

ههوالی کوردستان و کورد له بهنگهنامه و رۆژنامه
ئینگلیزی و ئهوروپیهکاندا

بهرگی نویهه



پروفیسور. دکتور یاسین سهردهشتی

زانکۆی سلیمانی

پيشه‌کيى :

ئاشكر ايه كه بهلگه‌نامه‌و روژنامه‌كان به‌هاو نرځيكي زور گرنگ و بيشوماريان له‌ئيكولنه‌وه مروفايه‌تبيه زانستى و ئەكادىمىييه‌كاندا هه‌يه‌و بوونيان سه‌رچاوه‌ى پته‌ويى و ره‌سه‌نى هه‌ر كارىكى سه‌ر كه‌وتوه ، چونكه هه‌وال و زانيارىييه‌كانيان ده‌گونجيت هينده وردو راسته‌وخو بن كه له بيه‌ره‌ويى و سه‌رچاوه جياواز ه‌كانى تردا و ا به‌ئاسانى ده‌ست تويزه‌ر نه‌كه‌ون، به‌تاييه‌ت نه‌گه‌ر نه‌و بهلگه‌نامه‌و روژنامه‌نه هى ده‌وله‌تانيكى زله‌يزو خاوه‌ن ميدياي نازادى و ه‌ك برىتانيا و نه‌مه‌ريكا بن، نه‌و دوو ده‌وله‌ته‌ى كه به‌درىزايى سه‌ده‌ى نوزده‌يه‌م و سه‌ده‌ى بيستم، له‌سو‌نگه‌ى به‌رژه‌ه‌نديى و بايه‌خيانه‌وه، روئىكى گرنگان له دارشتنى رووداوه‌كان و ناينده‌ى روژه‌لاتى ناوه‌راست به‌گشتى و چاره‌نووسى گه‌لى كورد به‌تاييه‌ت بينيوه‌و هه‌واله‌كانى كوردستانىش له‌به‌لگه‌نامه‌و بابه‌ته ميدياييه‌كانى نه‌م دوو ده‌وله‌ته ميژوو‌سازه به‌به‌ر فراوانى رهنگيداوه‌توه .

خوينه‌رانى خوشه‌ويست، نه‌م نووسراوه‌ى به‌ر ده‌ست، ناماده‌كرن و وه‌رگيرانى ژماره‌يه‌ك هه‌وال و زانيارىيه كه له‌دووتويى گه‌شتنامه‌و نه‌ده‌بياتى مسيو‌نه بيانىيه‌كان سه‌باره‌ت به كوردستان و كورد تو‌مار كراوه‌و له‌ئه‌ر شيفى نىشتيمانى نه‌و ده‌وله‌تانه‌دا هه‌لگيراوه، نه‌وانه‌ى به‌گشتى بابه‌ت و چيروكى نه‌وتويان تىدايه كه بو يه‌كه‌مين چاره ببىسترين و بگيررينه‌وه، نه‌وه‌ى له‌رووى فه‌ره‌نگى و كه‌لتوورى و هه‌روه‌ها ميژوو‌يشه‌وه به‌هاو نرځيكي گرنگ و تاييه‌تى خوى هه‌يه .

شايه‌نى باسه، نه‌و رىبازه‌شى له وه‌رگيرانى بابه‌ته‌كاندا گيراوه‌ته‌به‌ر جياوازه، له‌هه‌نديك بابه‌ت و له‌هه‌ندى شويندا، شىوازى وه‌رگيرانى راسته‌وخوى ده‌هه‌كان گيراوه‌ته‌به‌ر و له‌هه‌نديكى ديكه‌شدا نيوه‌روك و پوخته‌ى زانيارىيه‌كانى جىگه‌ى مه‌به‌ست و نووسراوه‌كان خراوه‌ته‌به‌ر ده‌ست. هه‌روه‌ها هه‌چ چوار چيوه‌يه‌كى كاتى و بواريكىش بو ري‌كخستى بابه‌ته‌كان نه‌گيراوه‌ته‌به‌ر .

خوینەری بەرێز، وا بەرگی نۆیەمی ئەم پرۆسە دۆکیومنتارییەتان دەخەمە بەردەست ، بەو ئومێدە ی بێتە سەرچاوەیەکی باش و سەرەکیی بو توێژەرائی میژووی کورد. ئەم بەرگەش وەک ئەوانی دیکە، بابەتی زۆر گەرنگ لەخۆدەگرن، بابەتگەلێک دەشیت ومان لێیکات بە دیدیکی رۆشنترهوه پڕوانینە میژووی خۆمان و بەسەلیقەیهکی کارامەترهوه هەنگاو بو نووسینەوهی بدەین. هەر بژین.

پروفیسۆر. دکتۆر یاسین سەردەشتی

بەشی میژوو/کۆلیجی زانستە مروقاییەتیەکان

زانکۆی سلیمانی/ ١٨ نیسانی ٢٠٢١

ویناکردنی گهشتیک له تهبریزه وه بو به غدا له کوردستانه وه

له ژیر ئهم ناو نیشانهی سه ره وه دا، ئه فسه ریکی ئه رکپینه سپی زدرای سه ره به تیپیکی سه ربازی برینایی له ئیران، پوخته ی گهشتیکی ۵۴۰ میلی خوی و سی هاو له که ی له شاری ته بریزی پایتهختی هه ری می نازه ربایجانی ده ولته ی قاجاره وه، بو شاری به غدا ی پایتهختی ویلیهتی به غدا ی له ئیمپراتوری عوسمانییدا، به ریگهی کوردستاندا، تومار کردوه وه له لاپه رهکانی ۱۵۷-۱۶۵ ی بهرگی سینه می گو فاری سه ربازی نه مریکی (THE UNITED SURVICE JOURNAL) دا، له سالی ۱۸۳۹ دا، چاپ و بلاو کردو ته وه. ئه وه گهشته ی له ۱ ی به نایه ره وه بو ۲ ی فئیرایه ر واته ۳۳ روژی خایاند او وه. ئه وه ی زانیاری گرنگی تیدایه و هه ولده مین لیره دا بو ئه وه ی به ریزی رابگو یزین.

وهک وترا، یه که م روژی گهشته که، له ۱ ی به نایه ره وه به لای باشوری روژ ناوای شاری ته بریزدا ده ستیپ کردوه وه پاش برینی ۸ میل گه شتو نه ته (سیره ده رود)، ئه فسه ره ده لیت که خه لکی ئیره زور به ری زو میوانه ماز نه بوون و ئه وه پیاوه ی مالی پیداون تیددا به موینه وه، هه ولیداره به ره یه کی پچوک له ئه فسه ره بدزیت که دواتر نکولی لیکردوه، به لام نه وان له ژیر پێخه فه کهیدا دوزیویانه ته وه رایانکیشا وه ته ده ره وه.

روژی دواتر، کاروانه که میان پاش برینی بیست و دوو میل گه شتو ته (گوگان) که به گویره ی گیرانه وه ی ئه فسه ره که، خه لکه که ی زور بیره وشته و به دکار بوون و سه ره تا ره تیان کردو ته وه چه ند مألکیان بو حه وانه وه پیدهن.

له ۳ ی به نایه ره، پاش برینی بیست و هه شه ت میل، چوونه ته گوندی (خونیا)، که خه لکه که ی زور داماو بوون و گونده که شیان زور له ده ریاچه ی ور میوه دوور نه بووه. پاشان له مویه وه پاش برینی ماوه ی شازده میل، گه شتو نه ته شاری بناب، که وهک ئه فسه ره وه سفی ده کات شاریکی گه ره وه پردانیشتوان بووه به باخی ره زو میو بو ماوه ی

چهندین میل دەورەدراووە بەرھەمیکی زۆری ترییان ھەبوو. پاشان کاروانەکیان لەرۆژی ٥ی یەنایەر و پاش بربینی بیست و چوار میل، چۆتە میانداو، لەوێشەو رۆژی دواتر شەش فرسەخی تر رویشتوو. ھەشت میل- و چوونەتە نیو سنوری کوردستانی ئێردەلانەوہ کہ سەر بەفەرمانرەوایەتی بنەمالە ی ئێردەلان و پایتەختەکی سەنە بوووە لەژێر ھەژموونی دەولەتی فارسدا بوو. بەلام وەک ئەفسەر دەلێت کہ ھەژمونەکی تەواوەتی نەبوو و ھەر وەک بەشێکی زۆری سەرۆکایەتیە کوردییەکانی پەيوەستکراو بوو بە دەولەتی فارس و تورکیاوە.

ئەفسەر دەلێت: "لێرە بینیمان کہ زمانی فارسی و تورکی یەکسەر دیارنەما، جگە لەزمانی کوردیی قسە بەھێچ زاریکی دیکە ناکرێت. خەڵکەکش، ئەوانە ی لەسنووریشەوہ نزیکن، وەک درندەکان کێویلەن."

شایەنی باسە، بەھۆیە ئێم گەشتە لەمانگی یەنایەر و رۆژەکانی چلە ی وەرزی زستاندا ئەجامدراو، ھەر بۆیە نووسەر باسی لەزۆر شوینمی گەشتەکیدایە باسی ئەو سەما و بەفرو کپیوہ دەکات بەدریزیای رینگاکە رووبەر وویان بۆتەو، بەتایبەت ھەندیک جار کاروانەکی ناچار بوون لەبەر نەگەشتنە شوینی ھوانە، شەو لە چۆلایدا بەسەر بەرن. ھەر وەھا ئەفسەر کاتیک لەنازەر بایجانەوہ روو لە کوردستان دەکات راستەوخۆ دەکوێتە باسی جیوگرافیایەکی تەواو جیاواز و گواستنەوہ بۆ ناوچەییکی شاخاویی و لوتکە بەفرینەکانی. ھەر وەھا باسی بەشێک لەگوندەکان دەکات کہ کم و پەر شو بلاو، وەک دوورگە و ابوون لە زەریادا، لەگەڵ بوونی سروشتییکی دەستلێندراو لەداری دوورلەییەکترو بلاو. ئنجا لە لاپەرە ١٥٨، دەلێت: "دانیشتوانی کورد زۆربەیان نیوھنێژراون لەزەویداو لەکەناری قەدیالی گەردەکاندا، بەھۆیە کہ بانی خانووەکانیان تەختەو ھەرکەمێک لەزەویە بێندە، لەبەرئەو ناتوانرێت لەدوورەوہ ببینرێن. مینگەل و ھەموو کەسەکان لەھەمان خانوودان کہ لەچەند ژووریک پیکدیت و بەدریزی لەرێی رارەوی تەسک و تاریکەوہ پیکەوہ

بهستراون. پئدهچئیت بهمشیهیه دروستکران بۆئوهی دانیشتوانهکهی لهکاتی هەر پهلاماریکدا باشتر بهرگری بکهن، ئهو پهلامارهی ههمیشه لئی دهترسن. ههر بۆیه ههژارترین پیاویان بی چک ناجولئتهوه، چ بۆ هیرش یان بۆ بهرگری... بهگشتیی ئهوانه رهگهز یکن که کاری شوانکارهیی و ئاژمهرداری لهگهڵ دزی و جهردهییدا ئاوئته دهکهن، جینگهی داخه و لاتیککی ئاوا جوان و قهشهنگ بهم بهدکارانه پۆخل بووه "

ئهفسهرهکه لهروژی ۷ی یهنایهر پاش برینی سازدهمیل چۆته (سیراب) و لهوئیشهوه روژی دواتر ۲۸ میلیون بریوه تا گهیشتونهته (میره دئ). سهبارمت به خهڵکی میردهی ئهو دهلیت: "ویرای ئهوهی پیاوهکان لهرووخساردا ناشرین نهیون، بهلام لهسیمایاندا نامازهی بهدکاری خۆی هشاردابوو، پئدهچئیت ئهوان کاریکی کهم بکهن و زۆربهی کارهکان بۆ ژنهکان جیدههیلن، ئهوانهی چالاک و ههلسور دهردهکمون و زۆربهشیان بهشیهیهکی بهرچاو خوشنهندان، بهلام ههر مهک پیاوهکان خوویان بهدزییهوه گرتوه..."

کاروانهکه، له ۹ی یهنایهردا گهیشتوته دهر بهندی (قهلاخان) که ئهوکاته خاوهنی سهده گوند بوو و بههۆی بهفرو سهراموه ناچار بوون لهوئ بماننهوه و پاشان کئوبهکیو و لوتکه بهلوتکهیان ئیپهرا ندوه ههتاوهکو لهبانه نزیکبوونهتهوه. له کاتژمیری ههشتی ئیوارهی روژی ۱۲ی یهنایهردا، ئهوان گهیشتونهته بانه. شارهکه شورای نهبووه خانوهکانی لهنیوهی زهویدا بوون و بانیان تهخت بووه سولتانی شاریش لهسهه گردیک خانوویهکی ههبووه که پێیان وتوو: کۆشک.

کاروان پاش ئهوهی سئ روژ لهبانه ماوتهوه، له ۱۵ی یهنایهر بهرهو (بیستان) بهریکهوتوووه پاش برینی بیست و شهش میل گهیشتوته ئهوی، لهوئ میری بیستان بهگهرمی پێشوازی لیکردوون و لهسهه حیسابی خۆی خۆراکی بهخۆیان و بهههستهروانهکانیش داوه داوی لیکردوون روژیک لهلای بماننهوه ئهوانیش کردوویانه.

بۆ سههی کاروان لهویوه روهی لهگوندی (پنجوین) کردوووه پاش برینی سازده میل گهیشتوته ئهوی. ئهفسهر پاش بینینی پنچوین زور

سەرسام بوو بەجوانیی و دلڤرڤرینی شوینەکەو ئەو دۆل و چیاپانە و شاخ و دارستانەکانی و بەناوچەیهکی رۆمانسی وەسفی دەکات و دەلێت "پێدەچێت ئەم ناوچەیه لەهاویندا بەهەشتیک بیت"، وێرای ئەوێ دەلێت کەتتیرین بۆکەسێک بەتەنیا لەم ناوچەیه جێگەیی مەترسییە چونکە "تتیکەشتوووم کە کوردان جەردەگەلێکی مەزنن"

پاشان کاروان لە ۱۸ی یەنایەردا، شازدە میلی دیکەیی بریو و گەشتۆتە دەشتی شارەزور، کە بەگوێرەیی وەسفی ئەفسەرەکە، دەشتیکەیی سەوزو بێ بەفرو گۆرینیکەیی لەناکاوێ کەشوووەوای ناوچەکەش بوو، لەکەشیکەیی بەفراوی زستانییەو بو بەهاریکی فرەقەشەنگ و بەچێژ.

کاروان پاش برینی ۲۴ میل گەشتۆتە (عەرەبەت) و لەوێشەو پاش برینی هەمان ماو، لەروژی ۲۰ی یەنایەردا، گەشتۆتە شاری سلیمانی. لەوێ، ئەفسەرەکەو هاوێلانی لە شوینیکەیی باشدا حەواوەتەو. جگە لەوێ لەلایەن سلیمان پاشاوە [سەرچاوەکان سالی ۱۸۳۸یان بو مردنی سلیمان پاشا داناو بەلام ئەمە بەلگەیه بو ئەوێ کە تا مانگی یەنایەری ۱۸۳۹ش ئەو میرەیی بابان لەژێاندا بوو/س] پێشوازییان لیکراووە لەکاتی مانەوێ کاروانەکە کە چوار روژی خایاندوو، خۆراکی پنیوسیتیان پندراو، ئەو چوار روژی بەردەوام تاوتاو باران بەخورو نم نیش باریوو شەقامە تەسک و پۆخلەکانی شاری سلیمانی لەقوری خەسەتدا نقوم بوو. بەگوێرەیی گیرانەوێ ئەو، شارەکە شورای نییە و دانیشتوانەکەیی پێدەچێت لەکاتی پەلاماری داگیرکەراندا، پەنا بەچیا سەخت و پارێزراوەکان بەرن. پاشاش لەکوشتیکدا نیشتەجیبوو کە بەسەر سلیمانیددا روانیویەتی. هەرەها ئەو لەدوا دێری لاپەرە ۱۶۲دا، سەبارەت بە شاری سلیمانی دەلێت: "ئەمە پیسوپۆخلترین شارە کە هەتاكو ئیستا چووینتە ناوی".

ئەفسەرەکە لەلایەرەیی دواتردا، دەلێت: "حاکمی شار بە سلیمان پاشا بانگ دەکرت، ئەو سەرداری خێلی بەبەیه و هەرچارە بو تورکیا یان ئێران ملکەچە و بەوشیوہیەیی بۆی دملووت، بەلام ئیستا کە دان

به دهسه لاتى حكومتى عوسمانلودا ده نيت. به به يه كان به وه ناسراون
 كه له نازاترين خيله كانى كوردستان، ومك باشترين هيزى سواره
 له نيو نهم سواره كيويلانهدا دانيانپيدانراوه. نهمانو ههروهها
 موكرى به كان، كه به كه م هه ريمى كوردى بوو له كاتى جيهشتنى
 ته برزه وه چووينه ناوى، دوژمنى دپرينه يه كترن. به لام نهوانه ي
 دواى، تواناى نهوهميان نيه كه ده رفته ي سهر كه وتنيان به سهر
 به به يه كاندا ده سته كه ویت. ده وتريت كه هه موو كوردان نازان،
 كار كه تهرى نيشتيمانان برتبه له : نازايه تى، به دكارى، غه در و
 ناپاكى، درنده ي و بيا به خى ته واو به ژيانى مرؤف. توركان
 وشه يه كان له ناوى نهمانه داتاشيوه كه به رجه سته ماهيه تى نهم
 خيلا نه كات، كه نهو ش وشه (كور دلغ) ه، كه ده كريت به واتاى
 (كوردبوون) وم برگر دريت، نهوش واتاى هه رجه وه دزى و
 ده سترى زى و خو نيرى ز به كه ده توانريت به نيرى ته پيش چاو. "
 پاش نهوه، دته سهر باسى هه نديك خه سلته كوردان و ده نو سئت
 كه ده لئن هه ريمكى مهن له به شى ناوه وه و چيا به يه كانى كوردستان
 هه يه كه ناوى بو تانه و پا به خته كه ي جه زيره ي نين عومه ره، له سهر
 رووبارى ديجله، له وئ هيزى پياده و تفه نكاره كانيان، شوره تيان
 هاوشيوه سواره كانى به به يه، هه موو پيا و يك چه كى پنيه و به م
 چه كانه ش شتى سهر نجر اكيش ده كريت، وه ك نهوه ي هيله كه يه ك
 ده خر ته سهر له پى ده ستى خو لاميك و له دورى سه د يارده وه
 نيشانه شكينى لئده كريت. نهوان زياترين خيله له ياساشكينه كانى
 كوردستان. نهوه نيت: "كه م له پيا وه كان به هوئى پيريه وه يان له ژير
 ليفدا گيانيان ده سپرن، نهوه ي ومك ريگه يه كى شكومه ند بو
 به جيهشتنى نهم دنيا به ته ماشا ناكريت. كاتيك نهم نه هه مته يه به سهر
 دانيشتوو به كى بو تاندا ديت، خزم وم ها وريكانى له دورى نهوه پيا وه
 مردوه كو ده به نه وه و بو نهوه به ده به خته يه يه ده لا ويننه وه ها واره كهن
 : "به داخو! نه ده بو له ژير ليفدا به مرى! به داخو، تو بوچى به گوله يان
 به شمشير نه كوژ راى."

کاروانهکه، له ۲۴ یه نایهردا، سلیمانان بهر و باشور جیهیشتووو هه ر ئه و رۆژه پاش برینی ۲۶ میل گهیشتوته قهردهاخ. پاشان له ۲۵ یه نایهردا بهدرهبندی سهگرمه دا تیپه ریوو ئهفسهر کهمان باسی زنجیره چای هاوتری بی سهگرمه دهکات که و مک دیوار یک بووه بو جیاکردنهوه له نیوان دوو ولاندا وینایکردوو. پنی وایه ئه و بهفره ی بهچیاکهوه بینویانه ئیدی دوابهفره و لیره وه چونته نیو کهشوه وایهکی ته و و جیا وازه و و دوا ی برینی ۱۸ میل گوندی (زالو). له ویشه وه له ۲۶ یه نایهردا، بهنیو دهشته پر گردولکه یه کاندای تیپه ریون هه تا وکو گهیشتونه ته گوندی (دهلو). له رۆژی دواتردا، گهیشتونه ته نریک سنوری گوندی (ئیراهیم خانچی).

ئهفسهر که سهبارت بهم گونده ده لیت که له لایهن ئیراهیم ئاغا و پینشوازیان لیکراوه که خیله که ی پشت به سلیمانی ده به ستیت، هه و هها خانوی برا که ی داونه تی تییدا به وینه وه و زور حورمهت و ریزی بهرام بهریان نواندوو، خیرا داوای له خه لکه که ی کردوو خواردن ئاماده بکهن و خو شی له گه لیان دانیشتوو و دهستی به قسه و باس کردوو. ئه و شوینی سی برینی قوولی جهسته ی پینشاندان که زاده ی شهرو په لاماردان بووه له گه ل خیله عه ره به کانی دراوسیدا. له نیوان ئیراهیم ئاغا و ئه و خیلاندها، کیشه ی خوین و دوژمنداری هه بووه و هه ره که میان له ئاماده باشییدا بوون بوئه وه ی له نا کاو په لاماری ئه وه ی دیکه میان بدن.

پاشان ئهفسهر که ده لیت که لهم گونده و له زور له ناوچه کانی کوردستان، هه می شه هه ندیک له ئه سپه کان به زینکراوی ده هیلنه وه، بوئه وه ی له کاتی په لامار یان بهرگری له نا کاودا به کار یان به یین.

پاش ئه وه ی له ۲۸ یه نایهردا، کاروانه که گوندی ئیراهیم خانچی جیهیشتوو، ئیراهیم خان به خو ی و ۳۰ سواره وه، تا کو سنوری شاری (کفری) ها و له لیکردون. ئنجا له ویه له رۆژی دواتر چونته گوندی (قهره ته په) و له رۆژی دواتردا چونته گوندی (دهلی عه باس) و له دوار رۆژی مانگی یه نایهردا و پاش برینی بیس تو شهش میل، گهیشتونه ته گهیشتونه ته (حه پوب) و له رووباری دیجله

نزيكبوونهتهوه. لهوئ ميسټر ميجور ټايلر لهبهغداوه چاوساغي بو ناردوون كه كاروان بهرمو بهغدا پهلكيش بكات و بهوشيوهيه گهستهكهيان كوټايي هاتووه.

ئفسر لهو كاتهوهي كه لهكفري دهردهچن، باسي گوريني جيؤگرافياي ناوچهكهو تهناهت جوړي خاكهكش دهكات. هسروهها باس له بووني مهترسيي زوري پهلامارو ريگري ئو خيله عمرهبه دهستهكيببانه دهكات كه لهناوچهكهدا بي قهيدو شهرت هيچ ريگرپيهك دين و دهچن و نازلهمكاتبان دلهورينن، ئوانهشيان تواناي دزيبان هميه خهريكي جهردهيبين.

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SKETCH OF A JOURNEY FROM TABREEZ TO BAGDAD THROUGH
KOORDISTAN.

BY A NON-COMMISSIONED OFFICER OF THE BRITISH DETACHMENT IN PERSIA.

I NOW take up my pen to give you a short extract of our journey from Tabreez to this place.

Jan. 1 (1839), we marched to Sirdarood, eight miles, as you are aware, where we found the inhabitants not over civil; and the man of the house where I was quartered attempted to steal a small carpet of mine, and denied having seen it till it was dragged out from under his bedding.

Jan. 2, to Googan, twenty-two miles, which you have seen before. The inhabitants here were very saucy, having probably heard the reason of our departure from Persia, and refused, at first, to let us have houses.

Jan. 3, to Khoniah, twenty-eight miles. This is a miserable village not far from the lake of Ooroomiah. From thence we marched (sixteen miles) to the large and populous town of Binab, which is surrounded with gardens and vineyards for several miles: it is not walled, but appears to be a very thriving place, and its gardens are said to produce immense quantities of the finest grapes and other fruits.

Jan. 5, to Meondoaub, which you have seen, twenty-four miles.

Jan. 6, at about two fursungs (eight miles) from Meondoaub, we entered Koordistan. This part is subject to the Wallee, or ruler, of Senna, the chief town of the Koordish provinces of Ardelan, which is under the dominion of Persia, though imperfectly, like the greater portion of the Koordish chiefships attached to that country and Turkey. Here we found the Persian and Turkish languages dropped at once, and nothing spoken but the Koordish dialect, and the people, even so close to the frontier, almost as wild as savages. Upon arriving with two or three others at the village of Outch Juppa, before the rest of the party, we were informed that our Mehmandar had gone on to take up quarters at another place, four miles further on (they having, in fact, as we afterwards learnt, refused to give him any): we followed, and there found him surrounded by Koords roaring and shouting, waving their long sticks over their heads, and threatening to belabour him with them, which they soon afterwards did, and would have served us in the same manner, if we, as well as the Mehmandar, had not made a retrograde movement and returned to Outch Juppa. Here they had already refused quarters, under the erroneous idea that we had a firman for soorsaut, &c. (or free quarters), but the Colonel came up and remonstrated with the sultan, or chief, probably making use of golden arguments, and they at last agreed to lodge us, on condition that we paid the price they fixed for the quarters beforehand, as also for provisions. We got into two little rooms in separate huts, and they charged us six keroons (or shillings) for each, that is, twelve for the whole of the serjeants and Mr. C., the apothecary, and for provisions at a similar exorbitant rate; but night had fallen; it was snowing, and piercing cold, and we were glad to get under shelter almost on any terms. The country, as well as the inhabitants, had undergone a very sudden change to-day. From a vast flat plain, upon whose brown surface the villages were few

and far between, like islets in an ocean, upon passing into Koordistan we entered among low mountains partially clothed in snow, but which appeared to produce abundant pasturage, if we might judge from those spots which still remained clear; and trees were to be seen scattered about at intervals. The residences of the Koords are mostly half buried in the earth, and under the sides of hills; and as the roof was flat, and little raised above the ground, they could not be discerned at any distance: cattle and all live in the same house, which is composed of a number of apartments, connected by long, narrow, dark passages, probably so constructed to enable the inmates the better to repel an attack, which they appear to be always apprehensive of, for the poorest man amongst them never moves without arms, either for offence or defence, as the advantage may lie with him or whoever he meets with. Upon the whole, they are a race of people who unite the occupations of shepherds and herdsmen with those of robbers and murderers. It is a pity to see such a picturesque and beautiful country (though still almost in a state of nature) polluted by such villains. The distance from Miyan-dab (as ——— spells it) to Outch Juppa is twenty-eight miles, but we travelled eight miles further to the other village and back again.

