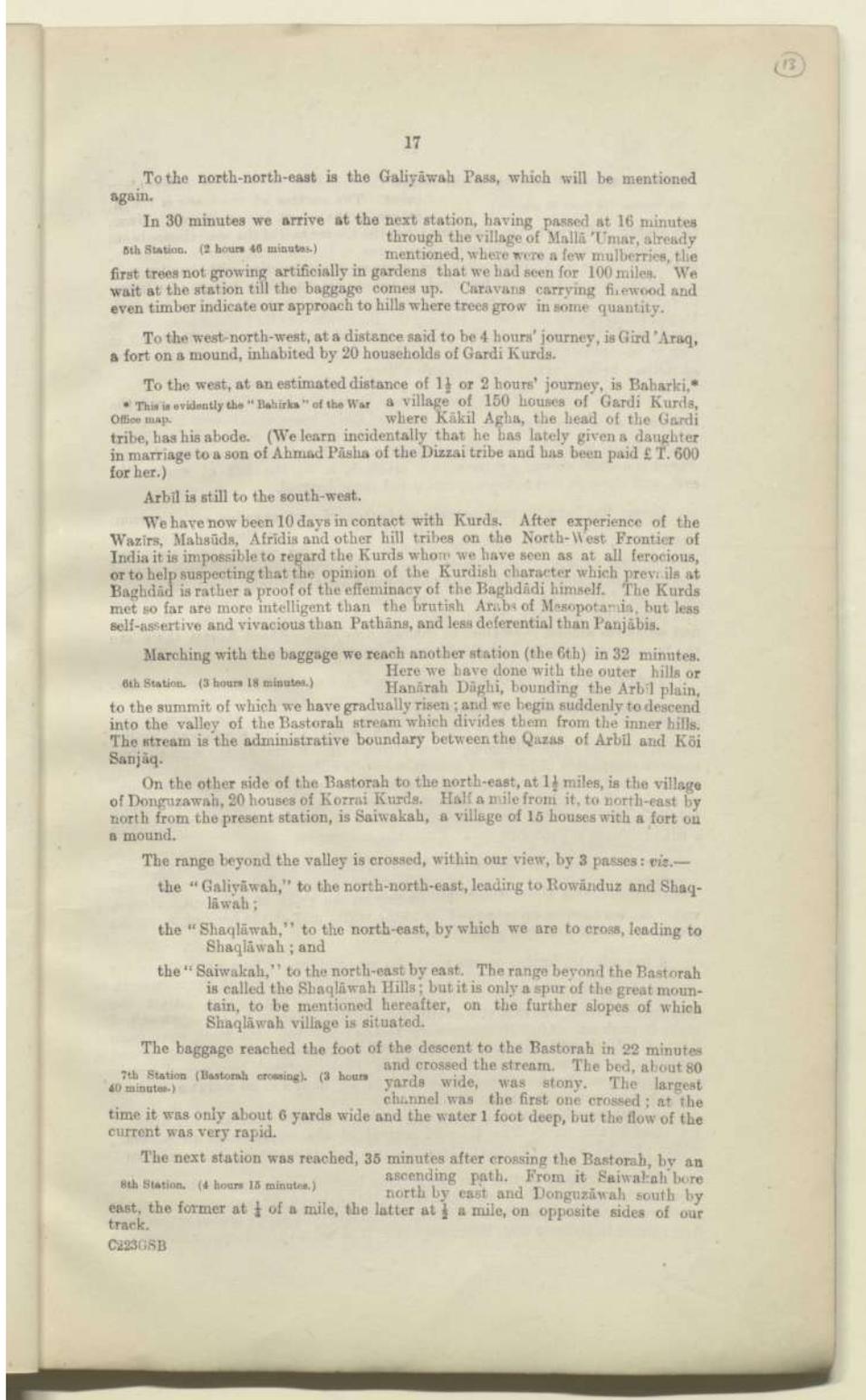
Arbil, like *Kirkūk*, stands partly on a huge artificial hill, of prehistoric construction, and makes a bold feature as it rises above the plain. It is in fact

* Perhaps "Kush".
† Perhaps "Karachan".

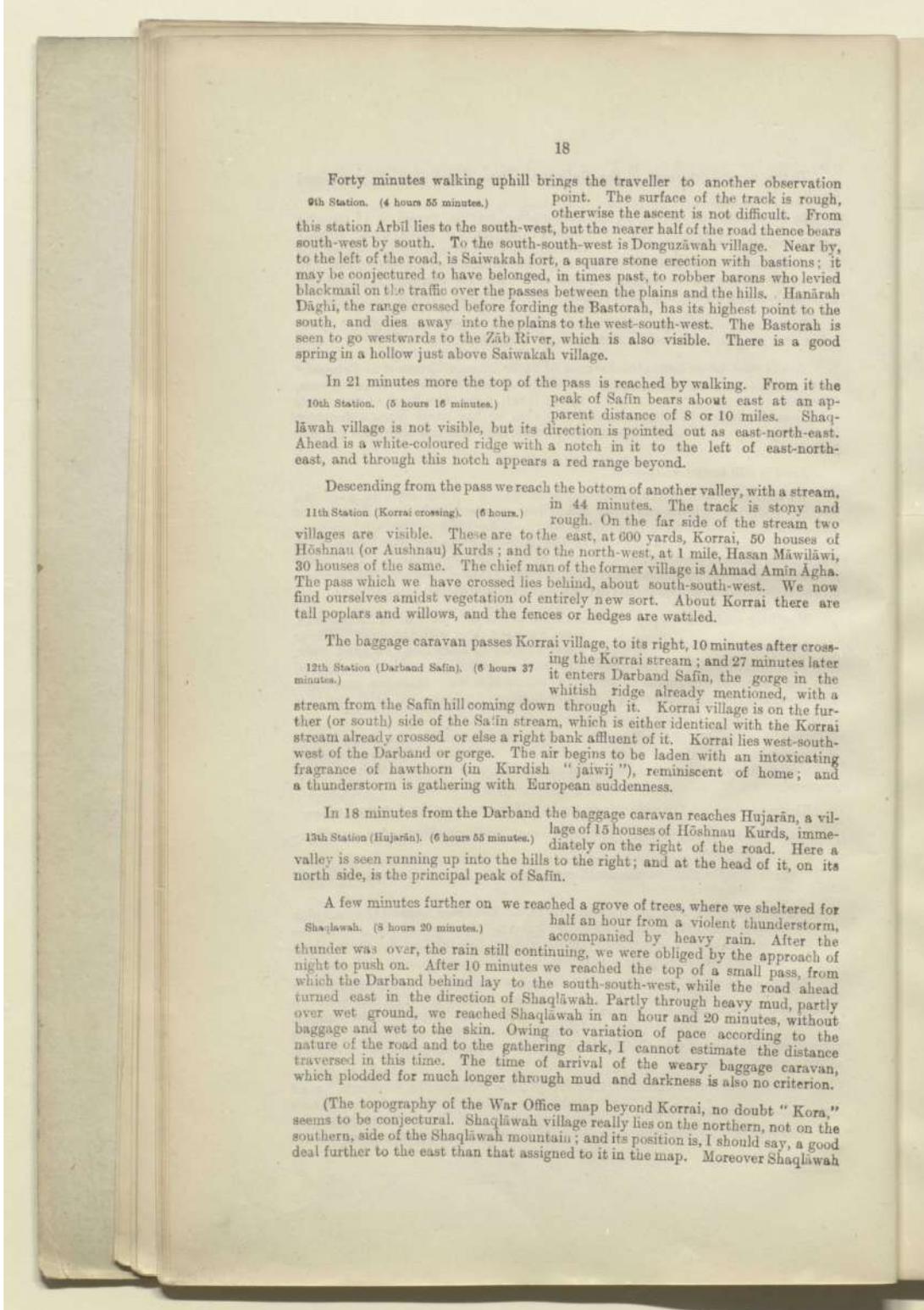
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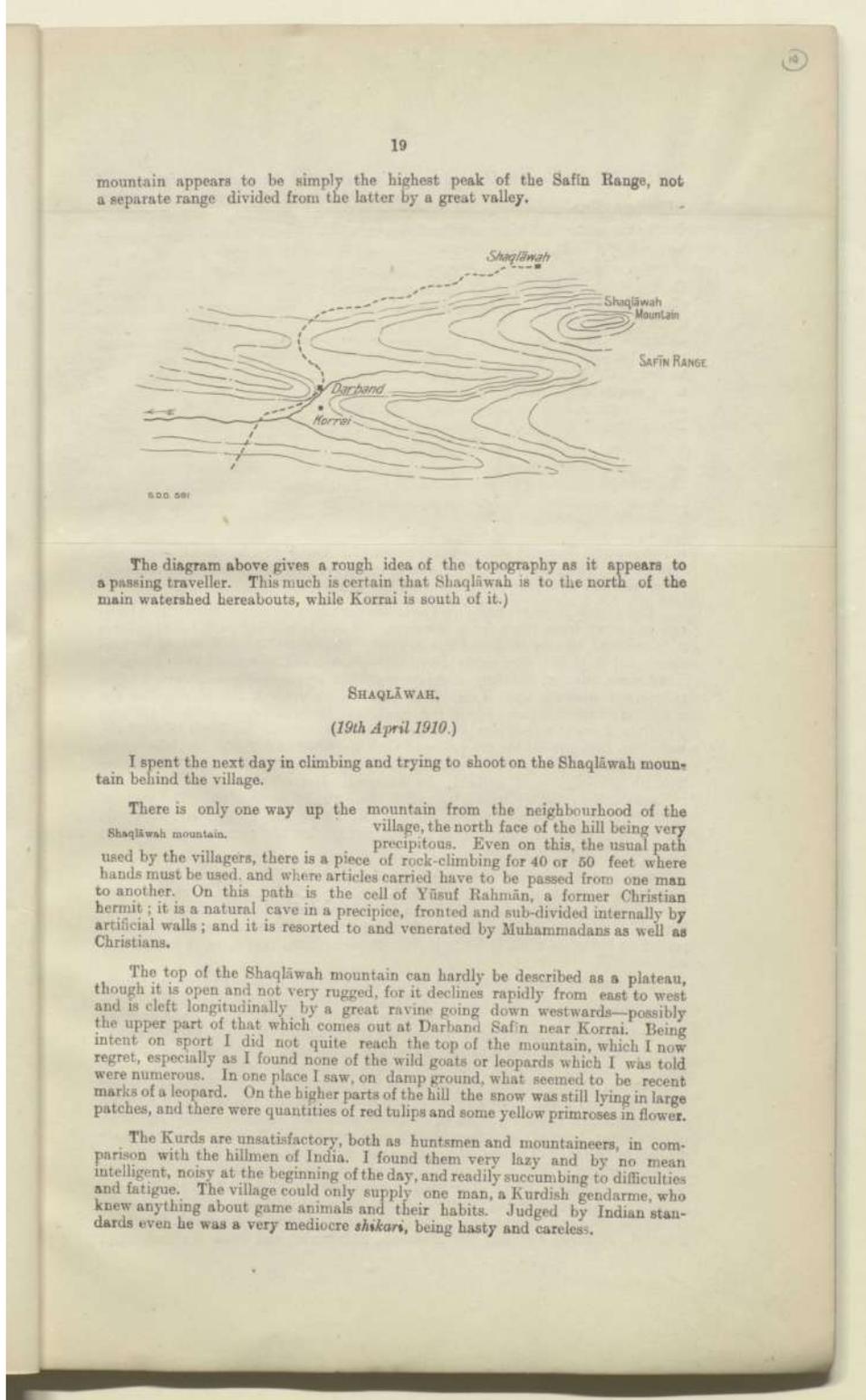
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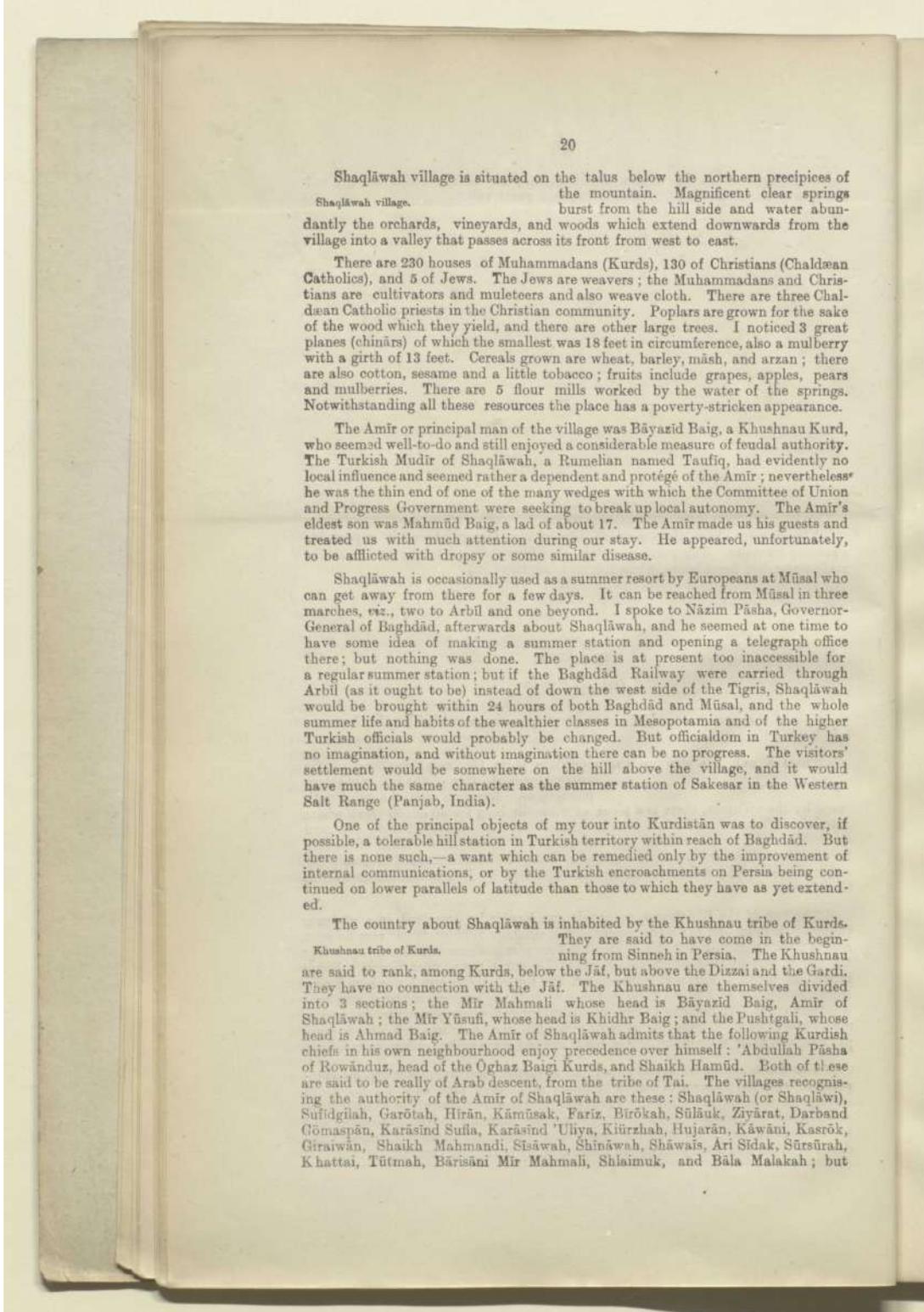
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Shaqlāwah village is situated on the talus below the northern precipices of the mountain. Magnificent clear springs burst from the hill side and water abundantly the orchards, vineyards, and woods which extend downwards from the village into a valley that passes across its front from west to east.

There are 230 houses of Muhammadans (Kurds), 130 of Christians (Chaldean Catholics), and 5 of Jews. The Jews are weavers; the Muhammadans and Christians are cultivators and muleteers and also weave cloth. There are three Chaldean Catholic priests in the Christian community. Poplars are grown for the sake of the wood which they yield, and there are other large trees. I noticed 3 great planes (chinārs) of which the smallest was 18 feet in circumference, also a mulberry with a girth of 13 feet. Cereals grown are wheat, barley, māsh, and arzan; there are also cotton, sesame and a little tobacco; fruits include grapes, apples, pears and mulberries. There are 5 flour mills worked by the water of the springs. Notwithstanding all these resources the place has a poverty-stricken appearance.

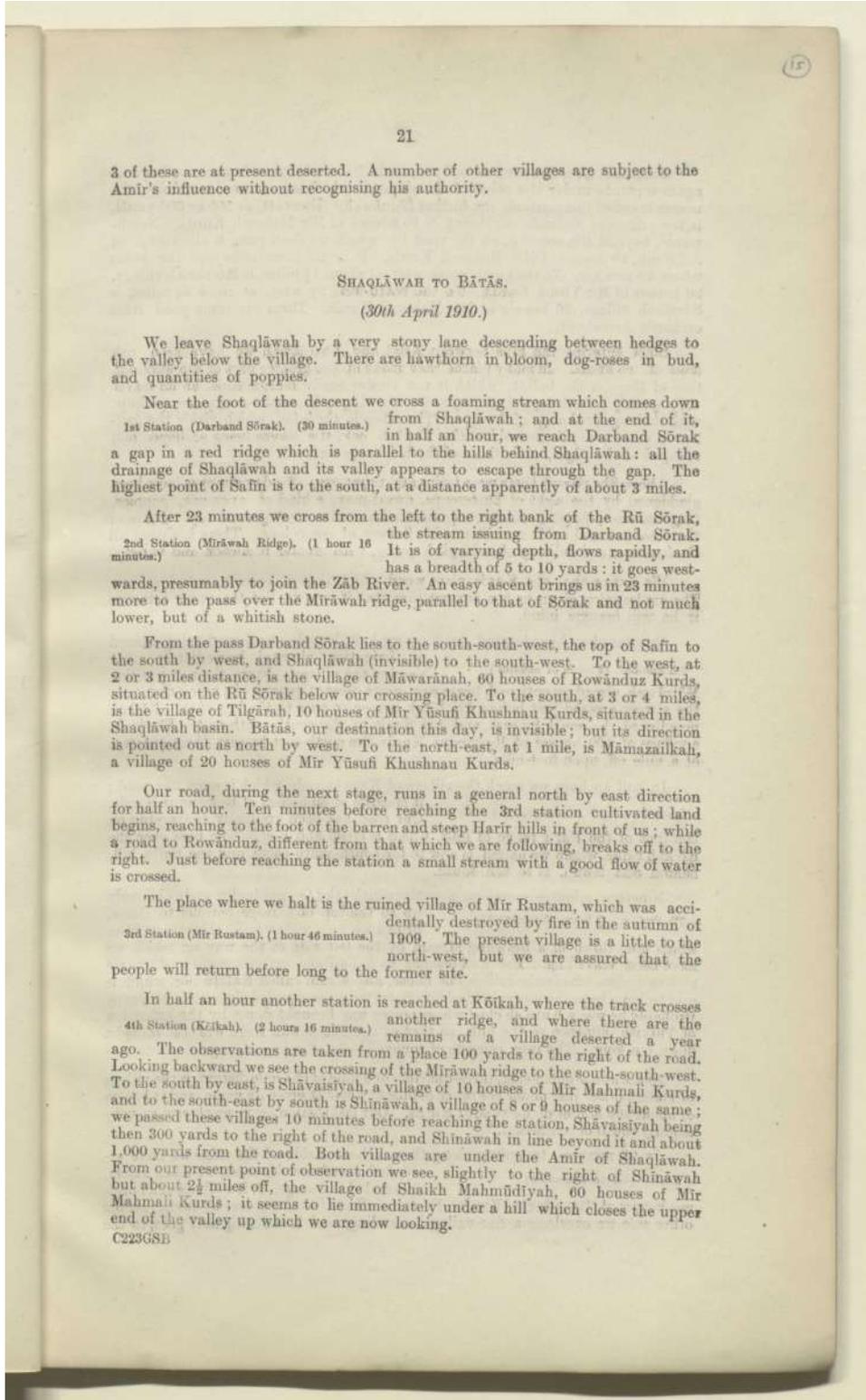
The Amīr or principal man of the village was Bāyazīd Baig, a Khushnau Kurd, who seemed well-to-do and still enjoyed a considerable measure of feudal authority. The Turkish Mudīr of Shaqlāwah, a Rumelian named Taufiq, had evidently no local influence and seemed rather a dependent and protégé of the Amīr; nevertheless he was the thin end of one of the many wedges with which the Committee of Union and Progress Government were seeking to break up local autonomy. The Amīr's eldest son was Mahmūd Baig, a lad of about 17. The Amīr made us his guests and treated us with much attention during our stay. He appeared, unfortunately, to be afflicted with dropsy or some similar disease.

Shaqlāwah is occasionally used as a summer resort by Europeans at Mūsāl who can get away from there for a few days. It can be reached from Mūsāl in three marches, viz., two to Arbīl and one beyond. I spoke to Nāzīm Pāsha, Governor-General of Baghdād, afterwards about Shaqlāwah, and he seemed at one time to have some idea of making a summer station and opening a telegraph office there; but nothing was done. The place is at present too inaccessible for a regular summer station; but if the Baghdād Railway were carried through Arbīl (as it ought to be) instead of down the west side of the Tigris, Shaqlāwah would be brought within 24 hours of both Baghdād and Mūsāl, and the whole summer life and habits of the wealthier classes in Mesopotamia and of the higher Turkish officials would probably be changed. But officialdom in Turkey has no imagination, and without imagination there can be no progress. The visitors' settlement would be somewhere on the hill above the village, and it would have much the same character as the summer station of Sakesar in the Western Salt Range (Panjab, India).

