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THE TALE OF SUTO AND TATO : KURDISH TEXT WITH
TRANSLATION AND NOTES

By B. NIKITINE and the late Major E. B. SOANE

INTRODUCTORY NOTE

THE story of Suto and Tato is in no way fiction, it is a lively reality, and anyone even slightly acquainted with these far-distant, but beautiful and picturesque countries and their inhabitants, will confirm my statement. The principal actors, Shaikh Muhammad Sadiq, the Shaikh of Barzan, Tato, Osman—Suto's elder son, are no longer alive. I am not certain about Suto himself.¹ This old man, a perfect type of a Kurdish chief ruling over the most impregnable region of Central Kurdistan, may yet be alive. At any rate, in 1918 he was. Mulla Said, the narrator, was murdered in Urumia in July, 1918, by his countrymen. Peace be on him!

This man was my teacher of Kurdish. He knew his own language well, and many of its dialects; as well as Arabic, Persian, and Turkish. He was a very learned Mulla, and the breadth of his views and understanding were astonishing in one who had spent all his life in a remote corner of an unknown country.

If the reader be desirous of acquainting himself better with the country of Central Kurdistan, the scene of the events related in the story, he will find many interesting materials in the Rev. Wigram's *Cradle of Mankind*, and the following articles in the *Journal of the Royal Geogr. Society*: Capt. B. Dickson, "Journeys in Kurdistan," April, 1910; Major Maunsell, "Central Kurdistan," August, 1901; and Major Kenneth, "Central Kurdistan," December, 1919. Major Maunsell's map of the country is still the only one available.

During the war I had a chance of visiting some of the Central Kurdish regions. There is no doubt that Horamar² is very well worth seeing.

Inaccessible peaks, crags, spurs, precipices, a chaos of enormous rocks, high valleys with snow, deep cañons, the greenish-blue river of the Rubar i Shin, dangerous passes, practically no roads, a spot completely isolated. After seeing all this, one can better understand the character of the people. Savage and rude, uncouth and brave,

¹ Suto was alive in 1920. (E. B. S.)

² Also known as Oramar. (E. B. S.)

they resemble Nature around them. Without these influences, Suto, Tato, and their compeers might seem to us a peculiar kind of being.

I thought that their story being strictly true, might be of service to those who have to work among the Kurds and to deal with them.

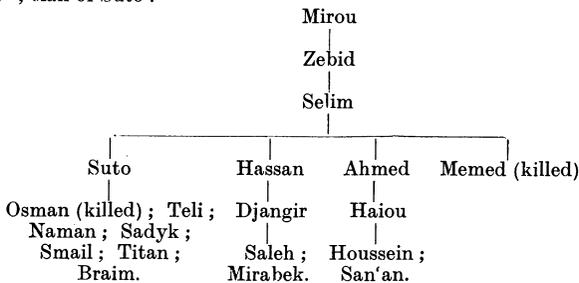
May I acknowledge here my sincere gratitude to the late Major E. B. Soane, without whose kind help I should not have been able to publish an English translation of this tale.

B. N.

THE TALE OF SUTO AND TATO

Suto is Agha of the Duskani tribe, from the village of Horamar¹ and of the clan of Mala Miri. Tato is Agha of the Rekani² tribe, of the village of Razga, and the clan of Mala Mikail Agha. The Rekani, from early times till now, have been continuously under the hands of the Horamar Aghas, and in the time of Suto Agha they fell even more completely under their dominance. Suto, with his sons, his brothers, and the elders of his clan visited many persecutions and impositions upon the Rekani, and rendered them so desperate that the power of forbearance no longer remained to them. Tato, yet a youth, was a man of much courage, the like of whom had never been seen among the

¹ The Turkish administration classed Horamar as a "nahiya" of the "kaza" of Giaver, "sandjak" of Hakkari, and vilayet of Van. Horamar has on north, Ishtazn and Giaver; on north-west, Djilou, Baz, Tkhouma, Tiari; on south-west, Artosh, Rekan; on south, Barzan; and on east, Shemdinan. Horamar is not *one* village, as shown on the maps, but an agglomeration of many hamlets, more or less important. The following are their names: Chami Prizan, Oveski, Haousha Deri, Mle Amandje, Naw Gound (the largest), Fravink, Avithir, Bikandalava, and Bin Djerta. Bin Djerta has six hamlets: Bin Djerta, Bi Hanava, Mari Mamou, Bi Mamaga, Meytarava, Bin Djana. All these villages belong to Suto, but besides them the following places are also his property: Hyarta, Shatounis, Banoviye, Chami Touyan, Bire, Chi, Artis, Sheh Mama, Nerva, Shoukia, Seve, Biryi, Kenianish. One knows the importance attached by the Kurdish chiefs to their pedigree. This in one of the "Mala Miri", clan of Suto:—



I think all these details were never printed.—B. N.