Jan. 7.—We continued our journey (sixteen miles) to Sirab, where the fame of our liberality (as was anticipated) at Outch Juppa had arrived before, and gained us quarters, but at the same exorbitant price, as also provisions, as yesterday; nor were any means of extortion left untried; and any loose article carelessly left down, and unwatched, was sure to be carried off.

Jan. 8.—Twenty miles more, to a village called Meer-e-Deh, where we received a similar reception to yesterday. Here, as in the other Koordish villages we had seen, the men though not ugly had such an air of covert villany in their countenances, as, meet them where one would, could not but excite a man's suspicions: they appear to do but little work, leaving almost all labour to the women, who appear active, industrious, and many of them remarkably handsome, but, like the males, addicted to thieving. Had the weather permitted, it would have been better for us to have remained in the open country, but it was every now and then snowing, and the country was covered; which latter, however, we would not have minded, had the sky been clear above. At Sirab there were four of us, together with my children, six villagers, two women, two or three children, our servants, and a horse-keeper of Colonel ———'s, huddled together in a room not 12 feet square, and encumbered with articles of lumber; and here the four of us, my boys, and the servants, were all in a small hole about 6 feet square, with a tunoor, or oven, lighted in the middle; and for this fine apartment we paid 6½ kerooms.

Jan. 9.—We set off for the pass of Kala Khan with one hundred villagers (to whom a present was given beforehand) in front, to tread a path through the snow for the baggage-mules; but on arriving at the ascent we found the snow so deep as to render all further advance for loaded cattle impossible; the mules were, therefore, ordered to be unloaded and sent forward empty, in order to endeavour to open a road for the ensuing day, and we took up our quarters upon a yard and a half's depth of snow for the night. A stream which runs down the narrow valley supplied us with water; and, digging holes in the snow,

our servants made fires with the branches of trees which grew on its banks, and our pillau, kabaubs, tea, &c., were soon under way. Our carpets and bedding were spread on the snow; there was an intense frost, and the sky was beautifully clear; and when dinner was concluded, after despatching about a dozen cups of tea and smoking sundry caleons, we consigned ourselves to repose (one officer and a serjeant keeping watch together in turn; among the former of whom even the Colonel took his turn), and I do not think I ever slept more comfortably or soundly. Of course every article of bedding and carpeting was put in requisition, and we were all huddled up pretty closely together, and lay in our clothes, and none of us had less than four pairs of trousers and drawers on, besides every other article in proportion. A couple of messengers on foot had been sent over the pass to the sultan of Bonah, and some people arrived in the evening with a promise from him of sending 200 men to carry our baggage over the snow, and open a road for the unloaded mules, but, his men not arriving at mid-day on the 10th, we reloaded and returned to our *friends* at Meer-e-Deh (as the snow was again falling), no doubt to their great joy, as they had a prospect of giving us another fleeing.

Here we agreed with their sultan to pay him a toman per load if his people would carry the baggage over the pass; and the following morning (the 11th), after being sufficiently mulcted, and the Colonel paying him forty-four Mahomed shah'ees, or 23*l.* 2*s.* sterling, in advance, preceded, as before, by as rascally a looking rabble as one would wish to cast eyes upon, we set off once more for the pass; however, on arriving at yesternight's halting-place, we found that the sultan of Bonah's brother, Pasha Beg, and 200 men, had come over from that town; and, as they and the Meer-e-Deh people would not work in concert, and were very near coming to blows, in which case our baggage would probably have gone to wreck, it was settled, after a good deal of dispute and clamour, that they should be content with one-half of the forty-four Mahomed shah'ees, and give back the other twenty-two, which, with one toman a load, was to be given, together with a keroon for each horse and mule that was brought safe over, to the people of Bonah. As the latter were well satisfied with this agreement, the Meer-e-Dehs, who were not equal in numbers, and perhaps thought they would get second best off in a contest, if we and the Bonah men joined, at last came into the terms; and, after their chief had received a present of a pair of pistols, marched off towards their village. Upon their departure, however, Pasha Beg made a fresh demand of a hundred reals, or 6*l.* 5*s.*, and a pair of pistols, for himself, independent of what his men were to get, before he would move; and the Colonel had no other resource but to give it to him. The mules were accordingly unloaded, and the moment the Koords were told they might carry off the baggage they flew upon it like so many tigers, each eager to get a light box, or mufrash, for himself. I certainly thought I should be very well content if I ever saw half my traps again, and I suspect the greater part of the party were of my opinion,—but there is some honour even among thieves;—their *chief* had pledged his word for the safety of every article, and he scrupulously kept it. After we had seen the Koords and their loads off, as well as the unladen mules, we followed, leading our horses. Upon arriving *where* the pass commenced a steep ascent, it was found

utterly impossible for even unloaded mules to make their way up it from the depth of snow, though the hardy Koords worked their way on with the baggage; the greater part of the party, however, took that direction, sending their horses with the rest of the cattle; but myself and three or four more followed the mules, which wound up the side of the mountains by those parts from whence the snow had been drifted into the ravine below, and where it was, consequently, more shallow, and we gained the summit of the first point, which I was in hopes was the highest we had to surmount, but I was sadly deceived. Keeping along the brows, we ascended peak after peak, crossing the ravines at the highest spots where the snow was frozen, until, after a wearisome ascent, we gained the top of a mountain, from which, as we toiled up it, we surely thought the descent must commence; but, alas! when we stood upon its summit we beheld, divided from us by a deep glen, in which the snow lay to a great depth, another peak towering up to a great height, and far above all the surrounding mountains, its sides shining like crystal from the snow being frozen. What was our chagrin when the guides told us we must pass over the very pinnacle of that mountain. "Another night in the snow!" said one of my companions; but if we were benighted our destruction would have been inevitable, as we had no bedding with us to protect us from the frost; and at that height, and the ground covered with snow, there was no possibility of obtaining a fire: we therefore pushed boldly on, quickly descended and crossed the ravine, whose surface was hard and frozen, and commenced to mount the opposite side, which was so slippery that it put me in mind of the mountain of glass in the fairy-tales. Our progress was very slow, and we were in momentary danger of losing our footing, which, if we once did, could not have been regained till we rolled into the ravine below,—when an expedient was proposed that proved of great service. We had long since left the mules, &c., far behind, but each of us led his own horse; the leading file took his horse by the tail and drove him on before, leading another whose tail was held by another individual, who likewise held the bridle of another horse in his rear, &c., and thus we ascended in a string like a flock of wild geese, treading in the slight dinges made by the animals' hoofs, and we were much assisted, as well as saved from slipping back, by holding their tails: the horses were too tired to kick, and seemed aware that they had no time to lose, for they strained every nerve to attain the summit, and highly pleased were we when we found ourselves on the top of the highest mountain of the Kala Khan pass, and looked down upon the extraordinary scene below. At a vast distance beneath us, on the side we had come up, the clouds rolled tumultuously like a raging ocean (over head not a speck dimmed the clear blue ether); whilst the snowy peaks of the lower mountains, forcing their way through the dense mass, appeared like so many islets. Upon the side of Bonah the atmosphere was cloudless, and we had a view of immense ranges of mountains covered with trees (which had gradually begun to make their appearance, scattered here and there, since our entry into Koordistan), and the town of Bonah, situated in a low valley on a stream, appeared to be about four miles off, though it was, in reality, at least sixteen. We continued gradually descending from brow to brow till we joined the path by which the remainder of our party had gone down. The plan which the Koords had adopted on

this side was to tie three or four loads together, and let them slide down the snow, directing them with a rope, sometimes running before and dragging them on, and at other times behind to check their velocity, according as the descent was more or less steep. I overtook some of my baggage, with much more, travelling along in this novel manner. As we descended the snow became soft, and our feet sank deep in it at every step; but still working on manfully we arrived at the village of Soeenge about an hour after dark, and we were well pleased to find a halting-place in it. The tea-kettle and calcon were soon put in requisition, while a substantial supper was preparing; after finishing which, with no trifling appetite, we consigned our weary limbs to repose, such as (though we had scarcely space to stretch ourselves, being all crowded into one room) is seldom experienced by those who have not earned it by hard exertion, and severe indeed was that we had gone through to-day. The distance from Meer-e-Deh to this place is about fourteen miles.

About 2 P.M. on the following day (12th), the baggage having all arrived in safety, we set off for Bonah, distant about twelve miles, and reached that town about eight o'clock at night, taking up our lodging in a caravanserai. Although this is a place of some size, it is built in the manner of all the villages we saw in the Wallee of Senna's territories, the houses being half buried underground, flat-roofed, and no wall round the town. The sultan lived in a fortified house, or, as they termed it, a palace, erected upon a hill at one end of the town. We remained here the 13th to rest the mules, and on the following morning loaded, and were about to depart, when the gates of the caravansera were closed upon us, the roof of it being almost instantly after crowded with as villanous-looking a collection of wild Koords as one would wish to meet with. The rahdar, or custom-house officer, shortly afterwards waited upon our Commandant, and informed him that there was a transit-duty of ten keroons (ten shillings) levied at that place, per load, upon all merchants and pilgrims who passed through, but, as we were another description of travellers, he would only demand five keroons per load from us. The Colonel, feeling convinced that this was a trick of the sultan's, who, not content with what he and his brother had already made, wished to gain some more, immediately entered into communication with him on the subject; and, as he saw that no arrangement could be made until it was too late to march, ordered the mules to be unloaded and sent forward empty to open a pass through the snow, which was said to be very deep for the first eight miles.

Jan. 15.—The sultan still insisting on the duty, thirty-five toman (17l. 10s.) for seventy loads was paid to him, and we commenced our journey, all well pleased that we should this day cross the frontier of the Wallee of Senna's territories, and enter the country of Sooleymania. After riding about fourteen miles over low hills covered with wood, which smashed the tops off our cajavas (panniers), the snow falling all the time, and the ground clothed deep with it, we entered the pass of Pecchum, the boundary between the two districts, and which may itself be termed No Man's Land; and, crossing it, we wound through a valley for some miles, and arrived about two hours after dark at the town of Bistan, distant from Bonah twenty-six miles. It was fortunate that we

had not remained another day at Bonah, for, had we done so, as the snow was already very deep during this day's journey, and continued falling all day and night, the roads from that place would have been utterly impassable, and we might have been detained a considerable time, possibly the whole winter, there, as we could neither have advanced nor retrograded until the snow decreased, during which they would have mulcted us to some purpose, if they did not plunder us altogether, as they seemed well inclined to do. The Meer of Bistan received us most hospitably, supplied us all, even to the muleteers, with abundance of provisions at his own expense, and insisted on our remaining with him a day, which we did.

Jan. 17.—We took leave of our kind host, and rode, still through deep snow, though gradually decreasing, among low woody mountains, to the village of Penjavin (sixteen miles), most romantically situated in a mountain glen, and surrounded by a forest of trees planted by the hand of nature, every hill and mountain in view rising in the most picturesque forms, and being clothed with trees to the very summit. This must be a perfect Paradise in summer, but, of course, it would be dangerous for any one to travel through it who was not under the special protection of the authorities, for I understand these Koords are just as great robbers as those beyond the Peechum Pass, but their chiefs were well disposed to us.

Jan. 18.—After travelling about sixteen miles, among similar scenery to yesterday, but with the snow fast decreasing, and with the hills that faced the south almost clear of it on that side, we commenced descending a glen in which the trees were at first thinly scattered, and as we proceeded entirely disappeared, as did also the snow; and shortly after, emerging from the gorge, we entered the extensive plain of Shahrezoor, perfectly green and free from snow, as were the opposite mountains, which, like those in Persia, were also destitute of wood. In the course of the last two hours' travelling we had come from a wintry climate into that of a most delicious spring. In the evening we reached and halted at the small village of Chal Kethoda Ali, and congratulated each other on having bid adieu to the snow. The total distance to-day was twenty-six miles.

Jan. 19.—We rode over the plain (twenty-four miles) to the village of Arbet, where we were met by the Pasha's nazir, who informed the Colonel that we were to be his Highness's guests during our sojourn in his territory. A mehmandar from him had joined us yesterday, who, in coming to meet us, had taken the upper road, and had been obliged to pass the night in the snow.

Jan. 20.—After a journey of twenty-four miles we entered the city of Sooleymania, and found good quarters provided for the whole party. The Commandant, &c., immediately waited on the Pasha, at his particular request, and were received most politely, and we were all well supplied with provisions during our stay in his little capital. We remained here till the 24th, during which time it rained more or less daily, and the narrow filthy streets were knee-deep in heavy clayey mud. Upon the whole, at this period of the year at least, when it is subjected to continual rain (for it never snows here), this is the dirtiest town that ever I was in. It has no walls; the inhabitants who may be

obnoxious to invaders taking refuge, I presume, from their attacks among their mountain fastnesses. The Pasha inhabits a large palace which overlooks the town.

The ruler of Sooleymania is called Sooleyman Khan, the chief of the tribe of Bebbeh, subject alternately to Turkey and Persia, as suits his convenience, but recognising at the present moment the authority of the Osmanloo government. The Bebbehs are reputed to be one of the bravest tribes in all Koordistan, and are confessedly the best cavalry among these wild horsemen. They and the Mookrees, the first Koordish district we entered after leaving Tabreez, are inveterate enemies, but the latter are unable to contend with any chance of success against the Bebbehs. All the Koords are said to be brave. Their national character is compounded of bravery, villany, treachery, ferocity, and an utter indifference to human life. The Turks have formed a word from their name which expresses the estimation in which these tribes are held; the phrase is "Koordloogh," which may be translated Koordishness, and implies every description of theft, rapine, and bloodshed imaginable.

It is said that in the interior and very mountainous part of Koordistan there is a large district called Boohtan, of which the chief city is called Jezeeret-ool-Omer, on the Tigris, where the infantry and riflemen are as celebrated for their prowess as the cavalry of the Bebbehs. Every man carries a rifle, and wonderful are the narrations of the feats which they perform with this weapon. A good shot at the distance of fifty yards will split a bullet against the edge of his dagger, or he will put an egg on the palm of his slave's hand, and break the former at one hundred yards' distance. They are considered the most lawless of the Koordish tribes. Few of the men, it is said, die of old age, or "under a blanket," as they express it, which is not looked on as a respectable mode of quitting the world; and, when this misfortune is about to happen to an inhabitant of Boohtan, his relations and friends assemble round the dying man, and, bewailing his unhappy lot, exclaim—"Alas! that thou shouldst die under a blanket—alas! that thou shouldst not have been killed by a bullet or a sword!"

Jan. 24.—We crossed the plain, fording rather a rapid stream; and, entering shortly after among hills, after a journey in all of twenty-six miles, arrived, near dark, at the town of Karradaugh.

Jan. 25.—Proceeded to, and crossed, the Pass of Zugrama, which is a range of mountains running parallel to the plain, and rising perpendicularly from the undulating ground that forms their roots, like a wall, and seeming formed by nature as a barrier between two countries. The upper parts were covered with deep snow, but as we descended on the opposite side we again found the country clear. This was the last snow we met with, and probably the last we shall set foot upon for years, though the white mountains of Koordistan were visible for several days subsequently. We arrived at the village of Zalloo after a march of eighteen miles.

Jan. 26.—Travelled along the plain, intersected by ranges of hills, to the village of Dalloo (sixteen miles).

Jan. 27.—To the frontier village of Ibrahim Kumpchee, where we were received and entertained by Ibrahim Aga, the chief of the Zengances, a tribe dependent on Sooleymania. I and my three messmates

lodged in his brother's house, who was very civil to us, made his people cook a dinner, and sat down and partook of it with us. He showed us the scars of three severe wounds he had received in fighting against a neighbouring Arab tribe, between whom and these people there is a blood-feud, and each party is ever on the watch to attack the other by surprise. In this village, and in many parts of Koordistan, they always keep a number of their horses ready saddled, so that they can mount, either for attack or defence, at a moment's warning. The distance to-day was eighteen miles.

Jan. 28.—Ibrahim Aga and thirty of his horsemen accompanied us over the frontier to the town of Kufree (twenty-six miles). Here we first came among date-trees, and everything presented the appearance of the beginning of summer—numerous flowers sprouting out of the ground, and the plain being surrounded with orange, lime, and other evergreens, as well as date-trees. The road to-day was chiefly among low hills, until we came within a mile of Kufree, where it, after having wound through a deep glen, suddenly opens upon an immense plain, perfectly flat in front as far as the eye could reach; and upon the verge of this seemingly boundless desert lay the little town of Kufree, upon a river called by the natives the Aug-Chaie (or White River), one of the feeders of the Tigris. The road to-day, and two next stages, was considered to be particularly dangerous from being continually infested with roving parties of predatory Arabs, who, when not in sufficient strength to overpower a caravan, will lurk about in order to cut off and plunder any one who may straggle to the rear or off the road.

Jan. 29.—Over the plain, guided by a horseman from the Zabid of Kufree, twenty-four miles to the small village of Karra Tappa.

Jan. 30.—Still over the desert to another village called Dally Abbas (twenty-six miles). Here we were met by a mehmandar from the Pasha of Bagdad, and some people from Colonel Taylor, the British Resident.

Jan. 31.—Over the desert to a village called Hupup (thirty miles); and on the 1st of February, twenty-six miles, still through a similar country, to that of Jedudah. Here we first got a view of the magnificent river Tigris, which flows close by the caravanserai at which we halted, and is at this place, though so far inland, broader than the Thames at London. Young Mr. Taylor, Major — (who had gone Chupperi, or Tartar, to Bagdad, to provide quarters), and another English gentleman, together with a number of natives, arrived in the evening.

Feb. 2.—After a march of twenty-four miles we made our entrance into this celebrated capital, which is situated in the most extensive plain I have ever seen, being totally out of sight of mountains. Over these desert sands the wild Arab wanders with his flocks, uncontrolled, pasturing them wherever he can find herbage, and robbing whoever he finds himself able to master.

The total distance from Tabreez to Bagdad is 540 miles.

The difference of climate is not only occasioned by our having travelled nearly south for the most part of the way, but also by the great height of the interior of Persia, which, of course, renders it much colder than it would otherwise be in such a temperate latitude: we must have descended, since leaving Tabreez, upwards of 4000 feet, which of itself would make a difference of several degrees in the temperature. The

climate at this season is delightful here; I have slept in the open air since my arrival, and on the top of my house since I got possession of it (towards the end of last month), and do not feel it too cool, and am awakened in the morning by the cooing of numerous doves and wild pigeons (with both of which this place abounds), sitting fearlessly upon the parapet-wall, and sometimes by a long-legged stork, walking about the roof within two or three yards of my bed, quite unconcerned, in search of bits of sticks apparently to build its nest with. These birds are never injured here, any more than in Persia, and their nests are to be seen upon the tops of high buildings in every part of the town; the only noise they usually make is something like that of a watchman's rattle, occasioned by rubbing or striking the upper and lower mandibles of their bill together, and this is to be heard in all directions. In summer, they say, it is dreadfully hot here: however, I do not much mind about their accounts of it, as the heat can hardly be more intense than it is at Bombay.

Among the vegetables here there is one which I have never before seen: it is dug up about the plain, where it grows wild, and is sold in great quantities in the bazaars; it is a species of mushroom, but looking and shaped just like a potato, without a stalk and perfectly solid, of a spongy consistence inside, and, when cut in slices and fried, has much the same flavour as a common mushroom, but not quite so agreeable.

The population of Bagdad is composed of Chaldean Christians, Armenians, Turks, Arabs (who form the greater mass), Persians, Jews, Indians, and some stragglers from all parts of Europe and Asia; black slaves are numerous, but, as in Persia, they are well treated, and only employed usually for domestic purposes. Bagdad is entirely supplied with water by sakas, or water-carriers, from the river, there being none whatever running through or under the streets. The watermen generally use asses (which are of a very superior breed here) to carry their bags, and these animals run along with their loads at a rapid pace, to the great annoyance of passengers, as the streets are very narrow, commonly in strings of five or six, as their owners club together, who are all Arabs; and on returning empty they regularly charge back to the river, with their masters riding upon them, at a hand-gallop. These watermen, who probably amount to several thousands, have completely divided the town between them, and no man dares to carry water to any other street but that to which they have told him off.

The people are very civil so far, and all the more respectable talk Turkish; but the humbler classes speak only Arabic, which, although it is considered at home such a fine language, is, when heard spoken by the natives, the harshest and most uncouth-sounding tongue that ever grated upon my ears, except perhaps the Koordish, and can no more bear a comparison for softness of tone with the Persian, than Russian can with Italian.

Bagdad, March 11, 1839.

پیمانخۆشه جهردهی کورد تالانمان بکات نهک سوپای ئیرانی سهردانمان بکات!

ئەفسەری بریتانیی (رۆبەرت بی ئیم بینینگ)، که لەناوەراستی سالی ۱۸۵۰دا و لەسەرەتای سەرەمی ناسرەدین شادا سەردانی ئیرانی کردووه، پاشتریش بەرگی یەکهەمی ئەم گەشتە لەسالی ۱۸۵۷دا، بەناونیشانی "یاداشتی دوو سال گەشت بەئیران و سیلۆن دا"، لەکتییکی ۴۳۳ پەڕەیی و لە ۲۱ بەشدا، لەشاری لەندەن چاپ بلاوکردهوه.

ناوبراو، که لەباشووری ئیرانەوه گەشتەکهی دەستپێکردووه سەردانی هەرمی فارس و شارەکانی دیکە وەک شیراز کردووه دۆخی گشتی نالەباری خەلکی ولاتەکهی لەسایە حکومی گەندەلکاری قاجارییهکاندا زۆر بەجوانی روونکردۆتەوه. ئەو بەردی باسی لە باج و سەرانەو چەوسانەویە کردووه که لەئیراندا بەناوی جیاچیواو بەسەر خەلکەکه، بەتایبەت جووتیاران سەپنراوه. بینینگ، لە لاپەرە ۳۴۸دا، بەروونی نامازە بەدیاردەیهکی ترسناک لەمیزووی ستمکاری دەسلەتدارانی قاجاردا دەکات، ئەویش ئەو دۆخی تالانکاری و ویرانکارییه که میرو شاهەکان و لەشکرەکانیان لەکاتی تێپەڕینیان بەولاتەکهدا و لادانیان لەگوندەکاندا، بەسەر خەلکی ئەو ناوچانەیان هێناوه. ئەوان نهک هەر خەرجی مانەوهو خۆراکی لەشکرو ئالیکێ ئەسپەکانیان، خستۆتە سەرشاری خەلکەکه، بەلکو وێرای ئەوهش تالانیانکردوون. ئەو کارەشیان بە مافی رهوای خۆیان زانیوه.

بینینگ دەلێت: "گەشت و سەفەری میرەکان و شاگان نەفرەتییکی خەمبارە بەسەر شانی جووتیارەکانەوه. دەستوپیۆهنده چاوبرسییهکانیان، بەشیۆهیهکی دلرەقانه گوندەکان تالاندهکەن، هەرەک چون دۆژمنییکی چاوبرسیی یان تاقمییکی دزوجهرده ئەو کارەدهکەن. جووتیارە خەمبارەکان زۆر جار لەنزیکبوونەوهی ئەم

میوانه و محشته ناکانه هه‌ل‌دین و په‌نا بۆ چیاکان ده‌به‌ن و مأل و
کێلگه‌کانی خۆیان له‌ژێر رحمه‌تی ئه‌و هاتووانه جێده‌هێلن.
تێپه‌رینی سوپا به‌ولاته‌که‌دا، ئافاتیکی مه‌زنه بۆ گیانی جووتیاران،
به‌شپوهیه‌ک که فه‌رمانده‌کانی له‌شکر هه‌ندیکجار به‌رتیلیان ده‌دریژی
تاوه‌کو له‌شکره‌کانیان له‌و گوندانه لانه‌ده‌ن و بیانبه‌ن به‌ره‌و
وێستگه‌یه‌کی دیکه. گویم له‌خه‌لکانیک بووه وتویانه: پیمانخۆشه
له‌لایه‌ن چه‌رده‌ی کوردو تورکومانه‌وه تالانیکرین نه‌ک له‌لایه‌ن
له‌شکری شاهه سه‌ردانبکرین. "

A
Journal
OF
TWO YEARS' TRAVEL
IN
P E R S I A, C E Y L O N,
ETC.