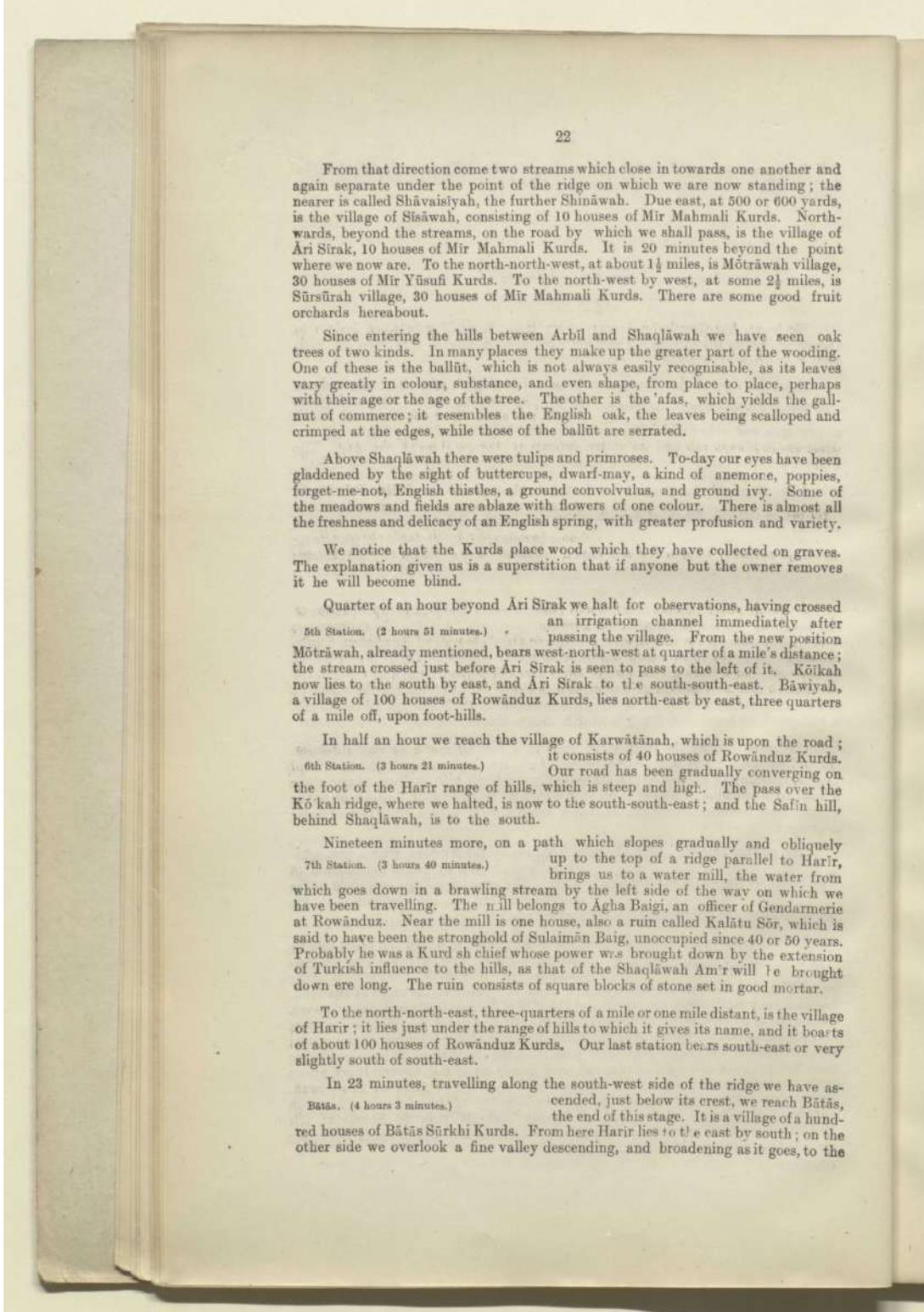
One of the principal objects of my tour into Kurdistān was to discover, if possible, a tolerable hill station in Turkish territory within reach of Baghdād. But there is none such,—a want which can be remedied only by the improvement of internal communications, or by the Turkish encroachments on Persia being continued on lower parallels of latitude than those to which they have as yet extended.

The country about Shaqlāwah is inhabited by the Khushnau tribe of Kurds. They are said to have come in the beginning from Sinneh in Persia. The Khushnau are said to rank, among Kurds, below the Jāf, but above the Dizai and the Gardi. They have no connection with the Jāf. The Khushnau are themselves divided into 3 sections; the Mir Mahmalī whose head is Bāyazīd Baig, Amīr of Shaqlāwah; the Mir Yūsufī, whose head is Khidhr Baig; and the Pushtgali, whose head is Ahmad Baig. The Amīr of Shaqlāwah admits that the following Kurdish chiefs in his own neighbourhood enjoy precedence over himself: 'Abdullah Pāsha of Rowānduz, head of the Oghaz Baigi Kurds, and Shaikh Hamūd. Both of these are said to be really of Arab descent, from the tribe of Tai. The villages recognising the authority of the Amīr of Shaqlāwah are these: Shaqlāwah (or Shaqlāwī), Suḥdīgīlah, Garōtah, Hirān, Kāmūsak, Fariz, Bīrōkah, Sūlūk, Ziyārat, Darband Gōmaspān, Karāsīnd Sūfī, Karāsīnd 'Uliya, Kiūrzhab, Hujārān, Kāwāni, Kasrōk, Gīraiwān, Shaikh Mahmandī, Sisāwah, Shīnāwah, Shāwāis, Ari Sīdak, Sūrsīrah, K hattaī, Tūtīmah, Bārisāni Mir Mahmalī, Shīlīmuk, and Bāla Malakah; but

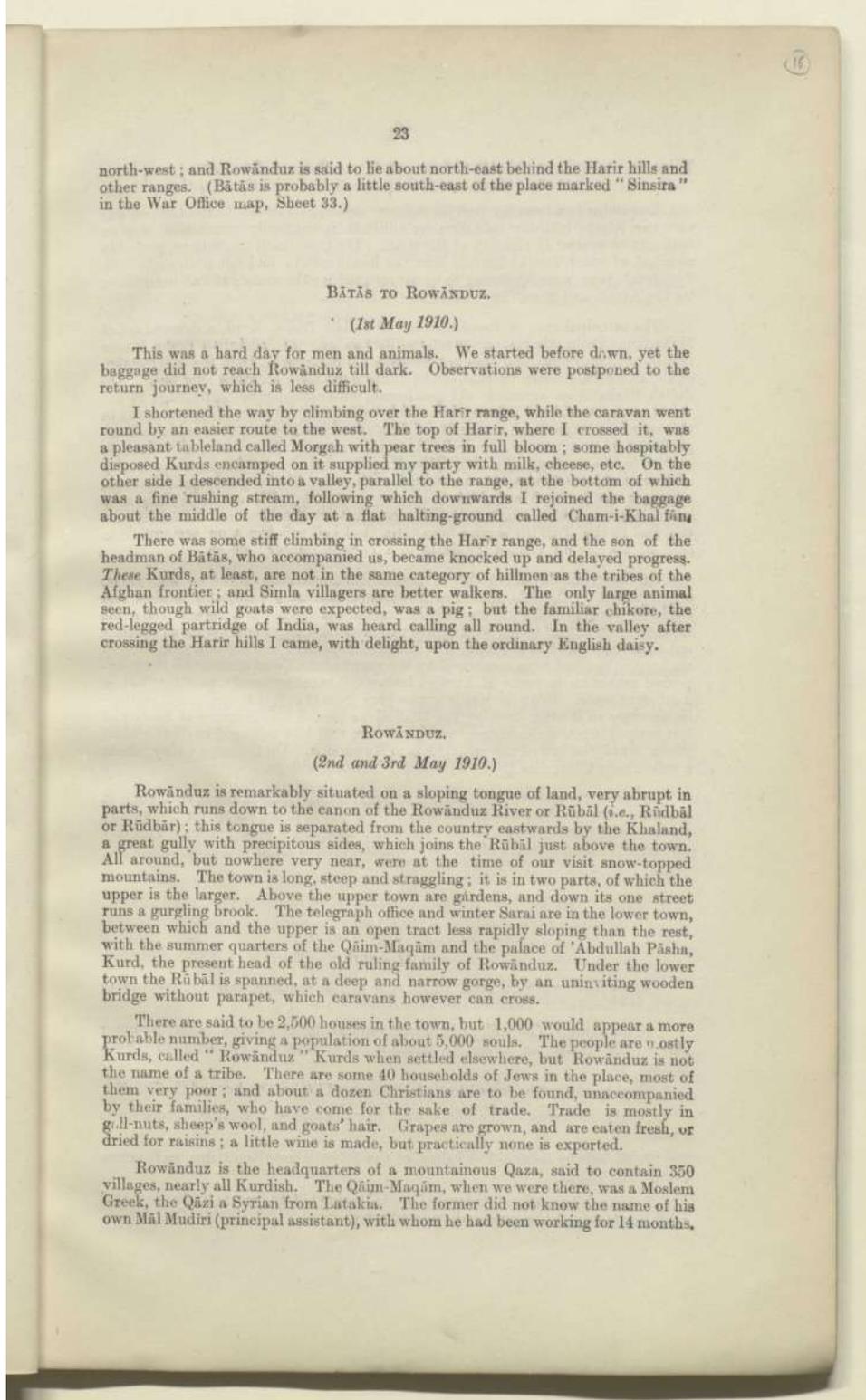
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north-west ; and Rowānduz is said to lie about north-east behind the Harir hills and other ranges. (Bātās is probably a little south-east of the place marked "Sinsira" in the War Office map, Sheet 33.)

BĀTĀS TO ROWĀNDUZ.

(1st May 1910.)

This was a hard day for men and animals. We started before dawn, yet the baggage did not reach Rowānduz till dark. Observations were postponed to the return journey, which is less difficult.

I shortened the way by climbing over the Harir range, while the caravan went round by an easier route to the west. The top of Harir, where I crossed it, was a pleasant tableland called Morgah with pear trees in full bloom ; some hospitably disposed Kurds encamped on it supplied my party with milk, cheese, etc. On the other side I descended into a valley, parallel to the range, at the bottom of which was a fine rushing stream, following which downwards I rejoined the baggage about the middle of the day at a flat halting-ground called Cham-i-Khal fān.

There was some stiff climbing in crossing the Harir range, and the son of the headman of Bātās, who accompanied us, became knocked up and delayed progress. These Kurds, at least, are not in the same category of hillmen as the tribes of the Afghan frontier ; and Simla villagers are better walkers. The only large animal seen, though wild goats were expected, was a pig ; but the familiar chikore, the red-legged partridge of India, was heard calling all round. In the valley after crossing the Harir hills I came, with delight, upon the ordinary English daisy.

ROWĀNDUZ.

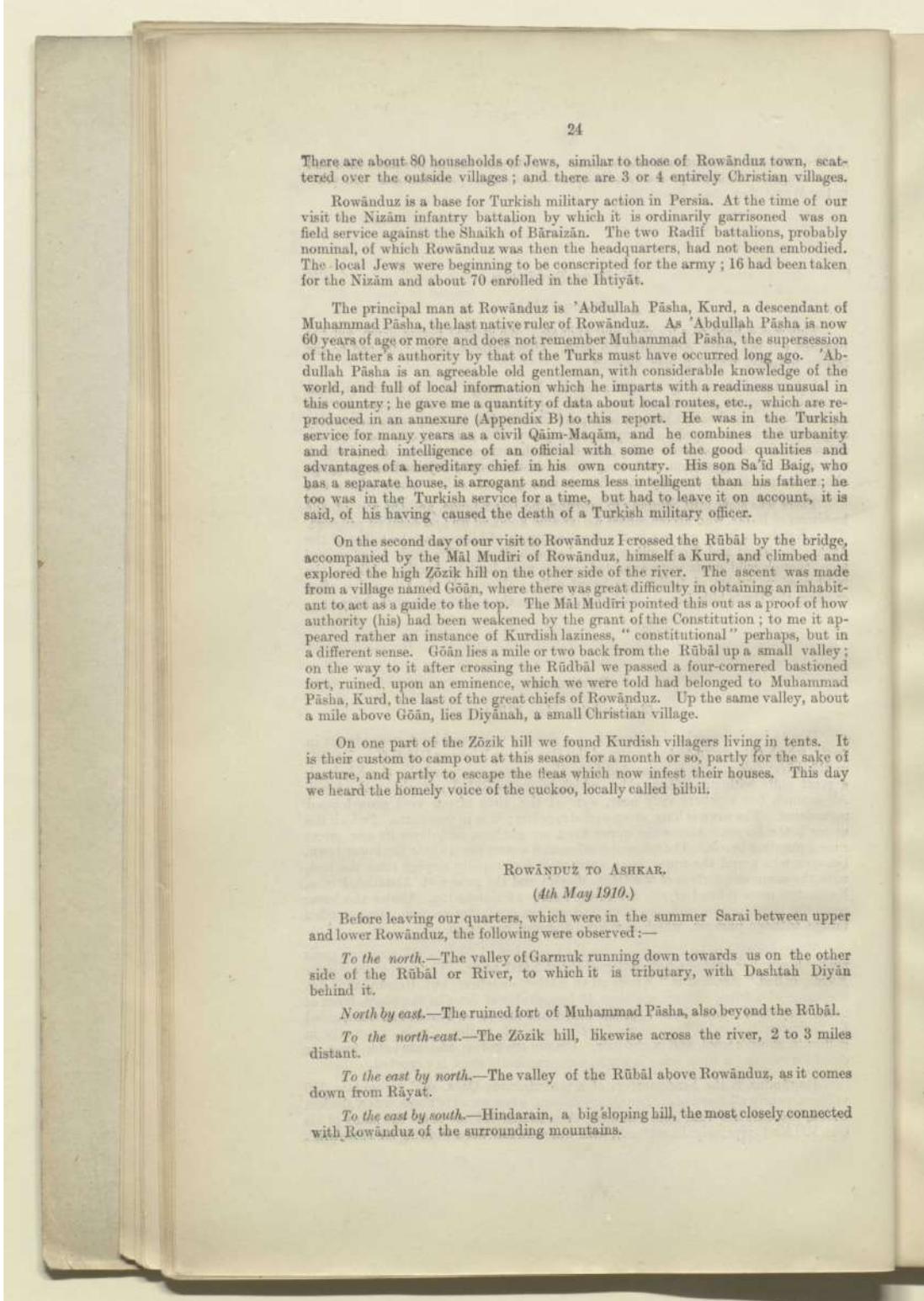
(2nd and 3rd May 1910.)

Rowānduz is remarkably situated on a sloping tongue of land, very abrupt in parts, which runs down to the canon of the Rowānduz River or Rūbāl (i.e., Rūdbāl or Rūdbār) ; this tongue is separated from the country eastwards by the Khaland, a great gully with precipitous sides, which joins the Rūbāl just above the town. All around, but nowhere very near, were at the time of our visit snow-topped mountains. The town is long, steep and straggling ; it is in two parts, of which the upper is the larger. Above the upper town are gardens, and down its one street runs a gurgling brook. The telegraph office and winter Sarai are in the lower town, between which and the upper is an open tract less rapidly sloping than the rest, with the summer quarters of the Qāim-Maqām and the palace of 'Abdullah Pāshā, Kurd, the present head of the old ruling family of Rowānduz. Under the lower town the Rūbāl is spanned, at a deep and narrow gorge, by an uninviting wooden bridge without parapet, which caravans however can cross.

There are said to be 2,500 houses in the town, but 1,000 would appear a more probable number, giving a population of about 5,000 souls. The people are mostly Kurds, called "Rowānduz" Kurds when settled elsewhere, but Rowānduz is not the name of a tribe. There are some 40 households of Jews in the place, most of them very poor ; and about a dozen Christians are to be found, unaccompanied by their families, who have come for the sake of trade. Trade is mostly in gill-nuts, sheep's wool, and goats' hair. Grapes are grown, and are eaten fresh, or dried for raisins ; a little wine is made, but practically none is exported.

Rowānduz is the headquarters of a mountainous Qaza, said to contain 350 villages, nearly all Kurdish. The Qāim-Maqām, when we were there, was a Moslem Greek, the Qāzi a Syrian from Latakia. The former did not know the name of his own Māl Mudiri (principal assistant), with whom he had been working for 14 months.

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There are about 80 households of Jews, similar to those of Rowānduz town, scattered over the outside villages; and there are 3 or 4 entirely Christian villages.

Rowānduz is a base for Turkish military action in Persia. At the time of our visit the Nizām infantry battalion by which it is ordinarily garrisoned, was on field service against the Shaikh of Bāraizān. The two Radif battalions, probably nominal, of which Rowānduz was then the headquarters, had not been embodied. The local Jews were beginning to be conscripted for the army; 16 had been taken for the Nizām and about 70 enrolled in the Ihtiyāt.

The principal man at Rowānduz is 'Abdullah Pāsha, Kurd, a descendant of Muhammad Pāsha, the last native ruler of Rowānduz. As 'Abdullah Pāsha is now 60 years of age or more and does not remember Muhammad Pāsha, the supersession of the latter's authority by that of the Turks must have occurred long ago. 'Abdullah Pāsha is an agreeable old gentleman, with considerable knowledge of the world, and full of local information which he imparts with a readiness unusual in this country; he gave me a quantity of data about local routes, etc., which are reproduced in an annexure (Appendix B) to this report. He was in the Turkish service for many years as a civil Qāim-Maqām, and he combines the urbanity and trained intelligence of an official with some of the good qualities and advantages of a hereditary chief in his own country. His son Sa'id Baig, who has a separate house, is arrogant and seems less intelligent than his father; he too was in the Turkish service for a time, but had to leave it on account, it is said, of his having caused the death of a Turkish military officer.

On the second day of our visit to Rowānduz I crossed the Rübāl by the bridge, accompanied by the Māl Mudiri of Rowānduz, himself a Kurd, and climbed and explored the high Zōzik hill on the other side of the river. The ascent was made from a village named Gōān, where there was great difficulty in obtaining an inhabitant to act as a guide to the top. The Māl Mudiri pointed this out as a proof of how authority (his) had been weakened by the grant of the Constitution; to me it appeared rather an instance of Kurdish laziness, "constitutional" perhaps, but in a different sense. Gōān lies a mile or two back from the Rübāl up a small valley; on the way to it after crossing the Rübāl we passed a four-cornered bastioned fort, ruined, upon an eminence, which we were told had belonged to Muhammad Pāsha, Kurd, the last of the great chiefs of Rowānduz. Up the same valley, about a mile above Gōān, lies Diyānah, a small Christian village.

On one part of the Zōzik hill we found Kurdish villagers living in tents. It is their custom to camp out at this season for a month or so, partly for the sake of pasture, and partly to escape the fleas which now infest their houses. This day we heard the homely voice of the cuckoo, locally called bīl-bīl.

ROWĀNDUZ TO ASHKAR.

(4th May 1910.)

Before leaving our quarters, which were in the summer Sarai between upper and lower Rowānduz, the following were observed:—

To the north.—The valley of Garmuk running down towards us on the other side of the Rübāl or River, to which it is tributary, with Dashtah Diyān behind it.

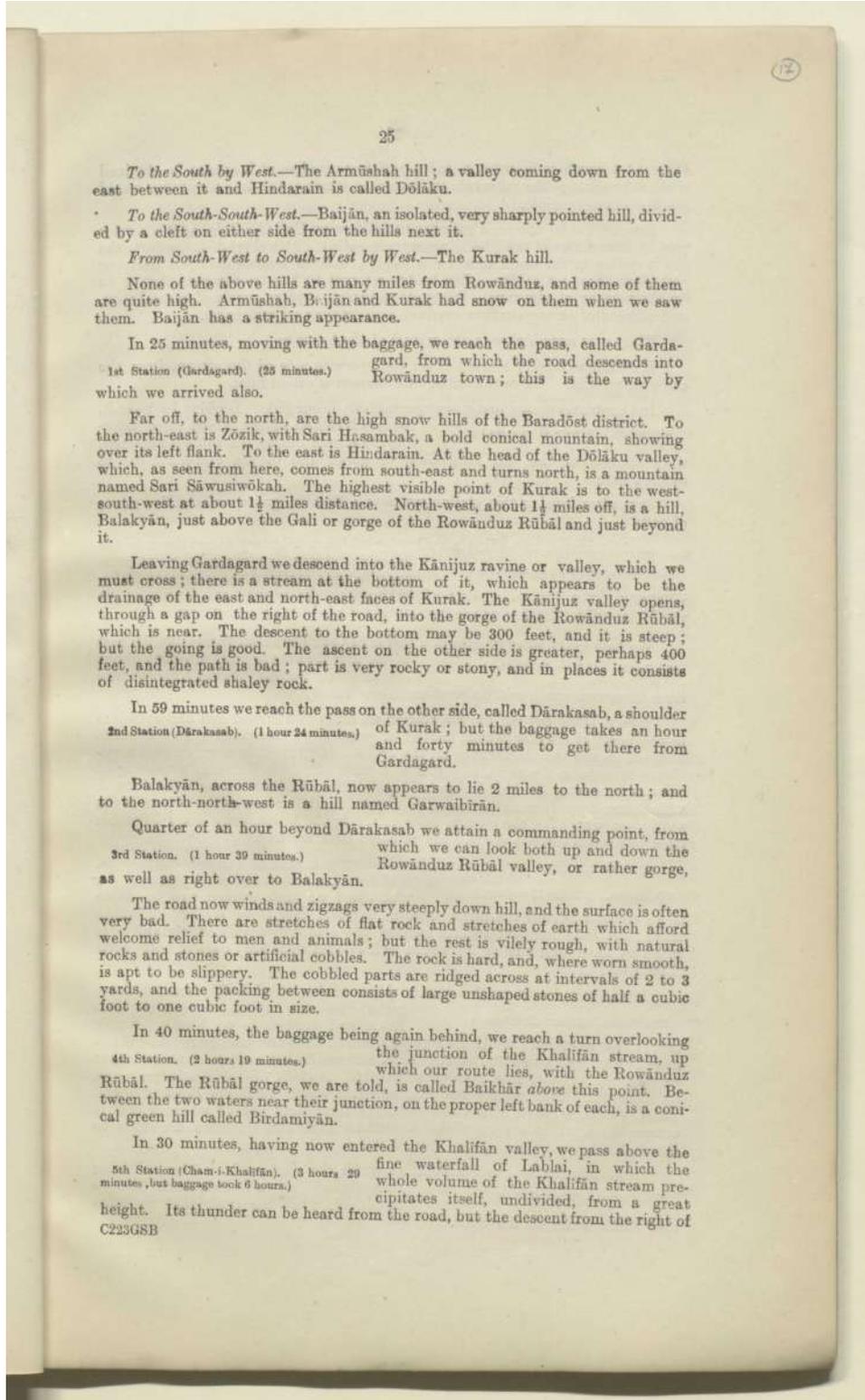
North by east.—The ruined fort of Muhammad Pāsha, also beyond the Rübāl.

To the north-east.—The Zōzik hill, likewise across the river, 2 to 3 miles distant.

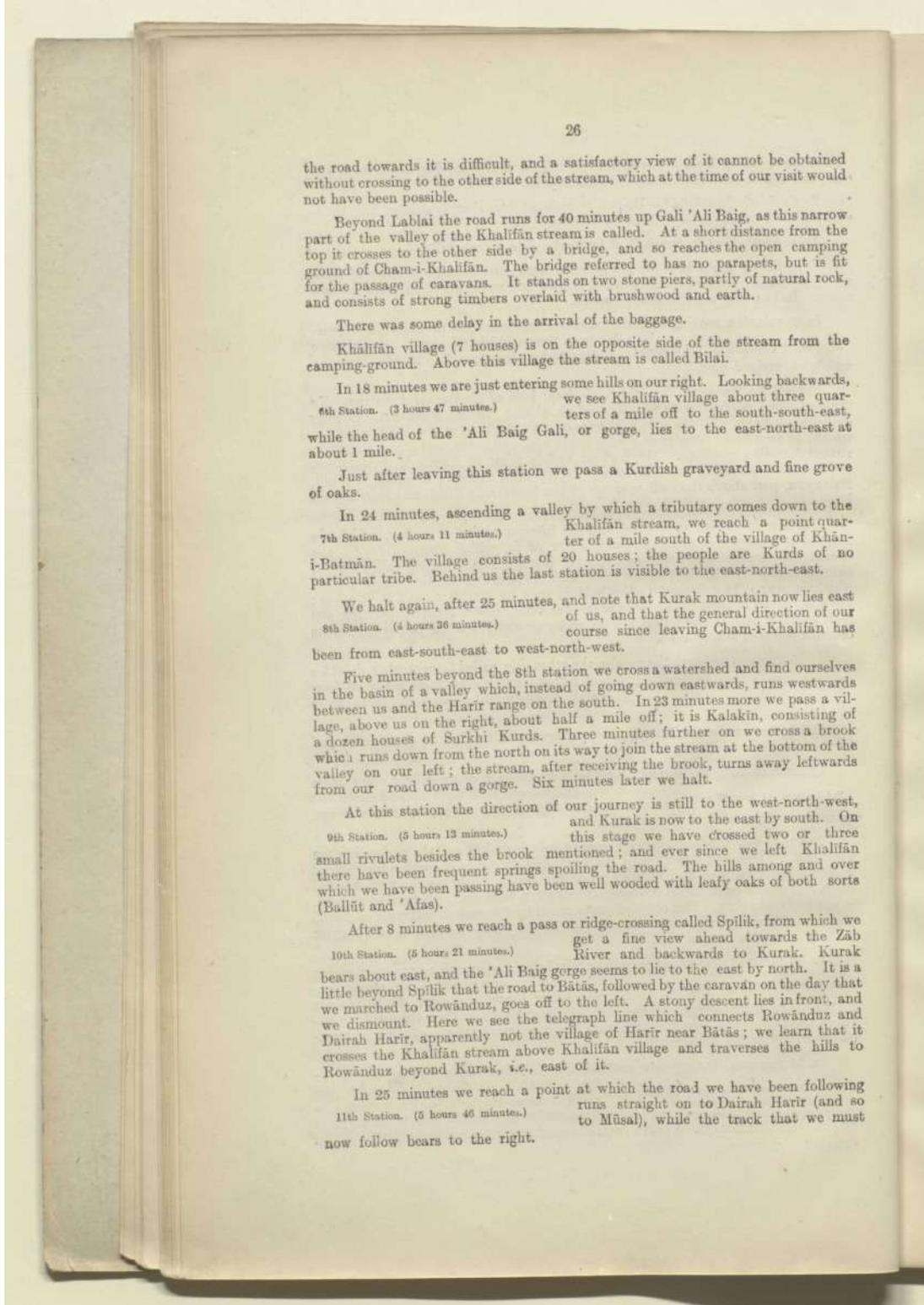
To the east by north.—The valley of the Rübāl above Rowānduz, as it comes down from Rāyat.