² Rekan is a "mahall" of the "kaza" of Amadia, Mossul vilayet. The chief village is Razgia. The name of Agha was given in 1917 as San'an. Probably the son of Haiou, who was killed by Tato.—B. N.

Rekani Aghas, and now his pride could no longer brook the misrule of the Horamari. He said to his brothers, Temo, Hadi, and Resul (all of whom were older than he): "I cannot submit like you, I will not make a Jew of myself in Suto's hands,¹ death is pleasanter than life thus; with God's help I shall terminate Suto's power² whether I die or live."

His brothers and relations replied: "We shall run counter to any plan you may consider advisable; but we shall be annihilated, for we are not strong enough to cope with the Horamari." Tato replied: "And if we be annihilated, there is no loss. If we prevail, we have profited in name and honour till Judgment Day, and if vanquished we die and are at rest. Whatever comes to pass I am resigned."

So they thus perfected their agreement to a feud with the Horamari.

One day it so happened that Haio, Suto's brother, in accordance with his custom, visited the Rekani villages and commenced harrying and plundering. Tato and Tamo accompanied by ten of their men approached him and said: "Go out from amongst our people! from this day on we do not consent to your coming or going in Rekani." Haio said: "Nevertheless, we are [here], and we do not regard you as of any importance."

When Haio spoke thus Tato presented his Martini, discharged a cartridge, and killed him on the spot. Some of Haio's followers were also killed, and others got away to Nerva, Suto's village, the distance between Nerva and Razga being less than two hours. The following day Suto collected all the tribesmen of Duskan and Horamar, and said: "Now will I go at once and annihilate the clan of Mikail Agha Rekani, and will seize all the Rekani land as revenge for Haio." All said: "We are ready, whatever you order, we shall execute. Certainly the revenge of the Agha's brother is a duty upon all of us (lit. on all our heads), and even without your orders it is incumbent upon us day and night to strive for Haio's revenge."

So Suto with his force came upon Razga village and opened the fight. Tato's men were few, and could not fight in the open, so took cover in Tato's fort, and from there engaged Suto's forces. They became surrounded, and Suto's men were pressing the attack. At the portal of the fort Tato was seated at an embrasure over the door, and killed four or five at every rush,³ throwing them back. Suto said

¹ i.e. "admit myself to be a coward, and resign myself to the status of a slave."

² Lit. strike Suto's arm with mine.

³ Lit. every time.

“ This will not do, we must approach the fort with a ‘ chirpa ’.”¹ They cut some trees from Razga village, and dismembered them, constructed a chirpa and advanced towards the fort, and about the fourth or fifth hour of the night they got the chirpa up to it, and from its top a few men got upon the roof of the fort, and Tato’s men became hard pressed. But Tato said : “ Fear nothing, a man is for such a day as this, to seize, to kill, that is the manly way. Wait, and now will I scatter them.”

He soaked four or five quilts in kerosene, spread them on poles, thrust them in the chirpa, and fired them. The eaves² of the fort were all stone, and did not catch fire. When the flames of the chirpa rose, all sides of the fort were illumined. Tato and his men fired several volleys upon Suto’s force, and in that time finished off twenty-four people. Once again Suto’s men were forced back, the chirpa availed not. He called out to Tato : “ I go to prepare destruction for you, this time I will make a chirpa of stone. Then you cannot fire it.” Tato answered him, and called out : “ I have debauched thy father ! Your wooden chirpa did not avail, and before you can bring a stone one to the fort a long time will pass. Perhaps by then God will find me some means.”