BY
ROBERT B. M. BINNING, ESQ.
Madras Civil Service.

IN TWO VOLUMES.

VOL. I.

LONDON :
WM. H. ALLEN AND CO., 7, LEADENHALL STREET.

1857.

10 - 7

provide supplies for these parties, of every kind, both for man and beast; and as their numbers are frequently large, the contributions are necessarily heavy; particularly as the remorseless collectors take good care to extort from the poor villagers at least twice as much as is required. Some of our British envoys passing through this country, being aware of the oppression that accompanies the levying of *suyoorstaut*, have refused to receive these gratis supplies, at the hands of the government; and have insisted on paying for everything they required—for which forbearance, they have been considered egregious fools by the Persian nobles, who deem it perfectly fair and lawful to oppress the people, on every pretext, to the utmost of their ability.

Princes and great men travelling are a sad curse to the peasantry. Their rapacious followers usually plunder the villages as ruthlessly as an enemy or a horde of banditti could do; and the unhappy peasants not unfrequently flee at the approach of these terrible guests, and take refuge in the mountains, leaving their houses and fields at the mercy of the comers.

The passage of troops through the country is so great a scourge to the peasantry, that the commanders of Regiments are sometimes bribed by the villagers not to halt at their village, but to pass on to some other station. I have heard people say that they would prefer being pillaged by a band of Koord or Turkoman robbers, to

being visited by a regiment of the Shah's soldiers.

The unfortunate peasants are thus greatly oppressed; indeed, a peasant is never safe from extortion, except when he actually possesses nothing; for there is no security of property, and to complain to any authority, is worse than useless. He therefore always pretends to be in the extremity of poverty and distress, if he is not really so; and when he saves any money, he anxiously conceals it, and professes to be destitute. All this is highly detrimental to the Government; if the Persians only knew enough of the first principles of Political Economy to be aware of the fact. As it is, they have not the least idea how the prosperity and wealth of a nation mainly depend on the general happiness, welfare, and security of property of the great mass of the people. The labouring classes having no encouragement, but on the contrary every discouragement to exertion and improvement, while they impoverish themselves, at the same time impoverish their oppressors.

Though the Persian peasantry are poor—so far as that they possess very little cash, and few valuables—their general condition is by no means as bad as might be supposed; and I suspect would contrast favourably with that of a great proportion of the same class in Europe. Famine seems to be unknown in this land—in a country so very thinly peopled, a small supply of food suffices to

قەشەھەکی ئەمریکیی ھەولئى رزگارکردنى كوردئىك دەدات

قەشە (جەى پئركنز)، بەبۆنەى مردنەكەى قەشەى بەنابانگى ئەمریکىي (دكتور ئۆستن ھازن رايىت) لە ٤ى جونی سالی ١٨٦٥، لەشارى ورمى، وتاریكى دريژى پيشكەشكرد، ئەوئى دواتر لەھەمان سالد، لەشارى نيورك لەكتيبيكى ٤٤ پەرەيدا بەنابانگى "پزيشكە خۆشەويستەكە. وتاریك بەبۆنەى مردنى قەشە ئۆستن ئیچ رايىت"، چاپ و بلاوكرامیەو. وتارەكە بەشيكى بۆ دريژەى ژيانى قەشە دكتور رايىت تەرخانكرامە، كە لە ١١ى ئوقەمبەرى سالی ١٨١١دا، لە شارى ھارتفۆردى سەر بە ویلايەتى فيرمونتى ولاتە يەكگرتووەكانى ئەمریکادا، چاوى بەدنیا ھەلھەناوەو خويندنى لەو شارە تەواوكردووە، پاشان لە سالی ١٨٣٠ لە زانكوى دۆرتماوس دەرچوو. پاشان خويندنى لاھوتى تەواوكردووەو لەپيناوى بلاوكردەوئى ئاينى كریستيانى سەردانى رۆژھەلاتى كردووەو لە ٢٥ى جولای سالی ١٨٤٠دا، گەيشتۆتە شارى ورمى رۆژھەلاتى كوردستان.

پاشتر وتارەكەى بەدریژى باس لەخەسلەتە زانستىي و پزيشكى و تاواناى نووسەرىي و كەسايەتىي كۆمەلایەتىي دكتور رايىت دەكات و لەو بوارانەشدا چەندین نمونەى جۆراوجۆر دینیتەو. ئەو وەك نوینەرى مسیۆنى ئەمریکىي لەورمى و لەئیو كەمینەھەكى كریستيانى و زۆرینەھەكى كوردو ئازەرىي موسولماندا، بەھۆى توانا بەرزە پزیشكیەكەھەو، ھەروەھا بەھۆى شایستەیی و نەرمونیاىي و زیرەكیي دروستكاریي كۆمەلایەتیەھەو، بەشپۆھەك نەك تەنیا بۆتە جیگەى متمانەى نەستوریه كریستیانیهكان، بەلكو لەلای زۆرینە موسلمانەكەش، دكتور رايىت جیگەو پایەھەكى نمونەیی بوو، بەشپۆھەك ھەروەك قەشە پئركنز دەلئیت: ئەو شایستەیی و توانایەى دكتور رايىت، ببو ھەروەك ئەمریکیهكان كە بەناسانى بەئیو ولاتىكى موسولماندا بسورینەو و ببنە جیگەى متمانەو ریزی ئەوانەو لەئیواندا پاریزراوبن.

ههروهها، بهدهمهوهچوونی ههژاران و پارانوهه بۆیان لهبهردهم دهسهلاتدارو خاوهن نفوزو هیزه خوَجییهکانی ولاتهکه، خهسلهتییکی دیکهی دکتۆر رایت بووه، بهتاییهتی نهستورییه کریستیانیییهکان که بههوی زوَلمی ناینیییهوه زۆر جار له لایهن دهره بهگه دهسهلاتدار هکانهوه ناههقییان دهره حق دهکرا.

قهشه پیرکنز له لایه ره ۳۱ دا، ده لئیت: "تهنیا نهستورییه چهوساوهکان ههستیان به کاریگه ریی ئهم سه رکهوتنه ی نه کردبوو، به لکو زۆر جار موسولمانه کانیش لهم پیاوه دا نمونه ی دوست و هاوسۆزیکیان ده بیینییهوه. کس له ئیمه ناتوانییت نمونه یهک له بیربکات، کاتیکی ههوالی ئهوه یان بۆهینا له کاتی خواردنی نانی ئیوار هدا، که کوردییکی ههژار نار ههوانه خه ریکه له دادگای میردا، سه ری بیه رینزی، ئه ویش خیرا ههستایه سه ری و به راکردن رویشت بۆ ئه و شوینه ترسناکه، به لام چه ند خوله کییک دواکهوت بۆ ئه وه ی پارانوهه و تکاری خوی بگه یه نییت، که چوه ئه وی بینی پیاوه سه ربه راوه که له خوینی خۆیدا گهوزاوه."



دکتۆر نۆستن رایت (۱۸۱۱-۱۸۶۵)

42
5
PAM.
1866

A S E R M O N

OCCASIONED BY THE DEATH

OF

The Rev. Austin G. Wright, M. D.

PREACHED TO THE

FAMILIES OF THE NESTORIAN MISSION,

AT

OROOMIAH, PERU, FEB. 21ST, 1865.

BY REV. J. PERKINS, D. D.

And hundreds, if not thousands, of deeply suffering Nestorians, both men and women, ground down to the dust by their lordly oppressors, have been relieved, often rescued from the lash, by his gentle and discreet interference, through appeals to those oppressors or to their superiors.

Nor have the wronged Nestorians alone felt the benefit of his succoring influence. The suffering poor among the Moham-medans have also often sought and found in him a sympathizing friend. None of us can forget an instance, when tidings came to him that a poor Koord was about to be beheaded, in the court of the prince, on very unjustifiable grounds. He was sitting at his dinner-table, and bounding instantly to his feet he ran to the appalling scene, but was a few moments too late to interpose a petition, arriving only in time to behold the slaughtered man weltering in his gore.

The burdens and perplexities imposed on him by his missionary and providential relations, in numberless applications for succor, from day to day, and week to week, and year to year, in this land of darkness, cruelty and blood, were a weight for the shoulders of a Hercules, and we marvel that they did not long ago crush that sensitive spirit and apparently fragile form.

In detailing Dr. Wright's multifarious labors as a missionary, we should not omit to mention the fact, that for two years previous to Miss Fiske's arrival he was the superintendent of the female seminary, then only a day-school—the present seminary in embryo—not imposing a serious tax of strength or of time, but pleasantly connecting his memory with an enterprise which has long since grown to be one of so much importance, fraught with unspeakable blessings, in whose prosperity he ever took a very deep interest, and in which some of his last labors were performed. After his return from America, he conducted morning worship in the school, to the great gratification and relief of our over-burdened sister who has charge of it, and the deep interest of the pupils; and to his last prayers and appeals there, instrumentally, sent home by the affecting providence of his death, we believe, is much owing the precious revival now in progress in that seminary.

جووه‌کانی ولاتی کوردان به‌شیکن له جووه ونبووه‌کان

قهشه (جاکوب سمۆیل)ی ئەمریکی، که کتیبیکی سەبارەت بە دۆزینەوهی پاشماوەکانی دە خێله ونبووه‌کانی جوو، لەکتیبیکی ۲۰۴ پەرەبیدا ئەنجامداوه، ئەوهی لەشاری لەندن لەسالی ۱۸۴۱دا، چاپ و بلاوکرانەتەوهو تێیدا زیاتر سەبارەت بەو جووانە لیکۆلینەوهو بەلگەیی هیناوەتەوه که لەولاتی داغستان و دەوروبەری دەریای قەزوین لەسیبەکانی سەدهی نۆزدهیەمدا ژیاون.

قهشه سمۆیل، پنی وایه که بەلەبەرچاوگرنتی ئەو ژماره زۆرهی جووه‌کان، که لەسەردەمی دێرنیدا بەدیالی براون بو وولاتی ميسۆپۆتامیا، شتیکی نامۆ نییه ئەنجامگیری بکریت که جووه‌کانی ولاتی فارس و ولاتانی دەوروبەری، بەشیکن لەئەفرایم، واتە ئەو دە خێله بزربووهی که نەگەرانەتەوه بو ئیسرائیل و وهک جووه ونبووه‌کان قسەیان لەبارەوه کراوه. ناوبراو بو سەلماندنی ئەو راستییە، نهریتی جووه‌کانی سەلماس و کوردستان دەکاتە بەلگەیی بوچوونەکهی.

THE
REMNANT FOUND ;
OR,
THE PLACE OF ISRAEL'S HIDING
DISCOVERED.

BEING A SUMMARY OF PROOFS,

SHOWING THAT

THE JEWS OF DAGHISTAN ON THE CASPIAN SEA
ARE THE REMNANT OF THE TEN TRIBES.

THE RESULT OF PERSONAL INVESTIGATION DURING A MISSIONARY
TOUR OF EIGHT MONTHS IN GEORGIA,

BY PERMISSION OF THE RUSSIAN GOVERNMENT,

IN THE

YEARS 1837 AND 1838.

BY THE REV. JACOB SAMUEL,

SENIOR MISSIONARY TO THE JEWS FOR INDIA, PERSIA, AND ARABIA.

AUTHOR OF A "HEBREW SERMON ON THE CHRISTIAN EVIDENCES," AND
"A JOURNAL OF FIVE MONTHS' RESIDENCE IN COCHIN."

Behold, I will bring them from the north country,
And gather them from the coasts of the earth :
I am a Father to Israel,
And Ephraim is my first-born !

LONDON :
J. HATCHARD AND SON, 187, PICCADILLY.
1841.

✓

“The remnant shall return, the remnant of Jacob unto the mighty God. For though thy people Israel be as the sand of the sea, a REMNANT of them shall return.” (Isaiah x. 21, 22.)

Considering the myriads carried into captivity, and the large proportion of the Ten over the Two Tribes, it is not a matter of speculation to conclude, that the great mass of the Persian Jews, and those of adjacent countries, are of Ephraim, or the Ten Tribes. In fact, the traditions of the Jews of Salmas and the Koord countries affirm this fact. The Jews of Babylon to this day, preserve a distance from their brethren in Persia and Georgia under this conviction. But the identification must be irrespective of tradition, and of those generalities which may lead us to speculate to the end of the chapter, but which would never conduct to any satisfactory result.

The seven and a half tribes which were scattered and sold into Mesopotamia, Media, Parthia, Ethiopia, India, and Assyria, are never likely to return to the land of their forefathers, or to be incorporated in the *true stock* of Israel, as it is not clear from Scripture whether the return of the whole tribes is foretold. We find in the time

كورد لهكتيبي "كازيوه لهتوركيا" ي جيمس بارتون دا

جيمس ليڤي بارتون دي.دي (1936-1855)، خهلكي ڦيرمونتى ولاته يهكگرتووهكانى ئهمريكايه و بؤماوهى كهوت سال لهتوركيا بووهو سهپرهرشتى خويندنگا مسيؤنيرييه ئهمريكايهكهى كردووه لهشارى خهروپوتى باكوورى كوردستان. ئهو لهسالى 1892دا، كراوه به سهروكى كوليجى فورات لهشارى خهروپوت و پاشتريش بوته سهروكى بوئدى مسيؤنيريى ئهمركيى و دواترپيش لهكونفرانسهكانى لهندهه له سالى 1921و ههروهها لهكونفرانسى لوزاندا له 1923دا، وهك ئهئدام بهشداربووه. نوابراو لهسالى 1908دا، لهشارى بوستن لهئهمريكا، كتتيبيكى بهو ناونيشانهى سهروهه، چاپ و بلاوكردوتهوه كه له 27 بهش و 296 لاپههه پيكهاتهوه. ئهم كتتيبه سهبارته به پيكهاتهه فرجهورى ئيتتى و ئاينى و رهگهزىي ئيمپراتورىي عوسمانيه لهدوا قوناغهكانى تهمنهنييدا و گرنگيى و بايهخيكى زورى ههيه بو ئهوانهى سهبارته لهميزووى توركياي عوسمانيهى و توركياي كهماليه دهكوئلهوه. دياره بو ئيمهه كوردپيش ئهم كتتيبه گرنگيى خوى ههيه، چونكه لهچهند لاپههههكدا سهرنج و تيبينى و زانيارىي خوى سهبارته به كوردو نيشتمانهكهى، وهك پيكهاتهههكى سهرهكيى ئيمپراتورييهكه، پيشكهشكردووه كه لهرووى ميزووييهوه بايهخى خوى ههيه، وپراى بوونى ههه سهرنج و تيبينيهكيش لهسهه.

بارتون، لهبهشى كهوتهمى كتتيبهكهى كه سهبارته به گهلانى موسلمانى ئيمپراتورييهكهيهو لهلاپههه 1871دا پى وايه، ئهوهى دهوترپت سهبارته به ئيسلام وهك باومرپكى ميرائىي بو توركان، بهسهه موسلمانه غهيرهه توركهكانى وهك كورد چهركهسد، كه بهههموويان نيوهى دانيشتووانى ئيمپراتورييهكه پيكدنين، جييهجيى نابپت. چونكه ئهوان بهرووكهش ئيسلاميان وهرگرتووهو جگه له باوهه ئيسلاميههكان، رهگهزى باوههه كريستيانىي و بتپههستىي له بيرووباوههكانياندا ههيه. "ئهگه بهتهنيا كورد وههههريهت، دههينرپت كه فرههيههكى رهه لههههروا ئاينى و خورافاتههكانياندا ههيه. زور

ئاشكرايه ك چەندىن گوندى تەواو ھەيە لەنيو ئەواندا كە ئامادەن
خۆيان ۋەك كرىستىيانىي رابگەيەنن. "

پاشتر بارتون دېتە سەرباسى كوردو دەلئيت، كە لەپال تورك و
ئەرمەنەكاندا، ھىچ رەگەزىك لەتوركيا ھىندەي كورد لەم دوودەيەي
دواييدا (۱۸۹۰كان و ۱۹۰۰كان/س) نەبوونەتە جيگەي بايەخ و
سەرنجان و بەھۆي پەيوەندييان بە رووداوەكانى ئەو دوايەيەي
كوشتارى ئەرمەنەمە لەسالەكانى (۱۸۹۵-۱۸۹۶) و پەيوەندييان بە
سولتانەمە كە ھىزى سوارەي رىكخراو و چەكدارى بۆ
دامەزراندون، لەدواچارەكى سەدەي نۆزدەيەمەدا، ناويان نەھاتۆتە نيو
ناوان. ئەوان نەناسراو بوون، لەئاستى لوكالى نەبىت، كە لەبارەيانەمە
نەيدەزانى. ئەوان لەكاتى گەمارۆي ئەرزروم لەلایەن روسەكانەمە
لەسالى ۱۸۷۶دا، لەسەر شانۆكە دەرکەوتن، لەكاتىدا توركان
ويستيان بۆ بەرگرىي بەكارىانبەينن، بەلام خزمەتيكى كەمیان
پيشكەشكرد.

بارتون دەلئيت كە ھەرچيەكى ديكە بوتريت، دەبىت سەبارەت بە
بابەتگەليكى ۋەك بلاوكردنەمەي ئانىي كرىستىيانىي لەروژھەلاتى
توركياو روژئاواي ئيراندا، ھەروەھا لە مەسەلەي چەسپاندنى ياساو
ريساش لەناوچەكە، حىساب بۆ ئەم رەگەزە بكرىت. جگە لەو دەلئيت،
كە ھەندىك لەكوردان خۆيان لەمەلاننەيەكى كراو دا لەگەل توركاندا
بينيوەتەمە سوپاو ھىزى چەكداريش دژيان تەياركراو
رەونەكراو تە سەر قەلا سەختەكانيان لەچاكان. ھەروەھا ئەوان
لەلایەن حكومەتیشەمە چەكداركراون بۆئەمەي سەركوتى بانە
شور شگىرەيە ئەرمەنيەكان بەكن.

بارتون، ويزاي ئەمەي دان بەكەمىي زانياريدا دەنئيت لەبارەي
كوردانەمە، ئەو كورد بەنەمەي كاردۆخبيەكان دەزانئيت و دەلئيت كە
كوردان رەگەزىك نين لەخودى خۆياندا، ھىندەي كۆمەليەك خيلن
ئەمەي كۆياندەكاتەمە: ھىزو توندييان و ھەروەھا زبرىي و وشكىي و
حەريانە بۆ تالانىي.

بارتون دەلێت که یەکیک لەو سەرۆکخێلانەی خۆی دەناسنیت و تویەتی، که باپیرانی هەشت سەدە پیشتر لەمیسۆپۆتامیاو هاتونەتە ناوچەکەو پاش داگیرکردنی وەک خانەدانی دەر بەگ فەرمانرەوا یەتیان کردوو و ئەو سیستمی دەر بەگایەتیەش تاوێکو ئێستا که هەر بەردەوامە.

بارتون، ئەو جیاوازییە رهگهزییهی کوردو بوونی فرههیی خێل و جیاوازییهکانی پێکهاتهی کورد بو جیاوازیی شیوهژیانی ئابووری و کۆمه‌لایهتییهی ده‌گیریته‌وه‌و کورد ده‌کاته دوو به‌ش: کوچه‌رو شوانکاره‌کان که له‌هاویندا ماله‌کانیان به‌نه‌ به‌رزاییه‌کانی ئه‌رمینیا و له‌زستانی‌شدا ده‌گه‌ڕینه‌وه‌ ناوچه‌ گه‌رمه‌سیره‌کانی باشوور. ئەمانه‌ له‌ره‌شماله‌کانیاندا ده‌ژین و هه‌رچه‌نده‌ دزیش ده‌کهن به‌لام به‌گشتییه‌ جهرده‌ نین. ئەوانه‌ی دیکه‌ له‌ گونده‌کان ده‌ژین و ئەو بازرگانانه‌ رووتده‌کهنه‌وه‌ که کاروانه‌کانیان به‌لاته‌که‌یاندا تیده‌په‌ریت، هه‌روه‌ها سه‌رانه‌ش له‌و ئه‌رمه‌نانه‌ ده‌سێنن که له‌سنوری ئەواندا نیشته‌جین. ئەوه‌ش ئەو توێژه‌یه‌ که زور گرفت هه‌م بو حکومه‌ت و هه‌م بو ئه‌رمه‌نه‌کان دروستده‌کات.

سەرۆکخێلێکی کورد، که بارتون شه‌ویکی له‌قه‌لاکه‌یدا بر دۆته‌سه‌ر، به‌شانانازییه‌وه‌ پێی وتوه‌، که چوار سه‌د گوندی له‌و ده‌ورو به‌ره‌ هه‌یه‌و ده‌توانیت له‌ماوه‌ی دوو رۆژدا، دوو هه‌زار سواره‌ بۆشه‌ر ئاماده‌بکات له‌هه‌ر شوینییک بێت. ئەو سەرۆکه‌، قه‌لای قوله‌داری توکمه‌و پارێزراوی هه‌بووه‌. بارتون ده‌لێت: "له‌نیو ئەو سەرۆکه‌ کوردانه‌ که‌متر جیاکه‌ره‌وه‌ی هاوبه‌ش هه‌بووه‌، به‌لام زۆربه‌ی جار له‌گه‌ل یه‌کتردا له‌مملانه‌ی و کیشه‌ی کراوه‌دان". ئنجا ده‌لێت: "ئایا ئەو سەرۆکانه‌ ده‌توانن له‌ژێر ده‌سه‌لاتی سه‌رکرده‌یه‌کی بوێر یه‌کیگرن و هاوپه‌یمانی له‌گه‌ل عه‌ره‌ی باشووردا پێکه‌نین، ئەوکاته‌ له‌تورکیا هیچ شتییک ناتوانیت له‌دژیان بوه‌ستیت "

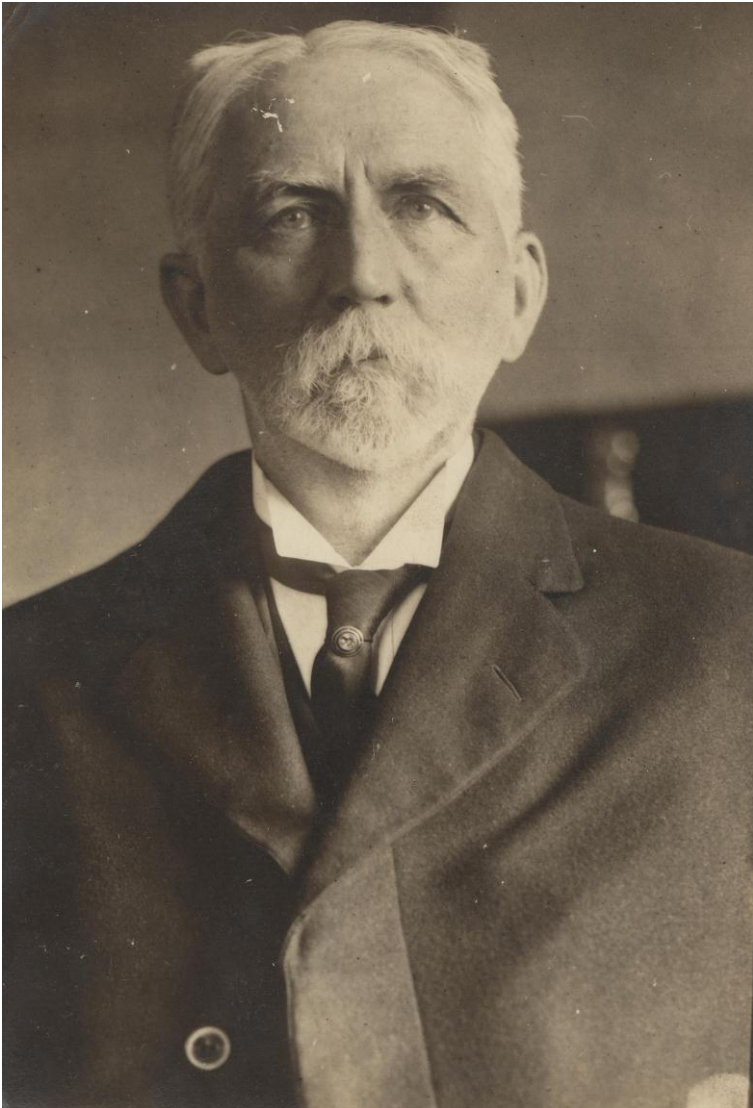
هه‌روه‌ها ده‌لێت: "له‌نیو کوردانه‌ جار جاره‌ سه‌رکرده‌ی به‌ناوبانگیان تیدا هه‌لده‌که‌وت، سه‌لاحه‌دین میریکی به‌ناوبانگی سه‌رده‌می جه‌نگی خاچه‌نگه‌ره‌کان، کوردبوو. "

دواتر بارتون له لاپه‌ره ۷۵ دا، دېته سمر باسی ئهو ناوچانه‌ی کوردانی تیدان و ده‌لئیت که ئه‌وان ناوچه شاخاوبیه‌کانی روژ‌ه‌لانی تورکیای عوسمانیی داگیرده‌کن و له‌ویوه به‌رو خواری دیجله‌و بو موسل و له‌ویوه به‌رو میسویوتامیا. له‌روژ‌ه‌لانه‌وه دریزده‌بنه‌وه تاکو ئیران و له‌روژ‌ئاواشه‌وه هه‌تاکو ئه‌نادۆل. پیکهاته‌ی سهرمه‌کی کوردان له‌نیو ئهم ناوچه‌یدا نیشته‌جین، به‌لام که‌میش له‌مانه‌ له‌ده‌روه‌ی ئهو ناوچه‌یه‌ نابینرین. مه‌زنده‌یه‌ک سه‌بارت به‌ ژماره‌ی کوردان کراوه‌ که ۳۰۰۰۰۰۰ که‌س بن.