To the east by south.—Hindarain, a big sloping hill, the most closely connected with Rowānduz of the surrounding mountains.

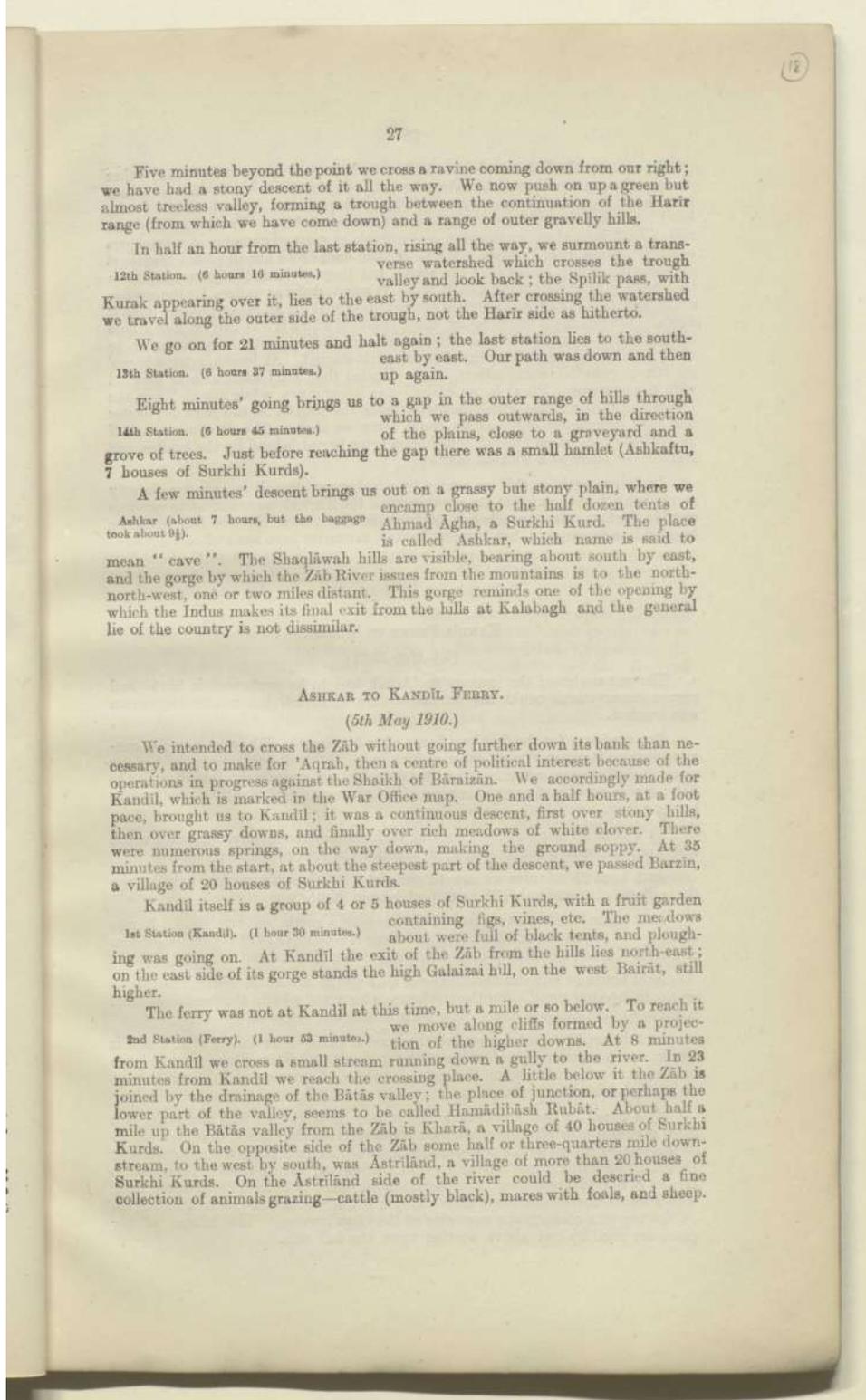
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Five minutes beyond the point we cross a ravine coming down from our right ; we have had a stony descent of it all the way. We now push on up a green but almost treeless valley, forming a trough between the continuation of the Harir range (from which we have come down) and a range of outer gravelly hills.

In half an hour from the last station, rising all the way, we surmount a transverse watershed which crosses the trough valley and look back ; the Spilik pass, with Kurak appearing over it, lies to the east by south. After crossing the watershed we travel along the outer side of the trough, not the Harir side as hitherto.

We go on for 21 minutes and halt again ; the last station lies to the south-east by east. Our path was down and then up again.

Eight minutes' going brings us to a gap in the outer range of hills through which we pass outwards, in the direction of the plains, close to a graveyard and a grove of trees. Just before reaching the gap there was a small hamlet (Ashkaftu, 7 houses of Surkhi Kurds).

A few minutes' descent brings us out on a grassy but stony plain, where we encamp close to the half dozen tents of Ahmad Agha, a Surkhi Kurd. The place is called Ashkar, which name is said to mean "cave". The Shaqlāwah hills are visible, bearing about south by east, and the gorge by which the Zāb River issues from the mountains is to the north-north-west, one or two miles distant. This gorge reminds one of the opening by which the Indus makes its final exit from the hills at Kalabagh and the general lie of the country is not dissimilar.

ASHKAR TO KANDİL FERRY.

(5th May 1910.)

We intended to cross the Zāb without going further down its bank than necessary, and to make for 'Aqrāh, then a centre of political interest because of the operations in progress against the Shaikh of Bāraizān. We accordingly made for Kandil, which is marked in the War Office map. One and a half hours, at a foot pace, brought us to Kandil ; it was a continuous descent, first over stony hills, then over grassy downs, and finally over rich meadows of white clover. There were numerous springs, on the way down, making the ground soppy. At 35 minutes from the start, at about the steepest part of the descent, we passed Barzin, a village of 20 houses of Surkhi Kurds.

Kandil itself is a group of 4 or 5 houses of Surkhi Kurds, with a fruit garden containing figs, vines, etc. The meadows about were full of black tents, and ploughing was going on. At Kandil the exit of the Zāb from the hills lies north-east ; on the east side of its gorge stands the high Galaizai hill, on the west Bairāt, still higher.

The ferry was not at Kandil at this time, but a mile or so below. To reach it we move along cliffs formed by a projection of the higher downs. At 8 minutes from Kandil we cross a small stream running down a gully to the river. In 23 minutes from Kandil we reach the crossing place. A little below it the Zāb is joined by the drainage of the Bātās valley ; the place of junction, or perhaps the lower part of the valley, seems to be called Hamādibāsh Rubāt. About half a mile up the Bātās valley from the Zāb is Kharā, a village of 40 houses of Surkhi Kurds. On the opposite side of the Zāb some half or three-quarters mile downstream, to the west by south, was Astrilānd, a village of more than 20 houses of Surkhi Kurds. On the Astrilānd side of the river could be descried a fine collection of animals grazing—cattle (mostly black), mares with foals, and sheep.

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In summer the Zāb is fordable a little way below the ferry, and at many other places. It was now in flood, having recently risen about 3 feet, and presented a formidable aspect. The breadth of its single channel was only about 150 yards, but I estimated the velocity of the current at 6 miles an hour. There was only one raft, a *kilik* buoyed up on 18 skins, and capable at most of carrying 4 passengers at a time with a little baggage. We more than once drove our unloaded transport animals and riding horses into the water, but they could not be prevented from turning back after swimming a short way. It was perhaps as well so, for the strongest of transport ponies was drowned afterwards in making an easier passage further down. The raft made one crossing, in the course of which it was carried half a mile downstream; and it had to be carried a mile up the opposite bank in order to make sure of regaining the point from which it started. At length, after 4 hours' ineffectual expedients and efforts, it was decided that Mr. Gaskin should proceed with the caravan to Mūsāl by an easier route lower down, while I with Nāsir, the Dragoman of the Mūsāl Vice-Consulate, made the tour to 'Aqrah with our horses and such belongings only as we could carry on them. The Dragoman and I accordingly crossed on the raft, our horses being towed behind by the bridles, and reached the other side without mishap.

Incidents such as this on routes by which many travellers pass are largely accountable for the unfortunate reputation of the Turkish administrative services outside Turkey. In any new but civilised country a river like the Zāb would be bridged in a few years; but here, in Turkey, centuries have not sufficed.

KANDİL FERRY TO 'AQRĀH.

(5th May 1910.)

The remainder of the journey to 'Aqrah had to be performed in haste, and proper observations could not be taken. Darkness fell before our destination was reached.

Our road lay, for the first two hours after leaving the Zāb, over gravelly conglomerate hills covered with grass and clover. The path generally wound along watersheds between complicated valley systems, all apparently draining to the Zāb; it was steep and narrow in places, but there was no difficulty in getting the horses along.

At 1 hour 15 minutes from starting we found our route converging on a range which seemed to be a continuation, on this side the Zāb, of the Harir hills.

At 1 hour 25 minutes we saw to our right, on the outer slopes of this range the village of Sūsāwah (30 houses of Sūrchi Kurds).

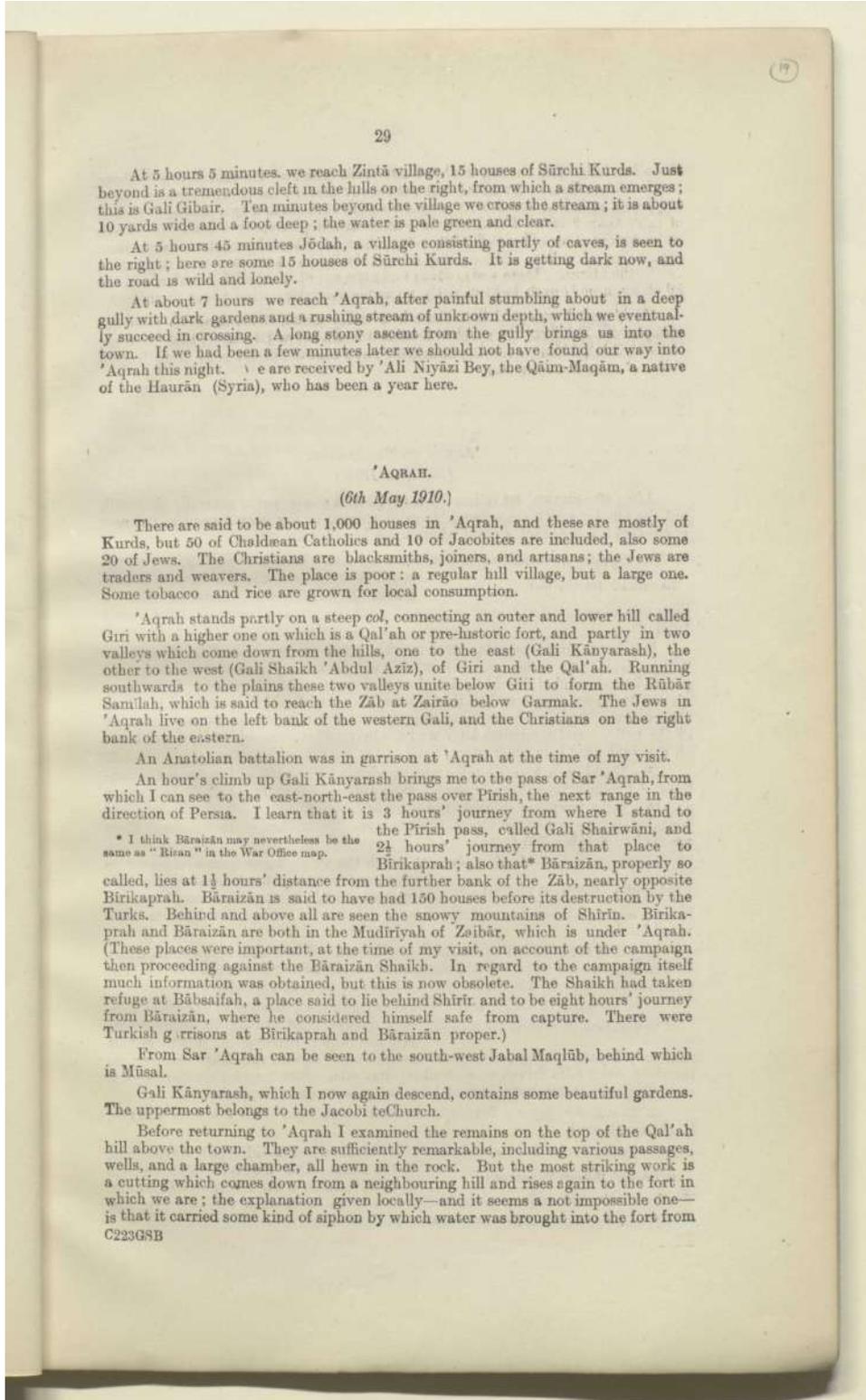
At 2 hours 35 minutes we passed the ruins of a castle, on our right; it was described at the castle of Ahmad Āgha. Near it is the village of Qalāti (60 houses of Sūrchi Kurds), of which the headman is, or was, Muhammad Mahmūd Āgha.

At 2 hours 50 minutes the village of Gulsair (50 houses of Sūrchi Kurds) is on the hills to our right. For the last hour, or hour and a half, the track has been running up and down across valleys with small clear streams.

At 3 hours 30 minutes we reach the wooded valley or ravine of Bijil, which is crossed on a narrow stone bridge without parapets. Immediately beyond the bridge, above the road and on the right, is part of the village of Bijil, viz., about 40 houses of Sūrchi Kurds.

At 4 hours 5 minutes we reach Bijil proper; it is divided into two parts by a great ravine in which is a waterfall. On the east side of the village, that first reached is a smaller ravine with a water-mill in a cave. There is not much cultivation at Bijil, but the fruit gardens appear luxuriant, especially the fig trees. There are 80 houses of Sūrchi Kurds here; the owner of the place is Shaikh Muhammad Bijil, who lives at 'Aqrah and owns here a long low Qasr, with two tiers of loopholes, on the top of a rock on the west side of the large ravine. The houses of the place are piled up one above another upon the hill side.

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At 5 hours 5 minutes, we reach Zintā village, 15 houses of Sürchi Kurds. Just beyond is a tremendous cleft in the hills on the right, from which a stream emerges; this is Gali Gibair. Ten minutes beyond the village we cross the stream; it is about 10 yards wide and a foot deep; the water is pale green and clear.

At 5 hours 45 minutes Jōdah, a village consisting partly of caves, is seen to the right; here are some 15 houses of Sürchi Kurds. It is getting dark now, and the road is wild and lonely.

At about 7 hours we reach 'Aqrah, after painful stumbling about in a deep gully with dark gardens and a rushing stream of unknown depth, which we eventually succeed in crossing. A long stony ascent from the gully brings us into the town. If we had been a few minutes later we should not have found our way into 'Aqrah this night. We are received by 'Ali Niyāzi Bey, the Qāim-Maqām, a native of the Haurān (Syria), who has been a year here.

'AQRAH.

(6th May 1910.)

There are said to be about 1,000 houses in 'Aqrah, and these are mostly of Kurds, but 50 of Chaldean Catholics and 10 of Jacobites are included, also some 20 of Jews. The Christians are blacksmiths, joiners, and artisans; the Jews are traders and weavers. The place is poor: a regular hill village, but a large one. Some tobacco and rice are grown for local consumption.

'Aqrah stands partly on a steep col, connecting an outer and lower hill called Giri with a higher one on which is a Qal'ah or pre-historic fort, and partly in two valleys which come down from the hills, one to the east (Gali Kānyarash), the other to the west (Gali Shaikh 'Abdul Aziz), of Giri and the Qal'ah. Running southwards to the plains these two valleys unite below Giri to form the Rūbār Samīlah, which is said to reach the Zāb at Zairāo below Garmak. The Jews in 'Aqrah live on the left bank of the western Gali, and the Christians on the right bank of the eastern.

An Anatolian battalion was in garrison at 'Aqrah at the time of my visit.

An hour's climb up Gali Kānyarash brings me to the pass of Sar 'Aqrah, from which I can see to the east-north-east the pass over Pirish, the next range in the direction of Persia. I learn that it is 3 hours' journey from where I stand to the Pirish pass, called Gali Shairwāni, and 2½ hours' journey from that place to Bīrikaprah; also that* Bāraizān, properly so called, lies at 1½ hours' distance from the further bank of the Zāb, nearly opposite Bīrikaprah. Bāraizān is said to have had 150 houses before its destruction by the Turks. Behind and above all are seen the snowy mountains of Shīrīn. Bīrikaprah and Bāraizān are both in the Mudiriyyah of Zājibār, which is under 'Aqrah. (These places were important, at the time of my visit, on account of the campaign then proceeding against the Bāraizān Shaikh. In regard to the campaign itself much information was obtained, but this is now obsolete. The Shaikh had taken refuge at Bābsaifah, a place said to lie behind Shīrīn and to be eight hours' journey from Bāraizān, where he considered himself safe from capture. There were Turkish garrisons at Bīrikaprah and Bāraizān proper.)

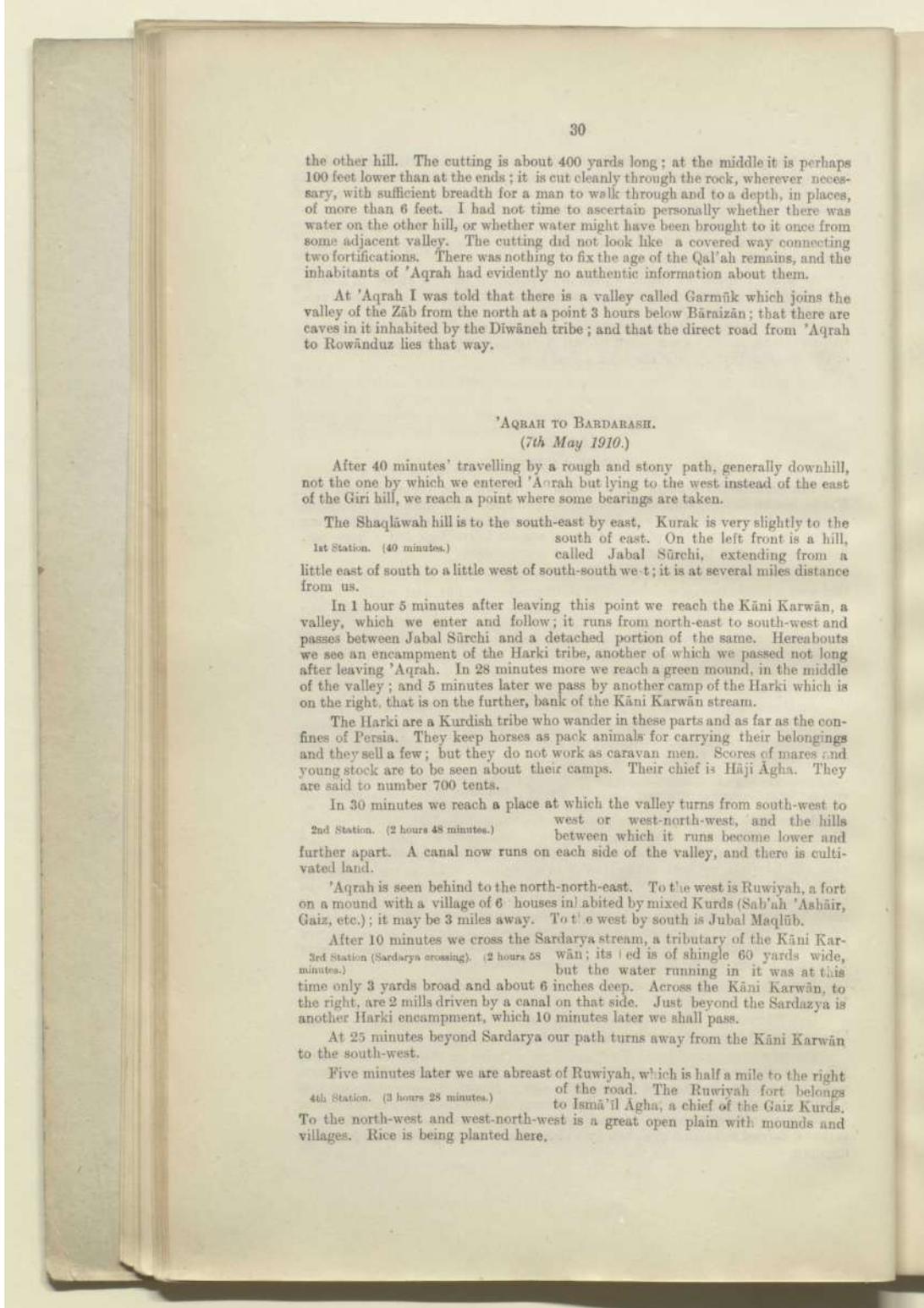
From Sar 'Aqrah can be seen to the south-west Jabal Maqlūb, behind which is Mūsā.

Gali Kānyarash, which I now again descend, contains some beautiful gardens. The uppermost belongs to the Jacobi teChurch.

Before returning to 'Aqrah I examined the remains on the top of the Qal'ah hill above the town. They are sufficiently remarkable, including various passages, wells, and a large chamber, all hewn in the rock. But the most striking work is a cutting which comes down from a neighbouring hill and rises again to the fort in which we are; the explanation given locally—and it seems a not impossible one—is that it carried some kind of siphon by which water was brought into the fort from

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the other hill. The cutting is about 400 yards long; at the middle it is perhaps 100 feet lower than at the ends; it is cut cleanly through the rock, wherever necessary, with sufficient breadth for a man to walk through and to a depth, in places, of more than 6 feet. I had not time to ascertain personally whether there was water on the other hill, or whether water might have been brought to it once from some adjacent valley. The cutting did not look like a covered way connecting two fortifications. There was nothing to fix the age of the Qal'ah remains, and the inhabitants of 'Aqrah had evidently no authentic information about them.