They commenced the construction of a stone chirpa, but it was not so easy as the wooden one. During this time information reached the Government of Amadia that for the last twelve days Suto had been besieging Tato’s fort, and he with his men was beleaguered.

The Qaim Maqam of Amadia then sent a gendarme officer with twenty gendarmes to Razga to remove Suto’s force from the attack on Tato by whatever means be possible. The officer and gendarmes reached Razga and saw a great concourse about it. They reasoned that the affair could not be hurried, it would only be possible with stratagem and cunning. Since many men had come to their death ; with [but] twenty gendarmes fighting, the affair would not be resolved, and to consent to do so, moreover, would be far from sense.

The officer addressed Suto : “ I have come specially to you to say that I do not desire that your clan should be destroyed, as you are a well-born and respectable Agha. It is now several days since, that you have brought your force against the Rekani, and are fighting. The noise of it has reached the Vilayet of Mosul, and the Wali has

¹ “ Chirpa ” seems to be a kind of Roman “ vinea ”, a moving fence or shelter for the attacking side.

² Originally sūvānd.

informed to Qaim Maqam of Amadia that he has heard such a rumour, and ordered him to make searching inquiries, and if it is correct to let him know quickly, when he will inform the Wali of Van that he may send royal troops from Van against the tribe of Suto. Also from Mosul two battalions with two guns will come to discipline Suto and protect Tato.

“Since things are thus, the saving of your position is, that in one hour you disband your force, when we shall reply to the Wali of Mosul that nothing of importance has occurred, that some men of Suto and Tato had quarrelled behind the village about the matter of some vineyard theft for two or three hours, and had now separated with two or three men wounded. Then you will not be responsible. So, I have told you. Consent, as you like ; or dissent, as you like.”

When the officer thus spoke, all the people said to Suto : “ We will not destroy our homes, conflict with the Government is too much for us. If it is tribal warfare we are all ready to give ourselves to killing for you. But against the Government is not possible for us.”

In the end Suto consented, and retired his force.

The officer took much money from him, and also placed a heavy obligation upon him, inasmuch as he had arranged his affairs with ease. He also said to Tato : “ To save your position it is [best] that you should transport your household and family and your relatives to the headquarters of the Amadia canton ; inform the Vilayet and the Sublime Porte at Constantinople. Catalogue your grievances and injuries before the necessary departments, and perhaps the Government may give you its protection. Otherwise you will not be able to defend yourselves against the pressure of the Aghas of Horamar. We also will all bear witness for you.” In the end he made Tato also acquiescent and grateful, and took all his family and following with him to Amadia. Also he profited by much money from him. For there is a popular proverb amongst the Kurds : “ Turks are vultures, their pleasure is in being full of carrion.”

When Tato with all his people went to Amadia the lands of Rekani were left without a guardian. Shaikh Muhammad Sadiq ¹ was also

¹ Shemdinan, known also by a Kurdish name of “ Naw Tchiya ” (i.e. “ between the mounts ”). In Turkish administration it was a “ kaza ” of the “ Sandjak ” of Hakkari. Shemdinan has three “ nahiya ”: (a) *Zerzan*, governed directly by the Kaimakam, residing in Neri ; (b) *Houmarou*, with a “ mudir ” in the village of Benbo or in Surunis ; (c) *Girdi Harki*, with a “ mudir ” in the village of Bietkar (Bi Kar). This last nahiya is divided in three districts : (i) Girdi-ye Baroja (i.e. “ open to the east ”) ; (ii) Girdi-ye Nawpar (i.e. “ middle ”) ; and (iii) Girdi-ye bin-Tchiya (i.e. “ below the mount ”). As far as I know these details have not yet been

a great vulture, and the Rekani lands were equally a very fat and pleasing carcase. The avidity of the noble Shaikh became most overpowering, and he took thought to himself how he could easily bring the lands of Rekani under his own hand. He sent a confidential letter, by the hand of two or three respectable and intelligent men, together with some money to the Qaim Maqam of Amadia [saying]: "I beg of you to so arrange that Tato should need me, and come here, that I may say to him that I will get his business arranged. You on your side, hinder it somewhat."