بارتون هه‌ر له‌هه‌مان لاپه‌رده‌ا ده‌لئیت که "زمانی کوردیی ریکنه‌خراوه، دووانیان هه‌یه‌ که تانیستا که هیچی پی نه‌نوسراوه له‌وه‌یه‌ی دواییدا نه‌ییت. قسه‌کردن به‌و زمانه‌ جیاوازییه‌کی زوری هه‌یه‌ له‌شونیه‌ جیاوازه‌کاندا. زمانه‌که‌شیان وه‌ک ئهو سروشته‌ی تیییدا ده‌ژین ره‌قوته‌قه. هه‌ر له‌و قه‌دپاله‌ رووته‌له‌ ده‌چیت که تیییدا ده‌ژین."

ئجا بارتون دېته‌سه‌ر باسی سولتان عه‌بدلوحه‌میدو کورد، که له‌و چه‌ند ساله‌ی دواییداو به‌مه‌به‌ستی ملنیکه‌چه‌کردنی کورد هه‌ستاوه به‌ بانگیشتی سه‌روکخيله‌کانی کورد بو ئه‌سته‌مبول و له‌وی دانی به‌ده‌سه‌لانداریتی هه‌ریه‌که‌یان به‌سه‌ر خه‌لکه‌که‌ی خویاندا ناوه‌و پینشیاری ئه‌وه‌ی بو‌کردوون که هیزی ریکخراویان بو دروستبکات که ناوی سولتان هه‌لبگرن و ئهو هیزانه‌ له‌لایهن حکومه‌تی تورکیشه‌وه چه‌کداربکرین. بارتون ده‌لئیت که سه‌روکخيله‌کان به‌و داوایه‌ رازیبوون و ئیدی کیه‌ه‌ه‌ بتوانیت که له‌به‌رامبه‌ر کوردانی‌کدا بو‌ه‌ستیت که به‌چه‌کی حکومه‌ت چه‌کداربیت؟! هه‌روه‌ها ده‌لئیت، پاشان ئه‌وانه‌ی بوونه‌ چه‌کداری ده‌ولت خویان له‌یاخییوونییکی کراوه‌دا له‌هه‌مبه‌ر ده‌ولته‌دا بینیه‌وه‌وه ئهو دۆخه‌ش له‌شاره‌کانی : ئه‌رزروم و بدلیس و دیاربه‌کرو وان و سنوره‌کانی روسیادا به‌رپابووه. ئهو ده‌لئیت که زۆربه‌ی گرفته‌کانی ئهو پازده‌سه‌اله‌ی دوایی بو ئهم راستیه‌ ده‌گه‌رته‌وه. دواتریش بارتون به‌راشکاوی له‌لاپه‌ره ۷۶ دا، ده‌لئیت: "ئه‌گه‌ر حکومه‌ت هانی کوردی نه‌دایه‌ که هه‌نگاوی توندوتیژ دژی

بارتۆن، له‌دوا به‌شی قسه‌کانیدا سه‌بار هت به‌ کورد، ده‌لێت: "ناتوانرێت
توێژینه‌وه‌یه‌ک سه‌بار هت به‌ بوژانه‌وه‌و نوێکردنه‌وه‌ی ئیمپراتۆری
تورکی ته‌واو بێت، بێ بایه‌خدا نێکی گه‌وره‌ به‌م گه‌له‌ دێرینه‌، کێوییه‌،
توندوتیژه‌." "



DAYBREAK IN TURKEY

BY

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WHAT was said above concerning Islam as the hereditary faith of the Ottoman Turk does not hold true of the other Moslem races of Turkey. Koords, Circassians, Albanians — nearly half as many, all together, as the Turks — are, at best, but half Mohammedan. To a large extent the profession of Islam by Koords and Circassians is purely outward and formal, while their esoteric faith is a mixture of Mohammedanism, Christianity and heathenism. In grouping and generalization we cannot go farther than the statement just made. Take the Koords alone. There is almost infinite variety in their religious beliefs and superstitions. It is well known that there are whole villages among them ready to declare themselves Christians, could they be assured of protection in so doing. The Moslem Albanians — somewhat more than half the race — are more bigoted and violent Mohammedans than the Turks, just as the Janissaries, likewise of Christian origin, who were compelled from childhood to embrace Islam, out-Heroded Herod in the fanaticism of their anti-Christian zeal.

With the exception of the Albanians, Islam has, in all the centuries of the reign of the Ottoman Power over these lands, made very slight gains from the Christian races. The number of Greek, Armenian, Bulgarian, Roumanian, Servian, Bosnian, or Montenegrin Mohammedans is insignificant. Of these seven races, for hundreds of years under Moslem sway, the number to-day free from Ottoman control is nearly equal to the entire population, Moslem and Christian, now directly under Turkish domination. — From "The Mohammedan World of To-day."

VII. MOSLEM PEOPLES

THE KOORDS

BESIDES the Turks and Armenians, no race in Turkey has commanded more attention during the past two decades than the Koords. They have attracted the notice of the world by their large part in the Armenian massacres in 1895-96 as well as by their relations to the sultan himself through the organization and arming of the Hamidieh cavalry within the last quarter of a century. They were almost unknown and unheard-of except locally until they came into prominence at the time of the siege of Erzerum by the Russians in 1876, when the Koords were used by the Turks in defense. They rendered little real service, however.

Whatever else may be said, this race has now to be reckoned with in all plans for propagating Christianity in any form in Eastern Turkey and western Persia, as well as in all questions of order in that region. Sometimes they are in open conflict with the Turks, and troops are mobilized and sent against them in their mountain fastnesses. Again they are provided with arms by the government and sent out to subdue and suppress revolutionary bands of Armenians who are more ambitious than discreet in their endeavors to obtain liberty.

Little is known of the origin and history of this wild and most interesting people. They probably are the direct descendants of the Karduchi, who occupied the same plateaus and commanded the same mountain passes that the Koords now hold. It is probable that they are

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not a race by themselves, but a collection of tribes with little among them all that is common except their hardihood, roughness, and tendency to plunder. One chief, whom the writer knew, declared that his ancestors came to the upper waters of the Tigris from Mesopotamia some eight centuries ago, and, after conquering the region, ruled it as feudal lords. That form of government is in existence among them even at the present time. Undoubtedly the word Koord, Kurd, Gutu, Gardu, or Karu, has been promiscuously applied to any mountain race, clan, or tribe occupying the upper waters of the great rivers in that part of the empire, if they were not already claimed by another race.

There are some marked distinctions between the peoples called Koords. Some are nomadic and pastoral, taking their flocks into the north of Armenia as the summer advances, and returning to the warmer regions of the south as it recedes. These live almost entirely in black tents, and, while they steal, are not generally robbers. Others settle in villages and the men devote their time usually to robbing traders and caravans passing through their country, and levying blackmail upon the Armenians who dwell upon their borders. It is this class who cause both the Turkish government and the Armenians the most trouble. A chief, whom the writer knew personally, and at whose castle he has often passed the night, boasted that he owned nearly four hundred villages with the adjacent land, and could throw, within two days' notice, two thousand armed horsemen into a fight anywhere within the bounds of his territory. He said that he had over three hundred armed men out upon the road most of the time. His castle had dungeons, and was, to all intents and purposes, a fort.

These various Koordish leaders not only have little

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in common, but they are frequently in open conflict one with another. Could these people unite under a bold leader and form an alliance with the Arabs of the south, nothing in Turkey could stand against them. Many renowned leaders from among the Koords have appeared from time to time. Saladin, a noted ameer at the time of the crusades, was a Koord.

They occupy the mountainous regions throughout Eastern Turkey, reaching far down the Tigris to Mosul and into Mesopotamia, extending into Persia upon the east and coming west as far even as Anatolia. The mass of the Koords dwell within this area, but not a few are found outside. An estimate given of their numbers places it as high as 3,000,000.

Their languages are unclassified. There are two of them, neither of which ever was put into writing except within the last generation, so that the spoken tongues of those professing to speak the same language greatly differ in different parts of the country. Their speech is rough, like the life they live, and resembles in no small degree the barren cliffs amid which they dwell.

Some years ago Sultan Hamid II conceived the idea of subduing the Koords in the eastern part of his dominions by calling the chiefs to Constantinople and making them each commander of a body of their own people, giving this troop his own name as a special honor. The chiefs were to provide the men and the horses and the sultan furnished the equipment. The proposition was most acceptable to the Koordish nobles, for it provided them with modern equipments of warfare and at the same time stamped their acts, even of depredation, with official authority. Under the new dispensation, whoever offered resistance to a Koord armed with a government rifle, by that

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very act put himself into open rebellion against the government. These conditions prevail at the present time in the Erzerum, Bitlis, Diarbekr and Van vilayets along the Russian frontier. Much of the trouble of the last fifteen years in these regions is due to this fact. Were it not that the Koords are urged by the government to take aggressive measures against the resident Christian population, conditions there would be better than they are at the present time.

It is often stated that all Koords are Mohammedans. The Turks take this ground, as they do regarding the Albanians of Macedonia. The fact is that few of the Koords are good Moslems. They do not hesitate to put out of the way a Turkish tax-collector who makes himself obnoxious. The fact that he is a brother Moslem interposes no obstacle. Many of them observe few of the rites and customs of Islam, and one tribe, at least, living along the upper waters of the Euphrates openly declares that it is not Mohammedan. The writer, in conversation with a leading man of that tribe, said, "You are a Mohammedan." With great indignation he spat into the air, and, beating upon his breast, he said, "I am a Koord; Moslems are dogs." They have certain religious rites which greatly resemble some of the Christian customs, as, for instance, they have a service in which bread dipped in wine is put into the mouths of the kneeling participants by their religious leader. These people often tell the Armenian Christians that their sympathy is with them rather than with the Turks.

Owing to the claim of the Turks that all Koords are Mohammedans, missionaries have not been able to inaugurate special work among them. Throughout the country called Armenia and where the Armenians are the most nu-

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merous, there also the Koords are found in the largest numbers. Frequently they reside in the same city, side by side, but more often the Armenians dwell in the plains, where they are the cultivators of the soil, while the Koords live higher up the mountains. A study of the regeneration of the Turkish empire cannot be complete without giving large consideration to this ancient, wild and violent people.

THE TURKS

In Turkey the word "Turk" is used only to designate a Mohammedan. A Greek who had accepted Islam would at once be called a "Turk." It would be said of him that "he had Turkified himself." In its ordinary use, therefore, in Turkey it signifies a religious belief and that alone. The same may be said of the other names for nationality, such as Armenian, Greek, Jacobite, Yezidi, Koord, etc. Instead of using the word "Mohammedan" at this point we will consider this part of our subject under the title "The Turks," thus keeping the national and religious parallel intact.

The Turks of Turkey comprise every race that has ever lived within its territory and has accepted Islam. As the people of the different races embrace Islam, they come at once into the Mohammedan body and are in a large measure unified with it by the common customs imposed upon them through the government and by their religion. These assimilated races marry and intermarry so that to-day, outside of Arabia, where the race has been kept more free from mixture, it is difficult to find among the Turks a clear racial type.

The original Turkish people were invaders, coming into the country from the north and east for plunder and con-

فرۆشتنی فهرشینی کوردستان به ۳,۱۰۰ دۆلار لهسالی ۱۹۲۲

بهگۆیره ی رۆژنامه ی ئهمریکی (NEW YORK TRIBUNE) که له رۆژی چوارشه ممه ی ریکهوتی ۱ی فبیرایه ی ۱۹۲۲دا، چاپ و بلاوکراوه تهوه، له دووه مین دانیشتنی مهزاده ئاشکراکه ی که له گهله ی هونهری ئهمریکی ئهجامدرا، فهرشینی کوردستان به بری ۳,۱۰۰ دۆلار فرۆشرا. ئهم فهرشه بهشیک بوو لهو نمونه ئهنتیکه و نایابانه ی که له کۆکراوهکانی خاتوو ئهلزابیت میلبانک ئهئدهرسۆن (۱۸۵۰-۱۹۱۹) بوو. شایهن باسه، ئهلیزابیت میلبانک، کچی دهوله مهندی بهناوبانگی ئهمریکی جیریمایا میلبانک بوو، بوخۆشی بازارگان و پیشه سازکاربوو، جگه لهوه لهژیانی خویشیدا، پشتگیریی چهندین ههلمهت و کاری چاکسازی و خیرخوازیی لهبوااری تهنروستی و کۆمه لایهتی کردوه، بهتایهت، سهبارهت به ریشه کیشکردنی نهخۆشی سیل و وهناق و ههروهها ههلمهتی فریاکهوتنی مندا لانی ئهوروبیی لهپاش بهکهمین جهنگی جیهانیدا. ئهو بو ئهو مه بهسته دهزگایهکی بهناوی (ئهئدهرسۆن) دامهزراند که له لایهن چالاکانی ژنانهوه فهند دهکرا، ئهوهی دواتر لهپاش مردنی و لهسالی ۱۹۲۱دا، ناوهکهمیان گۆری بو دهزگای (میلبانک).

شایهنی باسه، فهرشه نایابهکه ی کوردستان ۲۶ پی دریزی به ۹ پی پانیی بووه.



خاتوو ئه‌لېز اېيټ مېلبانگ ئه‌ندهر سټون (۱۸۵۰-۱۹۱۹)

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Antique Kurdistan Rug Brings \$3,100 at Sale

Total for Auction of Collection of Elizabeth Milbank Ander- son Now \$23,421

An antique Kurdistan rug brought \$3,100 yesterday in the auction sale of properties from the collection of the late Elizabeth Milbank Anderson, the philanthropist. It was sold to M. R. Kashan during the second session of a three-day sale at the American Art Galleries, which now has reached a total of \$23,421. The sale total of yesterday was \$15,817.


The Oriental rug, measuring twenty-six by nine feet and having a formal pattern of varicolored interlacements, rosettes, flowers and serrated leaves, was the finest specimen of a group of rare rugs which featured this session of the sale. Another important lot was the fine antique Chinese rug which was sold to an agent for \$1,150.

Other sales were:
Set of nine white mahogany chairs, three settees, two tables and a stool, to Miss Romans, \$525; Kurdistan rug, 9 by 5 feet, to William P. Jones, \$510; set of four early American maplewood chairs, to O. Bernet, agent, \$480; Kirman rug, 11 by 7 feet, to William F. Jones, \$360; antique Chinese rug, 6 by 4 feet, to George Keresy, \$260; Chinese rug, 9 by 5 feet, to M. J. Barnes, \$230; Chinese rug, 9 by 5 feet, to A. Balozian, \$200; eighteenth century Bokhara cover, 7 by 6 feet, to D. Z. Noorian, \$200; antique Kurdistan runner, 20 by 3 feet, to M. R. Kashan, \$275.

Larkin Named Soviet Envoy

MOSCOW, Jan. 31 (By The Associated Press).—James Larkin, who is serving a prison sentence in New York State under conviction for criminal anarchy, has been elected one of the delegates to the Moscow Soviet by the voters of a tailoring factory here

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ناسرهدین شای ئیران فەرشی کوردستان دەنیریتە مۆزەوی لەندن

بەگوێرەی هەواییکی لاپەرە ٢ی ژمارە ٩٩ی رۆژنامەی (DOGE CITY TIMES) ئەمریکی، کە ١٣ی ئۆکتۆبەری ١٨٧٧دا، چاپ و بلاوکراوەتەوه، ناسرهدین شای ئیران چەند فەرشیکی ناردۆتە مۆزخانەیی (ساوت کینزنگتۆن) لەلەندن. ئەو فەرشانە بەرھەمی چەند ھەرمیکی ئەوکاتی ئیران بوون، لەوانە فەراغان و گەیلان و مەشھەد. شایەنی باسە، کوردستان یەکەمین ھەرمیە لەوانە کە باشترین فەرشی لێ چنراوو ھەمیشە شاکانی ئیران وەک دیاری زۆر بەنرخ پێشکەشی ئەوروپییەکانیان کردوو وەک بەرھەمیکی نایابی خۆمالیی شانازیان پێوەکردوو. ئەو فەرشەیی کە نێردراوێتە ئەم مۆزخانەییە نەخشی گۆلی لەسەر چنراو بەتایبەتمەندیی و سەلیقەییکی ھورنەر مەندانەوه کە نەخشەکە بەر جەستەو سنوری دیاریکراو.



and last year the export advanced to \$137,000 worth, an amount larger than that for lacquered goods or porcelain. In four of the chief Japanese cities, 16,000,000 fans, it is estimated, were manufactured last year.

—The Shah of Persia has sent a fine assortment of Persian carpets and embroidery to the South Kensington (London) Museum. The carpets are from Kurdistan, Feraghan, Ghain, and Mesched, each of which districts has its distinctive textures and styles. Those from Kurdistan are strewed harmoniously with flowers, with well marked and brilliant borders. The embroidery is chiefly from Resht, a town on the Caspian Sea, and is mostly executed in a chain-stitch, the pattern a rich central rosette surrounded by flowers

ئەتاتورک سەرۆک کۆماری کوردستان

بەگوێرەی رۆژنامەی (The Washigton Times) ئەمریکی، کە لە ۱۱ی جولای ۱۹۲۱دا، چاپ و بلاوکراوەتەوه، لەسەمیرناوه راپۆرتدراوه کە ئەمڕۆ مستەفا کەمال پاشا سەرۆکی حکومەتی تورکە نەتەومییەکان لەئەنکەرە، وەک سەرۆکی کۆماری کوردستان راگەیەندراوه!

<p>e suddenly rear door. porch and with the man learned the yrd was a etz home. children had hen he was ont door. e said, "and shaded by a s eyes. He I refused to four shots it I escaped for his pis- indow fired ugh Byrd's the front reload his red another on his life r were de- try it the ody is kill- ATION. olice before tuated with owed her to loetz's son. io was with</p>	<p>found the woman with blackened eyes, sobbing, with her children clinging to her skirts. Police rushed Juzanas to a hospital, but he was dead when the ambulance arrived. "I was unable to take his beatings any longer," she told the police. "I stood it as long as I could for the sake of my children." PASHA PRESIDENT OF KURDISTAN REPUBLIC ATHENS, July 11.—It was reported from Smyrna today that Mustafa Khalid Pasha, head of the Turkish nationalist government at Angora, had been proclaimed president of the republic of Kurdistan. 20,000 SHIP WORKERS RIOT AT KOBE, JAPAN LONDON, July 11.—Rioting has broken out among the 20,000 strik- ing ship workers at Kobe, said a Central News dispatch from Tokyo today. The strikers held processions and carried red flags. PRESIDENT TO ADDRESS CONGRESS UPON BONUS President Harding will probably de- liver his forthcoming message to Con- gress on the soldier bonus and legisla-</p>	<p>The relation conference to must be care Daily News. ing members on whether A dent Harding of a new ass ing the Leagu "There can dent Hardin promptly and British govern currence of the spirit in whic London Times The task for will be as de discerningly ous as that w ever essayed "Not even Paris had to f fraught with good or evil "If the Pac no caution c preparation o preliminary n be held to re ments 'upon the agenda. nary solution ference be fo wise it might be the prelu HARDI</p>
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لهورمى وه ههتا موسلى گرتوتهوه لهتوركياى عوسمانىي و ههموو كوردستان.

گوڤارهكه دهلئيت: "دكتور كوكران تهنيا كريستيانىيه كه بهيويه و بهسهلامهتبي بهنيو چياكانى كوردستاندا گهشدهكات، ئهو بهميدالياي شير و خورشيد رازينراوتهوه، ئهو ميداليايه و هك ريزلئانتيك بههوى خزمهتكي بهرچاوهوه پي بهخشاوه. ئهو لهسالى ۱۸۸۱دا، شارى ورمي لهوه پاراست كه لهلايهن لهشكري كوردانهوه بهرابهري شيخ عوبهيدوللا، داگيربكريت. سهديق، كورى شيخ عوبهيدوللا، سويندى خواردبوو كه سهري كوكران بهپرئينت."

ئجا دهلئيت: "دوينى، لهكهنارى كهشتيهكه، دكتوره ئارامهكه وتى: سادقم قهناعت پيكردوه كه بوى شكومهندي نيه كه بهلئنهكهى جيهجيكات. ئهو بو جيهجيكردنى بهلئنهكهى سويندى پيروزي شى خواردوه، ئهو راسته، بهلام لهو كاتهوه منى نهبينوتهوه، ئهههستاكه ئيمه هاورين. ئهو بيرى توندى شهري لهسردايه، بهلام بهگشتي مهههستى خراب نيه، ئهو دهيهويت كاري چاك بكات."

پاشتر دكتور كوكران باس لهوه دهكات كه نايهنوى بهشان و بالياندا ههلبيرت، ئهوان دهيهويت خهلكانكي درنده، بهلام ساكارو بيتاوان بكهنه كريستيانىي. ههروهها ئهو باس لهخوى دهكات و دهلئيت كه بوخوى لهناوهندي مسيونيرييهكه لهشارى ورمى لهدايكبووه و ئهو پهروشهشى بو كار كردن له باوكيهوه بو ماوتهوه. ئهو فيرى زمان و ديالكتهكانى ناوچهكه بووه لهنيو خهلكهكهدا ژياوه و لهگژوگيا دهزمانيهكانى ناوچهكهى كوئيومهتهوه و هك پزيشكى ناوچهكه كاريكردوه، لهسالى ۱۸۷۷يشهوه، خوى بو كاري مسيونيريى تهرخانكردوه. ئهو دهلئيت: كوردان دهزانن كه من دهتوانم چارهسهري جهسته بكهم، تههناعت نهگهر گومانيش لهوه بكهن، من دهتوانم كه چارهسهري عمقل بكهم."

شايهني باسه، جگه لهدكتور كوكران و كورهكهى، چهند ژنه مسيونيريكي نهريكيش هاوملى گهراوهوى كوكران بوون، لهوانه: (مسس ئيس جهى ريهها) كه لهسالى ۱۸۵۹وه لهئيران ژياوه. ههروهها

(مس ماری تی فان دوزی) که ناوبانگی لهئینو موسولمان و جووهکانیشدا ههبووه. ههروهها (میس نین جهی دین)، (مس لیلی بی باربهر). ئەمانهوه جگه له (مس لویز ویلبر) که مسیونیرهکان له ورمیوه بانگیشتیان کردووه کهبیتته ماموستای مندالەکانیان. مسس ریها وتویهتی : که بهوهۆیهوهی که ۳۵ ساله لهورمی کاردهکات زۆر به توندیی بهم ولاتهوه گریدراوه.

لهکۆتاییدا، گۆقارهکه زانیاریی گرنگی لهبارهی میژووی مسونیریی ئەهریکیی لهورمی داوه. بنکهکه لهسالی ۱۸۳۵ دامهزراوه. یهکههم قوتابخانهی لهسالی ۱۸۳۶ دامهزراندوووه یهکهمین چاپخانهش لهسالی ۱۸۴۰ گهیشتۆته ئەوی. خهستهخانهکەش لهسال ۱۸۸۰دا، دامهزراوه. پاشان دکتۆر کۆکران دهلنیت که دهریاچهکه بۆخۆی خویناوێکه، بهلام دهوروبهرهکهی جوان و رازاوهیه، رهزو میو ناوچهکهی گرتۆتهوهوه دهستهکانیش پرن لهقهرسیل. دواتر ئاماژهی به بوونی خویندنگای (فیسک سیمیناری) کردووه که لهلایهن (میس فیدیلای فیسک) لهسالی ۱۸۴۴دا، لهشاری ورمی دامهزرینراوه. لهگهڵ کۆلجی ورمی و قوتابخانهی گوندهکان. چاپخانهی مسیونیرییهکەش بۆ چاپکردنی کتیب و نامیلهکه و بلاوکراوهیه. نهخۆشخانهکەش ههیهکه سهروکخێله کوردهکان سهردانی دهکهن.



مالهكهي دكتور كوكران لهورمن



فهرشیکی دیکه‌ی کوردستان فرۆشرا

له‌لایه‌ره ١٦ ی رۆژنامه‌ی ئهمریکی (THE SUN) که له‌رۆژی پینچ شه‌مه‌ی ریکه‌وتی ١٢ ی ئۆکتۆبهری ١٩١١ دا، چاپ و بلاوکراوه‌ته‌وه. هه‌وایی فرۆشتنی فهرشیکی دیکه‌ی کوردستان بلاوکراوه‌ته‌وه. ئه‌وه‌ی جیگه‌ی سه‌رنجه، ئه‌و وه‌سفکردن و ریکلامه‌ نایابه‌یه که هه‌وآله‌که بۆ فهرشی کوردستانی کردوه. ئه‌و ده‌لێت که ئهم جۆره فهرشه نهرم و پته‌وه رۆژه‌لایه‌تیانه، له‌نایابترین دۆخیدا‌یاندان. له‌راستییدا، ئهمانه به‌هیچ شێوه‌یه‌ک ره‌نگ نه‌کراون و نه‌ر ازینراونه‌ته‌وه، به‌لکو ههر له‌حاله‌تیکه‌ی سروشتی خۆیدا‌یه. فهرشی کوردستان شتیکی سیموبلیکه، به‌هه‌ویه‌ی که خودی کورد بونه‌هریکی ناجگیره له‌رووی مه‌زاج و ئاکار و ره‌فتاره‌وه، هه‌ندیک کات زۆر به‌تونیدی ده‌جوو‌لێته‌وه و هه‌ندیک جاریش ته‌مه‌لی ده‌کات و خه‌ون ده‌بینیت!!