At 'Aqrah I was told that there is a valley called Garmūk which joins the valley of the Zāb from the north at a point 3 hours below Bāraizān; that there are caves in it inhabited by the Dīwāneh tribe; and that the direct road from 'Aqrah to Rowānduz lies that way.

'AQRAH TO BARDARASH.
(7th May 1910.)

After 40 minutes' travelling by a rough and stony path, generally downhill, not the one by which we entered 'Aqrah but lying to the west instead of the east of the Giri hill, we reach a point where some bearings are taken.

The Shaqlāwah hill is to the south-east by east, Kurak is very slightly to the south of east. On the left front is a hill, called Jabal Sūrchi, extending from a little east of south to a little west of south-south-west; it is at several miles distance from us.

In 1 hour 5 minutes after leaving this point we reach the Kāni Karwān, a valley, which we enter and follow; it runs from north-east to south-west and passes between Jabal Sūrchi and a detached portion of the same. Hereabouts we see an encampment of the Harki tribe, another of which we passed not long after leaving 'Aqrah. In 28 minutes more we reach a green mound, in the middle of the valley; and 5 minutes later we pass by another camp of the Harki which is on the right, that is on the further, bank of the Kāni Karwān stream.

The Harki are a Kurdish tribe who wander in these parts and as far as the confines of Persia. They keep horses as pack animals for carrying their belongings and they sell a few; but they do not work as caravan men. Scores of mares and young stock are to be seen about their camps. Their chief is Hāji Āgha. They are said to number 700 tents.

In 30 minutes we reach a place at which the valley turns from south-west to west or west-north-west, and the hills between which it runs become lower and further apart. A canal now runs on each side of the valley, and there is cultivated land.

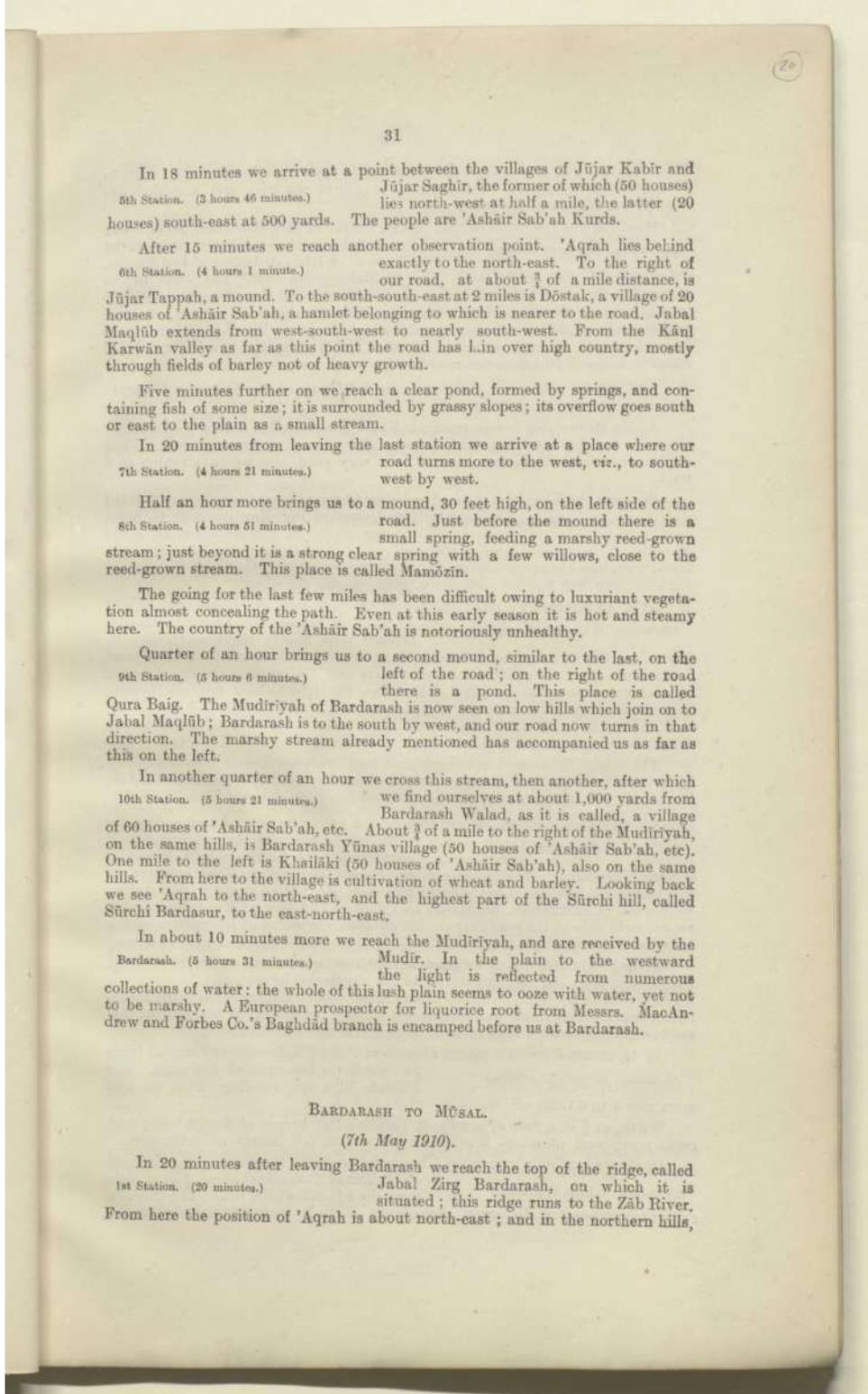
'Aqrah is seen behind to the north-north-east. To the west is Ruwiyah, a fort on a mound with a village of 6 houses inhabited by mixed Kurds (Sab'ah 'Ashāir, Gaiz, etc.); it may be 3 miles away. To the west by south is Jubal Maqlīb.

After 10 minutes we cross the Sardarya stream, a tributary of the Kāni Karwān; its bed is of shingle 60 yards wide, but the water running in it was at this time only 3 yards broad and about 6 inches deep. Across the Kāni Karwān, to the right, are 2 mills driven by a canal on that side. Just beyond the Sardarya is another Harki encampment, which 10 minutes later we shall pass.

At 25 minutes beyond Sardarya our path turns away from the Kāni Karwān to the south-west.

Five minutes later we are abreast of Ruwiyah, which is half a mile to the right of the road. The Ruwiyah fort belongs to Ismā'il Āgha, a chief of the Gaiz Kurds. To the north-west and west-north-west is a great open plain with mounds and villages. Rice is being planted here.

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In 18 minutes we arrive at a point between the villages of Jūjar Kabīr and Jūjar Saghīr, the former of which (50 houses) lies north-west at half a mile, the latter (20 houses) south-east at 500 yards. The people are 'Ashāir Sab'ah Kurds.

5th Station. (3 hours 46 minutes.)
After 15 minutes we reach another observation point. 'Aqrah lies behind exactly to the north-east. To the right of our road, at about $\frac{3}{4}$ of a mile distance, is Jūjar Tappah, a mound. To the south-south-east at 2 miles is Dōstak, a village of 20 houses of 'Ashāir Sab'ah, a hamlet belonging to which is nearer to the road. Jabal Maqlūb extends from west-south-west to nearly south-west. From the Kānl Karwān valley as far as this point the road has lain over high country, mostly through fields of barley not of heavy growth.

6th Station. (4 hours 1 minute.)
Five minutes further on we reach a clear pond, formed by springs, and containing fish of some size; it is surrounded by grassy slopes; its overflow goes south or east to the plain as a small stream.

In 20 minutes from leaving the last station we arrive at a place where our road turns more to the west, viz., to south-west by west.

7th Station. (4 hours 21 minutes.)
Half an hour more brings us to a mound, 30 feet high, on the left side of the road. Just before the mound there is a small spring, feeding a marshy reed-grown stream; just beyond it is a strong clear spring with a few willows, close to the reed-grown stream. This place is called Mamōzin.

8th Station. (4 hours 51 minutes.)
The going for the last few miles has been difficult owing to luxuriant vegetation almost concealing the path. Even at this early season it is hot and steamy here. The country of the 'Ashāir Sab'ah is notoriously unhealthy.

Quarter of an hour brings us to a second mound, similar to the last, on the left of the road; on the right of the road there is a pond. This place is called Qura Baig. The Mudiriyyah of Bardarash is now seen on low hills which join on to Jabal Maqlūb; Bardarash is to the south by west, and our road now turns in that direction. The marshy stream already mentioned has accompanied us as far as this on the left.

9th Station. (5 hours 6 minutes.)
In another quarter of an hour we cross this stream, then another, after which we find ourselves at about 1,000 yards from Bardarash Walad, as it is called, a village of 60 houses of 'Ashāir Sab'ah, etc. About $\frac{1}{2}$ of a mile to the right of the Mudiriyyah, on the same hills, is Bardarash Yūnas village (50 houses of 'Ashāir Sab'ah, etc). One mile to the left is Khaīlāki (50 houses of 'Ashāir Sab'ah), also on the same hills. From here to the village is cultivation of wheat and barley. Looking back we see 'Aqrah to the north-east, and the highest part of the Sūrchi hill, called Sūrchi Bardasur, to the east-north-east.

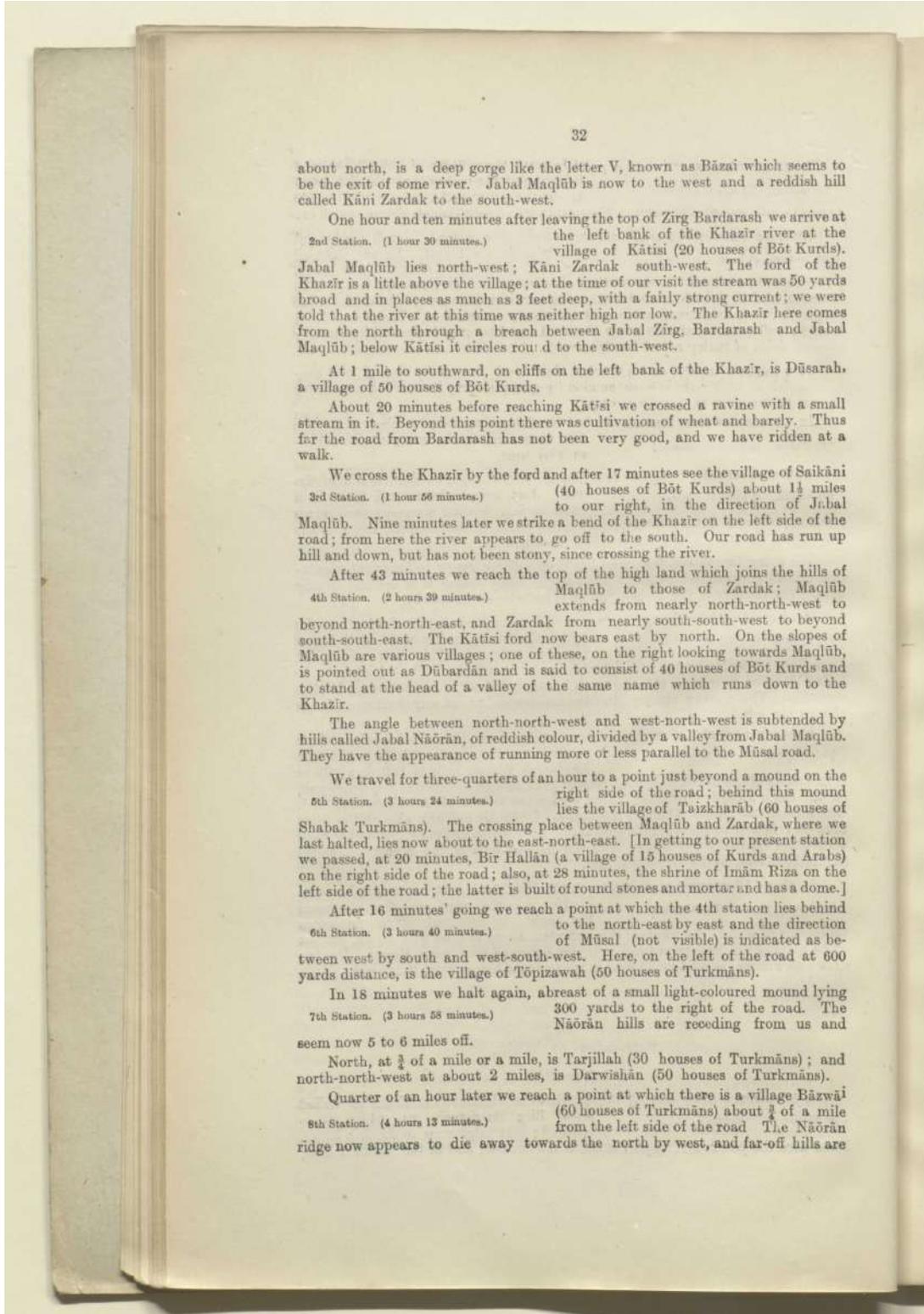
10th Station. (5 hours 21 minutes.)
In about 10 minutes more we reach the Mudiriyyah, and are received by the Mudir. In the plain to the westward the light is reflected from numerous collections of water: the whole of this lush plain seems to ooze with water, yet not to be marshy. A European prospector for liquorice root from Messrs. MacAndrew and Forbes Co.'s Baghdād branch is encamped before us at Bardarash.

BARDARASH TO MŪSAL.

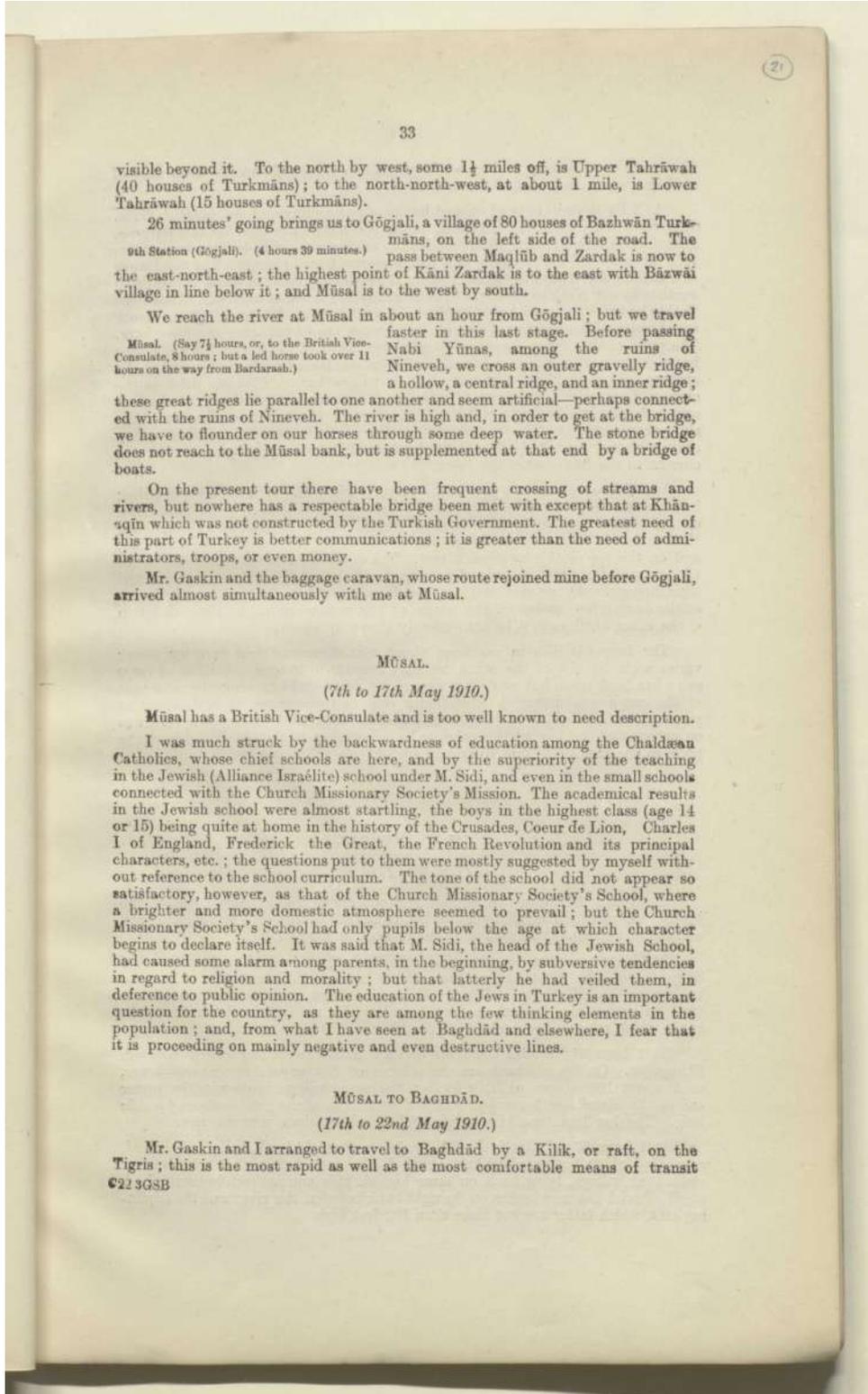
(7th May 1910).

In 20 minutes after leaving Bardarash we reach the top of the ridge, called Jabal Zirg Bardarash, on which it is situated; this ridge runs to the Zab River. From here the position of 'Aqrah is about north-east; and in the northern hills,

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visible beyond it. To the north by west, some 1½ miles off, is Upper Tahrāwah (40 houses of Turkmāns); to the north-north-west, at about 1 mile, is Lower Tahrāwah (15 houses of Turkmāns).

26 minutes' going brings us to Gōgjali, a village of 80 houses of Bazhwān Turkmāns, on the left side of the road. The pass between Maqlūb and Zardak is now to the east-north-east; the highest point of Kāni Zardak is to the east with Bāzwāi village in line below it; and Mūsāl is to the west by south.

We reach the river at Mūsāl in about an hour from Gōgjali; but we travel faster in this last stage. Before passing Mūsāl. (Say 7½ hours, or, to the British Vice-Consulate, 8 hours; but a led horse took over 11 hours on the way from Bardarash.) Nabi Yūnas, among the ruins of Nineveh, we cross an outer gravelly ridge, a hollow, a central ridge, and an inner ridge; these great ridges lie parallel to one another and seem artificial—perhaps connected with the ruins of Nineveh. The river is high and, in order to get at the bridge, we have to flounder on our horses through some deep water. The stone bridge does not reach to the Mūsāl bank, but is supplemented at that end by a bridge of boats.

On the present tour there have been frequent crossing of streams and rivers, but nowhere has a respectable bridge been met with except that at Khān-sqīn which was not constructed by the Turkish Government. The greatest need of this part of Turkey is better communications; it is greater than the need of administrators, troops, or even money.

Mr. Gaskin and the baggage caravan, whose route rejoined mine before Gōgjali, arrived almost simultaneously with me at Mūsāl.

MŪSĀL.

(7th to 17th May 1910.)

Mūsāl has a British Vice-Consulate and is too well known to need description.

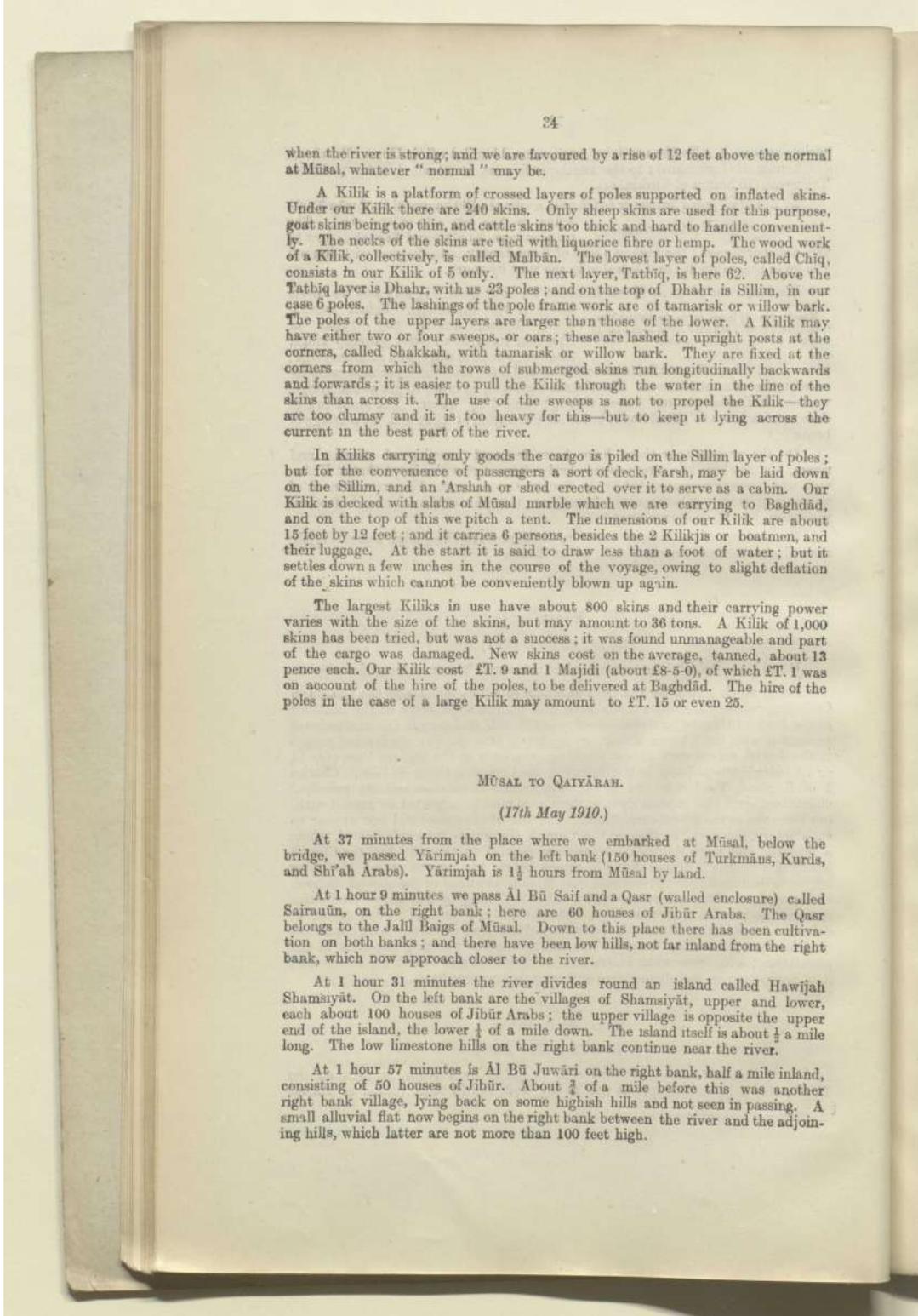
I was much struck by the backwardness of education among the Chaldean Catholics, whose chief schools are here, and by the superiority of the teaching in the Jewish (Alliance Israélite) school under M. Sidi, and even in the small schools connected with the Church Missionary Society's Mission. The academical results in the Jewish school were almost startling, the boys in the highest class (age 14 or 15) being quite at home in the history of the Crusades, Coeur de Lion, Charles I of England, Frederick the Great, the French Revolution and its principal characters, etc.; the questions put to them were mostly suggested by myself without reference to the school curriculum. The tone of the school did not appear so satisfactory, however, as that of the Church Missionary Society's School, where a brighter and more domestic atmosphere seemed to prevail; but the Church Missionary Society's School had only pupils below the age at which character begins to declare itself. It was said that M. Sidi, the head of the Jewish School, had caused some alarm among parents, in the beginning, by subversive tendencies in regard to religion and morality; but that latterly he had veiled them, in deference to public opinion. The education of the Jews in Turkey is an important question for the country, as they are among the few thinking elements in the population; and, from what I have seen at Baghdād and elsewhere, I fear that it is proceeding on mainly negative and even destructive lines.