When the letter reached the Qaim Maqam it pleased him very much, and he acted in accordance with the Shaikh's aims, saying to Tato: "I have thought of a surer and easier way for you. Although here also your affairs may be arranged, the Mosul Vilayet delays matters, and before a result eventuates one becomes most disgusted. The Van Vilayet puts things in hand more quickly, and in that Vilayet, everything is in the hands of Shaikh Muhammad Sadiq, [who] does as he likes. I say if you and your brothers and some of the notables of the Rekani tribe go to Neri before Shaikh Muhammad Sadiq, your affairs will be sooner arranged. [That] both tribally and officially the Shaikh be partner and protector is better for you, and then Suto's back will break." In fine, he convinced Tato, who was grateful to the Qaim Maqam for showing him such a course. So Tato with his brothers and the notables came to Neri, and the game entered the nets of the Shaikh.

When he came before Shaikh Muhammad Sadiq, the latter showed him much honour and graciousness. He was more soft-tongued than a Pawäi,¹ and soothed Tato's heart by all means possible. He said: "Sell me the site of Razga Fort, I will then entirely demolish it and build it again larger and stronger. I will place twenty of my own men with you, and will give your men a hundred Martini and Mauser rifles, and will also procure a special order from Government for your protection. And in exchange for this the elders of the Rekani shall give me one tenth of their harvests each year."

Tato replied: "Whatever the Shaikh order, I consent."

In the end their pact was thus resolved, and Tato deceived. Sura

published. There are 126 villages in Shemdinan, twenty-one of them are Christian. North of Shemdinan is Giaver, west Oramar, south Baradost (Turkish B., not to be confounded with Persian B.) and Barzan, east Persian districts of Desht, Mergever, and Oushnou.—B. N.

¹ Pawä is a village of Juanrud near Sina (Persian Kurdistan) mentioned in the Sharaf Nama as Fävej, the inhabitants of which are noted for cunning.

Chaush¹ with twenty chosen men was sent with Tato among the Rekani. They entirely razed Razga fort, and sent masons, who commenced rebuilding it. The lower stories were approaching completion when Suto came to the conclusion that if Razga fort be completed in this style and the Shaikh support the Rekani, Tato's strength would reach such a degree that he could no longer oppose him, and in the end there would be great distress for the Agha of Horamar. Also the caravan road from Horamar towards Mosul, Akra, and Amadia passes through the Rekani.

Suto therefore summoned all the Duskani and Horamari, and said to them: "You all know to what extent Tato Rekani is my enemy." They replied: "Yes, Agha, we know well." He said: "You all know how masterful and rapacious is Shaikh Muhammad Sadiq?" They replied: "Yes, Agha." He said: "You know that if the Razga fort be finished upon those foundations and the Shaikh combine with Tato the lands of the Duskani and Horamari will be entrapped, and we shall be forced to submit to Tato,² or else not live." They all said together: "Yes, Agha, we know it is thus, and more." Suto said to his people: "Good, since you all confirm this, why do you not plan how to prevent them, for now we are placed between death and life, and death is the nearer. Enough, either you make a plan, and I will fall in with your ideas, or I will think it over, and you will act in accordance with what I say." They replied: "So long as the person of our Agha is present, no one is the possessor of an opinion. Whatever the Agha decide, our duty is obedience." Suto said: "Since you are so submissive, let it be agreed that I sacrifice myself to your saving. First," he said, "My people! You know that I did humble myself to Shaikh Muhammad Sadiq enough that I give him one of your villages for him to show gratitude and for my honour to be vastly greater than that of Tato." They all said: "We believe it, it is even as the Agha says." Suto said: "Good, whatever I do is for your sakes, and not for myself. My idea is this. Let us attack Razga and kill Sura Chaush and the Shaikh's men, and not allow Razga fort to be completed. How do you think that would do?" They said: "We are steadfast in the Agha's opinion, for whenever the Razga fort be finished we shall be destroyed, so that war is the better course for us, when, if we are to be destroyed, it will be with honour and good fame, not with meanness and dishonour."

¹ Chaush = sergeant in the Turkish army. The Kurds use it to distinguish a man in charge of a small body of fighting men.

² Lit. become Tato's Jews.