هه‌موو ئهم پیکدژی و ناکۆکیه هه‌زیبانه خۆیان له فهرشه‌که‌دا ره‌نگ‌ده‌نه‌وه. کاتیک فهرشی کوردستان ده‌کریت، زیاتر له‌شتیکی ئاسایی بۆ ماله‌که‌ت ده‌هینیت که فهرشیکی رۆژه‌لایه‌تی له‌گه‌ل خۆ ده‌یه‌ینیت. له‌وانه‌یه کۆپله یان عه‌جیب یان دره‌وشاوه یان به‌هادارو فاخیر بیت، یان هه‌موو ئه‌وانه‌ی پیکه‌ تیدا کۆبووبیته‌وه. جگه له‌و هه‌موو تاییه‌تمه‌ندیانه، فه‌شی کوردستان شتیکی هه‌تاه‌تاییه، ئیمه له‌راستییدا ئماژه بۆ باشترین ده‌دین.

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Dr. J. M. Smith, a chiropractor, has restored the spine of a patient who had been deemed hopeless.

The patient had been in bed for several months and was unable to move.

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The patient is now able to walk and is in good health.

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CHILDREN'S FINEST QUALITY BEAVER HATS \$2.97

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It is hard to tell you how much value we have crowded into the gloves we are selling at \$1.00.

They are guaranteed by us in every respect. We ask you to Compare the Cut and Quality with the usual \$1.50 Sort.

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THE BARRIS ROSE STARS

THE BIRIAN

THE SELWIN

JULIAN FLETCHER

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THE GLOBE

COHAN

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GEO. BEBAN

THE PINK LADY

EXCUSE ME

THE ONLY SON

THE GLOBE

COHAN

THE KISS WALTZ

LYRIC

PLAYHOUSE

MME. SIMONE

THE BIGGEST HIT EVER

BUNTY PULLS THE STRINGS

REPUBLIC

THE WOMAN

THE CONCERT

WARFIELD

FREE PIANO

THE PIANO

THE PIANO

THE PIANO

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RED-MAN

ANOTHER ORIENTAL RUG SALE

1,000 Antique Kurdistans at One-third Off

These wonderful silk and damask Oriental rugs are in perfect condition.

At \$14.94, \$19.94, \$24.94, \$29.94, \$34.94, \$39.94, \$44.94, \$49.94, \$54.94, \$59.94, \$64.94, \$69.94, \$74.94, \$79.94, \$84.94, \$89.94, \$94.94, \$99.94

راپهرینی کوردستان و شکستی نهبولفهتاح میرزا سالی ۱۹۰۶

بهگویره ی روژنامه ی (NEW-YORK DAILY TRIBUNE) نهمریکی، که لهروژی پینج شهممه ی ریکهوتی ۱۳ ی دیسه مبهری ۱۹۰۶ دا، چاپ و بلاوکراوتهوه، ههوالیک بهناونیشانی "سینیهمین کوری شا له لایهن چیاپیه کانهوه شکینرا. گومان له تاران" راپهرینیکی دژه سته مکاری و روتانهوه له کوردستان رویداوه. بهپیی سهراچاوه ی ههوالهکه که په یامیکه له تارانوه رهوانه ی سان پترسبورگ کراوه له ۱۲ ی دیسه مبهردا، هیزیک له لایهن سینیهمین کوری شاوه (نهبولفهتاح میرزا) که بوخوی حاکی کوردستانه، نیردراوته سهرا گوندهکان بوئهوه ی بو دو مین جار باجیان لی کوپکه نهوه له کاتیکدا نهوان پیشتتر نهو باجهیان داوه. نهمهش نارمزه یهتی له لای جهنگاوه ره چیاپیهکان دروستکردوه وایکردوه له هیزیکدا کوپنهوه و په لاماری هیزه که ی نهبولفهتاح بدن که نهو هیزهش ههرا له سواره ی کورد پیکیهناوه. راپه ریوان، هیزه که ی نهبولفهتاحیان شکاندوه و نهبولفهتاحیشیان ناچارکردوه ههلبیت، کوژراویکی زوریش له مهیدانه که دا به جیماوه.

بهگویره ی ههوالهکه، نهم جولوه هیز کوکردنهوه یه ی نهبولفهتاح و جهختکردنهوه ی له سواره ی کورد له تارانوه بهبیزاری و گومانوه ته ماشاکراوه. نهوان پییانوابوه که نهمه په یوهسته به ئیدعای بهدهسته ئینانی میراتی تهختی پاشایهتی له پاش رووداوی مردنه که ی باوکی.

with having robbed and deserted his wife. He was set free by the Hamburg court, which ruled that he was not culpable under German law. Conrad was arrested a second time in Hamburg on September 1, charged with burglary at Königshutte, Silesia, in 1901.

DEATH OF SHAH NEAR.

More Fainting Spells—The Persian People Apathetic.

Teheran, Dec. 12.—The condition of the Shah remains practically unchanged, although to-day he rallied slightly after yesterday's relapse. At a consultation of physicians held yesterday evening it was discovered for the first time that his majesty's heart has become seriously affected, adding a new complication to the situation, which already was considered grave. The condition of the heart and the repeated syncopes lead to the opinion that the Shah cannot live more than five days.

Except his household and persons having intimate relations with the court, few persons seem to be affected by the state of the Shah's health, and general indifference, if not apathy, extends even to parliament. Two-thirds of the members have not yet been elected, and parliament as a body has not expressed regret at the sovereign's illness.

A RISING IN KURDISTAN.

Third Son of Shah Defeated by Mountaineers —Suspicion in Teheran.

St. Petersburg, Dec. 12.—An anti-extortion rising has broken out in Kurdistan, according to a dispatch from Teheran, and a force commanded by the Shah's third son, Prince Abul Fath Mirza, has been defeated by the rebellious tribesmen. It appears that Abul, who is Governor of Kurdistan, raided a number of villages in order to levy for a second time taxes which already had been paid. The warlike mountaineers rose in rebellion, assembled in force, turned on the invaders, routed Abul's body of Kurdish horsemen and forced the prince to flee, leaving many men dead on the field. The rising is said to be spreading.

Prince Abul's action is viewed with dissatisfaction at Teheran, where there is some suspicion that his concentration of Kurdish horsemen might be connected with possible claims on the succession to the throne in the event of his father's death.

TO DISSOLVE REICHSTAG.

راپەرىنى كوردان بۆتوركان لە پەلامارى يۇنانىيەكان مەترسىدارترە

كۆمىستەنتىن براون، لەبابەتتىكى شىكارىيدا لەرۇژنامەى ئەمىرىكىي (THE EVENING STAR) كە لەرۇژى چوارشەممەى رىكەوتى ۳۰ نۆفەمبەرى ۱۹۲۱د، چاپ و بلاوكراروتەو، باس لە رەوشس جولانەو ناسيونالىتتە توركىيەكەى ئەنقەرە و مەلانىيە لەگەل يۇنانىيەكان و ھەلوئىستى برىتانيا لەئەندەى ئاشتىي لەناوچەكە دەكات، كە چۆن دەبىت لەم بارودۇخەدا ھەلسورنەت و چۆن دەبىت لەمەسەلەى مەلانىيە خۆى لەگەل ناسيونالىستە توركەكان، دۆخى موسلمانانى ھىند و ئەفغانىستان و ئوپوزسىونى ئىسلامىي لەبەرچاوبىگرنەت.

لەدوا پەرەگرافدا، براون دەنووسىت: " بەگۆيرەى ھەوالەكلانى ئەنكەرە، ناسيونالىتەكان بىروايان بەوھەيە كە ھەولەكانى سەرەك وەزىرانى يۇنانىيە بۆ بەدەستەنەننى قەرز لەبرىتانىيەكان، سەرەكەوتودەبىت. بەوھش لەشكرى يۇنانىيە دەتواننەت لەزىستاندا لەھەمان پىگەى بەھىزى خۆيدا بىمىننەتەو، چۆنكە بەھۆى خراپى رەوشى ئاوەھەوا لەئەندەول، ئەنجامدانى پرۇسەى سەربازىي تاوەكو بەھار مەحالە. لەھەمان كاتدا، بەپىي ناسيونالىستەكان، برىتانىيەكان لەكوردستاندا چالاكن تاكو ھانى كوردان بەدن دژى توركان راپەرن. ئەگەر ئەم ھەولە سەرەكەوتوبىت، ناسيونالىستەكان دەترسن كە لەبەھارى داھاتودا، رويبەرۆوى ھەردوو ھىزىشى يۇنانىيەكان و راپەرىنى كوردان بىنەو. لەئىوان ئەم دوو مەترسىيەشدا، لەلايەن زۆربەى زۆرمو، ھەرەشە كوردىيەكە بەمەترسىيەكى جىبىتر لە يۇنانىيەكە، لەقەلمەدەدرنەت."

Nothing better for bronchitis, hoarseness, croup, throat tickle, bronchial asthma or winter coughs.

To make this splendid cough syrup, pour $2\frac{1}{2}$ ounces of Pinex into a pint bottle and fill the bottle with plain granulated sugar syrup and shake thoroughly. If you prefer use clarified molasses, honey, or corn syrup, instead of sugar syrup. Either way, you get a full pint—a family supply—of much better cough syrup than you could buy ready-made for three times the money. Keeps perfectly, and children love its pleasant taste.

Pinex is a special and highly concentrated compound of genuine Norway pine extract, known the world over for its prompt healing effect upon the membranes.

To avoid disappointment ask your druggist for " $2\frac{1}{2}$ ounces of Pinex" with full directions, and don't accept anything else. Guaranteed to give absolute satisfaction or money promptly refunded. The Pinex Co., Ft. Wayne, Ind.

AHI EPSOM SALTS NOW LIKE LEMONADE

Pure Epsom Salts Combined with
Fruit Derivative Salts



Turkey, it is believed here that the British will support the Greeks again.

Constantinople Is Named.

In the meantime Kemal warns the Constantinople government against the British, stating that reports reaching Angora from nationalist agents in London clearly indicated that Britain is going to help the Greeks to fight the nationalists again. According to Kemal Pasha, the prolonged sojourn of M. Gounaris, the Greek premier, in London and his frequent interviews with Lloyd George and Curson, especially since the adjournment of parliament, show that the British cabinet has not abandoned its anti-Turkish policy. Col. Statigoes, the Greek deputy chief of staff, who accompanied Gounaris to London, has frequent interviews with his British colleague, from whom, as Kemal puts it, "he is taking lessons."

Expect Loan to Succeed.

According to information from Angora the nationalists are convinced that the Greek premier's efforts to obtain a loan in England will be successful and the Greek army will thus be able to remain in its present strong position during the winter because, on account of the bad weather in Anatolia important military operations are impossible until spring. Meanwhile the British, according to the nationalists, are active in Kurdistan, where they are trying to induce the Kurds to rise against the Turks. If this effort is successful the nationalists fear that next spring they will be compelled to meet both a Greek attack and a Kurdish uprising, and of the two the Kurdish menace is considered by many as more serious than the Greek.

MEET WITH THE POPE.

شهری ئیران و خیلّه کوردهکان گهرمه

بهگویرهی روژنامهی (THE WASHINGTON TIMES) ههمریکیی، که لهروژی یهک شههمهی ریکهوتی ۳۰ی ئوتی ۱۹۰۸دا، چاپ و بلاوکراوتههوه، لهژیر ناونیشانی "شورشیههریمهکان. شهر گهرمه. ئیران و خیلّه کوردهکان لهپشوییدان" هاتوه:

"سان پیترسبیرک، ۱۲ی ئوت: ئەمشهو لهپهپامیکی فهرمییدا، ههوائی راپهپینی ئیران و خیلّهکانی کوردستان لهههریمی نازه راباجاندا، دراوه تهواوی ههریمهکه لههالهتی پشوییدایه. ئەمشهو تهواوی ستافی کاربهدهستانی حکومیی زندانییگراون، لهکاتیگدا ئەندامانیکی زوری پاسهوانه شهخسییهکانی ئەو کاربهدهستانه لهناکامی روهپهروبووهنهوهیان لهگهڵ ناژاوهگیرهکاندا، مردوون."

Fair and warmer today and tomorrow; south winds

The Washington Times

Five Sections

NUMBER 6880.

WASHINGTON, SUNDAY, AUGUST 30, 1908.

PRICE FIVE CENTS.

Taft Makes Reply to His Maligners

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Leper's Wife and Child Destitute; Fund Is Started to Support Them

His, John Early, wife of the leper, is practically destitute in Washington. She had to borrow money to send her son, although she has been her husband but many, she is without funds to pay the expenses of her son when he returns to school. The health authorities in the city say that Early's wife may be a leper.

The article also has had the effect of making the leper and his wife in a leper colony to avoid the sympathy of the Washington. That he should be deprived of the essential cost of using the wife and her children to move to another leper colony is a pity. The fund will receive money contributions from all who care to give, and will acknowledge them in the columns of this paper.

The fund will start the list with a subscription of \$20. All amounts will be returned, except in small amounts, by the Washington Times.

Ties to Throw Girl From Hotel Top During Struggle in His Insane Raze; Murder Is Prevented by Heroic Fight

PHILADELPHIA, Aug. 29.—A dramatic scene took place at the Hotel Philadelphia today when a man, who was insane, attempted to throw a girl from the top of the hotel. The man, who was insane, was in a struggle with the girl. The girl was thrown from the top of the hotel. The man was killed. The girl was rescued. The man was killed. The girl was rescued.

LEPER GREETIS WIFE--- THANKS PUBLIC



Leper Declares He Is Content to Have His Family Within Reach

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Eight-Year-Old George Potts Sinks Before Aid Can Reach Him

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Police Probe Story of Woman, Who Says Infant Was Born in Washington

WASHINGTON, Aug. 29.—The police are investigating the story of a woman who says that a little baby died on board a train. The woman says that the baby was born in Washington. The police are trying to find out who the woman is.

PROVINCE REVOLTS FIGHTING IS FERCE

British and Australian Troops in Advance

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SCATTERING NEWS WATCH FUTURITY

Only Corporal's Guard of Win \$25,100 Maskette

WASHINGTON, Aug. 29.—The news of the scattering of the Maskette is being watched with interest. The Maskette is a famous Maskette. The news of the scattering of the Maskette is being watched with interest.

PREFERS DEATH TO INSANITY PLEA

Captain Hains, Amner Slaye, Balks at Parading of Family's Mental History

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كوردانى قزلباش

قهشه (ئىن ئىچ بارنوم)، بەريۆبەرو سەرپەرشتىياري بنكهو خوندنگاكانى مسيۆنيزىي ئهمريكيى له شارى خەريوت، له دوهمين بەرگى گپرانەهوى چيرۆكى مسيۆنيزى ئهمريكي لههەريمه دورەكان كه لهسالى ۱۸۹۷دا، لهشارى بۆستن لهئهمريكا چاپ و بلاوكر اوتهوه، بابەتيكى لهسەر كوردانى قزلباش نووسيوه، كه ئەمه دهقهكهيهتى:

"سيمای رهگزه جوربهجۆرهكان لهتوركيا ئەويه كه ئاوتته نابن. ئەوان بەدریژايى سەدهكان وهك گروپى جياو سەربهخۆ هاتوون و بەدهگمەن لهخاڵىكدا تتيكەل بەيهكتربوون. بڕواوايه كه كوردان ئەو كاردۆخپيانەبن كه زەينهفۆن ئماژەى پيداون وهك بەرهههستكاري كشانەهه بەرچاوهكهى دههزار سوارهكه لهماوهى چوارسەد سالى پيش قوناغى كريستيانيدا. ئەوان، هيشتا لەئيو چياكاندا نيشتهجین هەروەك لەماوه ديريئەكانى پيشوودا. ئەوان بەشيكي گهوره دانيشتوانەكهى بەشى رۆژههلاتى ئيمپراتورييه توركييهكه پيئەهينن.

بەكوردانهى لەدەرسيم نيشتهجین دەوتریت قزلباش يان سەرسورەكان، ئەو بەشەى كه لەبەرامبەر چياى تۆرۆسدايهو ريك لهباكورمانهويه. من هيچ كات لهبايهخى ناوهكه تينهگهيشتووم، ئەوان بەسەر پهنا خيالى سەربهخۆدا دابهشبوون، كه هەريهكهو سەروكى خۆى هەيه، لهگەل رژیى دەرەبهگايهتیی سەدهكانى ناوهراستدا جياوازی نييه. بەدریژايى چەندین سەده هەر خيەلو بەكردار هيزى سەربهخۆى خۆى هەبووه، ئەنانەت هەنوگەش ملكهچى لاوهكيسان بۆ حكومەت هەيه. ئەوان هەر هەولدانتيك بۆ كۆنترۆلكردنيان وهك دەستدریژييهكى نارەوايانە بۆ مافەكانيان لەقەلم دەدن و ئەوان بەناچاريى نەبى بۆحكومەت مل نادەن. ئەوان هەنديكجار باج دەدن و هەنديك جاريش نە، بەلام رەتيدەكەنەوه كه پياوانى خويان بۆ سوپا

بهرنەسەر، جۆره كۆنەسايەكیان پێكەیناوه، كه بهناسانی ئەندامێتی تیايدا پەسەند ناکریت. هەر پیاویك ئارەزووی پەيوەستبوون دەكات دەبیت لەسەر دەستوئەژنوی خۆی بکەویت و دان بەهەڵەکانیدا بنیت لێخۆشین، ناتوانریت بئێژنەکەمی پیشوازی لەو بکریت. ئەگەر ئەو سەریچی گەوره ئەنجامبات، ئەوا دەردەکریت و بە زەحمەت دەتوانیت ئەندامێتیەکەمی وەر بگریتەوه. دەرکردنی دووم کۆتاجاره. ئەم بەدەنه دەستنیشانکراوه، ناوبەناو کۆبوونەوهی نەینیان لەئێوانی روژی هەینیدا هەیه، که تێیدا نان و شەراب دادەنریت هەروەک دواخوانی عیسیای مەسیح. پێدەچیت ئەم کاره پاشماوێهەکی کریستیانێتی بیت. لەو برۆایەدام که لەو شوێنانهی شەرابی لێ بیت لەبری ئاو بەکار دەهێنریت.

چەند هەفتەیهک لەمەوپێش، دیدارێکم لەگەڵ چوار دانە لەپیاوه سەرکردهکانی ئەم ناوچەیه هەبوو. ئەوان بەهۆی بانگێشتی فەرمانداری گشتیەوه هاتبوونە ئێره، پاش ئەوهی لایەنگری خۆیان بو سولتان راگەیاندا، پاشا، وێرای پێدانی دیاری بەنرخ پێیان، سەرو دەستیک بەرگیشی پێدان، هەروەها وێنەشیان گێرا بە بەرگە نوێیهکانەوه تاوهکو وێنەکه رهوانهی سولتان بکریت. وێنەکەمی لەسەر لاپەرهی بەرامبەر هەیه، هەمان کۆپی ئەو وێنەیهیه. پیاوی دووم لەلای چەپەوه، یەکیکه لەهەرە پیاوه شکۆمەندو ریزدارەکان، ناوی ئیبراهیمە و عەبایەکی نایاب بەشانییدا دەدات که بەتالی زێڕین رازینراوتەوه. ئەو پیاوه پیرهی که لەلای راستیوهیەتی، ناوی یوسف ئاگایەو بەنفوزترین سەرکردهی چپاکانه. چەند سائیک لەمەوبەر لەسەردانیکی گونەدەکید، زۆر سەرسامبووم بەنەجابت و کەسایەتی بەرزێ ژنەکەمی، ئەو تکایکرد که کورد بخەینه چوارچێوهی ئەو گەلانیهوه که بەهۆی فێرکردن و پەروەردەوه پێروژیمان پێداون. هەولێ ئەزمونیکی کورتماندا، بەلام سەرکەوتوو نەبوو. ناکۆکی خێلایەتی و ترس لەحکومەت، ئەم خەلکەمی له ورووژانیکی بەردەوامدا هێشتوتەوه. ئەو پیاوهی که لەوپەری راستەوهیه، ئەوه کوری یوسف ئاگایەو لەباوکی پێتر دەردهکەویت.

نهم پياوانه، تهنيا پاشئوهی سردانی بهشه جياوازهکانی کۆلجيهکهيان کرد، بانگيشتيان کردم. ئهوان بهوه سهرسامبوون، بهتاييهتی ئهوهی که لهبهشی کچان بينيبووین. وتیان که ئهوان وهک رهگهزیک، نهزانی و پاشکهوتووی خویان وهبیرهاتوتهوه. بهشارستانیهتیکی کریستانیهانه، نهم گهله دهبنه باشتريه رهگهزهکانی ئیمپراتورییهکه. بهلام دهشیت ئهوان ئیستاکه بهشیوهیهکی تاييهت نهکرینهوه بهرووی کاریگهريه ئاینی و ئاکاریهکهانهوه. ئهوان لهنیو چياوچۆلیکی سهخت و بلندا دهژین که زهوی بهپیتی کشتوکالی زۆر کهمه، ئهوان فره ههژارن و بهشیکی زۆریان لهریگی تالانییهوه دهژین.

لهباشووری رۆژههلاتی دهستی خهروپوت، ژمارهیهکی زۆرباشی بهناو کریستیانی -ئهرمهنی یاقویی- لهنیو کورددا دهژین، ئهوان تائهوپهری نهزان و جاهیلن، لهشیوه لهبهرگ و لهکهسایهتی و لهههموو شتیکیدا، جگه له ناوهکهیان و ههروهها ههنديک بۆنه ئاینی کریستیانی، ئهوان لهبهنهردا کوردن. نزیک بهبیست سال بهرلهئیستا، یهکیتی ئنجیلی خهروپوت، دهستیکرد به کاری مسیونیری لهم بهشهی کوردستان. ههروهها نهم یهکیتییه به پلهیهکی باش لهئیستادا، بههاورکاری کلێسا ئنجیلیهکانی نهم و لات، سهرکهوتوو بووه. لهکاری مسیونیرییدا یهکهمین شت بریتیه لهپیدانی کتییی پیروز بهخهکی و بهزمانهکهی خویان، دواتر فیرکردنیانه که بیخویننهوه. (پهيامی نوئ/ئنجیل) بهزووی وهرگێردراو لهلایهن کۆمهلهی ئینجیلی ئهمریکییهوه چاپکرا، که ههمیشه کاریگهريکی یارمهتیدهربووه لهکاری مسیونیرییدا. بهلام وهرگێرانهکه نهیسهلماند که وهرگێرانیکی باشه. پینشیری کۆمهلهی ئنجیلی ئهوهیه که وهرگێرانیکی نوئ چاپ بکریت. وینهکهی نهم لاپهريه سی پياو پینشاندادهات که نهم کاره ئهنجامدهن. ئهوهکهی ناوهراستیان بووبه قهشهی کلێسای ریزوان، ئیستاکه ئهوه قهشهی بریکاری کلێسای دیاربهکره، بهلام هیشتا هاوکاری کارمهکهیه لهکوردستان. ئهوه پياوهی لای راستی وینهکه لهریزان واعیزه، ئهوهکهی چهپیشیان له میافارقینه کوردانی ئهوه

هەریمه قزلباش نین، به لام زمانی ههردوو هه ریمه که له بنه رهندا یهک
شته. هه ربویه وهک هیوادارین که وهرگیرانه نوپیه که بو تهواوی
کوردستان به سوود بیت.

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1897



THE KUZZEL-BASH KOORDS.

BY REV. H. N. BARNUM, D.D., OF HARPOOT, EASTERN TURKEY.

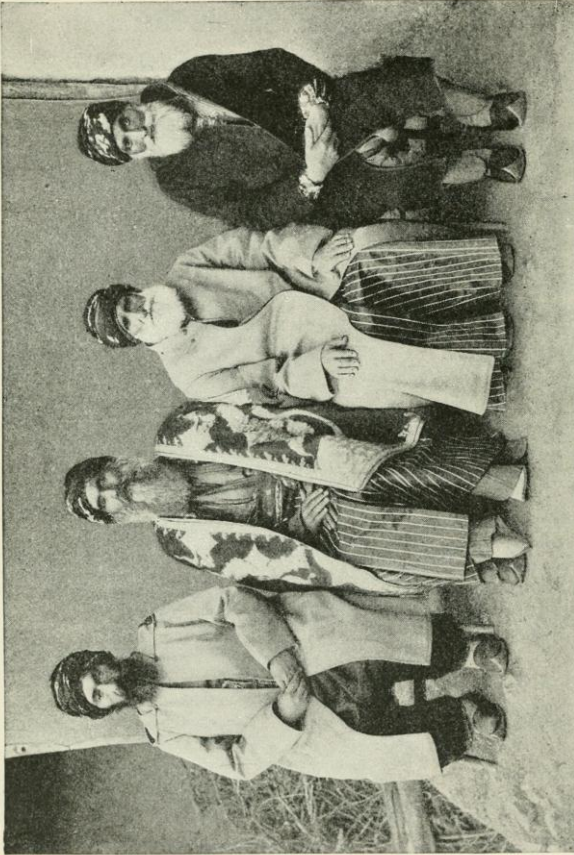
A PECULIARITY of the different races in Turkey is that they do not amalgamate. They have come along down the centuries as separate and distinct streams, seldom commingling at any point. The Koords are supposed to be the Carduchi, whom Xenophon mentions as opposing the Ten Thousand in their memorable retreat four hundred years before the Christian era. They still dwell among the mountains, as they did in ancient times, and they constitute a large part of the population of the eastern portion of the Turkish Empire.