MŪSĀL TO BAGHDĀD.

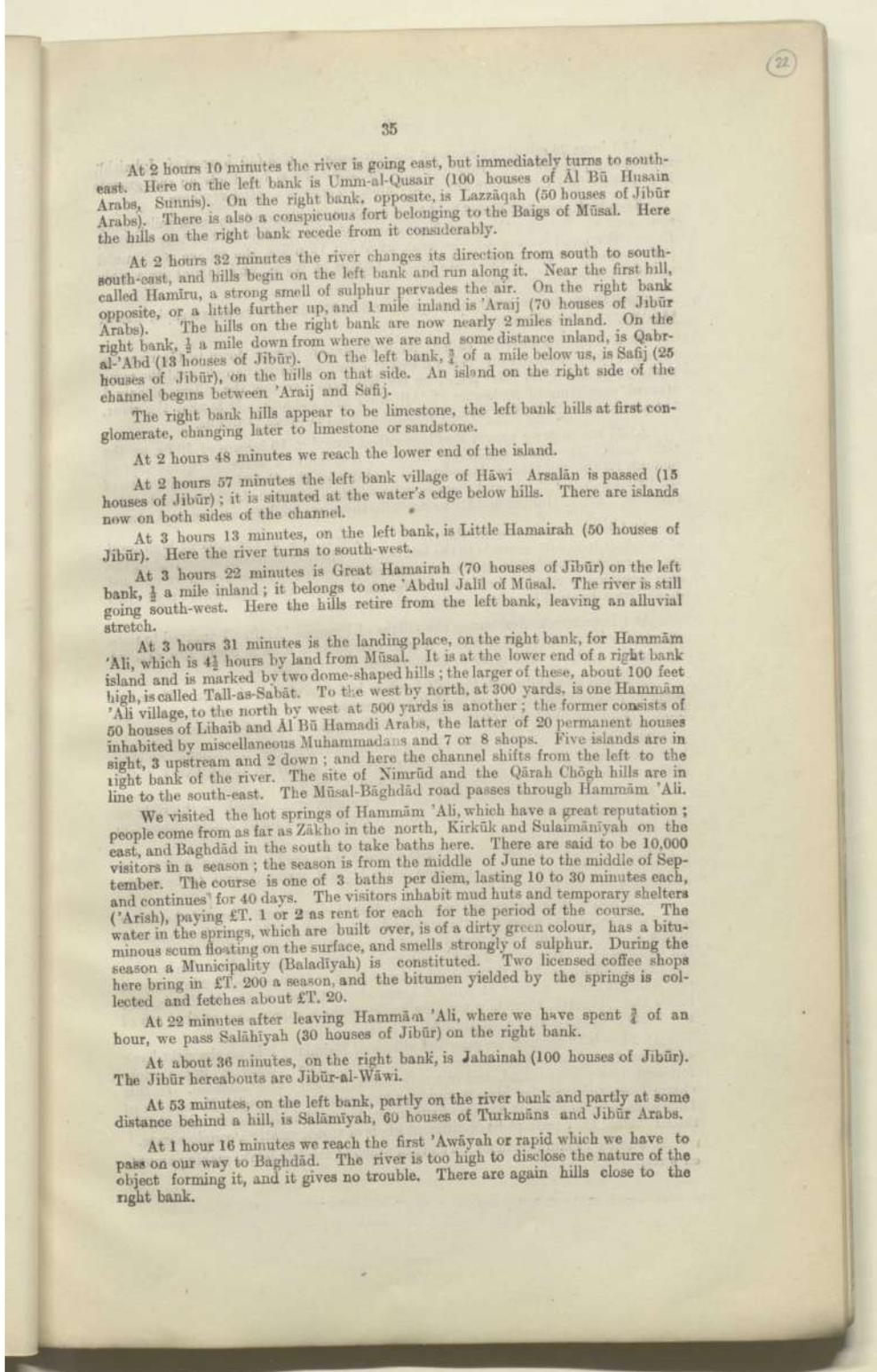
(17th to 22nd May 1910.)

Mr. Gaskin and I arranged to travel to Baghdād by a Kilik, or raft, on the Tigris; this is the most rapid as well as the most comfortable means of transit
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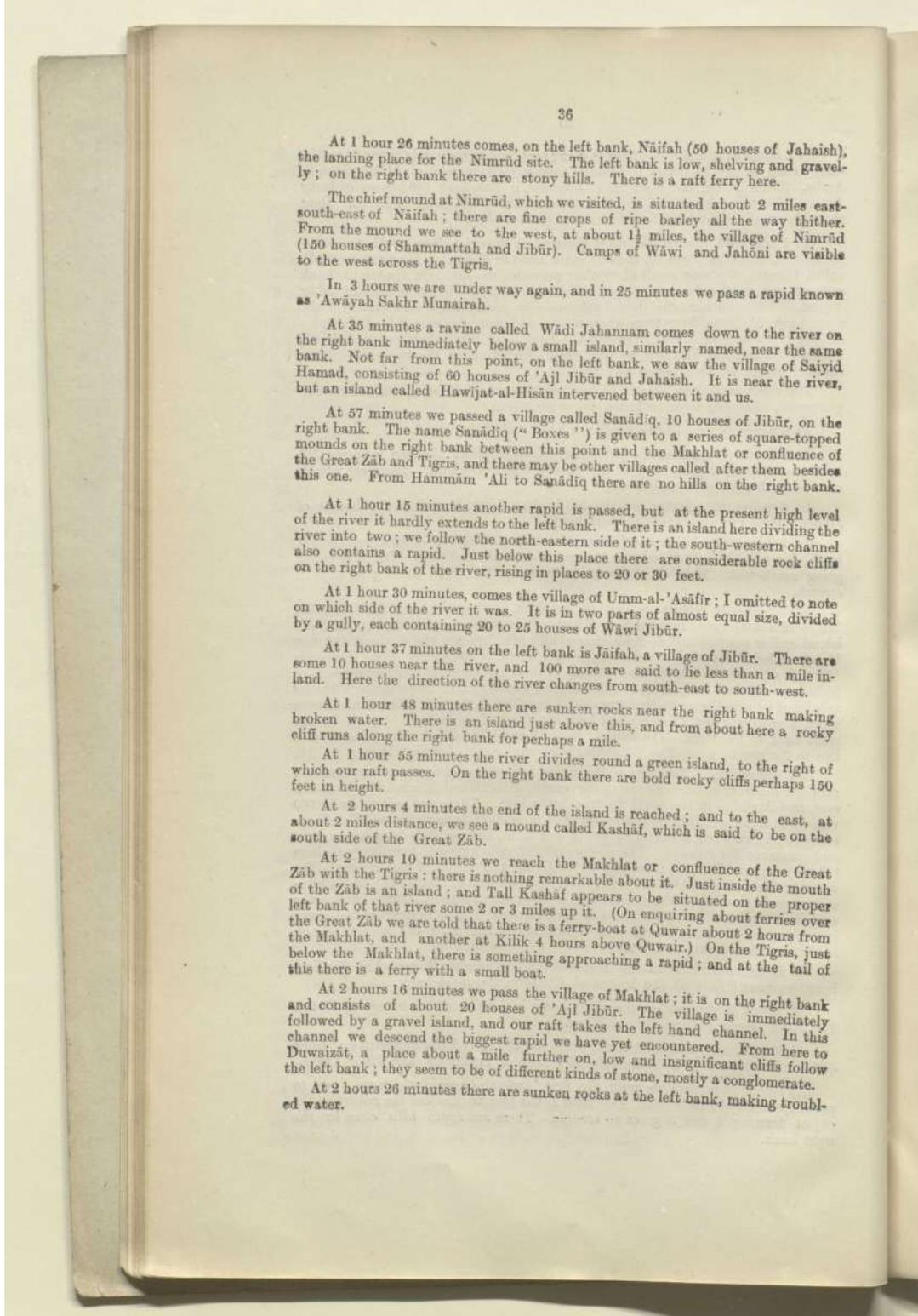
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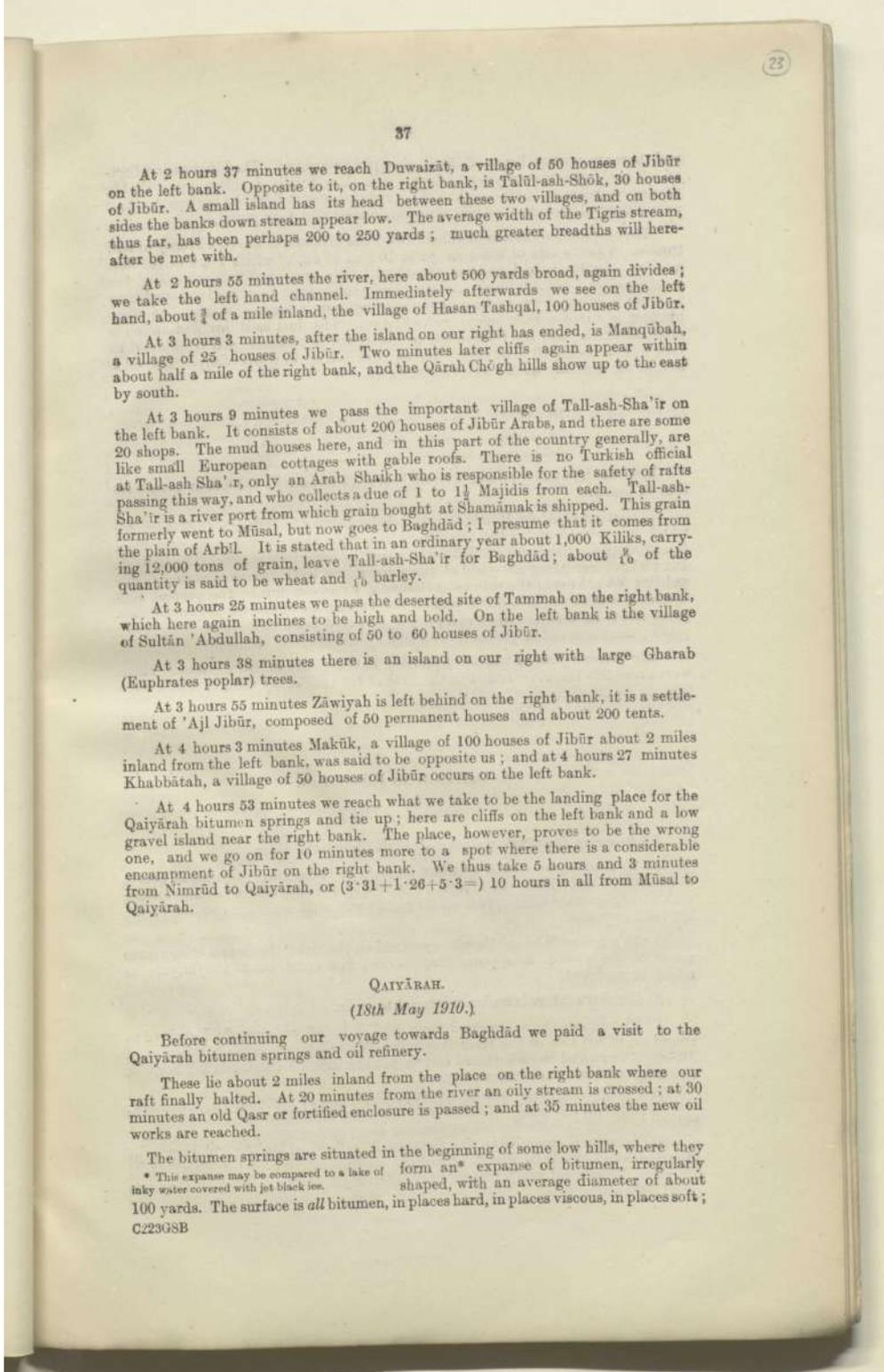
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At 2 hours 37 minutes we reach Duwaizāt, a village of 50 houses of Jibūr on the left bank. Opposite to it, on the right bank, is Talūl-ash-Shök, 30 houses of Jibūr. A small island has its head between these two villages, and on both sides the banks down stream appear low. The average width of the Tigris stream, thus far, has been perhaps 200 to 250 yards; much greater breadths will hereafter be met with.

At 2 hours 55 minutes the river, here about 500 yards broad, again divides; we take the left hand channel. Immediately afterwards we see on the left hand, about $\frac{1}{2}$ of a mile inland, the village of Hasan Tashqal, 100 houses of Jibūr.

At 3 hours 3 minutes, after the island on our right has ended, is Manqūbah, a village of 25 houses of Jibūr. Two minutes later cliffs again appear within about half a mile of the right bank, and the Qārah Chōgh hills show up to the east by south.

At 3 hours 9 minutes we pass the important village of Tall-ash-Sha'ir on the left bank. It consists of about 200 houses of Jibūr Arabs, and there are some 20 shops. The mud houses here, and in this part of the country generally, are like small European cottages with gable roofs. There is no Turkish official at Tall-ash-Sha'ir, only an Arab Shaikh who is responsible for the safety of rafts passing this way, and who collects a due of 1 to 1½ Majidis from each. Tall-ash-Sha'ir is a river port from which grain bought at Shamāmak is shipped. This grain formerly went to Mūsāl, but now goes to Baghdād; I presume that it comes from the plain of Arbīl. It is stated that in an ordinary year about 1,000 Kiliks, carrying 12,000 tons of grain, leave Tall-ash-Sha'ir for Baghdād; about $\frac{1}{10}$ of the quantity is said to be wheat and $\frac{1}{10}$ barley.

At 3 hours 25 minutes we pass the deserted site of Tammah on the right bank, which here again inclines to be high and bold. On the left bank is the village of Sultān 'Abdullah, consisting of 50 to 60 houses of Jibūr.

At 3 hours 38 minutes there is an island on our right with large Gharab (Euphrates poplar) trees.

At 3 hours 55 minutes Zāwiyah is left behind on the right bank, it is a settlement of 'Ajl Jibūr, composed of 50 permanent houses and about 200 tents.

At 4 hours 3 minutes Makūk, a village of 100 houses of Jibūr about 2 miles inland from the left bank, was said to be opposite us; and at 4 hours 27 minutes Khabbātah, a village of 50 houses of Jibūr occurs on the left bank.

At 4 hours 53 minutes we reach what we take to be the landing place for the Qaiyārah bitumen springs and tie up; here are cliffs on the left bank and a low gravel island near the right bank. The place, however, proves to be the wrong one, and we go on for 10 minutes more to a spot where there is a considerable encampment of Jibūr on the right bank. We thus take 5 hours and 3 minutes from Nimrūd to Qaiyārah, or $(3 \cdot 31 + 1 \cdot 26 + 5 \cdot 3 =)$ 10 hours in all from Mūsāl to Qaiyārah.

QAIYĀRAH.

(18th May 1910.)

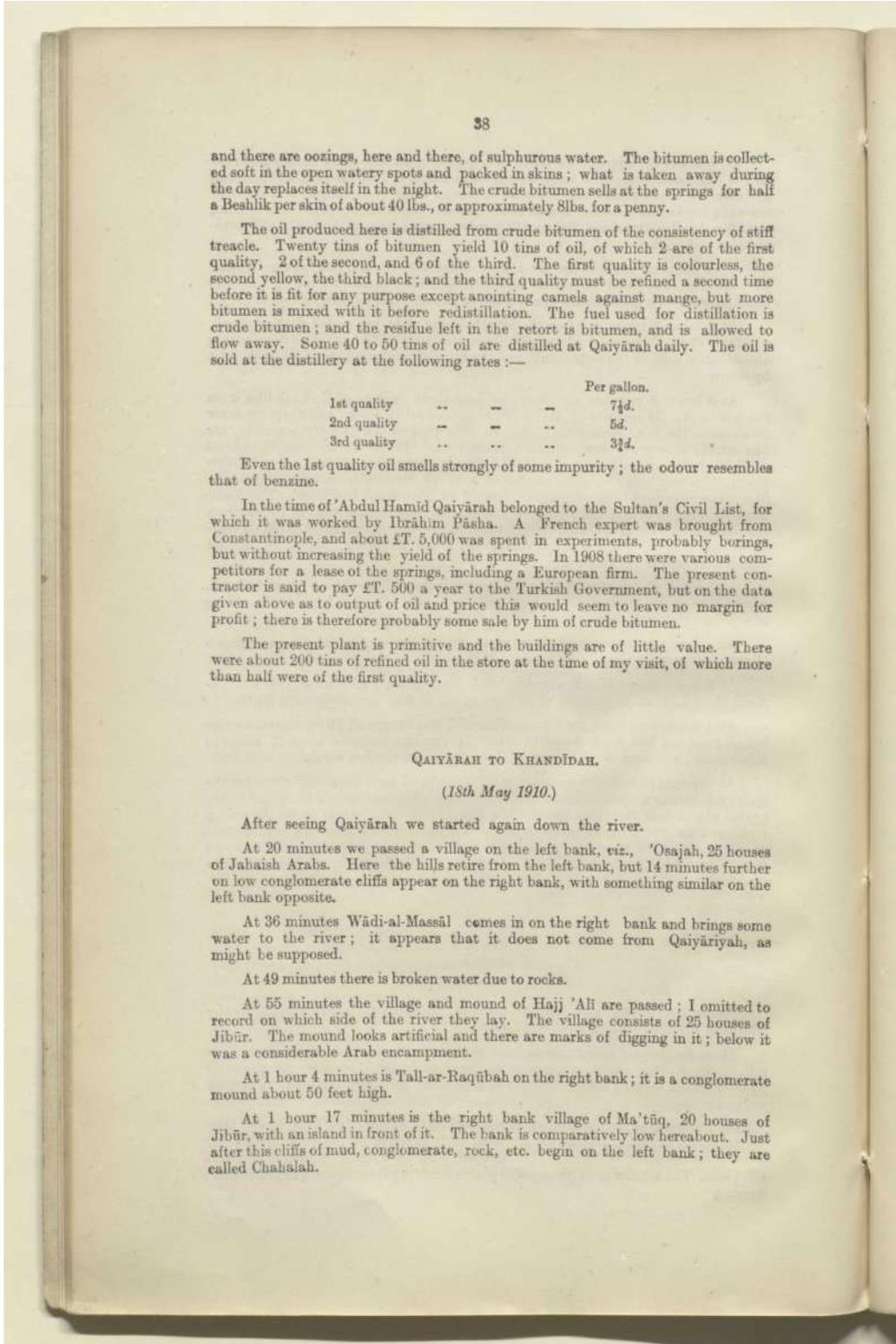
Before continuing our voyage towards Baghdād we paid a visit to the Qaiyārah bitumen springs and oil refinery.

These lie about 2 miles inland from the place on the right bank where our raft finally halted. At 20 minutes from the river an oily stream is crossed; at 30 minutes an old Qasr or fortified enclosure is passed; and at 35 minutes the new oil works are reached.

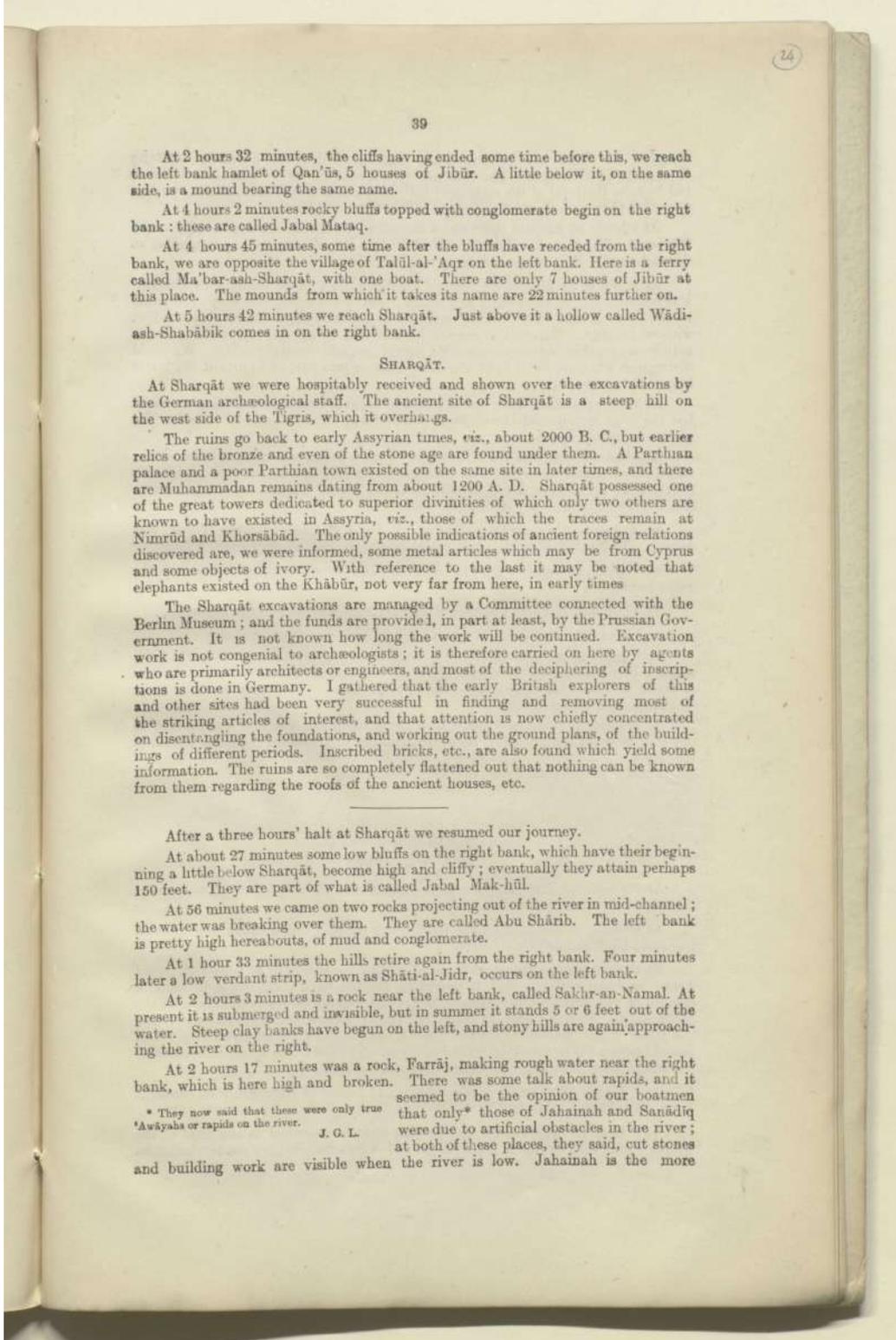
The bitumen springs are situated in the beginning of some low hills, where they form an* expanse of bitumen, irregularly shaped, with an average diameter of about 100 yards. The surface is all bitumen, in places hard, in places viscous, in places soft;

* This expanse may be compared to a lake of inky water covered with jet black ice.