So at dawn 900 men of the Duski and Horamari attacked Razga. That day Tato and his men had gone to Amadia to fetch their families to Razga, and only Sura Chaush with twenty men was there. The fort was not yet finished. For an hour they fought, and Suto's force surrounded them on all sides. Sura and his men retired to a house, but it was not suitable for defence. Suto's people came right up to the walls of the house, and though from the lattice Sura killed two or three of Suto's men, it was of no avail. They fired the house at every corner, and Sura with twelve men were faced with burning. They fought to the utmost, and did not surrender their arms, but seven men asked for mercy and emerged. Suto said to those seven: "Give up your arms, and go before the Shaikh himself, and tell him not to think again of the lands of Rekan. So long as a lad of the Mala Miri is left, no one can with impunity trespass upon the clan of the Rekani."

Those seven servants came [to the Shaikh] stripped, without arms, miserable, shamefaced. Everyone remained aghast, and said: "What state is this?" They described their misfortunes in full, and when they had told the tale of their condition to Shaikh Muhammad Sadiq he was enraged to the utmost degree. For two reasons; one was that the wheat and rice of the Rekani had not fallen into his hands, and the other that great loss and dishonour had come to him. The Shaikh fell to thoughts of vengeance for this affair. He collected his chief men and consulted with them: "What course can you see?" he said. A few replied: "Let us collect a large force from the tribes and attack and annihilate them all." Some said: "The course is that full details of his actions be laid before the Valis of Van and Mosul, and that through Government he come to judgment, and that by the hand of Government he come to chastisement." And others said: "It is well that the Shaikh show favour to Abdurrahim Agha. He is of the Mafi, and between them and the Mala Miri is ever enmity. Then he and Tato would unite, and when enemies thus appeared from outside and inside, he (Suto) would be hard pressed."

Others yet said: "Let us raid their villages and hold up their caravan roads, nor allow them rest till we fully achieve our revenge." In short, each one gave some opinion.

I, the humble Mulla Said, was not at the conference, but at the school teaching the students. A servant came and summoned me to The Shaikh. I went into his presence and he asked me, "What do you think is the best method of revenging Sura Chaush and his men?" I replied, "I am a mulla and am young; of matters of policy I know

nothing. I have not much, nay, even hardly, mixed in mundane affairs. Here, all present are intelligent, important, and experienced. They necessarily know better than I." The Shaikh said, "It is as you say, but I desire that you also give your opinion, whether good or bad, for they have all expounded their own ideas." I asked, "Of all their opinions, which has appeared to your reverence the most acceptable?" The Shaikh replied, "As yet I am saying nothing till you also say what is your opinion." I said, "I beg that I may know the opinions of the others, and if they agree with mine I will confirm them, and if not in agreement, then to the degree of my defective wits I also will lay some proposal before you." The Shaikh repeated the opinions of the conference in detail, and said, "These are they, their ideas, let me see now what you will say." I replied, "The idea of the tribal force without the knowledge or co-operation of Government is bad, headstrong actions are eventually the cause of damage and remorse. Raiding and caravan-plundering also are but the work of brigands. They are not worthy of the honour and repute of a great one like you, the spiritual head of the humble. Friendliness toward Abdurrahim Agha is indeed good, but in that case, when Suto is disposed of, it is unlikely to profit our cause, and even if it do so will take a long time. Representation of his conduct to the Walis and his being brought to justice by Government is certainly necessary, but the first consideration is that possibly so much alone may not be enough and will not cure our ills. At most, Government will imprison him and after a time will take a deal of money from him and release him, when he will become still stronger and our affairs yet more deranged. I consider best thus: First, representation of his conduct to Government; next, the procuring of an official order and the stationing of ten gendarmes for the repair of Razga fort, and the testimony of Tato that the village and fort of Razga have been sold by him to Shaikh Muhammad Sadiq. Then, that Government give permission to Shaikh Muhammad Sadiq to protect the village and instal at Razga his own armed men therefor. Then, whatever incident occur, no fault is on the Shaikh, it is on Suto. Very good presents should be sent to the Qaim Maqams of Giaver and Amadia to gratify them, so that they will write well of the Shaikh and evil of Suto. Four hundred men, 100 Shemdinan, 100 Girdi, 100 Herki, 100 Muzuri, who regard themselves as your adherents,¹ should be

¹ The tribes living under the Shaikh's rule in Shemdinan are the following: (a) *Harki*, their Agha (in 1917) Temer, son of Sartip; (b) *Girdi*, with Oguz Bek, son of Zulfekar Bek; (c) *Shemdinan* (two sections: Zarza and Humarou), with a nominal

sent with Tato to Razga while the fort is being finished and the gendarmes and masons are yet on it. Every night the men should attack one Duskani village. Then our revenge will be both tribal and governmental, and the aim of the Shaikh, which is to possess the Rekani, will be achieved and all four tribes will become enemies of Suto. And then neither he nor his descendants can ever be at rest from those four tribes.”