The Koords who inhabit the Dersim, that part of the Anti-Taurus just north of us, are called Kuzzel-bash, or Red-head. I never understood the significance of the name. They are divided into about fifty separate tribes, each with a chief, not unlike the feudal system of the Middle Ages. For many centuries each tribe has been a practically independent power, and even now they are only in partial subjection to the government. They regard



A KOORD.

any attempt to control them as an unjust invasion of their rights, to which they submit only by compulsion. Sometimes they pay taxes, sometimes not; but they decline to furnish men for the army. The government proposes to send soldiers among them this year to bring them into closer allegiance.



PROMINENT KUZZEL-BASH KOORDS.

The Koords generally are zealous Mohammedans, but the Kuzzel-bash are such only in name. According to tradition they had a Christian ancestry, and this is confirmed by the numerous ruins of churches and monasteries which are found in that region. They do not observe the five daily Moslem prayers and

the ablutions which precede prayer, but they pray extemporaneously. So, too, they do not keep the fast of the month Ramazan, but they have a fast of twelve or fifteen days of their own. Like the Moslems, they practice circumcision and polygamy, but do not allow divorce. Many of them are pantheists. Some of them believe in the transmigration of souls, and others believe that the soul returns to its original source, that is, God. They have no written language and no literature, although a few have learned to read Turkish. Their religious teachers are called seyids. Their office is hereditary, like the Levitical priesthood, and they are greatly revered, although very ignorant. Like the Persian Mohammedans they profess great veneration for Ali, the son-in-law of Mohammed, who, they say, was divine. Some say that Christ came into the world a second time in the person of Ali, and others that the name Ali was used instead of Christ's name by their ancestors, who accepted Mohammedanism only as a form, simply as a blind to the Moslems and as a veil to conceal their Christianity. The exact truth cannot be determined.

A select number, those who are free from glaring faults and are supposed to lead an upright life, constitute a sort of church. Membership is not easily acquired. A man who wishes to join must come on his hands and knees, must confess his faults and be forgiven. He cannot be received without his wife. If he commits some great offence he is turned out, and his membership is regained with great difficulty. A second excommunication is final. This chosen body has occasional secret meetings on Friday evenings, at which bread and water are passed around after the manner of the Lord's Supper. This may perhaps be a relic of the Christian communion. I believe that in regions where wine is found it is used instead of water.

A few weeks ago I had a call from four of the leading men of that district. They had come here by invitation of our governor-general. After they had made profession of allegiance to the government of the sultan, the pasha gave to each one of them a suit of clothes, besides making them other valuable presents. He also had their photographs taken, clad in their new garments, to send to the sultan. The picture on the opposite page is a copy from that photograph. The second man from the left is one of the most venerated of all the seyids, by the name of Ibrahim. He wears a gorgeous red mantle, heavily trimmed with gold braid. The old man to the right of him is Yusef Agha, one of the most influential chiefs of the mountains. On a visit to his village many years ago I was much impressed by the dignity and apparently high character of his wife, as she pleaded that we include the Koords among the people whom we try to bless with education. We tried a brief experiment, but it was not successful. Tribal feuds and fear of the government keep these people in a state of almost perpetual ferment. The man at the extreme right is Yusef Agha's son. He looks almost as old as his father.

These men called upon me just after they had visited the different departments of the college. They were much impressed, especially by what they saw in the female department, and said that they were reminded of their own ignorance and backwardness as a race. With a Christian civilization this people would become one of the finest races of the empire, but at present they do not seem

to be particularly open to religious and moral impressions. They live among lofty, rugged mountains, where there is very little arable land and they are very poor. Many of them live by plunder.

In the southeastern part of the Harpoot field a good many nominal Christians — Armenians and Jacobites — live among the Koords. They are extremely ignorant. In appearance, in dress, in character, in language, in everything except the name and some of the rites of Christianity, they are essentially Koords. About twenty years ago the Harpoot Evangelical Union commenced a missionary work in that part of Koordistan, and it is continued with a good degree of success to the present time, with the aid of the other evangelical churches of this country. In missionary work one of the first things is to give the people the



TRANSLATORS OF THE KOORDISH BIBLE.

Bible in their own language, and then teach them to read it. The New Testament was soon translated, and it was published by the American Bible Society, which has always been a most efficient helper in the missionary work; but the translation did not prove to be a good one. The Bible Society proposes to publish a new translation. The picture on this page represents the three men who are doing the work. The one in the centre became the pastor of the church in Redwan. He is now the acting pastor of the Diarbekir church, but he still helps on the work in Koordistan. The man at the right of the picture preaches in Redwan, and the one at the left at Farkin. The Koords of that district are not Kuzzel-bash, but the language of both districts is essentially the same, and the new translation will avail, we hope, for the whole of Koordistan.

کلئسا بچووکهکهو فیرگهکهی گوندی "کلیس"

قهشه (جهی نیل بارتون)، له لایمه ۸۱-۸۴ ی ههمان کتیبی چاپکراوی پیشوودا سهبارت به چیرۆکی مسیونیری ئهمریکی له ههمیه دوورمهکان، بابتهیکی وینهداری گرنگی بهناونیشانی "ههندیک گوند له کوردستان" بلاوکردۆتهوو تیبدا باسی کلئسا بچووکهکهو فیرگهکهی گوندی "کلیس" ی لهباکووری کوردستان کردوو، که ئهمه دهقهکهیهتی :

"کورانی و کچان له تورکیا، ئهوانهی لهو فیرگانه دهخوینن که مندالهکانی ئهمریکا هاوکاری و پالپشتی مانهوهو بهردهوامیان دهکن، بوخوشیان بایهخدارو بهشداری له کاری مسیونیری له کوردستاندا ههروهها لهو فیرگانهشدا کهبوخویان هاوکاری لهپالپشتی کردنیدا دهکن لهو ولاتهدا. کوردستان، لهروژهلاتی ئاسیایی بچووکهوهیه، لهچوارچوهی مسیونی تورکیای روژهلاتدا، نزیک به ۱۰۰۰۰۰ ئهمهینی لهنیو کورداندا دهژین، که پیشتر بهزمانی ئهمهینی خویان دهدوان و پرواشیان به ئاینی کریستیانی ههبوو، بهلام ئیستا که زمانهکیان لهدهستداوهو بهتینیا ههر زمانی کوردی دهزانن. ئاینه کریستیانیهکهی پیشوویان بهههمان دهردی زمانهکیان چووو زۆربهی ئهوان ههروهک ئهو کوردانیهان لیهاتوو که لهگهلیاندا نیشتهجین.

لهنیو ئهو ئهمهناهی کوردزمانن، کلئساکانی پروتتستانتی ئهمهینی له تورکیا، خانهیهکی کاری مسیونیری کردۆتهوه که بهئینیداوه بهگێرانوهی ئهم لقه لهدهستدراوهی رهگزی ئهمهینی بو باوهشی نهتهوهکهیان و گێرانوهیان بو لای عیسای مهسیح.

ئیستا که، شهب فیرگهی گهشههندوو لهناونده جوربهجورهکاندا کراونهتهوه چهندین شوینی دیکهش بو فیرکاران پهروشن. وینهی ئهم لایمهیه، کلئسایهکی بچووک، لهگهلی بنیاتی فیرگهیهک لهو ولاتهدا پیشاندهدات. ئهمه له "کلیس" ه، لهوئ نزیک بهتهواوی گوندهکه بوونهته

پروستانت. ئەو بەشەى كە كورەكانى لەسەر دانىشتوون، ئەو كۆنيساكەى، ئەو بەشەى لای راستيش كە درېژبۆتەووە بۆ پاشەووە و لەگەڵ كۆنيساكەدا لەپشتەووە يەكانگيرە، ئەو يان فيرگەكەى. ئەم خەلكە ھەزارە لەسالى پاردا ئەم خانووەيان بنیاتناو بۆخويان زۆر بەى خەرجيبەكەيان داينکرد. كۆمەلەى خانەى مسيۆنيرى بەتەنيا بەبرى ٦٥ دۆلار ھاوكارى كردوون. مينبەر و كورسى و ستاندهكە، لەدوورى چل ميلەووە بەسەر پشتى ھيستروە ھينراون. دەرگاگەى دەرەووە كە لەدارگويزى رەشى قايم پىكھاتووە، لەدوورى سى ميلەووە ھينراو. شوشە لەم و لاتەدا يەكجار گرانە، وەك دەبيني پەنجەرەكان لەناووەو كۆمىان ھەىە و رايەلەكانيشى لەئاسن، چونكە ئەمە مەلەندى دزو جەردەكانە، ئنجيلەكەو ئەو حەسيرانەى لەسەرى دادەنیشن — چونكە لەم و لاتەدا كورسى نىە. ئەگەر بەمشيويە نەپاريزرين ئەو دەدزرين.

بيناکە لەخشتى سوور دروستكراو. ئەم خشتانە نزىكەى ١٢ ئىنج چوارگۆشەىو ئەستوريبەكەشى سى ئىنجە. پاشئەووە بۆماووە ھەفتەىەك يان زياتر لەبەرخۆردا وشكەكرىتەووە، ئەوسا ديواريان لى دروستدەكرىت و بەقور پىكەو دەلكينرين. بۆ بانەكەش، كارىتەى گەورە بەشيويە تەرىب دادەنرىت كە لەسەرەووە دادەپۆشرىت يان بە لەقدار سەرى دەگىرىت، لەسەرئەويشەووە، يەك پى گل دەكرىتەسەرى و بەقور دەپەستورىتەووە. ئەم جۆرە بانە باران دەدات، ھەربۆيە كاتىك كە باران دەستپىدەكات، وريايانە بەباگردىن دەبگىرن. وەك دەبينىن شتىكى ئاسانە بۆ پىتەر تاوەكو بۆ نويز كردن بچىتەسەربانى خانووەكە. چەند مانگىك لەمەوبەر، لەبۆنەىەكى قورباندا لەم كۆنيسا بچووكەدا ئامادەبووم، سى و يەك كەس بە كۆنيساكەو پەيوەستبوون. كەسانىكى زۆر لەشەش گوندى نزىكەووە ھاتبوون. بەو پىنەش كە و لاتەكە پرە لەكەسانىكى مەترسىيدار، ھەرىەك لەو پياوانە چەكەكانى خويان ھىنابوو. كوتەك، چەقۆ، زرى و ھەندىكىش شمشىريان پىبوو. ئەم چەكانە لەكاتى ئەنجامدانى بۆنەكەدا، لەئىو دەرگاگەدا لەسەر يەك

كهلهكه كرابوو. كلئيسا بچووكهكه پربوو لهزريك به ۲۰۰ گويگري
 پهروش، بهشيوهيك هر لهجبهخانه دمچوو.
 وتم كه ناوى گوندهكه كليسه، نهوش بهتوركيى ماناى كلئيسايه.
 نهوانهى كه يونانيى دهزانن، دهتوانن بهدوادچوون يو وشهكه بكمن.
 نههم گونده نوييه و تمهمنى چل يان پهجا ساليكه، بهلام كاتيک
 ههلكولينيان لهپاشماوهى خانووه كونهكانى دهوروبهر كرد، باخ و
 بيري ناوى تيدا دوزرايهوه. كاتيک دهستيان بهههلكولينكرد لهم
 كلئيسايه، نهوه دوزرايهوه، كه لهم شويندها كلئيسايهك ههبووه، نهوهى
 زانراوه نهويه كه بناغهى كلئيساكه، كلئيسايهك بووه، چونكه روى
 كلئيساكه وهك نهو كلئيسا ديرينهى كه لهم مهلبندها بنياتنراون، روو
 لهروژههلات بوو. خهلكهكه پرواى خورافاتى بههيزى نهوتويان ههيه
 كه بونهوهى نويز قبول بئيت دهبيت روت لهروژههلات بكهيت.
 نههمش دهگونجيت كه پاشماوهى كوني ناگرپهرستىي فارسىي بئيت.
 ههموو نهوانهى كريستيانين، كلئيساكانيان ههنوكه بهمشيوهيه
 بنياندهنين. يهك لهو تومهتانهى پيشتر دژى پروتتستانتهكان
 ناراستهدهكرا نهوهبوو كه "نهوان به ههموو ناراستهكاندا نويز دهكمن".
 نههم كلئيسايهى ئيستا كه عيساى تيدا وهعهزدها، لهسر بناغهى
 كلئيسايهكى كون بنياتنراوه كه كهس ميژووهكهى نازانئيت.
 نهوانهى لهسهربانهكه دانيشتون زوربهيان فيرخوازي فيرگهكمن.
 فيركارمه، كه نهپروهامه و ههروهها وتاربيژيشه، نهويه كه دهستى
 رووهو گوندهكه دريژكردوه. شتيكى سهرنچراكيشه كه ههنديك لهو
 كهسانه بناسيت كه لهم وينهيهدا ههن، بهلام ماوهكه دهرفت بهوه
 نادات. دهبيت مندالهكان يهكهمين جار زمانى نهرمهنيى فيربن وهكو
 زمانى سروشتي خويان، زمانى كوردىي نه پيت و نه كتىي ههيه.
 نهوان بهخوشى گورانيى دهچرن و زوربهيان دهتوانن راستهوخو
 ننجيلى نهرمهنيى بو كوردىي ومربگيرن. نهوان: زمانى نهرمهنيى،
 ماتماتيک، پهيام و بنهما گشتيهكانى ئاينى كريستيانىي و ..هتد
 دهخوينن.

ئەو وڵاتەى كوردستان، پڕپڕە لەئاسەوارو پاشماوەى دێرىنى نایاب. لەسنورى رۆژئاواى كوردستاندا، نەخشىك لەسەر روى قەدىائىك ھەيە كە لەلایەن نەبوخوزنەسەر مە نووسراوە، كاتىك ناوبراو ھاتووە بۆئەوێ نەم وڵاتە داگیربكات. لەشارى فارقىن كەتەنیا پىنج ملى لەكلىسەو دەورە، پاشماوەگەلىكى فرە شكۆدارو دێرىنى كلىساو قەلاو قولەكان ھەن.

وینەكەى لەسەر روى لاپەرەكەى پىشوو، بەشكى لەو پىشاندەدات كە رۆژگارىك بەرلەننىستا كلىسايەكى قەشەنگ بوو. بەرزى ئەو ستونانە، دوازە پىن و تىرەكەشيان زياتر لەدوو پىنە. لەسەر مەوێ ئەو بەشەى لەوینەكەدا ديارە، زنجىرەيەك چەماوەى ھاوشىو ھەيە. كلىساكە بەژمارەيەكى زۆر گۆر دەورەدراوە، كە ھەزارەھا دەبن. ھەربۆيە زۆر جار يش بەم كلىسايە دەوترىت "كلىساي شەھىدان". ئەمەو كلىسايەكى دىكەو ئەو مزگەوتەى لەسەر مەو ەباسكرا، ھەموويان دەكەونە چوارچىو ەى ئەو ديارە قايمە دووريزىيەى قەلا كۆنەكە. شارەكە نىستاكە بەتەواويى كەوتۆتە نىوان نىوانى ئەو ديارانە. من ژمارەيەكى زۆر وینەم ھەيە كە پىمخۆشە پىشاندانى بەم.

لەبوارى زەوى ئەم كۆمەلەى خانەى مسیونىرىيەدا، چەندىن شارى شارديوار گەورە ھەيە كە نىستاكە بەتەواويى بوونەتە وىرانە، شارىك كە خانووەكانى لەبەردى زەويیەكە پىكەتوون، كە نىستاكە بەكار ھىنراون. پرد و پاشماوەگەلى چەندىن پردو زۆر شتى دىكە، كە لەلایەن رۆمانىيەكانەو لەماوەى ۱۸۰۰ سال بەرلەننىستا بنیاتنراون. بەلام لەھەمووى سەرنجراكىشتەر ئە خەلكە ھەزارەيە كە ھىچ سەبارەت بەقوناعى بەرايى مێزوو و ھەروەھا ئەو رزگار بوونەى كە عىساي مەسىح بۆئەم جىھانەى ھىناو، نازان. ئەوان ئنجىليان نىھو تانىستا ش لە نەزانى و گوناھدا دەژىن. ئەمە مەلبەندىكى خەمناكەو دەبىت سەير بكرىت، گەورەترىن وىرانەش گەلەكەيەتى. ئەم كۆمەلەيە بەھاوكارىى خودا كاردەكات لەپىناو گىرانەو ەى ئەو وىرانەيە بۆ شكۆمەندىيەكەى پىشوو.



SOME VILLAGES IN KOORDISTAN.

BY REV. J. L. BARTON, D.D.

THE boys and girls in Turkey, who study in schools which the children in America help to sustain, are themselves interested in a mission work in Koordistan and in schools which they help to support in that country. Koordistan is



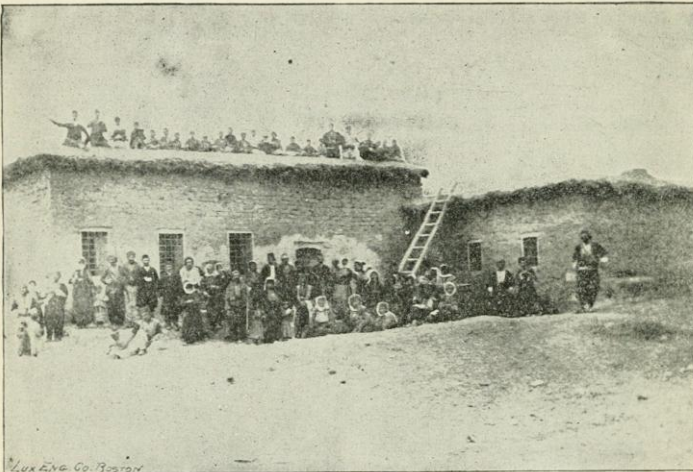
A KOORDISH MERCHANT.

to the east of Asia Minor. Among the Koords within the limit of the Eastern Turkey Mission, live about 100,000 Armenians, who once spoke their own Armenian language and believed in the Christian religion; but they have lost their

language now, and know only Koordish. Their former Christianity has met with about the same fate as their tongue. Many have become the same as the Koords with whom they dwell.

Among these Koordish-speaking Armenians the Protestant Armenian churches in Turkey have opened a home mission work which promises to reclaim this lost branch of the Armenian race and restore them to their nation and lead them back to Christ.

There are now six flourishing schools opened in various centres, and many other places desire teachers. The picture on this page shows one of the



CHURCH AND SCHOOLHOUSE AT KILISE, KOORDISTAN.

chapels and schoolhouses of that country. It is in Kilise, where nearly the entire village has become Protestant. The part upon which boys are sitting is the church. The wing upon the right, which extends back even with the church in the rear, is the schoolhouse. This poor people put up these buildings last year, paying most of the expenses themselves. The Home Mission Society helped them with \$65 only. The pulpit and chair and stand were brought upon the backs of mules over forty miles. The outside door is one solid black-walnut plank, brought thirty miles. Glass is too expensive for this country. There are inside shutters to the windows and iron crossbars, as you see; for this is a land of thieves and robbers; and the Bible, and the straw mats upon which they sit upon the ground (for there are no floors in this country), would be stolen if not thus protected.

The buildings are made of sun-dried brick. These bricks are about twelve inches square and three inches thick. After drying in the sun for a week or more they are built into the wall and plastered together with clay mud. For the roof, large timbers are laid across nearly level and boarded on top or covered with branches of trees. Over this is packed a foot or more of earth, which is plastered over with mud. This kind of roof sheds rain, if it is carefully rolled with a heavy stone roller every time rain begins. You see, it was an easy thing for Peter to go upon the housetop to pray.

A few months ago I was present at a communion service in this little chapel,



RUINS OF AN ANCIENT CHURCH AT FARKIN.

and twenty-one persons then united with the church. Many came in from six of the near villages, and, as the country is full of dangerous characters, each man brought his gun, a heavy club, a dirk-knife, a shield, and some had swords. These arms were stacked inside the door during service, and the little chapel, packed with nearly 200 eager listeners, looked something like an arsenal.

I said the name of the village is Kilise. This means, in Turkish, "church." Those who study Greek can trace the word. This village is new, being only forty or fifty years old. But as they dig in the vicinity ruins of old buildings, wells, and groves are found. When they began to excavate for this chapel it was found that there was once a church upon this very site. It is known that the foundation is that of a church, for the altar is toward the east, as all of the old

churches of this land were built. The people have a strong superstition that prayer, to be acceptable, must be made toward the east. This is possibly a relic of Persian fire-worship. All of the nominal Christians now build their churches in this way; and one of the charges formerly brought against Protestants was that "they pray in all directions." This chapel, in which Christ is now preached, is built upon the foundation of an old church whose history no one knows.

Those sitting upon the roof are mostly pupils in the school. The teacher, Aproham, who is also the preacher, is stretching his hand out toward the village. It would be interesting to introduce you to many of the persons in this picture, but space will not permit. The children have to learn Armenian from the first, as their natural language, Koordish, has no letters and so no books. They sing very nicely, and many of them can translate at sight the Armenian Bible into Koordish. They study Armenian, arithmetic, the Testament, catechism, etc.

This country of Koordistan is filled with wonderful ruins. On its western border is an inscription upon the face of a cliff which was written by Nebuchadnezzar when he came to conquer this country at one time. In the city of Farkin, only five miles from Kilise, there are most magnificent ruins of churches, castles, and towers.

The picture on the preceding page shows a part of what was once a most beautiful church. The columns are about twelve feet long and over two feet in diameter. There is a corresponding series of arches above those shown in the picture. This church is closely surrounded with a great many graves, thousands of them, so that the church is often spoken of as "the church of martyrs." This and another church and the mosque spoken of above are all within the heavy double walls of the old citadel. The entire present city is now within these walls. I have many such pictures I would like to show you.

Within the field of this Home Mission Society are large walled cities now entirely in ruins; a city whose houses are cut out of living rock and which are now occupied; bridges and ruins of bridges built by the Romans 1,800 years ago, and many other such things. But the most interesting of all are the poor people, who know nothing of this early history or of the salvation which Christ brought to the world. They have no Bible, as yet, and live in ignorance and crime. It is a sad land to look upon, the greatest ruin of which is its people. This Society is endeavoring, with the help of the Lord, to restore this ruin to something of its former grandeur.

هه‌لۆه‌شان‌دنه‌وه‌ی نهمپراتۆریی تورکیی

له‌لایه‌ره ٥١ و ٥٢ ی هه‌فته‌نامه‌ی (The Outlook) ی ئه‌مریکی، که له رۆژی شه‌مه‌ی ریکه‌وتی ٤ ی یه‌نایه‌ری ١٩٠٨ دا، چاپ و بلا‌وکراوه‌ته‌وه، بابه‌تیکی زۆر گرن‌گ و سه‌نجراکیش به‌نانونی‌شانه‌ی سه‌روه بلا‌وکراوه‌ته‌وه، که له‌بهره‌ندا نامه‌یه‌که له‌ده‌وله‌تی عوسمانییه‌وه ره‌وانه‌ی هه‌فته‌نامه‌که کراوه. ئه‌م نامه‌یه جگه له‌وه‌ی له‌داوا مانگه‌کانی ده‌سه‌لاتی سولتان عب‌دولحه‌میدی دو‌وه‌مدا، نهمپراتۆریی ئه‌ماده‌ی به‌دۆخی ناجی‌گیرو ئاتۆزی به‌شه‌کانی نهمپراتۆرییه‌که ده‌کات، به‌تایه‌ت باکووری کوردستان، پێشبینی تیکچوونی دۆخه‌که‌و که‌وته‌وه‌ی پشیوی و گۆرینی ده‌سه‌لاتی له‌و و لاته کردووه‌و نوقلانه‌ی بۆ گۆرینی سیسته‌مه‌که‌و هاتنی پیاویکی به‌هه‌یزو پینداگرو ئاینده‌یه‌کی نوێ کردووه که‌له‌پاش چه‌ندین سال هاتۆته‌دی. با هه‌ولده‌ین ده‌قی بابه‌ته‌که بۆ ئیوه‌ی خوینه‌ری به‌ریز رابگۆزین:

"پێده‌چیت هه‌لۆه‌شان‌دنه‌وه له‌به‌شیک زۆری نهمپراتۆریی تورکیی رووبدات. نهمچه‌دوورگه‌ی عه‌ره‌بی له‌هاله‌تیک یاخیبوونی به‌رده‌وامدایه، هه‌روه‌ها یه‌مه‌ن، به‌نرخترین ویلایه‌ته‌کانی، به‌رگری هه‌موو ئه‌و هه‌ولانه‌ی کرد که بۆ داگیرکردنی کرابوون، وێرای ئه‌وه‌ی که هه‌زاره‌ها سه‌رباز کرانه قوربانی بۆ ئه‌وه‌ی ملی پێ شوێرکه‌ن. له‌سه‌الی پاردا له ئه‌رزروم، خه‌لکی دژی سه‌پاندنی باجی نوێ ده‌ستیان به‌راپه‌ڕین کرد. هه‌ندیک کاربه‌ده‌ست کوژران، والی (فه‌مانداری گشتی) به‌وه گیانی خۆی رزگارکرد که په‌نای بۆ مزگه‌وتیک بردبوو به‌ئینیشی دابوو که شاره‌که جیه‌ن‌ئیت. حکومه‌ت که زانی کۆکردنه‌وه‌ی ئه‌م باجه بیزراوه مه‌حاله، له‌به‌رئه‌وه بابه‌ته‌که‌ی پشته‌گۆیخست. خه‌لکی له‌و هه‌ریمه ئاماده‌بیان بۆ راپه‌ڕین پێشاندا ئه‌گه‌ر بێتو فشارین به‌ریته‌سه‌ر.