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At 2 hours 32 minutes, the cliffs having ended some time before this, we reach the left bank hamlet of Qan'ās, 5 houses of Jibūr. A little below it, on the same side, is a mound bearing the same name.

At 4 hours 2 minutes rocky bluffs topped with conglomerate begin on the right bank: these are called Jabal Mataq.

At 4 hours 45 minutes, some time after the bluffs have receded from the right bank, we are opposite the village of Talūl-al-'Aqr on the left bank. Here is a ferry called Ma'bar-ash-Sharqāt, with one boat. There are only 7 houses of Jibūr at this place. The mounds from which it takes its name are 22 minutes further on.

At 5 hours 42 minutes we reach Sharqāt. Just above it a hollow called Wādī-ash-Shabābik comes in on the right bank.

SHARQĀT.

At Sharqāt we were hospitably received and shown over the excavations by the German archaeological staff. The ancient site of Sharqāt is a steep hill on the west side of the Tigris, which it overhangs.

The ruins go back to early Assyrian times, viz., about 2000 B. C., but earlier relics of the bronze and even of the stone age are found under them. A Parthian palace and a poor Parthian town existed on the same site in later times, and there are Muhammadan remains dating from about 1200 A. D. Sharqāt possessed one of the great towers dedicated to superior divinities of which only two others are known to have existed in Assyria, viz., those of which the traces remain at Nimrūd and Khorsābād. The only possible indications of ancient foreign relations discovered are, we were informed, some metal articles which may be from Cyprus and some objects of ivory. With reference to the last it may be noted that elephants existed on the Khābūr, not very far from here, in early times.

The Sharqāt excavations are managed by a Committee connected with the Berlin Museum; and the funds are provided, in part at least, by the Prussian Government. It is not known how long the work will be continued. Excavation work is not congenial to archaeologists; it is therefore carried on here by agents who are primarily architects or engineers, and most of the deciphering of inscriptions is done in Germany. I gathered that the early British explorers of this and other sites had been very successful in finding and removing most of the striking articles of interest, and that attention is now chiefly concentrated on disentangling the foundations, and working out the ground plans, of the buildings of different periods. Inscribed bricks, etc., are also found which yield some information. The ruins are so completely flattened out that nothing can be known from them regarding the roofs of the ancient houses, etc.

After a three hours' halt at Sharqāt we resumed our journey.

At about 27 minutes some low bluffs on the right bank, which have their beginning a little below Sharqāt, become high and cliffy; eventually they attain perhaps 150 feet. They are part of what is called Jabal Mak-hūl.

At 56 minutes we came on two rocks projecting out of the river in mid-channel; the water was breaking over them. They are called Abu Shārib. The left bank is pretty high hereabouts, of mud and conglomerate.

At 1 hour 33 minutes the hills retire again from the right bank. Four minutes later a low verdant strip, known as Shāti-al-Jidr, occurs on the left bank.

At 2 hours 3 minutes is a rock near the left bank, called Sakhr-an-Namal. At present it is submerged and invisible, but in summer it stands 5 or 6 feet out of the water. Steep clay banks have begun on the left, and stony hills are again approaching the river on the right.

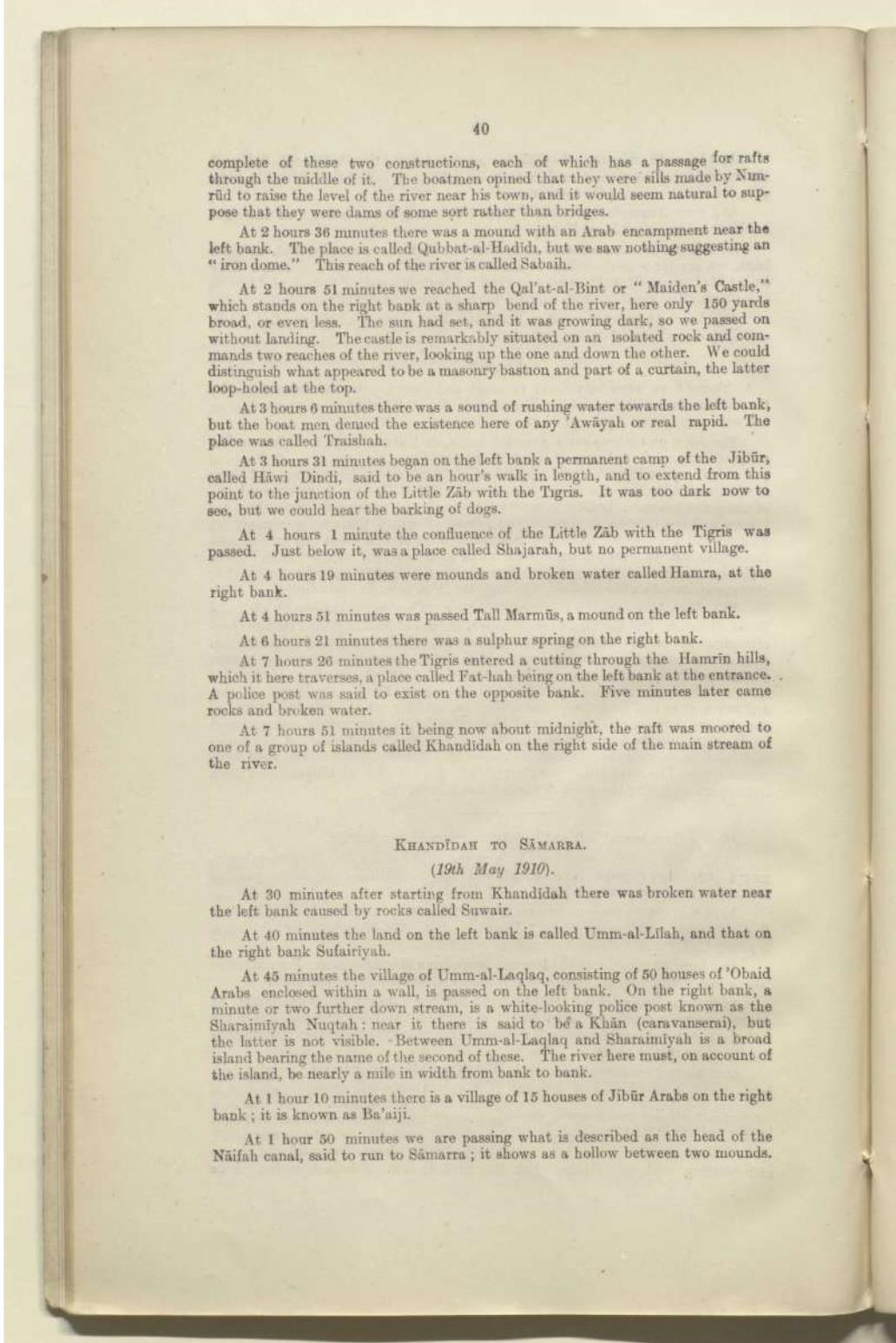
At 2 hours 17 minutes was a rock, Farrāj, making rough water near the right bank, which is here high and broken. There was some talk about rapids, and it

* They now said that these were only true 'Awāyah or rapids on the river.

J. G. L.

seemed to be the opinion of our boatmen that only* those of Jahainah and Sanādiq were due to artificial obstacles in the river; at both of these places, they said, cut stones and building work are visible when the river is low. Jahainah is the more

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complete of these two constructions, each of which has a passage for rafts through the middle of it. The boatmen opined that they were sills made by Nūrūd to raise the level of the river near his town, and it would seem natural to suppose that they were dams of some sort rather than bridges.

At 2 hours 36 minutes there was a mound with an Arab encampment near the left bank. The place is called Qubbat-al-Hadidi, but we saw nothing suggesting an "iron dome." This reach of the river is called Sabaih.

At 2 hours 51 minutes we reached the Qal'at-al-Bint or "Maiden's Castle," which stands on the right bank at a sharp bend of the river, here only 150 yards broad, or even less. The sun had set, and it was growing dark, so we passed on without landing. The castle is remarkably situated on an isolated rock and commands two reaches of the river, looking up the one and down the other. We could distinguish what appeared to be a masonry bastion and part of a curtain, the latter loop-holed at the top.

At 3 hours 6 minutes there was a sound of rushing water towards the left bank, but the boat men denied the existence here of any 'Awāyah or real rapid. The place was called Traishah.

At 3 hours 31 minutes began on the left bank a permanent camp of the Jibūr, called Hāwi Dindi, said to be an hour's walk in length, and to extend from this point to the junction of the Little Zāb with the Tigris. It was too dark now to see, but we could hear the barking of dogs.

At 4 hours 1 minute the confluence of the Little Zāb with the Tigris was passed. Just below it, was a place called Shajarah, but no permanent village.

At 4 hours 19 minutes were mounds and broken water called Hamra, at the right bank.

At 4 hours 51 minutes was passed Tall Marmūs, a mound on the left bank.

At 6 hours 21 minutes there was a sulphur spring on the right bank.

At 7 hours 26 minutes the Tigris entered a cutting through the Hamrīn hills, which it here traverses, a place called Fat-hah being on the left bank at the entrance. A police post was said to exist on the opposite bank. Five minutes later came rocks and broken water.

At 7 hours 51 minutes it being now about midnight, the raft was moored to one of a group of islands called Khandīdah on the right side of the main stream of the river.

KHANDĪDAH TO SĀMARRA.

(19th May 1910).

At 30 minutes after starting from Khandidah there was broken water near the left bank caused by rocks called Suwair.

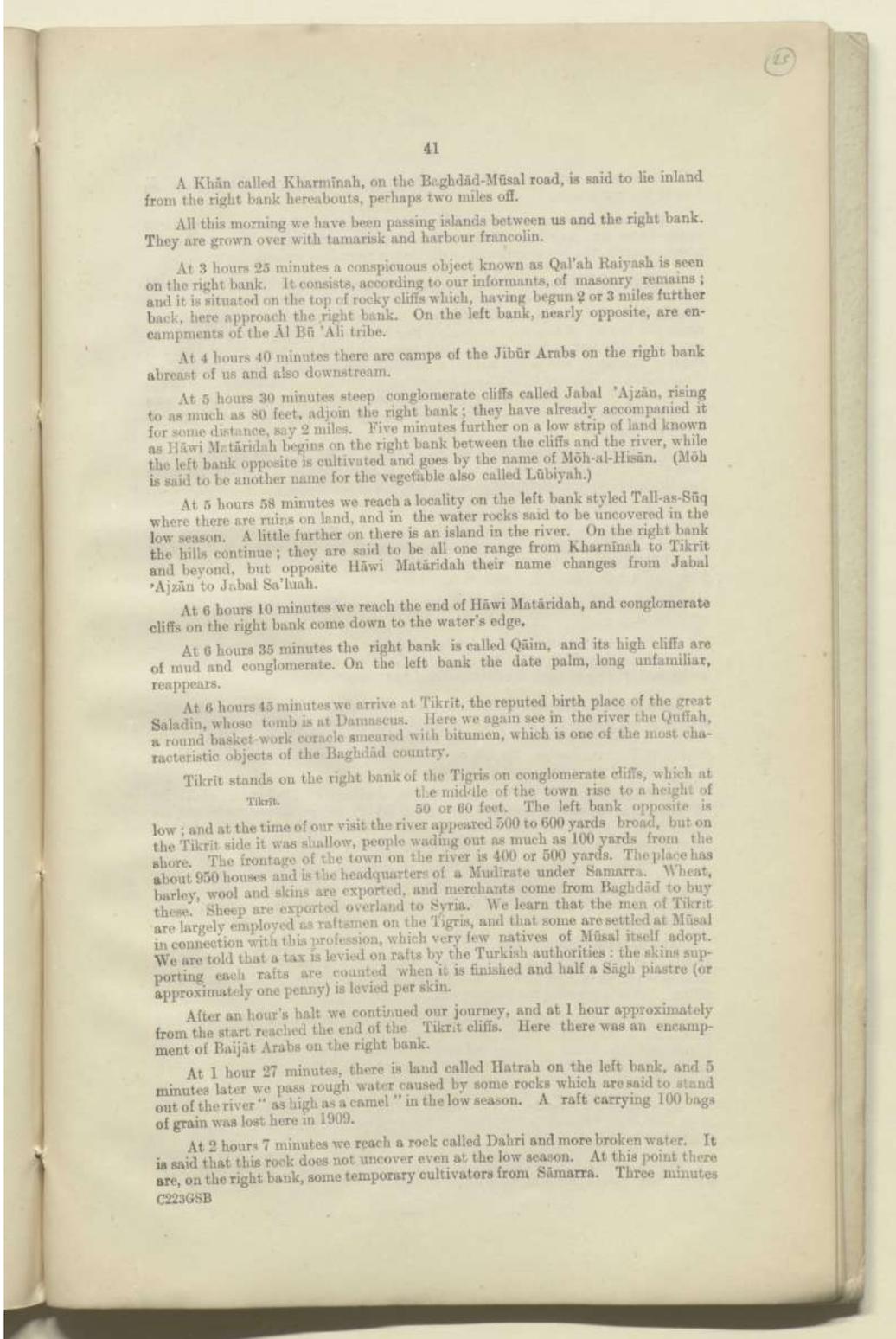
At 40 minutes the land on the left bank is called Umm-al-Lilah, and that on the right bank Sufairiyah.

At 45 minutes the village of Umm-al-Laqlaq, consisting of 50 houses of 'Obaid Arabs enclosed within a wall, is passed on the left bank. On the right bank, a minute or two further down stream, is a white-looking police post known as the Sharaimiyah Nuqtah; near it there is said to be a Khān (caravanserai), but the latter is not visible. Between Umm-al-Laqlaq and Sharaimiyah is a broad island bearing the name of the second of these. The river here must, on account of the island, be nearly a mile in width from bank to bank.

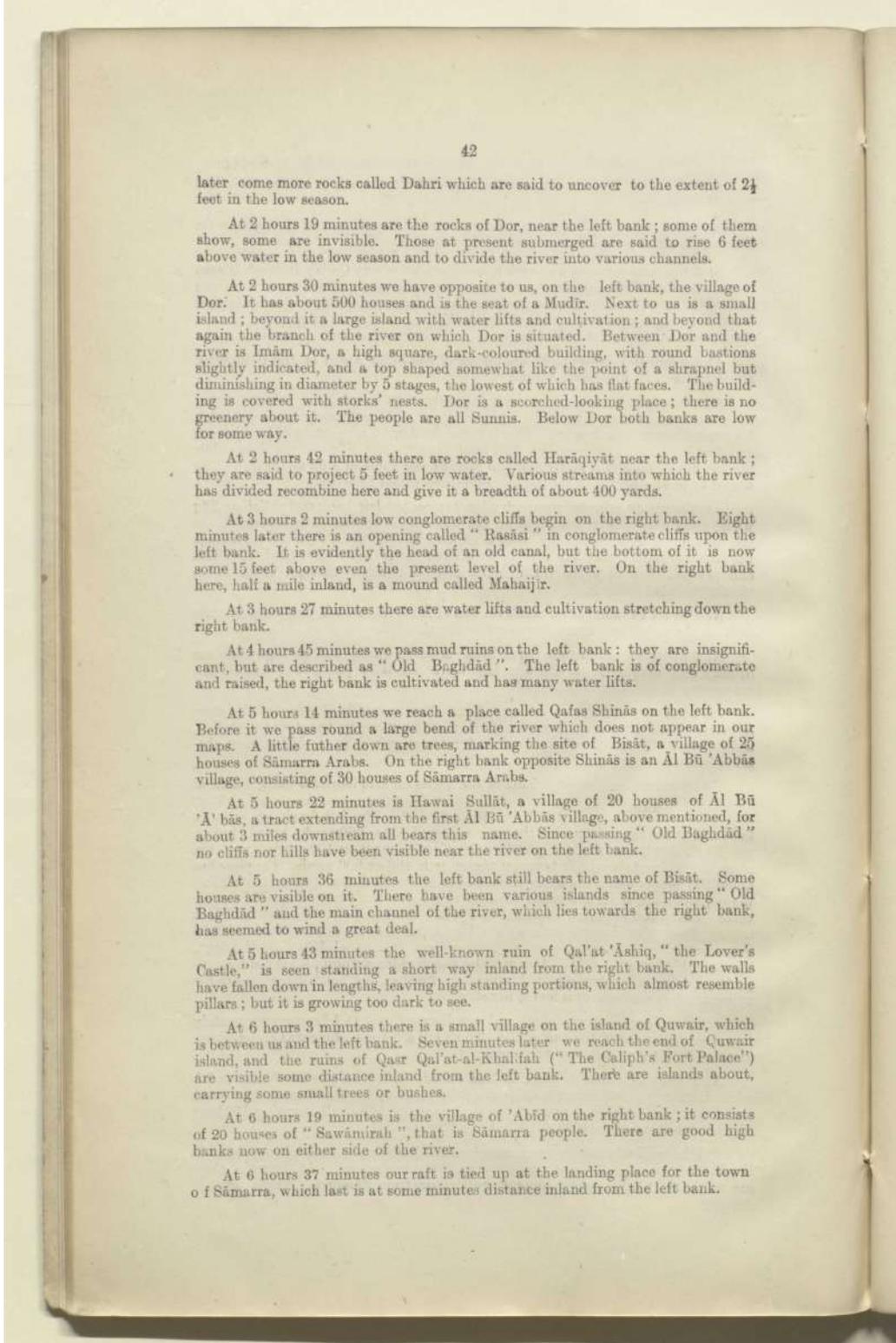
At 1 hour 10 minutes there is a village of 15 houses of Jibūr Arabs on the right bank; it is known as Ba'ajī.

At 1 hour 50 minutes we are passing what is described as the head of the Nāifah canal, said to run to Sāmarrā; it shows as a hollow between two mounds.

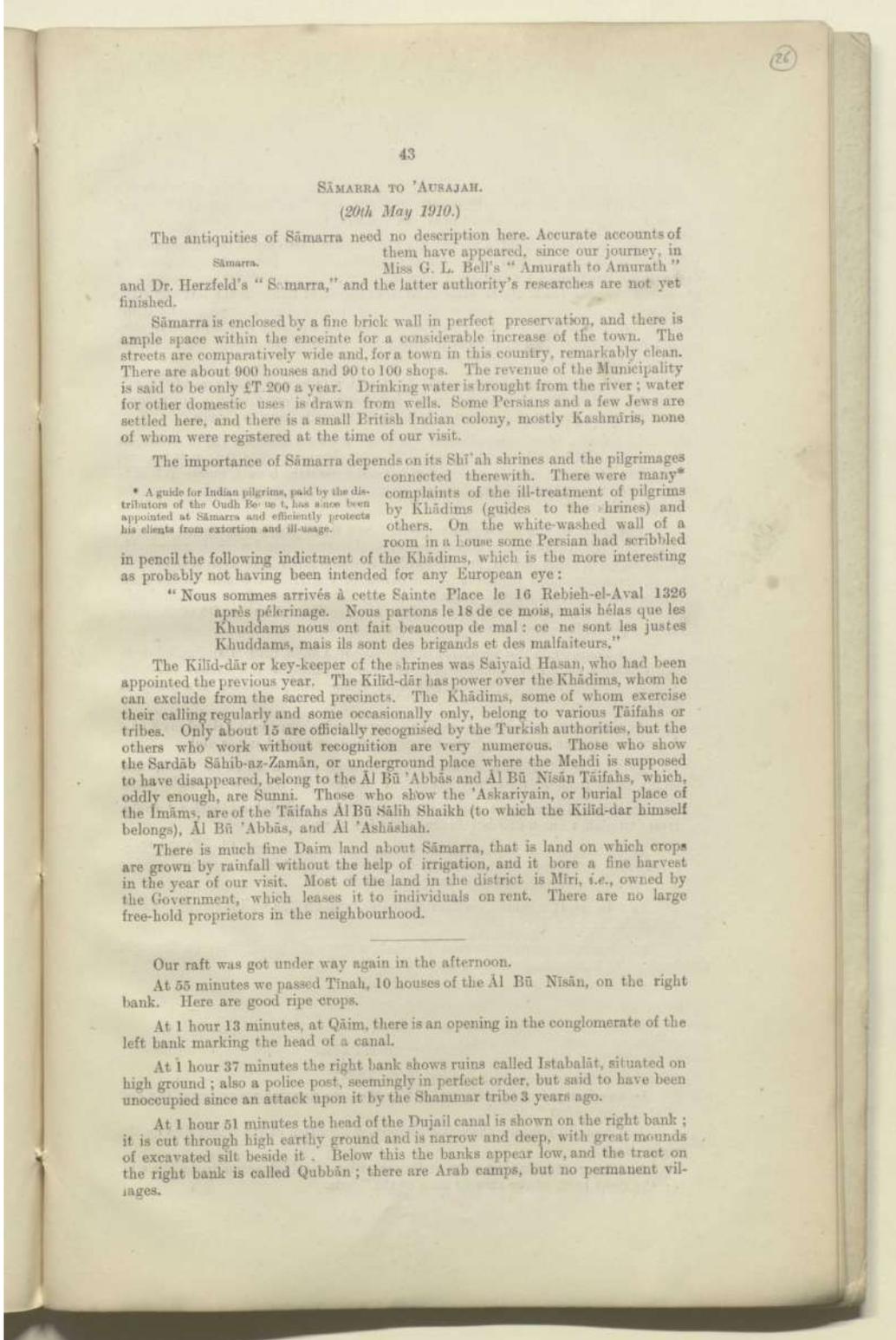
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SAMARRA TO 'AURAJAH.

(20th May 1910.)

The antiquities of Samarra need no description here. Accurate accounts of them have appeared, since our journey, in Miss G. L. Bell's "Amurath to Amurath" and Dr. Herzfeld's "Samarra," and the latter authority's researches are not yet finished.

Samarra is enclosed by a fine brick wall in perfect preservation, and there is ample space within the enceinte for a considerable increase of the town. The streets are comparatively wide and, for a town in this country, remarkably clean. There are about 900 houses and 90 to 100 shops. The revenue of the Municipality is said to be only £T 200 a year. Drinking water is brought from the river; water for other domestic uses is drawn from wells. Some Persians and a few Jews are settled here, and there is a small British Indian colony, mostly Kashmiris, none of whom were registered at the time of our visit.

The importance of Samarra depends on its Shi'ah shrines and the pilgrimages connected therewith. There were many* complaints of the ill-treatment of pilgrims by Khādims (guides to the shrines) and others. On the white-washed wall of a room in a house some Persian had scribbled in pencil the following indictment of the Khādims, which is the more interesting as probably not having been intended for any European eye:

"Nous sommes arrivés à cette Sainte Place le 16 Rebieh-el-Aval 1326 après pèlerinage. Nous partons le 18 de ce mois, mais hélas que les Khuddams nous ont fait beaucoup de mal: ce ne sont les justes Khuddams, mais ils sont des brigands et des malfaiteurs."