When I outlined this plan, the Shaikh was so pleased, and laughed so much, that a hen with all its feathers might have flown into his mouth.

He said “Bravo! Mulla Said. Your idea pleases my mind better than any other, and I shall work according to your scheme.” The members of the conference also agreed that my ideas were more practicable and profitable than any others. The Shaikh continued, “And, since your plan is better than all the others, I should like you to take the trouble to go to Razga and be with my people yourself till the castle be finished. Without your consent, no one shall do anything.”

Then I represented that such was not my duty, but the Shaikh became more persistent. In the end 400 men and ten gendarmes were collected, as I had suggested, and were handed over to me.

I petitioned the Shaikh to allow Shuhab ed Din, his nephew, Mulla Musa, his secretary, and Qatas Agha, his steward, all three, to come as well. The Shaikh asked, “What are they for? They are not necessary when you are there, what need of anyone else?” I replied, “A heavy beam needs many backs to sustain it, for a single one would break under it; this is a great undertaking, and very exacting, and if one has to cope with all its demands, confusion will result, and the work suffer. Since Shuhab ed Din is your nephew his influence and value are greater; it is necessary that he come as commander of the fighting men. Mulla Musa is necessary for letter writing and advice upon affairs, and Qatas Agha for the men’s rations and collection of the harvests. If I have to do all these my reason will become deranged and unable to cope with the real difficulties. Once more all the members of the meeting confirmed what I had said.

The Shaikh also agreed, and again commended me, and sent us

chief, Samed Khan Bek, son of Mustafa Bek. These three ashirets number about 13,000 persons. I do not know why Mizouri are mentioned here. They are not a Shemdinan tribe, but live close to Barzan, in the “kaza” of Zibar. Their chief village is Shive-Benan.—B. N.

At night we arrived at Mazra¹ and Begoz, and the following day reached the gorge of Herki. The next night we went to Deri, and that same night sent fifty selected men to the hill above Peramizi, which is at the boundaries of the Rekani, Herki, and Duskani, because if that hill be taken no one could get to the Rekani. We rose with the dawn and pressed forward for one stage, nor rested till we reached Razga, and when we arrived there but half an hour was left to sunset. At once I sent 100 men, 25 from each tribe, on to the hillock before Nerva, Suto's village. I gave them instructions that no one should fire a rifle nor attack till morning, when I would come myself. If that night Suto rose and escaped, good; if not, they should surround the village and not allow anyone to emerge. That night Suto's spies were among the Rekani and warned him that this time such a force had come to Razga, both tribal and government, that he can no longer remain at Nerva.

So that night he arose and went to Horamar. With the dawn those of us who had remained at Razga reached the others who had gone to the hillock before Nerva, and together surrounded and fired a volley on the village, and no sound came from it. By degrees the men sneaked up to it and saw it was deserted and no one in it. We also went to it, and I said to Tato, "This time it is your turn, take your revenge, Tato." His men set fire to the forts of Nerva, and the whole village burned. It being time of ripening grapes the force went into the vineyards and brought loads of grapes to Razga. The masons resumed work on the fort. The day after, we left 100 men there, and three hundred with Ahmed Beg Barasuri (who was one of Shaikh Muhammad Sadiq's chaushes) we sent against Biri and Chi villages. They plundered them thoroughly, and brought back all the sheep and mules to Razga.

I then sent a letter to the Shaikh that "Thanks to the shadow of the protection of your exalted ancestors, the raiders of the Shaikh (may our souls be his sacrifice) reached Razga with all ease. One after the other successes and victories, with attainment of all desires, had been won from the enemy, and the details are thus and thus". The Shaikh was most delighted, and congratulated us upon our victories. He wrote: "At present my constant hope is in the perfection of understanding and wisdom and courage of such as you.