جۆره رهوشیکی هاوشیوهش له بدلیس ههیه، جهماوه سهرۆکی پۆلیسیان کوشتوو. والیش گیانی خۆی رزگارکردوو وازی لهپۆستهکهی هیناوه رویشتوو. وهک ههموو بهشهکانی دیکهی ئیمپراتورییهکه، ستهم و چهوسانهوه گهیشتۆته ئهوپهری خۆی و نهدهتوانرا لهوهزیاتر دۆخهکه تهحهمول بکریت.

بهگۆیرهی ههوالهکان، له وان، رهوشهکه شهقلێکی پینشکهوتوتوری بهخۆوه بینویه. دهوتریت که یهکیک لهبهگه خۆمالیه زۆر دهسهلاتدار و خاوهن نفوزهکان، بانگهشهی بۆ دهمراست و ریهیرانی هاوالاتیان کردوو، بهتورک و کریستیانیهکانیشهوه، پپی وتون که ئهوان سوودیان لهحکومهتی ناوهندی نهبینویه، "ئهگهر جهنگیک لهههربهشیکی ولاتهکهدا رووبدات، داوا لهسهربازمهکانمان دهکریت بینه مهیدان و ئیمهش خۆمان دهبیت خهرجیهکه دابینبکهین، لهکاتیکیدا ئیمه هیچ سوود له ئهستهمبول نابینین، باشترین ریگه بۆ ئیمه ئهوهیه که ئامادهکاریی و ریخستنیک بۆ خۆدی خۆمان ئاواکهین." لهوانهیه جۆره زیدهروویهک لهم ههواله ههبیت، ههرچهنده ههوالهکه بهشیویهکه که راستهوخۆ گهیشتوو نهک بههۆی مسیۆنیرهکانهوه. لهشاری وان، رهگهزی گهرهی شۆرشگییری ههیه. پپش ئهم رووداوه، والی وان دوورخرایهوه لهریگهی گهرانهوهی خۆیدا بۆ ئهستهمبول کوژرا. وهک ههوالم بۆ نێردراوه، بیست و پینج ههزارکس، پیاوانی دهمراست و ریهیرانی خهکی شارهکهو دهوروبهری، بریارینداوه، که سهربهخۆین. لهوهشدا، هیوادارن که پاپشیتی ئهرزپۆم و بدلیس بهدهستبینن. بۆماویهکی پپشوو لهرابردودا، شۆرشگییره ئهرمهنییهکان، پپیانابوو که مافی کۆنترۆلکردنی تهواوی کۆمهلهگی ئهرمهنیان ههیه، به پرۆتستانتهکانیشهوه. لهپپش بهدهنهی بههیزی شۆرشگییری تورک ههیه، ههرچهنده ئهوان وهک ئهرمهنهکان خۆیان بهیان نهکردوو. راستی ساکار ئهوهیه که بهگشتی خهکانیکی کهم لهئیمپراتورییهکهدا ههن که لایهنگرو وهفادارین. لهبۆنهی یادی لهدایکبونی سولتاندا، یان لهیادی هاتنهسهرتهختیدا، رۆژنامهکان باسیان لهوهکردبوو که

خاوهنشکو یهکیکه لهههره فەرمانزهوا دادپهرومرو رووشنبیرمهکان که ولاتهکه یان جبهان هرگیز پښتر بهخویهوه نهبنیوه. بهلام نهگر نیوان دپرمهکان بوخوینیتهوه دهبنی که جوړه گالتهپیکردنیک لهم جوړه وتارانهدا ههیه.

ئو بهشه ی چپاکان که بهرام بهر توروسه، که دیرسیمی پی دهوتریت، کوردانی قزلباشی تیدا نیشتهجیه. ئم ناوچهیه سر بهههریمی خهپوتهو نریک چل بو پهنا میل لهباکووری شارهکی خهپوتهویه. ئم کوردانه، لهوخی بیاساییدا دهژین و لهاوینی رابردو کاروانهکانیان رووتدهکردهوو گوندهکانیان تالاندهکردو میگل و مالاتهکانیان دهبرد و تهوای ناوچهکه بههوی ئهوانهوه لهترس و توقاندندا بوون. حکومت بهم دواپیه بههواشی سوپای کوکردهوه بوئوهی سزایان بدات. ئمه کاریکی ئاسان نهبوو، چونکه بوونی سهرباز لهزوربهی ئیمپراتوریهکهدا پیویستن. دوو بو سی ههفته لهمهپیش، سهربازمهکان رهوانه ی چپاکان کران، بهلام ومک بیستان ئهوان کاتیک زور خهباریان بهریکردوه. خنله کوردهکان زورچار لهگمل یهکتردا لهشهردان، بهلام کاتیک لهلایهن حکومتهوه پهلاماردهدرین، ئهوان جهمدهین و بو چپاکان پاشهکشدهکن و لهویوه هلمهتی پارتیزانیی دهبن. ئم بهفره ی ههنوکه دهباریت، زور دهگونجیت کهبیتههوی وهستاندنئ ئم ههولهی ئیستاکه بو مل پی دانهوانانیدان ههیه. بهلام ههتا ئو کاته ی ئهمانه بهتهوایی تیکنهشکینرین، هر دهنه رهگزیکی پشیویی بو دهورو بهرکهیان، زیاتر لهو جولانهوانه ی دیکه کهپښتر نامهژهی بوکرا.

رهگزیکی دیکه ی پشیویی لهوبهشه ی دهستی میسوپوتامیا بپراوتهوه که سر به پاریزگای دیاربهکره. عهرب و کوردی ئو دهفرانه، نیزاع و دوژمنایهتییهکی دریزخایهنیان لهگمل یهکترههیه. چند ههفتهیهک لهمهپیش، دوو باندی گهوره لهم خهکانه، بوشرکردن لهگمل یهکتر خوین نامادهکردوه، بهلام دواهوال ئهویه که ئهوانه گهیشتونته جوړه ریکهوتنیک لهنیوخویانداو برپاریانداوه که بهکردار لهحکومت سهر بهخوین. ئیستاکش قسه ی

ئەو ھەيە، كە خەلكى شارى دياربەكر گەمارۆى بنكەى تەلەگرافيان داوھ. ھەروەھا ئەو يەيامانەى بۆ دياربەكرن، لەخەرپوتەوھ كۆپى كراون و بەپۆستدا نۆردراون، چونكە گەياندن لەبنكەكەوھ مەحالە. ھۆكارى ئەم جولانەوھىە نازانرئيت، بەلام پرواوايە كە ھەمان سروشتى ئەوھى ھەيە كە سەبارەت بە وان نامازەى بۆ كراوھ.

ھەموو ئەم شتانە رەوشئىكى سىياسىي ناچئىگر پئشاندەدەن كە تاسنورى پشئويى دەروات. ئەوئش بەھوى ئاستى نائاسايى ژيانەوھ بەھوى كەمى دانەوئلە، زئدەتر دەئيت. لەكاتئكدا بەرتئلخۆرىي و كۆكر دنەوھى لەرادەبەدەرى باج بئوچان بەردەوامە. لەوتووئژئىكى تايبەتدا، بەزمەت دەتوانى پياوئىك بدۆزئتەوھ كە حكومەت سەرزەنش نەكات. دەربرىنى گشتى ئەوھىە "توبلئى خوا رزگار كەرىك بۆ ولاتەكەمان بنئرئيت". نارەزايەتئىيەكە زۆر قوولترو بەربلاترە كە بەزەبروزەنگ سەركوتبكرئيت. نامازەى ئەوئش ھەيە كە سوپا ناتوانرئيت بەتەواوى جئگەى متمانەئيت. سەدەھا و ھەزارەھا توركى خوئندەوارو روناكبئر لەتەواوى بەشەكانى ولاتەكە دوورخراوھن. ھەروەھا بەشئوھىەكى سروشئىي، كارئگەرىي ئەوانە دەئيتە ھاندەرى نارەزايەتئىي گشتئىي. زۆربەى ئەوانەى لەئەوروپا بوونەتە پەنابەر، بلاوكراوھ پەخشەكەن و بەقاچاخ دئتە ئئو ولاتەكەو بەپەرۆشەوھ دەخوئندرئتەوھ. ولاتەكە چاوەرىي سەركردەئىيەكى بەھئزى و ھەك گارئبالدئىيە، پياوئىكى بەھئز و راست، يەكئىك كە ئئلەمبەخش و متمانەبەخش بئت و دەستبكرئيت بەسەر دۆخەكەداو سئتمئىكى نوئ بئئئتئارا. بەلام ئايا پياوئىكى ئاوا ھەيە؟! گەندەلئىيەكە زۆر قوولە تاوھكو بەئاسانئىي چارەسەربكرئيت، يارمەتى خوداوند پئوئستە. با بۆ ئەمە نزابكەئىن."

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The Outlook

Saturday, January 4, 1908



King Edward as a Diplomatist

By I N FORD

gent in the interests of its owners, that it has become, on the part of the people, an unmanageable power. The human mind stands bewildered in the presence of its own creation. The time will come, nevertheless, when human intelligence will rise to the mastery over property and define the relations of the state to the property it protects, as well as the obligations and the limits of the rights of its owners. The interests of society are paramount to individual interests, and the two must be brought into just and harmonious relations. A mere property career is not the final destiny of mankind, if progress is to be the law of the future as it has been of the past. The time which has passed away since civilization began is but a fragment of the past duration of man's existence; and but a fragment of the ages yet to come. The dissolution of society bids fair to become the termination of a career of which property is the end and aim; because such a career contains the elements of self-destruction. Democracy in government, brotherhood in society, equality in rights and privileges, and universal education, foreshadow the next higher plane of society to which experience, intelligence, and knowledge are steadily tending. It will be a revival, in a higher form, of the liberty, equality, and fraternity of the ancient gentes.

A careful reading of this paragraph will show that your reviewer was perfectly correct in stating that Morgan did not write with any "reformative" ideas in mind. On the other hand, it shows that he did write with certain distinctively revolutionary ideas in mind. He was probably the first prominent American writer to realize the evolutionary necessity of an industrial revolution, doing away with the parasitical class which is now in control. Of course no one who is the least familiar with the writings of modern Socialists imagines that they wish to return to the primitive communism of warring tribes. They simply point out that the next probable step in evolution is the organization of industry by and for the working class, with the abolition of privileged classes. It is, of course, true that we value Morgan's work because it demonstrates so clearly the falsity of the argument that wealth and poverty are eternally inevitable.

CHARLES H. KERR.

Chicago, Illinois.

UNITARIANS AND UNIVERSALISTS

In your issue of October 12 you quote a few words uttered by the Rev. Dr. C. G. Ames, the eminent Unitarian preacher, at a communion service in King's Chapel, during the recent sessions of the Congress of Religious Liberals. Your comment on Dr. Ames's words runs that their utterance seems "to bring into sight the ultimate reunion of the historic Puritan churches of New England." Now, I'm not peevish regarding this matter, but, as a Universalist minister, I subscribe unreservedly to Dr. Ames's words, as you quote them. I cannot say with definitive authority that the majority of Universalist preachers indorse Dr. Ames's position; but I certainly feel safe in advancing it as an

impression that they do. Hence, I wonder if we can be included in the implied prophecy of your words. To be sure, the constituency of the Universalist denomination is of more mixed theological ancestry than the Unitarian; but, on the whole, it seems to me clear enough that our "affinities" are with Congregationalism. Whether the fact that the writer's forbears were all nurtured in "the historic Puritan churches of New England" colors his view-point or not, is neither here nor there. I have often felt, and said, that I would like to live here long enough to see just this consummation—the union of such churches as ours and the Unitarian with the Congregational Church, the main branch of the historic Puritan Church of New England. If you counsel us that we must modify our dogmatism, I may answer that so are we doing. We are not elevating the speculative aspects of religion as of supreme concern; we are rapidly abandoning the old exegesis, whereby almost any Scripture text will demonstrate "universal salvation;" and some of us, anyway, think that one of the inherent requirements of the present crisis which the church faces is that of the removal, gradually, of old lines of cleavage—many of them no longer respected by a growing body of thinking people—in a process looking to the ultimate reunion of many churches, like those named.

W. F. SMALL,
Pastor Universalist Church, Santa Paula,
California.

[Historically, the Universalist churches, no less than the Unitarian, originated from the New England Congregational body, and organized themselves into a denomination at an earlier date. The Outlook paragraph referred to was written in consciousness of this fact.—THE EDITORS.]

DISINTEGRATION OF THE TURKISH EMPIRE

Disintegration seems to be taking place in many parts of the Turkish Empire. Arabia is always in rebellion, and Yemen, its most valuable province, has resisted all attempts to conquer it, although thousands of soldiers have been sacrificed in the attempt to bring it into subjection.

In Erzroom last year the people rose up in rebellion against a new tax, some officials were killed, and the Vali (Governor-General) saved his own life by taking refuge in a mosque and promising to leave the city. Finding the collection of the obnoxious tax impossible, the central Government forgave it. The people in that province are prepared to rebel if they are crowded too hard.

A condition somewhat similar exists in

Bitlis. A mob killed the Chief of Police and the Vali saved his own life by resigning and getting out of the way. Like all other parts of the Empire, the oppression has reached an extreme limit, and further burdens will not be tolerated.

In Van, according to reports, matters have taken a shape still more advanced. It is said that one of the most influential of the local Beys has called together the leading citizens, Turks and Christians, and said to them that they have no use for the central Government. "If there is a war in any part of the country, our soldiers are called out and we must pay the expense, while we receive no benefit from Constantinople. The best way for us is to set up for ourselves."

There may be some exaggeration in this report, although it comes with directness, but not from the missionaries. There is a large revolutionary element in Van. Before this event the Vali was sent away, and he was killed on his way to Constantinople. As reported to me, twenty-five thousand people, the leading men of the city and vicinity, pledged themselves to independence, and they hoped to secure the co-operation of Erzurum and Bitlis. For a good while past the Armenian revolutionists have assumed the right to control the whole Armenian community, including the Protestants, and there is a strong body of revolutionary Turks there, although they have not been so outspoken as the Armenians. The simple truth is that there are very few people thoroughly loyal throughout the whole Empire. On the occasion of the Sultan's birthday, or the anniversary of his accession, the newspapers represent that his Majesty is one of the most just and enlightened rulers that the country or the world has ever seen, but if you read between the lines you will see that there is a vein of sarcasm running through these articles.

That part of the Anti-Tarus Mountains which is called the Dersim is inhabited by Kuzzel Bash Koords. It belongs to the Harpoot province, and it is some forty or fifty miles to the north of Harpoot city. These Koords are a lawless set, and during the last summer they plundered caravans, ravaged villages, drove away flocks and herds, and made themselves a terror in the whole region about them. The Government has of late been quietly collecting soldiers to punish them—a not easy task, as the soldiers are needed in so many parts of the Empire. Two or three weeks ago the soldiers were

sent to the mountains, but we hear that they are having a sorry time of it. The Koordish tribes are often at war with one another, but when they are attacked by the Government they combine, retreat to high mountains, and carry on a guerrilla campaign. The snow which is now coming will probably put a stop to the present attempt to subdue them, but unless they are finally put down they will become a far more disturbing element in their immediate neighborhood than the other movements which I have already mentioned.

Another disturbing element is found in that part of the Mesopotamian plain which belongs to the Diarbekir province. The Arabs and Koords in those regions have had long-standing feuds with one another. Some weeks ago two large bands of these people were preparing to go to war against one another, but the last report is that they have come to some sort of agreement among themselves, and decided to assume a practical independence of the Government; and now comes the word that the people in the city of Diarbekir itself have invested the telegraph office, and that messages intended for Diarbekir are copied at Harpoot and sent by mail, as delivery from the office is impossible. The reason for this movement is not understood, but it is suspected that it is of the same nature as has been mentioned in regard to Van.

All these things show a condition of political unrest bordering upon anarchy, and this is increased by the abnormal cost of living, owing to light crops, while bribery and the relentless collection of taxes continue unabated. In private conversation it is difficult to find a man who does not condemn the Government, and a common expression is, "May God send a protector to our country!" The discontent is too deep and widespread to be put down by force, and there are signs that the army cannot be implicitly trusted. Hundreds and thousands of the most intelligent Turks are in exile in all parts of the country, and naturally their influence helps to promote general discontent. Many who have taken refuge in Europe publish papers which are smuggled into the country and eagerly read. The country waits for a strong leader like Garibaldi, a man strong and up right, one who will inspire confidence, to take possession and institute a new order. Is there such a man? Corruption is too deep for an easy remedy; divine help is needed. For that let us pray. * * *

مائی چهلہبی ناغای کوردو ھلگرتتی کچھ نہستوریہکھو ھوئی نہمریکی و ئینگلیزھکان

ناشکرایہ کہ بہشیک لہناوچہکانی کوردستان لہرووی خیلہکی و ئیتنی و ئاینیہوہ فرہیبہکی بہرچاوی تیدا بینراوہ، نہوش جیگہی سہرنج و چاوتبیرینی مسیونیرہ کریستیانیہ روژئاوایہ ئینگلیزو نہمریکیہکان بوہ لہسہدہی نۆزدہیہمدا و ھولیانداوہ لہناوچانہدا بنکھو کئیساو فیرگہی تاییت بہخویان لہئیو نہستوری و نہرمہنہکانی کوردستاندا بکنہوہو لہکاتی روودانی ھەر رووداویکی کۆمہ لایہتییدا، بہدواداچوون بکن و ھەندیک کاتیک ھوئی دەستیوہردان بکن و ھوأل و رووداوہکان بۆ بہرژوہندی و چہسپاندنی کاریگہری خویان بہکاریبنن و لہنامیلکھو گوڤارو چاپکراوہکانیشیاندا، ناوہندہکانی مسیونیری لہ نہمریکا و بریتانیا لئ ناگاداریکەنہوہ. لہئیو نہو بابیت و ھوألانہشدا مسەلہی ژنہلگرتن بابہتیکہ، بہتاییہتی ھگەر کچہکہ کریستیانی (نہستوری یان نہرمہنی) بووبیت ، کہ بۆتہ جیگہی بایہخی مسیونیرہکان و دەستیوہردانیان تیدا کردوہو زۆر جار مسەلہکەیان لہ بابہتیکہ کۆمہ لایہتیہوہ گۆریوہ بۆ بابہتیکہ گہرمی مشتومرو مملاننی و ئالۆزی و دەستیوہردانی ئیداری و ھەریمی و بگرہ نیودہولہتیشی لیکہوتوتہوہ] بۆزیاتر پروانہ نہو کتیبہمان کہ بہناوی "سالی کچھ ھەرمەنی لہ روژنامہ ئەوروپی و ئەمەریکیہکاندا. گیرانہوہیہکی بەلگەنامیہ" کہ لہسالی ۱۸۲۰دا بلأومانکردوتہوہ] .

لہم رووہوہ، لہ لاپہرہکانی ۱۸۵۳-۱۸۵۵ی ژمارہی ۵۳ی گوڤاری مسیونیری نہمریکی (THE MISSIONARY HERALD) کہ لہسالی ۱۸۵۷دا، لہشاری بوستن چاپ و بلأوکراوہتہوہ، نامہیہکی (دکتور ھینری بیرون حسقیل ۱۷۸۱-۱۸۶۴) ی بہمیژووی ۲۰ی یہنایہری ۱۸۵۷دا، تیدا بلأوکراوہتہوہ کہ لہموسلہوہ ناردوویہتی، نامہکە باسی ھلگرتتی کچیکی نہستوری کردوہ لہ ناوچہی گہوہر لہباکووری کوردستان، لہلایہن کورہ گەنجہکەھی چہلہبی ناغای

کوردوهه، لێرهدا ههولدهدهین وهرگیردراوی دهقی نامهکه بۆ بهرێزتان رابگۆزین:

"نهم نامهیه گێڕانهوهیهک پێشکهشدهکات که نهک ههر حالهتی نیمچه پرندهیی لهئێو زۆربهی گهلانی روژئاوای ئاسیادا پێشاندهدات، بهلکه ههروهها ئهو ئالۆزی و مەترسییهش دمخاته بهرچاو که دهشیت تووشی مسیۆنیرهکان و هاوریانی دیکهی دادپهروهیری و راستیی ببینهوه، لهههولیاندا بۆ پاراستنی خویان و هاورییهکانیان.

کچیکی نهستوری لهلایهن کوردانهوه براوه

ئیمه زۆر بایهخ به کهیسی ئه کهچه نهستورییه دهدهین که بهو دوایهی دهدهست کوردانی کۆچهر ئازادکراوه. یهکهمین تیبینیمان سهبارته بهو کهچه، لهنامهیهکی (میستهر ریا)وه بوو له ئوقه مبهری ۱۸۵۵، ئهو وتی: "پاش ئهوه که گهراینهوه بۆ مالهکهی خۆمان له(گهوه)، دلمان بهبیستنی ههوالیکی ناخۆش گوشرا، کچیکی نهستوری جوان که خوارزای (دیکۆن تهمو)یه، ئهوهی بۆ ماوهی سالتیک لهفیرگهکهمان و بۆ ماوهی دوو سالیش له فیرگهی کچانی (سیمیناری) ئامادهبوو، دوو ههفته پێش گهیشتنهوهی ئیمه، لهلایهن گهنجیکی کوردوهه، که کوری چهلهبی ئاغایه، ههلهگیراوه. ئهوهی پاش روژیک یان دووان، کراوته ژنی ئهو کورمو کهچه هاوسهرگیری کردوه. ئیمه ههرگیز هیچ هۆکاریکمان نهبوو که وا بیربکهینهوه که ئهو کهچه کریستیانیه، بهلام ههندیک تاییهتمهندی شهخسی سهرنجراکێشی ههبوو. ههروهها ئهو بریکی زۆر رینمایی ئاینی وهرگرتوو، زۆر جیاوگی ئاینی ههبوو. زۆربهی کاتیش ئهو کهچه لهخانوهکهمان بوو. ئیمه بۆ ئهو ههستمان بهبایهخیکی قوول کرد. ئهو پاش ئهوهی لهمانگی ماپۆدا هاته فیرگهی سیمیناری و ههتا ئهو کاتهشی که له ۱ی ئوتدا رویشتین، واپندهچوو که ئهو کهچه کتیبهکانی خوشبووین و ههروهها لهپابه ندبوون له به ئهرکه ئاینیهکانیهوه بهجهختبوو، هیچ شتیکی لهوه بهدرمان لێ نهبینی. لهماوهی هاویندا، وهک رهوالی پێشووی خهریکبوو شیری مهرهکانی

باوکی دەدۆشی، لەمەشدا کەوتبوو ژێر کاریگەری خێزانێکی کوردەمۆه که لێره نیشتهجێبون. که دەزانین ئەم خێزانه له هەلگرتنی ئەم کچەدا بەقوڵی تێوهگلابون.

میستەر ریا زیاتر لەمۆ دەلێت، که ژيانى ئەو کچە بەهۆی جێبوو قسە ناخۆشەکانی دایکییەمۆ، تالێبوو. ئەو خێزانه کوردەش بەلێنی پاراستنیان بە کچەکه دابوو. لەدەمی ئیوارەیهکدا، کاتیک که دایکی لەو کچە دەدات، کچەکه رادهکاته باخەکەمۆ، لەوێ گەنجە کوردەکەمۆ چەند پیاویک دەچنە لای، بەویستی خۆی یان بەبی ویستی خۆی، سواری ئەسپێکی دەکەن و دەستبەجێ بۆ گوندەکەى خۆیانى دەبەن که سێ کاترێمێر لەوێهه دووربووه. ئەو کچە لەریگەدا، دوو جار لەئەسپەکه خۆی هاوێشتبووه خوارەمۆ و بیهوده هەولێداوه کاریگەری لەسەر هەلاتنەکەى هەبیت. پاش ئەمۆ بەرۆژیک یان دووان، لەریگەى گەنجیکی نەستورییەمۆ بیستمان، که ئەو شەمۆ و رۆژ داواوەکات شتیکی بۆ بکەن. نامەیک که بۆی رهوانهکراوو هەرئەمۆنەى دۆزرابووهوه درێندرابوو، هاورییەکانی هەمۆو هەولێکیان بۆ ئازاکردنی دابوو، بەلام بیهوده بوو. گەنجە کوردەکه مەلای بانگکردبوو، ئەمۆ خستبووه بەردەم دوو بژارە: یان هاوسەرگیری یاخود مەرگ. ئەوان هەولێاندابوو ناچارى بکەن که ببیتە موسولمان، بەلام ئەو پێی وتبوون که دەمریت و واز لەناینى کریستیانى ناهینیت. مەلایش شمشیری خستبووه سەر سەرى و هەرەشەى کوشتنی دەستبەجێی لیکردبوو، ئەگەر بنەماکانی ناینى ئیسلام نەلێتەمۆ. ئەو زۆر جار بەتوندی لێدراوه. جاریک دایاندووریبوو بە پیستەى بزنداو بەلیس لێاندابوو. لەزستانی رابردوودا، (میستەر راسام)، ئەم کەیسەى بردبووه بەردەم پاشا، سواریکی رهوانەى چیاکان کرابوو بۆ سۆراخکردن، بەلام ئەو کاتە کوردان لەراپەریندا بوون [مەبەستی راپەرینەکەى ئیزدینشیرە/س]، هەر بۆیه سواریکه به سەرئەکەوتووی گەراییەمۆ.