The Kilid-dār or key-keeper of the shrines was Saiyaid Hasan, who had been appointed the previous year. The Kilid-dār has power over the Khādims, whom he can exclude from the sacred precincts. The Khādims, some of whom exercise their calling regularly and some occasionally only, belong to various Tāifahs or tribes. Only about 15 are officially recognised by the Turkish authorities, but the others who work without recognition are very numerous. Those who show the Sardāb Sāhib-az-Zamān, or underground place where the Mehdi is supposed to have disappeared, belong to the Āl Bū 'Abbās and Āl Bū Nisān Tāifahs, which, oddly enough, are Sunni. Those who show the 'Askariyain, or burial place of the Imāms, are of the Tāifahs Āl Bū Sālih Shaikh (to which the Kilid-dār himself belongs), Āl Bū 'Abbās, and Āl 'Ashāshah.

There is much fine Daim land about Samarra, that is land on which crops are grown by rainfall without the help of irrigation, and it bore a fine harvest in the year of our visit. Most of the land in the district is Miri, i.e., owned by the Government, which leases it to individuals on rent. There are no large free-hold proprietors in the neighbourhood.

Our raft was got under way again in the afternoon.

At 55 minutes we passed Tinah, 10 houses of the Āl Bū Nisān, on the right bank. Here are good ripe crops.

At 1 hour 13 minutes, at Qāim, there is an opening in the conglomerate of the left bank marking the head of a canal.

At 1 hour 37 minutes the right bank shows ruins called Istabalāt, situated on high ground; also a police post, seemingly in perfect order, but said to have been unoccupied since an attack upon it by the Shanmar tribe 3 years ago.

At 1 hour 51 minutes the head of the Dujail canal is shown on the right bank; it is cut through high earthy ground and is narrow and deep, with great mounds of excavated silt beside it. Below this the banks appear low, and the tract on the right bank is called Qubbān; there are Arab camps, but no permanent villages.

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At 2 hours 25 minutes, we see on the left bank the head of the old Jals'ayah canal. The canal seems to be a very large one, and the huge piles of silt clearance along it resemble high railway embankments.

At 2 hours 49 minutes we reach a ferry where there are 3 boats, capable of carrying 50 or 60 persons each. On the right bank are a hut and 2 or 3 sheds; a very few gendarmes are stationed here in summer, and in winter are transferred to the opposite bank. By crossing here from the right bank to the left travellers from Baghdād to Sāmarrā can reduce the remainder of their journey from 6 hours to 4, i.e., can save 2 hours. The telegraph wire here crosses to the Sāmarrā side. Here we noticed 14 large Quffahs which had come up from Baghdād to collect Juss (gypsum mortar) and firewood.

At 3 hours 5 minutes we passed Al Hawāi, a village of 25 houses of "Sawāmirah" and Āl Bū Darāj Arabs, on the left bank. Opposite, on the right bank was an encampment of Mujamma' (possibly "miscellaneous") Arabs.

At 3 hours 17 minutes the river divides; the land between the branches, at this season an island, is called Barqah. The left branch passes the caravanserai of Khān Mizrāqchi, one to two miles down it; the right branch passes Tull Jabhāt on the right bank at 3 hours 27 minutes. The telegraph line is to the west of the river.

At 3 hours 40 minutes we are opposite Khān Misrāqchi, but at a great distance from it. Khān Sawiyah is mentioned as in the same direction; it is apparently not another Khān, however, but the locality in which Khān Misrāqchi is situated—so at least say our informants. The banks of the river are now of the same character as about Baghdād, that is to say they consist of firm alluvial soil, stand 10 to 15 feet high, and carry numerous water lifts. The breadth of the river is now generally about 300 to 350 yards.

At 4 hours 9 minutes we arrive at the head of a right bank island called Jazirat-ad-Darāwish. Here are several Charads (water lifts) in full swing; the cultivators are Sawākinah. On the left bank of the river, opposite, is a camp of the Āl Bū Darāj.

At 4 hours 30 minutes we are at the lower end of Darāwish Island, and at 4 hours 53 minutes at the middle of Tūthah, another right-bank island.

At 5 hours 35 minutes we are passing through a reach called Ba'rūrah, after which there is an island called Bahairiyah on the side towards the right bank.

At 6 hours 16 minutes comes the end of Bahairiyah Island, and 8 minutes later Dalai'ah, a camp of Jibūr Arabs on the left bank.

At 7 hours 3 minutes, on the right bank, in a tract occupied by Āl Bū Handhal Arabs, is Safinah, a square enclosure where the Turkish authorities receive and store agricultural rents paid to them in kind.

At 7 hours 41 minutes, on the right bank, is Habbāb, a walled camp of 'Azzah or 'Obaid Arabs.

At 7 hours 59 minutes we pass 'Ausajah, a camp of 'Azzah Arabs on the right bank; and 7 minutes further on we halt for the night.

'AUSAJAH TO MALLŪH.

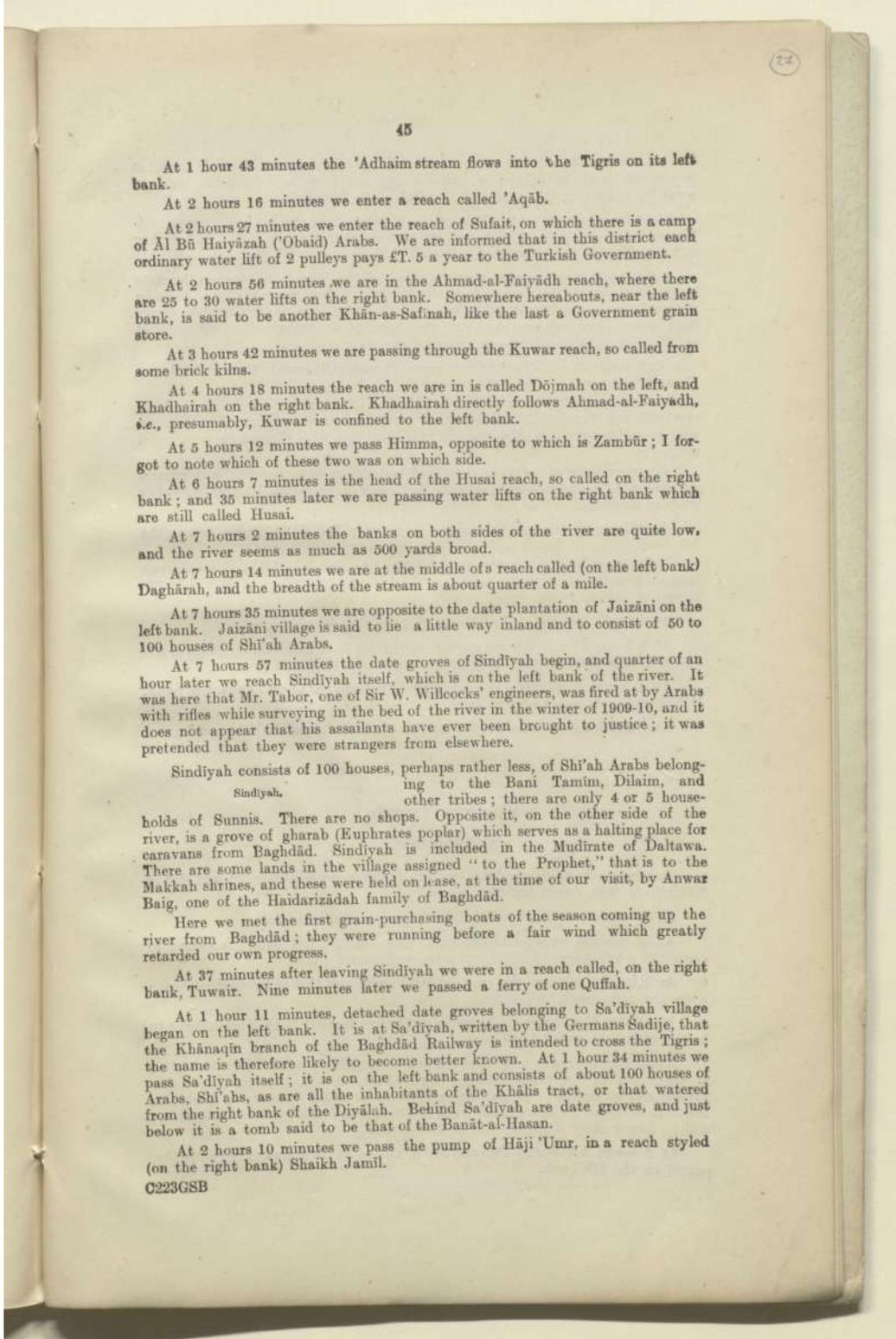
(21st May 1910.)

In 40 minutes from getting under way the next morning we arrive at the end of the reach called 'Ausajah.

At 1 hour 10 minutes there is a temporary cessation of the water lifts on the right bank.

At 1 hour 30 minutes we are at Qubbah Shawāli which seems to be the end, on the right bank of the shingly zone of the Tigris.

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At 2 hours 40 minutes a tract called Tārmīyah begins on the right bank ; it is marked by the end (head or tail) of a high silted-up canal which has been cut away by the river ; this landmark is called Īshān Tārmīyah.

At 3 hours we are said to be opposite Mansūriyah on the left bank, but the village is hidden by date plantations. It consists of 200 houses of Shī'ahs. Below it is a tomb, said to be that of the Bani-al-'Abbās.

At 3 hours 6 minutes we pass the head of the Tārmīyah canal on the right bank. It is above the present level of the river, and we are told that water now very seldom passes into it. The width of the river here is 400 to 500 yards. Just below Tārmīyah are signs of the head of an embankment, or possibly another canal, having been cut away by the river.

At 3 hours 56 minutes the river is more than usually broad ; the breadth seems about 600 yards.

At 4 hours 10 minutes we reached the end of the reach called Tārmīyah on the right and Mansūriyah on the left bank. A strong wind from the south-south west now drove our raft on to the left bank, and for more than an hour we could not move.

Forty minutes after starting again we had the tract of Has-hūs, with numerous water lifts, on our right. On the left bank opposite was Raqqah, a locality without a village.

At 1 hour 35 minutes Qaisariyin, a village of 100 Shī'ah houses, was on the left bank.

At 1 hour 49 minutes the tract of Has-hūs ended, and that of Suwaidiyah began, upon the right bank ; while on the left was the village of Hawaish, 300 houses of Shī'ah Arabs.

At 3 hours was the end of Suwaidiyah on the right bank.

At 3 hours 27 minutes we passed on the left bank Jadidah, a village of 200 Shī'ah houses ; and on the right bank a reach called Mallūh began.

At 4 hours 2 minutes a reach styled Yāhūdiyah began on the left bank, Mallūh still continuing on the right.

At 4 hours 27 minutes we tied up for the night in the Mallūh reach.

MALLŪH TO BAGHDĀD.

(22nd May 1910.)

Starting early we reached the end of Mallūh (right bank) in 20, and that of Yāhūdiyah (left bank) in 25 minutes.

At 35 minutes a tract called Bābi began on the right bank.

At 55 minutes we passed Rāshdiyah village on the left bank ; it seemed to consist of a two-storeyed house and a few cultivators' huts.

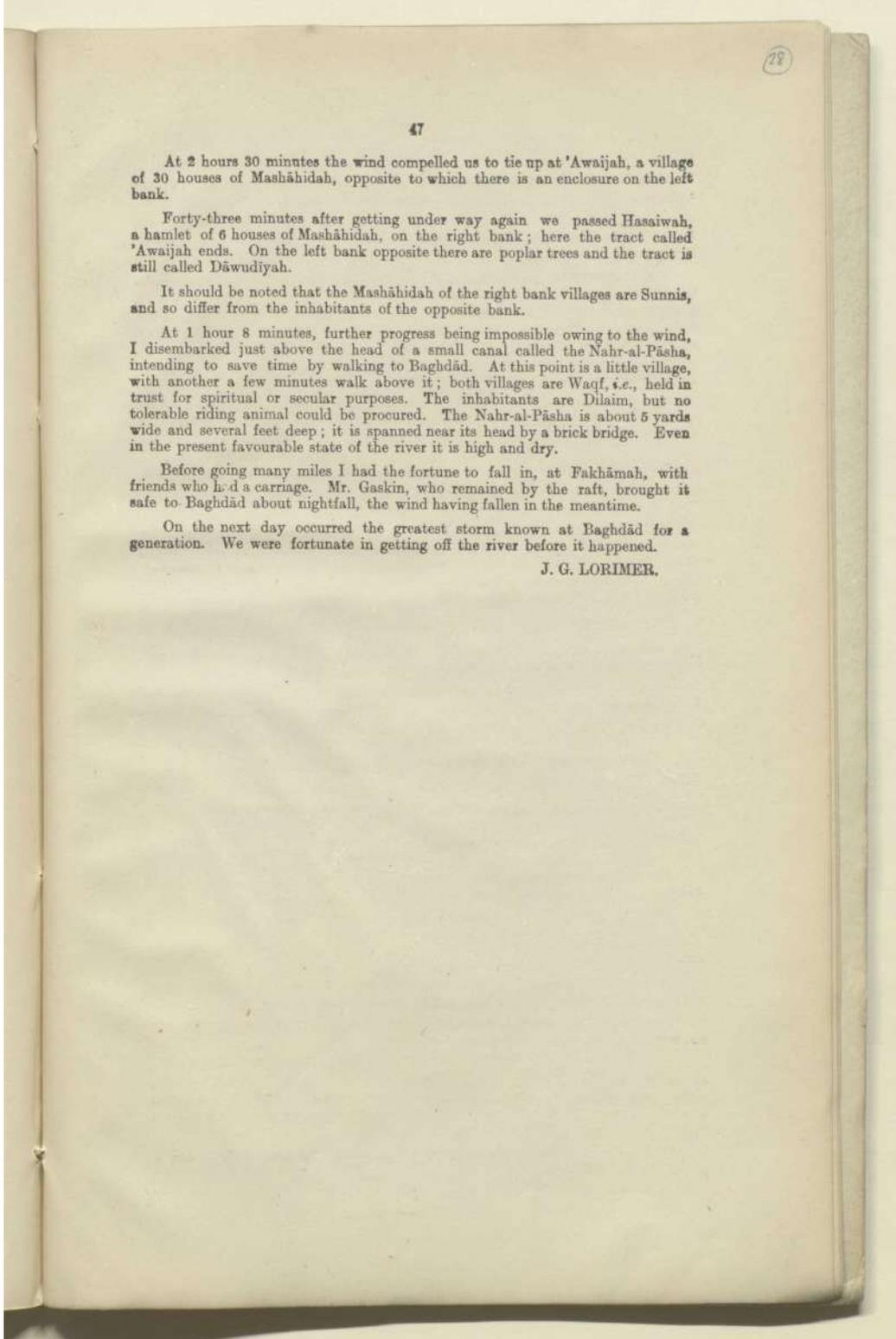
At 1 hour 5 minutes the tract of Bābi ended and that of Mashāhidah began upon the right bank.

At 1 hour 23 minutes we passed Sawākin on the left bank, consisting of 10 houses of Shī'ahs and 2 brick kilns.

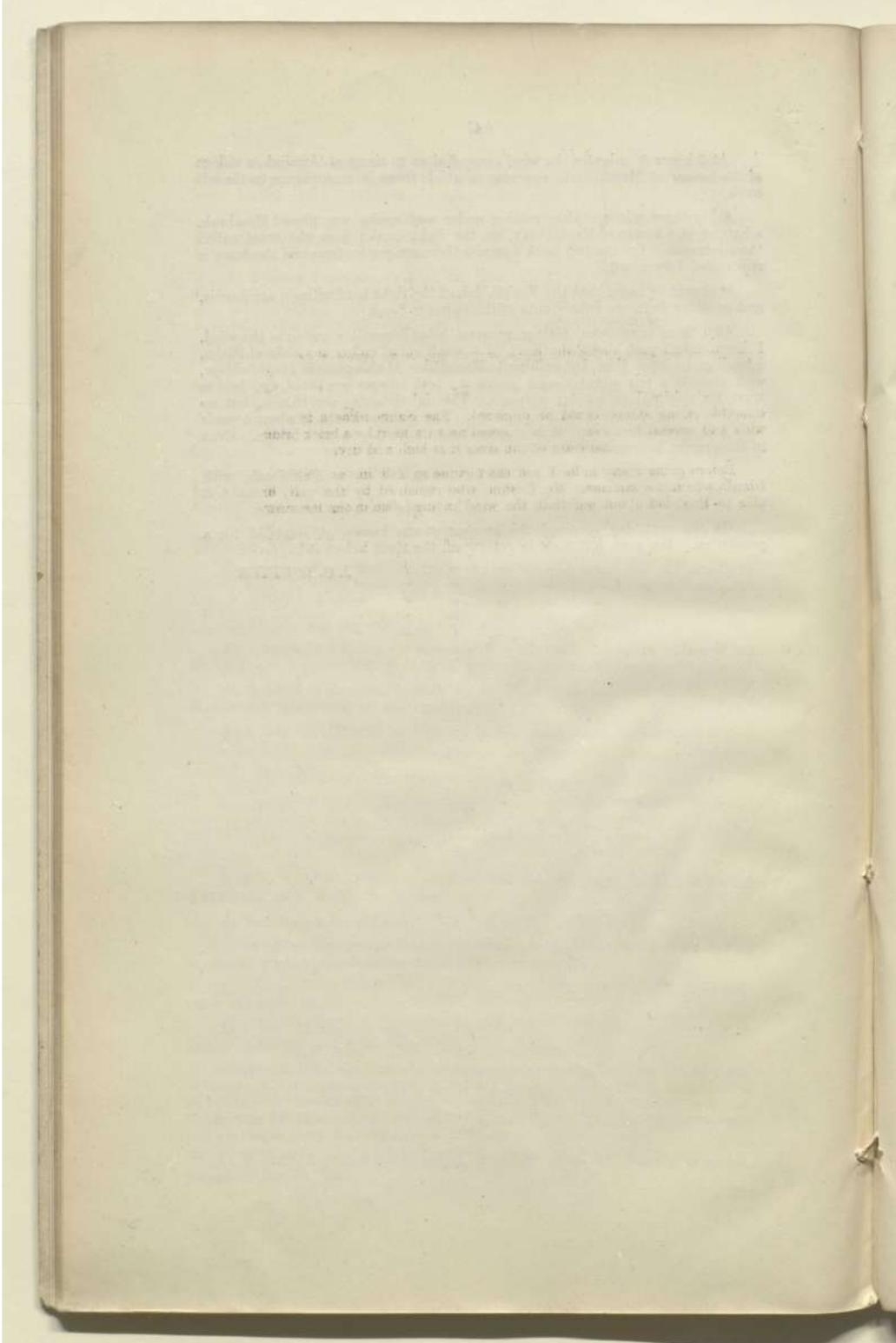
About this time, not long after sunrise, the southerly wind, which had fallen at sunset on the previous evening, began again. A raft, having considerable surface and no means of propulsion, is greatly retarded by contrary winds ; at bends it is driven on shore ; and, when the wind is sufficiently strong, the current will no longer carry it along even in midstream.

At 2 hours 3 minutes Dāwudiyah, a village of 15 houses of Shī'ah Arabs, passed on the left bank.

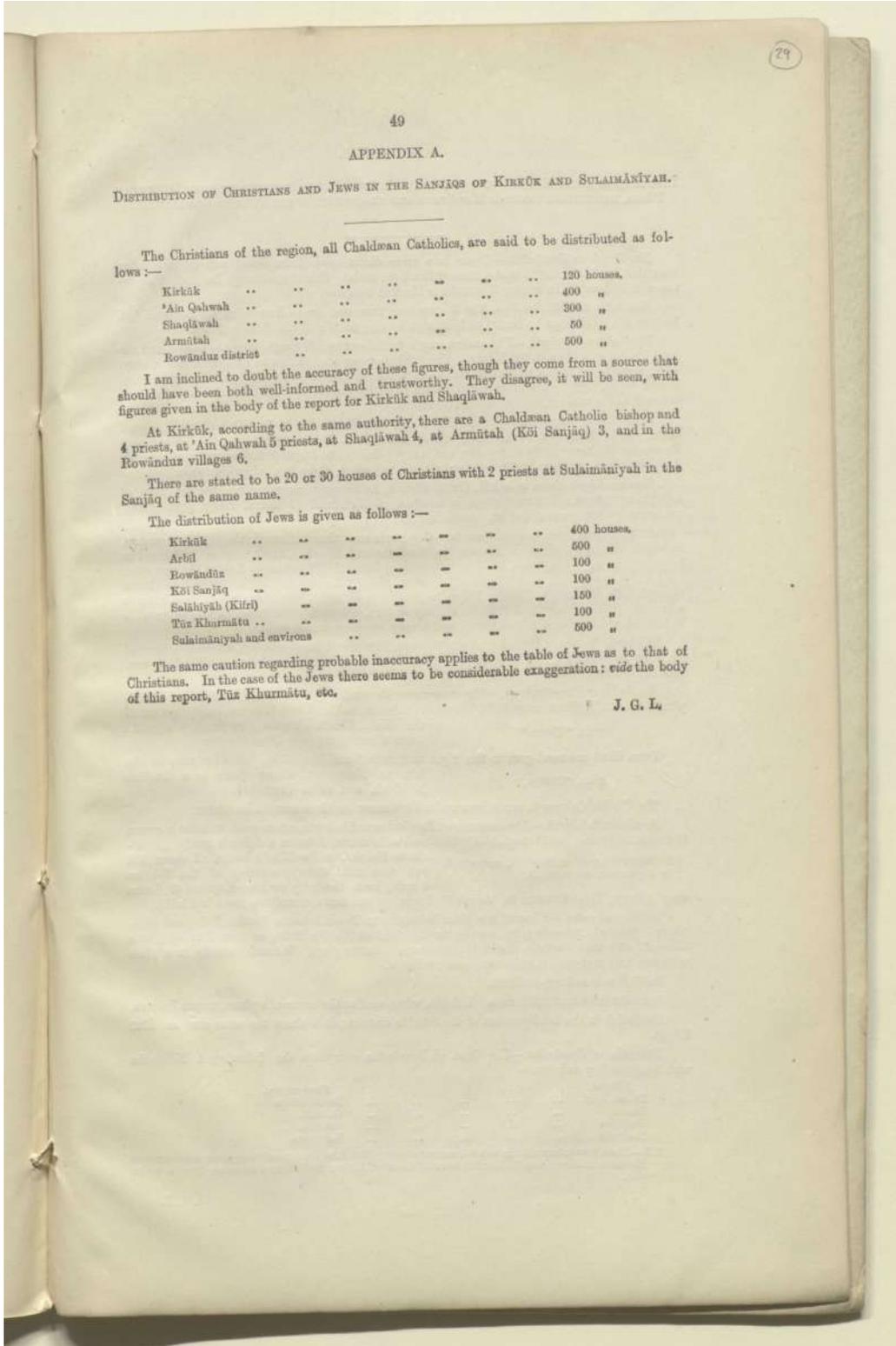
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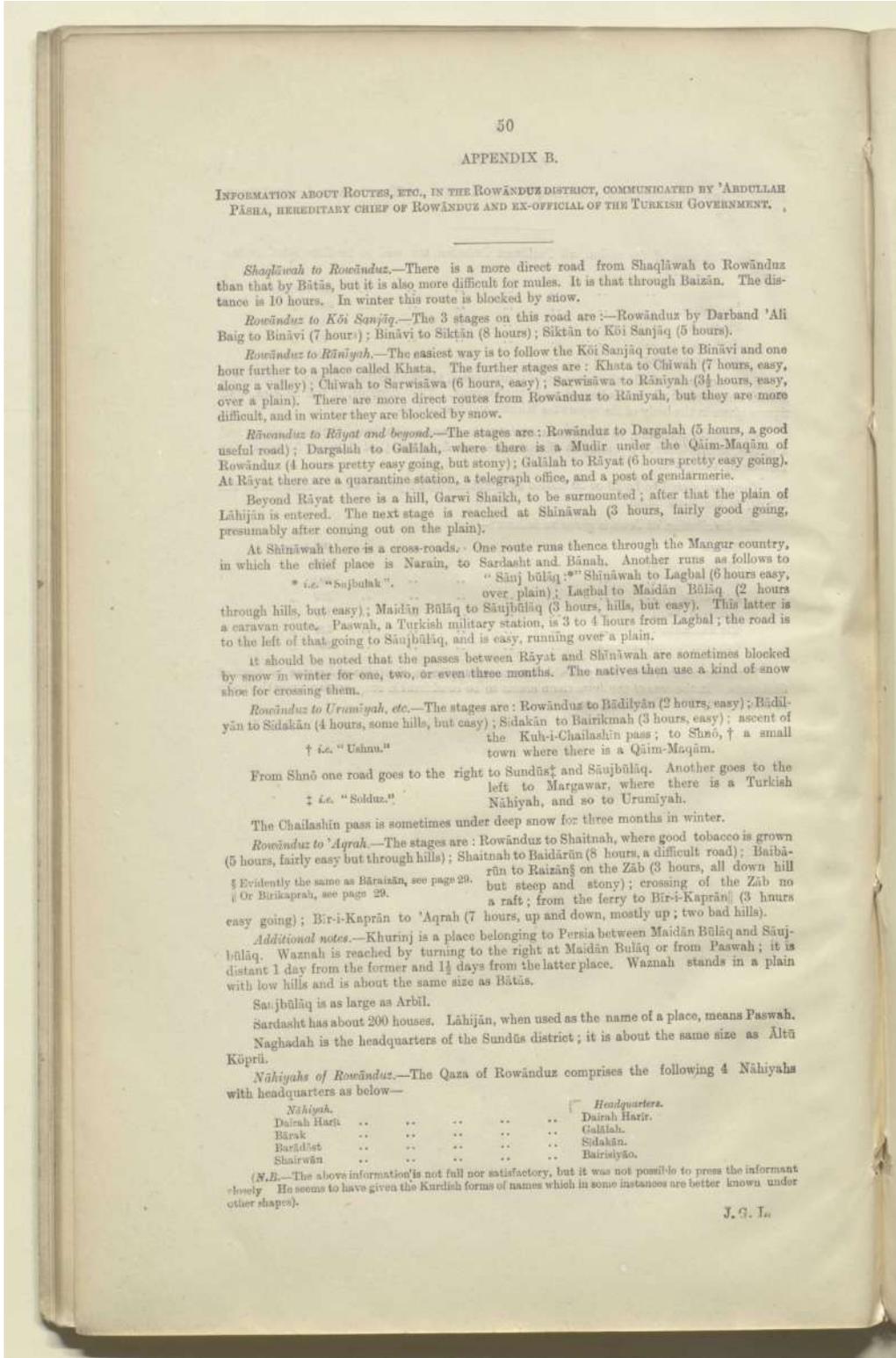
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APPENDIX B.