رزگار کردنهکه

پاش چهند ههفتهیهکی کم، نامهیک لهبرای کچهکهوه گهیشت، که ئیسته له فیرگهکهی میستر ریایه، ئاگاداری کردینهوه که چهلهبی ئاغا لهمبیری چیاکانهوه هاتوووه له گوندیک لایداوه که دوو رۆژهری له موسلهوه دووره. پاش راویژ لهگهڵ میستر راسام - میستر ریا لیرهنییه- من و (میستر مارش)، پهیوهندییمان به پاشاوه کردو داوای هیزی پاسهوانی تهواومان لیکرد بۆ بهدهستهینانی کچهکه لهههر جیگایهک بیت. ئهو توزیک لهو پینسیناره بیزاربوو که من بهشیویهکی شهخسی بایهخم پیدابوو، بهلام دهستهجی داواکهمانی پهسهند کرد. فرمانداری دهۆک، ئهو گوندهی که چوار کاتژمیر له کهمپه کوردیهکهوه دووربوو، لهموسل بوو، پاشا فرمانی پیکرد که لهگهلمان بیت و ههرچییهکی پیدهکریت بۆ هاوکاریم بیکات. ئیمه جهولهیهکی خیرامان کرد، زۆریه کات لهشهوادا، سی سوارهمان لهسیمیلهوهو کۆمهلیک سهربازی پیادهشمان له دهۆکهوه بردبوو. بهیانیهکهی زوو گهیشتینه ئهو شوینهو سهروکخیلهکهو کورمهکی و سی پیاویمان گرت، ههروهها کچهکهشمان پاراست و ئهو رۆژش گهراینهوه بۆ شوینیک که سی کاتژمیر له موسلهوه دووربوو. لیره زانیمان که ئهو فرمانداره به بهسهربازهکانی وتوو "ئهم کچه فره جوانو زور شهرمه که ئهمه موسولمان نهبیت، ئیمه ئهو دهبهین بۆ لای پاشا." لهشهوادا، کاتیک سهباربازهکان خهوتیون، کچهکه بههپوایشی و بهسهلامتی بههوی پاسهوانهکهی میستر راسامهوه گواسترایهوه بۆ کونسولیهتی موسل. لهروژی دواتردا، فرماندارهکه بهپهله چوووو بۆلای پاشا و وتیوی: "کچهکه بیهد جوانهو ئهو موسولمانهو ههزدهکات ههروا بمینتتهوه، ئهو کوردی خوشدهویت و دهیهویت بگهریتتهوه."

پاشا که دهیویست کچهکه بۆخوی ههلبگریت، ناردی بهدایدا، ئیمه رهتمانکردهوه که رادهستی بکهین. دیسانهوه پاشا ناردی بهدایدا و راشکاوانه وتی: ئهو پپویسته دهستهجی بیته بهردم نهجومهن و

رایگهینیت که ئەو موسولمانە یاخود نە. ئیمە وەلامان دایەوہ کہ ئەو لەژێر پاراستنی ئینگلیزدایە و دەبیت بۆ گەران بەدوایدا دەبیت داوا لەوان بکەن. ئنجا داواى ئەو کچەیان لە کونسولخانە کردبوو، بەلام (خاتو راسام) وەلامیدایەوہ کہ فرمان [مەبەستی فرمانی هەمایۆنییە کہ لەئەستەمبول لەسالی ۱۸۵۶دا دەرچووہ/س] بەتەواوەتی نازادی ئاینی بەخشێوہ، بەگوێرەى بەندەکانی ناتوانریت داواى کچەکہ بکەیت. رۆژى دواتر، پاشا، (ئەرمیا)ى بانگکردبووہ لای قازى و ئەنجومەن و بەناشرینترین شیوہ مامەلەى لەگەل کردبوو، هەروەها جێوى زۆر خراپیشی پێداوو و وتبووی: ئەو پێویستە بۆ ئەستەمبول بنوسنیت کہ ئەمریکییەکان لەموسل بکەنە دەرەوہ. پێدەچیت کہ ئەو کەیسەکہ بۆ ئەستەمبول رەوانە بکات، بەلام زیاتر لەوانەى پاشا هاتوہواریک وازی لێبەینیت. پێویستە ئیمەش ئەستەمبول ئاگادار بکەینەوہو متمانەشمان بەخوداییت تاوێکو ئامانجى ئەم پیاوہ بەدکارانە تیکشکیت. متمانەمان هەىە کہ ئەم پاشایە دەگاتە دواردەى تاوانەکانى و خراپەکارییەکانى لە پایتەخت و ئاشکرابووہ. بەهێواین کہ شکاتى کۆنسل لەم پیاوہ گۆرانیک بێنیتەئارا.

سەبارەت بە کچەکہ، هێوامان زۆرە. ئەو بەشیوہبەکی ئاناسایی زیرەکہ، هەروەها هەندیک هۆکارمان هەىە وایبیربکەینەوہ کہ ئەم کچە مندالی خواوێندە. ئەو دیدیکی زۆر روونى سەبارەت بە راستیى ئنجیل هەىە. ئەگەر لەراستییدا عیساى مەسیح ئەوى دەستنیشان کردبیت، پێدەچیت کہ ئەو لەم یارەدا یان لەواریکی دیکە سوودبەخشبیت. "

THE
MISSIONARY HERALD,

CONTAINING

THE PROCEEDINGS OF THE

American Board of Commissioners for Foreign Missions.

WITH A VIEW OF

OTHER BENEVOLENT OPERATIONS.

FOR THE YEAR 1857.

VOL LIII.



BOSTON:

PRESS OF T. R. MARVIN, 42 CONGRESS STREET.

1857.

VICES on the Sabbath, a Bible class in the morning and preaching in the afternoon. The average attendance, exclusive of our family, is ten; though we have sometimes had fifteen or twenty."

Dûma and other Towns.

Retiring from the heat of the plain in July, they took up their residence for a few weeks in Dûma, a village situated on Mount Lebanon, to the south-east of Tripoli and about eight hours distant, containing six or seven hundred inhabitants, mostly Greeks and Greek Catholics. Here, they report: "Our Sabbath congregations were much larger than in Tripoli, often numbering from thirty to forty persons. Mrs. Lyons commenced a class for the religious instruction of the women on the Sabbath, which was attended by about twenty. The villagers often resorted to us in great numbers, on week day evenings, after the labors of the day were over, drawn together, doubtless, mainly by motives of curiosity; and these occasions we endeavored to improve for the inculcation of divine truth, by reading and expounding the holy Scriptures. During the last month of our residence in Dûma, we were much encouraged by a movement among the people for the better observance of the Sabbath." Numerous other large towns and villages within the limits of their district are referred to, where it is hoped much good will yet be accomplished. "At Ghurzooz, a day's ride south of Tripoli, one man, an individual of considerable prominence in the village, has been for some time past an avowed Protestant. The people there are very anxious to have us open a school, which we intend to do so soon as a suitable person shall be found to take charge of it."

Girls' School—A firm Friend.

On the first of December, a school was opened for girls, having, as teacher, one of the native girls educated in the family of the late Mr. Whiting. The report says, "The school was commenced as an experiment, and has succeeded beyond our expectations. We began with two scholars, and at the close of the month the number of pupils had increased to thirty. The most interesting fact in regard to the school is, that eleven of the girls are Mohammedans. They read the New Testament, and study the Child's Scripture Catechism, without objection or hinderance on the part of the parents. Some Jewish families have promised to send their children. The prospect is that the school will be large. We only hope that its usefulness will be com-

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mensurate with its prosperity. It already serves as a uniting link between us and the people, who are beginning to see and acknowledge that we are their friends and benefactors, and as such are entitled to their gratitude and respect."

At the close of the report, honorable mention is made of "our native brother Antonius Yanni, who united with the mission church in Beirut two years since." "In him we have ever found a faithful helper and steadfast friend. He is the only native Protestant church member in Tripoli, and he has borne and suffered much for the cause of Christ; for his foes are they of his own household." He has also resisted strong temptation, having been recently offered the honorable and highly lucrative post of vice consul for Russia. "True to himself, and to the cause which he espoused when he made a profession of his faith in Christ; knowing that the acceptance of the proffered office would have rendered him subservient to the corrupt Greek church, and made it necessary for him to attend upon her public observances, and give countenance to her dead forms and ceremonies; he at once promptly declined the offer. Thus, amid temptation, as well as amid trial and persecution, he stands unmoved; a noble example of Christian consistency, fortitude and faith; a bright light shining in a dark place, and to be, in coming time, we trust, a means of leading many of his perishing fellow countrymen to a knowledge of the truth."

Assyria Mission.—Turkey.

MOSUL.

LETTER FROM DR. HASKELL, JANUARY 20, 1857.

IN the Herald for March, in connection with the latest published intelligence from the Assyria mission, there is an error which should be corrected. Dr. and Mrs. Haskell, it is said, had passed the summer at Hinee. It should have been Dr. and Mrs. Nutting. Dr. Haskell is not married.

This letter gives a narrative which presents not only the semi-barbarous state of society among many of the people in Western Asia, but also some of the perplexities and dangers to which missionaries and other friends of justice and right may be exposed, in efforts to protect themselves or their friends.

A Nestorian Girl captured by a Koord.

We are deeply interested in the case of a Nestorian girl recently liberated

from the Kochers, nomade Koords. Our first notice of her was in a letter from Mr. Rhea, dated November, 1855. He says, "When we returned to our home here, (Gawar,) our hearts were grieved by sad intelligence. A beautiful Nestorian girl, a niece of Deacon Tamo, who had attended our school one year and the female seminary two years, about a week before our arrival was carried off by a young Koord, the son of Chellabi Agha, to whom she was married a day or two afterwards. * * * We never had any reason to believe that she was a Christian, but she had some interesting traits of character; and as she had received much instruction, had enjoyed many religious privileges, and was often in our house, we felt a deep interest in her. She came up from the seminary in May, and until the time we left, August 1st, she seemed to love her books, and was punctual in her attendance upon religious services; and we saw nothing out of the way. During the summer, she was accustomed to milk her father's sheep, and in so doing was brought much under the influence of a Koordish family residing here, whom we know to be deeply implicated in getting her off."

Mr. Rhea farther states, that her life was embittered by the continual abuse of her mother "a most passionate, wicked creature;" and being promised protection by this Koordish family one evening after her mother had beaten her, she fled into the garden, where the young Koord with several men met her, and, with or without her consent, placed her upon a horse, and immediately took her to their village, three hours distant. "She threw herself from the horse twice on the road, and in vain tried to effect her escape. A day or two since, we heard through a young Nestorian, that she weeps day and night, and begs for something to be done for her." A book found upon her was destroyed as soon as discovered. Her friends made every effort for her release, but in vain. The young Koord called a Moollah, and gave

her the choice of marriage or death. They endeavored to compel her to become a Moslem; but she told them she would die rather than renounce Christianity. Several times a Moollah, with a naked sword over her head, threatened her with instant death, unless she repeated the Moslem creed. She was often cruelly beaten for refusing to work on the Sabbath. Three times she escaped, but was soon retaken and each time beaten. Once she was sewed up in a sheepskin and beaten with clubs. Last winter, Mr. Kassam laid the case before the Pasha, and a cavass was sent into the mountains for her; but the Koords were at that time in rebellion, and he returned unsuccessful.

The Rescue.

A few weeks since, a letter was received from her brother, now in Mr. Rhea's school, informing us that Chellabi Agha had come on this side of the mountains, and was encamped at a village two days from Mosul. After consulting with Mrs. Rassam—Mr. R. being absent—Mr. Marsh and I called upon the Pasha and asked for a cavass and an escort, sufficient to take the girl wherever found. He was somewhat embarrassed by the proposal that I should attend to the matter in person, but instantly granted our request. The Governor of Derhook, a village four hours from the Koordish camp, being in Mosul, the Pasha ordered him to accompany me and render me every assistance in his power. We made a rapid journey, mostly by night, taking thirty horsemen from Semli and a company of foot soldiers from Derhook, reached the encampment early in the morning, seized the chief, his son, and three men, almost without resistance, secured the girl and returned that day to within three hours of Mosul. Here we learned that the Governor had said to the soldiers: "This girl is very beautiful. It is a shame she should not be a Moslem. We will take her to the Pasha. At night, while the soldiers slept, the

girl was quietly removed in care of Mr. Rassam's cavass, and safely deposited in Mooul at the consulate. The next morning the Governor hastened to the Pasha, told him that the girl was exceedingly beautiful, that she was, and wished to remain, a Moslem that she loved the Koord and wished to return."

The Pasha, wishing to secure her for himself, sent for her. We declined delivering her. The Pasha sent again, saying, very peremptorily, that she must immediately come before the council and declare if she was or was not a Moslem.

We replied, that she was under the protection of the English and he must seek her from them. She was then demanded from the consulate, but Mrs. Rassam answered that the firman granted entire religious freedom, and according to its provisions he could not demand the girl. The next day he summoned Jeremiah before the Cadi and council, and abused him and us in most outrageous terms.

He entirely ignored the firman; said he should write to Stamboul and drive the Americans out of Mooul. He will perhaps refer the case to the Porte, but will more likely drop it after a little bluster. We shall report to Stamboul, and trust the Lord to defeat the purposes of these vile men. We trust that this Pasha has nearly filled up the measure of his iniquity. His misdeeds have long been known at the capital, and we hope that the recent protests of the consuls will effect a change.

For the girl we hope much. She is unusually intelligent, and we have some reason to think that she is a child of God. She has very clear views of gospel truth, and if Christ has indeed chosen her, she may be very useful in this or another field.

Tabreez, where they had gone to confer with Mr. Khanikoff, the Russian consul, in the hope that, with his friendly assistance, some order might be obtained from the Persian government, more favorable to the missionaries and their friends than those under which the authorities at Oroomiah were then acting. Several brief letters have since been received from Dr. Wright, exhibiting the various changes, the alternations of encouragement and discouragement, which had taken place in the aspect of their affairs.

Friendly Aid of the Turkish Consul.

The first letter is dated at Tabreez, December 8. Affairs had taken a seemingly favorable turn in an unexpected way. The Turkish consul at Tabreez had been for some time known to our brethren, and during their present visit at that place had manifested much interest in their mission. When he learned the difficulty they had in obtaining a favorable order from the Kâim Makâm, of his own accord, unsolicited, he at once exerted himself, thus adding his friendly offices to those of the Russian consul; and an order was given, which, Dr. Wright says, "though not all we could desire, is much better than nothing. The Persian Agent is directed to treat us in a friendly manner, and not to molest us. It is intimated at the same time, that our affairs are under discussion, and that some new arrangement will be made." With this order they were to start, the next day, for Oroomiah. "We are not sanguine," it is said, "as to the effect of the order. It does not revoke any instructions which Asker Khan has from the Central Government. All we can hope from it, is, to hold him in check for a time. We should not be surprised, if the Kâim Makâm should write to Asker Khan to-morrow not to regard it. Mr. Khanikoff kindly favors us with a letter to the Persian Agent in Oroomiah, expressing the hope that he will act according to the Kâim Makâm's directions, and intimating that he understands the order as forbidding his interfering with our labors, while the letter of the order alludes only to our persons. In the Lord is our trust. It is a day of trial, but we hope that good will be the result."

Events in Oroomiah—Active Opposition.

Messrs. Wright and Stoddard reached Oroomiah December 12, and the second letter, dated December 17, relates to the progress of events at that place and the vicinity, during their absence and after their return.

In our absence, Asker Aly Khan had

Nestorian Mission.—Persia.

OROOMIAH.

Relations of the Mission to the Government.

THE last published intelligence from this mission left Dr. Wright and Mr. Stoddard at

كوشتنى عەسكەر خان سەرتىپى ئەفشار بەدەستى سەرۆكخىلىكى كورد

قەشە دكتور ھازن رايت، سەرۆكى خانەى مسيۆنيرى ئەمريكى لەشارى ورمى، لە نامەيەكى خويدا كە لە لاپەرەكانى ۱۵۶-۱۵۷ى ژمارە ۵۳ى گوڤارى مسيۆنيرى ئەمريكى (THE MISSIONARY HERALD) دا، چاپ و بلاوكرائەتەو، جگە لەهوى باسى جۆرە تىكچوونىكى پەيوەندىيەكانى مسيۆنيرىيەكەيان لەگەل دەسەلاتدارانى ئيرانى دەكات ھەروەھا باس لەكوشتنى ژينرال عەسكەر خانى سەرتىپى فەوجى ھوتەم و ھەشتەمى ئيران لەورمى دەكات بەدەستى سەرۆكخىلىكى كورد، ئەو عەسكەر خانەى كە لەتىكچوونى پەيوەندىيەكانى مسيۆنيرى ئەمريكى و حكومەتدا رۆلىكى خراپىي بىنيوو. گوڤارەكە لەژىر ناونىشانى: "مردنى ژينرال عەسكەر خان" دەنوسىت:

" لەدەقىكى دىكەى ئەم نامەيدا كە بەروارەكەى ۱۹ى ديسەمبەرە، وەرچەخانى نوئ و وەك چاوەر وانەكرىت گرنگ، نامازەى بۆكرائە.

ھەرنىستا رووداوىك لىرەدا روويداوە، كە پىويستەدەكات كارىگەرىي گرنگى لەسەر رەوشى ئىمە ھەبىت. عەسكەر خان، ژينرالى لەشكرى ئيرانى لەم بەشەى ولات، دوئى بەدەستى سەرۆكخىلىكى كورد لەمەرگەوەر كوژراوە، كە ھەشت كاتزىمىر لە شارەكەو دەورە. كەلاكى عەسكەر خان، ھەر چەند خولەكىك دەبىت بەبەردەرگاگەماندا تىيەرپو. رووداوەكە وەك لىدانى بروسكە وابوو لەسەر كۆمەلگا. ژينرال لەگەل لەشكرەكەيدا لەسنور بوو، ئەو لەوئ خەرىكى تىكدانى چەند پەناگەو قەلاى كوردىي دىرىن بوو، سەرۆكىكى كورد كە خاوەن يەكك لەو قەلايانە بوو، ھاتە سەربازخانەكەو واخوى پىشاندابوو كە ملكەچى دەنوئىت، خۆى دابوو بەسەرىداو خەنجەرىكى لەجەستەى چەقاندبوو لەھەمان ساتدا كوشتى. كوردەكەش پىش ئەوئەى بتوانىت ھەبىت، لەلايەن سەربازەكانەو پارچە پارچەكرا. بىگومان ئەم

ژینراله زۆل و ساخته‌چییه، هۆکاری هه‌موو ئهو بێزارکار بیانه‌بوونکه
به‌دهشتی حکومهتی ئێرانیی تووشمان بووه. ئهو له‌دادگا بوو کاتیک
بریاره به‌ناوبانگه له‌باره‌ی ئیمه‌وه ده‌رچوو، پێده‌چیت هه‌ر ئه‌ویش
سه‌پاندیبیتی.!"

شاعیری قاجاریی به‌یۆنه‌ی کوشتنی عه‌سکه‌رخانه‌وه شیعرێکی
لاوانه‌وه‌ی بۆ نووسیه‌وه که ده‌لێت:

هزاران افسوس عسگر خان سرتیپ	که رفت اندر جوانی زین جهان حیف
دریغازدن جلال و جاه و منصب	وزان روشن چراغ دودمان حیف
نبوده در میان این افشار	چنان سردار صاحب خاندان حیف
بهار زندگانی بود او را	بهار وی روزی شد خزان حیف
سرشک از فوجها چون موج خیزد	چو یاد آرند روز مشق و سان حیف
سعادت یافت از فیض شهادت	شد او مقتول دست ناکسان حیف
سرود این طرفه مصرع کلک منشی	به عسگر خان ناکام جوان حیف

received an order from the Kâim Makâm, given after our arrival at Tabreez, urging him forward in the execution of his instructions relative to our missions, and threatening him with heavy penalties in case of neglect. The Persian agent had requested the Kâim Makâm to furnish a written document to Mar Gabriel and Mar Yoosuph, constituting them the heads of the people, and committing to them the supervision of all our labors. This document was not given; but the Kâim Makâm directed him to assure those Bishops, that in case they did the government good service in this matter, they would be remembered and rewarded. On the receipt of this order, the agent proceeded to act with new vigor. A teacher of one of our village schools was brought to the city, and beaten, because Mar Gabriel complained that he would not obey him. One of our preachers, located in a village, was severely beaten by a servant of the agent, without any reason except that he was in our employ. Our friends were summoned from all directions, and threatened with cruel penalties if they did not conform in all things to the usages of the church, as in former times.

So far from being led to relax his opposition by the order of the Kâim Makâm, Asker Aly Khan seems rather to have been stirred by it to take yet more decided measures against the missionary work; judging, rightly, that the Kâim Makâm had no desire to see him change his course. Dr. Wright continues:

The day after our return, we sent to him the order of the Kâim Makâm, and the letter from the Russian consul, obtained at Tabreez. The next day was the Sabbath. Early Monday morning, he sent his secretary to us with the message, that he did not consider the order we brought as annulling previous orders, but only directing him to treat us civilly; and moreover that he had new instructions from the Kâim Makâm to proceed in breaking up our operations. As to the letter from the Russian consul, he directed his Secretary to say, that he was not

subject to him, but to the Persian government. Thus it appeared, that he did not intend to regard these documents in the least, and that he did not consider the order of the Kâim Makâm as given in good faith.

The same day he summoned Deacon Yoosuph, of Degalla, our translator, who had ventured to preach in his village after he had forbidden it. He treated him with great indignity, threatening to put him in irons and send him to Tehran. He took a written obligation, with a penalty of a hundred dollars' fine, from the people of that village, that they would inform him in case any one there did not keep all the Nestorian fasts, or in any way did not live according to Nestorian usages. He demanded an obligation from Deacon Yoosuph, that he would not preach; but the demand was withdrawn when we requested it.

Most of our village schools are disbanded, and those few which are still in session will probably be broken up without much delay. We are daily expecting that a blow will be struck at our two seminaries. A threat has been made to gather the issues of our press, scattered among the people, and make a bonfire of them.

Death of General Asker Khan.

In a postscript to this letter, dated December 19, a new, and, as was supposed, somewhat important turn of affairs is mentioned.

An event has just transpired here, which must have an important bearing upon our matters. **Asker Khan**, the general of the Persian troops in this part of the country, was killed yesterday by a Koordish chief in Mergawer, eight hours from this city. The corpse was carried past our door only a few minutes ago. The event falls like a thunderbolt upon the community. The general was on the frontier with his troops, where he was destroying some old Koordish fortifications. A Koordish chief, the owner of one of these forts, came to the camp, as though to give in

his submission; and while in the general's tent, fell upon him, plunging a dagger into his body, killing him on the spot. The Koord, before he could make his escape, was cut to pieces by the soldiers. This general, wily and deceitful, was no doubt at the bottom of all the annoyances we are at present experiencing from the Persian government. He was at court when the famous firman in relation to us was issued, and probably dictated it.

No Change of Policy.

Eight days later, December 27, Dr. Wright wrote again:

There is no change in the aspect of our affairs. Since the death of general Asker Khan, a letter has been received from the Kâim Makâm, addressed to the general, commending him for supporting Asker Aly Khan in breaking up our schools and in opposing our labors, and alluding to our having been at Tabreez, and to the order he gave the Turkish consul for us, as in no way to modify his previous instructions. Asker Aly Khan is, consequently, pursuing the same line of opposition to us as before the death of his supporter here. He firmly believes that he will be sustained by the central government.

Bombay Mission.—India.

LETTER FROM MR. HARDING, FEBRUARY 2, 1857.

MR. and MRS. HARDING, of the missionary company whose arrival at Bombay was announced in the last number of the Herald, have been convinced that it is their duty, in view of the necessities of the Bombay mission, to remain for a time at that place. Others of the company have gone on, Mr. and Mrs. Wood to Satara, and Messrs. Fairbank and Dean, with their wives, to Ahmednuggur.

First Impressions.

In this letter, in a few graphic sentences, Mr. Harding presents the impressions made upon his mind by his first actual contact with a heathen population, his first intercourse

with the few native Christians to be found among that population, and his first connection with the missionary work on missionary ground.

It is three weeks to-day since we arrived; and to us, who look on these scenes of heathenism for the first time, they have been weeks of thrilling interest. I had made myself acquainted with the character and habits of the people, so far as books and converse with missionaries could furnish information; but one look at these crowded streets, one half hour in this region of mature heathenism, gives me a clearer idea of its terrible power, and makes a deeper impression, than all that I have ever read or heard.

We landed soon after sunrise; and you will understand our feelings as we met that half-clad throng upon the wharf, and heard the strange jargon of many voices all around us, and the distant roar of busy life in the city. It really seemed like a second Babel. As we passed along, through the native town, I could not but ask myself the questions, 'What has Christianity done here? Where are the signs, that it exists at all?' And to the eye of a stranger, there hardly appeared a single eddy in the broad, deep current of heathenism. Everything seemed to speak of superstition, debasement and idolatry. But a brief residence in this place has given us pleasing and abundant evidence that Christianity has an existence, though its general effect hardly appears on the face of society. There are living witnesses of the power of the gospel here, and we have been much cheered in meeting with these native Christians. Their meek and Christlike deportment contrasts strangely with the haughty bearing of their countrymen generally. We have also received a most hearty welcome, by letter, from those native pastors, beloved for their work's sake, in Ahmednuggur. The good work seems to be progressing as rapidly as ever in all that region, and we long to be shar-