INFORMATION ABOUT ROUTES, ETC., IN THE ROWĀNDUZ DISTRICT, COMMUNICATED BY 'ABDULLAH PASHA, HEREDITARY CHIEF OF ROWĀNDUZ AND EX-OFFICIAL OF THE TURKISH GOVERNMENT.

Shaqlūwah to Rowānduz.—There is a more direct road from Shaqlūwah to Rowānduz than that by Bātās, but it is also more difficult for mules. It is that through Baizān. The distance is 10 hours. In winter this route is blocked by snow.

Rowānduz to Kōi Sanjāq.—The 3 stages on this road are:—Rowānduz by Darband 'Alī Baig to Bināvi (7 hours); Bināvi to Siktān (8 hours); Siktān to Kōi Sanjāq (5 hours).

Rowānduz to Rāniyah.—The easiest way is to follow the Kōi Sanjāq route to Bināvi and one hour further to a place called Khata. The further stages are: Khata to Chīwah (7 hours, easy, along a valley); Chīwah to Sarwisāwa (6 hours, easy); Sarwisāwa to Rāniyah (3½ hours, easy, over a plain). There are more direct routes from Rowānduz to Rāniyah, but they are more difficult, and in winter they are blocked by snow.

Rowānduz to Rāyat and beyond.—The stages are: Rowānduz to Dargalah (5 hours, a good useful road); Dargalah to Galālah, where there is a Mudir under the Qāim-Maqūm of Rowānduz (4 hours pretty easy going, but stony); Galālah to Rāyat (6 hours pretty easy going). At Rāyat there are a quarantine station, a telegraph office, and a post of gendarmier.

Beyond Rāyat there is a hill, Garwi Shaikh, to be surmounted; after that the plain of Lāhijān is entered. The next stage is reached at Shināwah (3 hours, fairly good going, presumably after coming out on the plain).

At Shināwah there is a cross-roads. One route runs thence through the Maqur country, in which the chief place is Narain, to Sardasht and Bānah. Another runs as follows to

* i.e. "Sajbulak".
"Sāj būlūq"; † Shināwah to Lagbal (6 hours easy, over plain); Lagbal to Maidān Būlūq (2 hours through hills, but easy); Maidān Būlūq to Sāj būlūq (3 hours, hills, but easy). This latter is a caravan route. Paswah, a Turkish military station, is 3 to 4 hours from Lagbal; the road is to the left of that going to Sāj būlūq, and is easy, running over a plain.

It should be noted that the passes between Rāyat and Shināwah are sometimes blocked by snow in winter for one, two, or even three months. The natives then use a kind of snow shoe for crossing them.

Rowānduz to Urumiyah, etc.—The stages are: Rowānduz to Bādīyān (2 hours, easy); Bādīyān to Sidakān (4 hours, some hills, but easy); Sidakān to Bairikmah (3 hours, easy); ascent of the Kuh-i-Chailashān pass; to Shnō, † a small town where there is a Qāim-Maqūm.

† i.e. "Ushmu."
From Shnō one road goes to the right to Sundūst and Sāj būlūq. Another goes to the left to Margawar, where there is a Turkish Nāhiyah, and so to Urumiyah.

‡ i.e. "Solduz."
The Chailashān pass is sometimes under deep snow for three months in winter.

Rowānduz to 'Aqrah.—The stages are: Rowānduz to Shaitnah, where good tobacco is grown (5 hours, fairly easy but through hills); Shaitnah to Baidārūn (8 hours, a difficult road); Baidārūn to Raizān§ on the Zab (3 hours, all down hill but steep and stony); crossing of the Zab on a raft; from the ferry to Bir-i-Kaprān (3 hours easy going); Bir-i-Kaprān to 'Aqrah (7 hours, up and down, mostly up; two bad hills).

§ Evidently the same as Bāraisān, see page 29.
Or Birakprah, see page 29.

Additional notes.—Khurinj is a place belonging to Persia between Maidān Būlūq and Sāj būlūq. Waznah is reached by turning to the right at Maidān Būlūq or from Paswah; it is distant 1 day from the former and 1½ days from the latter place. Waznah stands in a plain with low hills and is about the same size as Bātās.

Sāj būlūq is as large as Arbīl.

Sardasht has about 200 houses. Lāhijān, when used as the name of a place, means Paswah.

Naghadah is the headquarters of the Sundūs district; it is about the same size as Āltū Kūprū.

Nāhiyahs of Rowānduz.—The Qaza of Rowānduz comprises the following 4 Nāhiyahs with headquarters as below—

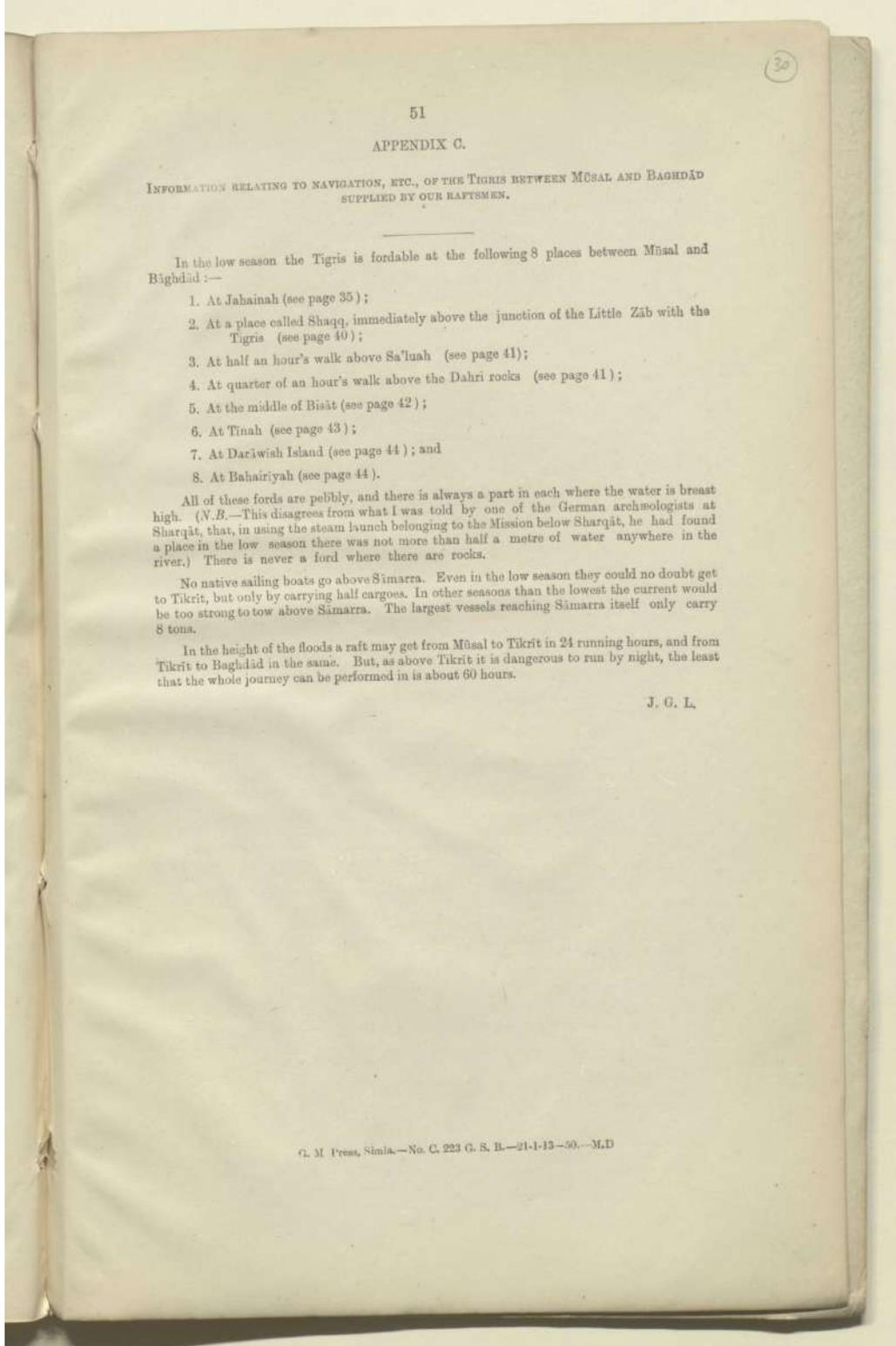
Nāhiyah.
Dairah Harir.
Bārah
Bardāst
Shairwān

Headquarters.
Dairah Harir.
Galālah.
Sidakān.
Bairisiyāo.

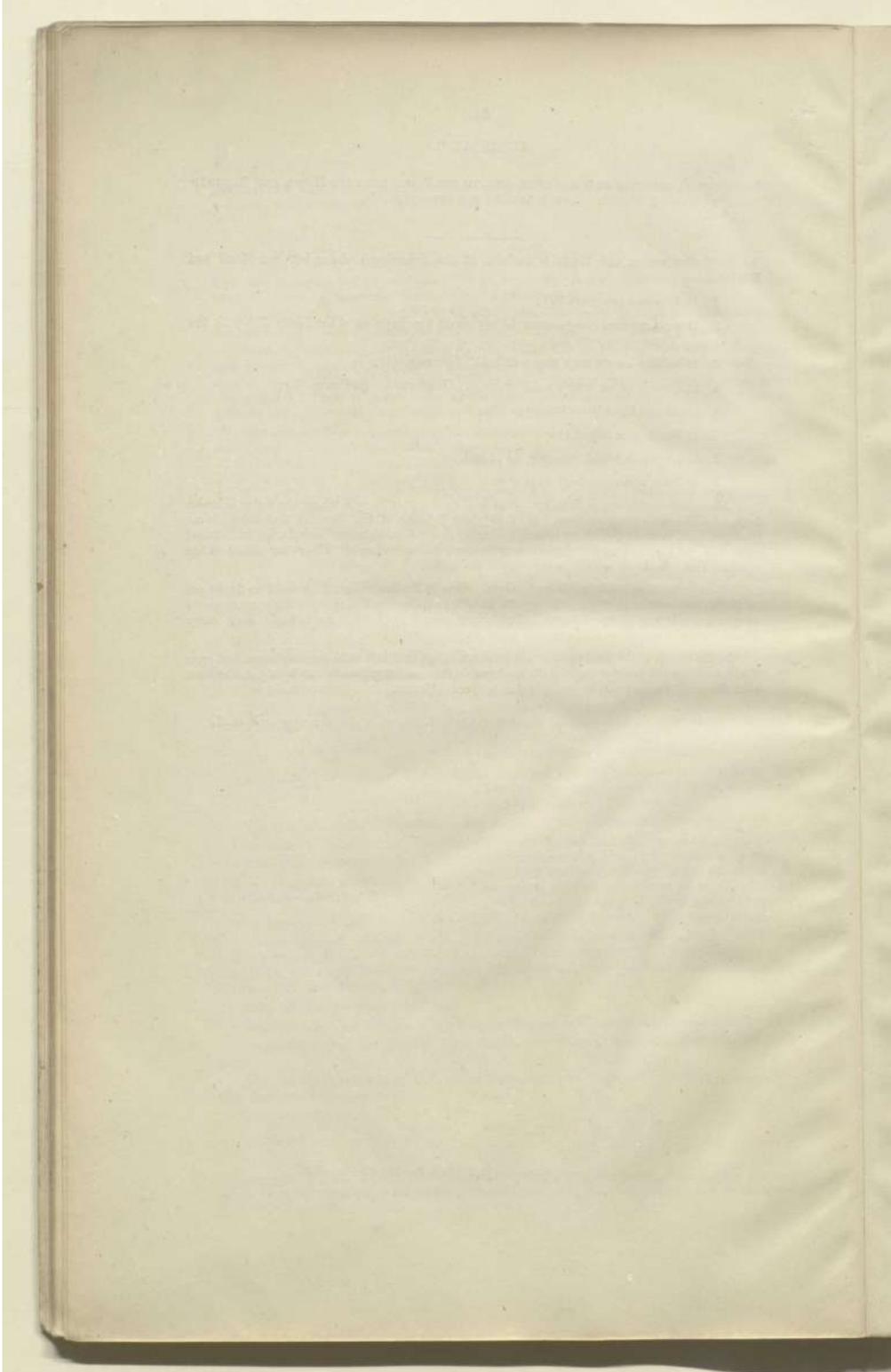
(N.B.—The above information is not full nor satisfactory, but it was not possible to press the informant closely. He seems to have given the Kurdish forms of names which in some instances are better known under other shapes).

J. G. I.

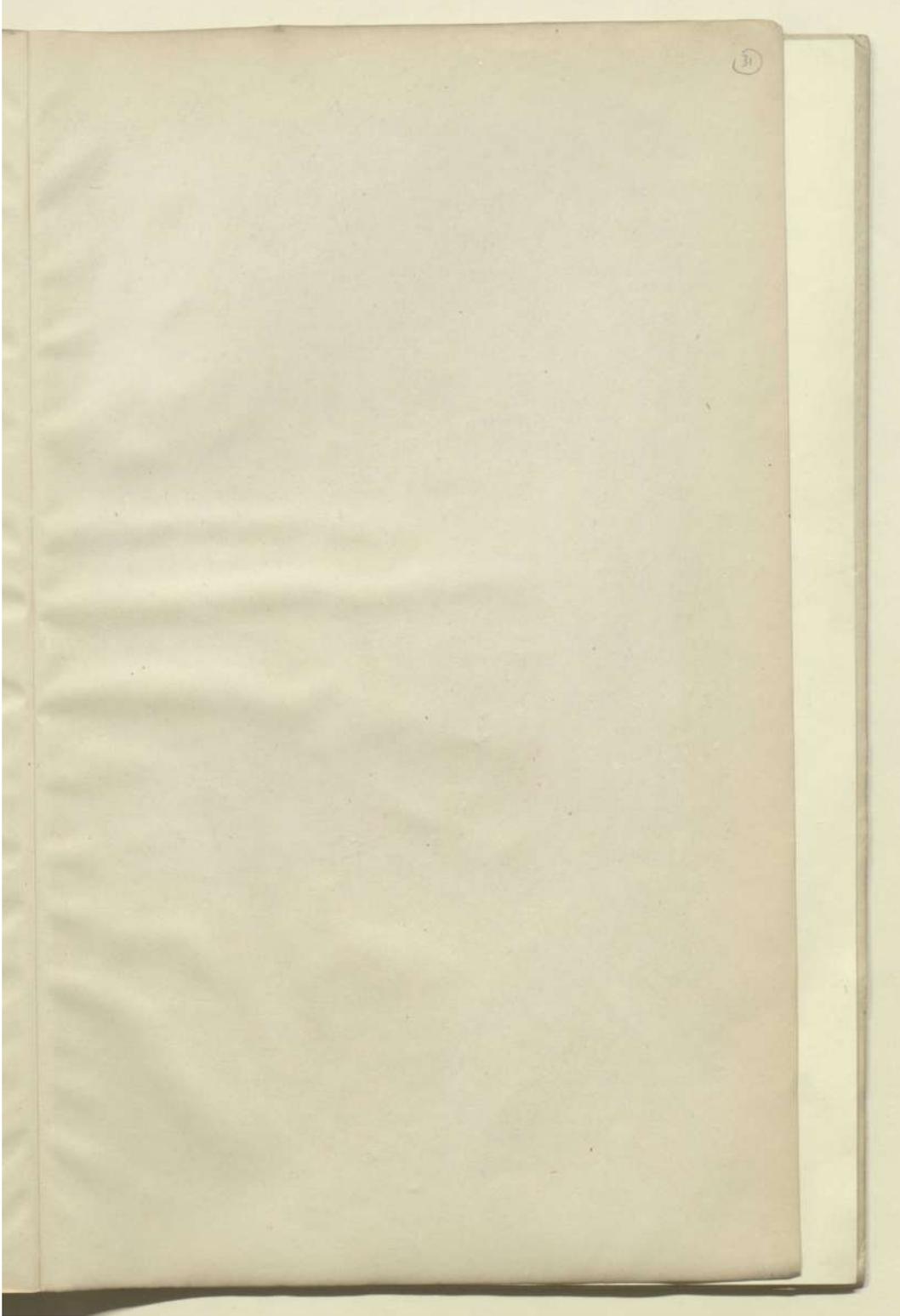
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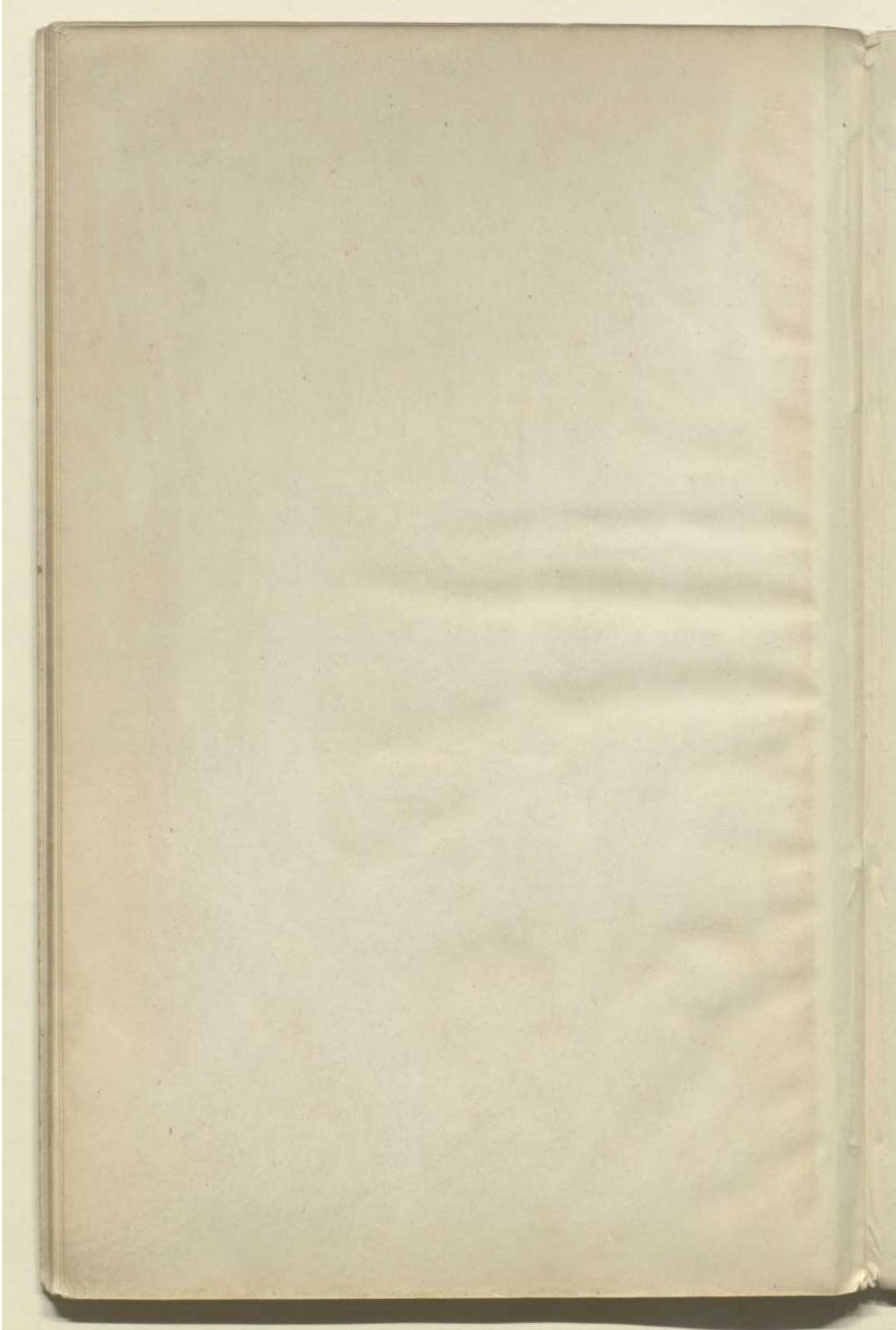
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