¹ The following description is interesting, as it gives the itinerary from Neri to Razga. I think Capt. B. Dickson went over in this direction, but on that journey he left Oramar unvisited, going to the "Tangi Bylinda" on the Great Zab.—B. N.

Than those gratifying victories are yet greater—God be with you. Amen. Sadiq.”

Let us resume the tale of Suto's plight. When he went to Horamar he sent Mulla Hasan Shuki, who was his clerk, and Qazi of Duskan and Horamar, to Tahir Agha Giaveri, and when the latter reached Tahir Agha he said, “Suto Agha has sent me to you. You are an Asad Aghai, the head of all the Duskani tribe, and you are in touch with government at Giaver. Friendship is for such a day. Now what are we to think? and what are we to do?” Tahir Agha, a man of experience, said to Mulla Hasan, “I have to think somewhat. At present for Suto, except to pacify Shaikh Muhammad Sadiq, there is no course left, as his quarrel with Tato and Shaikh Muhammad Sadiq's men, and the killing of Sura Chaush and twelve men, is well known everywhere. The Government is a supporter of the Shaikh. Therefore, now it is necessary to pacify the Shaikh.”

Mulla Hasan said, “Yes, it is as you say. I also think the same, but I do not know where lies the way to the pacification of the Shaikh.” Tahir Agha replied, “It is certainly difficult, but, if it be possible for you to go to Razga to Mulla Said, ask him if it can be done; he may tell you some way.”

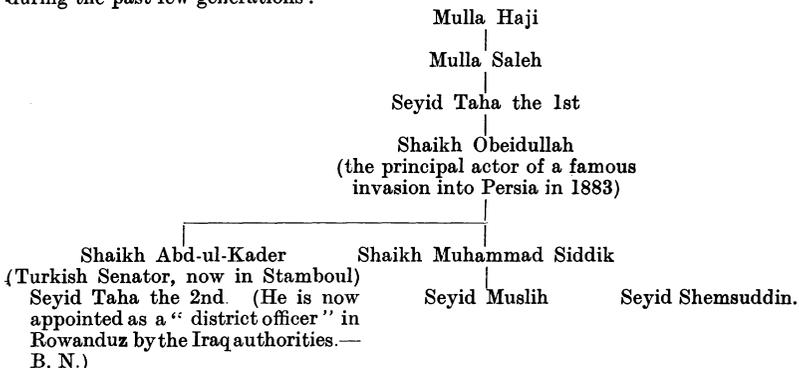
Mulla Hasan left Tahir Agha with the intention of coming to me, and arrived at the village of Hishi in Rekani, a Christian village which is an hour distant from Razga, and remained there the night. In the early morning we saw a Christian man come before me from there who said he wished to see me alone. When he saw me he said, “Suto's clerk is sitting in my house and says he would much like to come before you and give you his news, but does not dare on account of outposts who might kill him.”

I then sent ten men with the Christian, and said to them, “Go and bring Mulla Hasan in safety here, if a hair of his head fall, I will make of you all a target for Martinis.” So the men went and fetched him, and he remained two nights with us, and we discussed everything. I said to him, “If the Shaikh accept Suto and forgive him for the killing, do you promise that he will go before the Shaikh?” He said, “Yes, but on condition that Suto be certain of his own life.” I said, “Good, go to Suto and explain all to him and get his promise, and by the time you return I shall have communicated with the Shaikh and obtained his decision.” We sent Mulla Hasan back to Suto and I commenced correspondence with the Shaikh. Since I knew the habit of Turkish officials, how their word and deed were

never in agreement, and that except for the cooking of the roast of their own ends they have no care, I knew that in a short time they would again bring Suto to distress, and even take large sums of money from the Shaikh, and afterwards, step by step, favour Suto, and in turn take money from him. They destroy no man for another's sake. I therefore deemed it suitable thus, that the Shaikh accept Suto, for as yet he had not lost his grip of affairs. Finally, I wrote to the Shaikh in this sense and set forth the details of Mulla Hasan's coming and going and our conversations together, and sent the letter. The Shaikh sent me reply, "Whatever be the means of protecting my name and honour in these affairs, you are my agent and attorney. In future you need not refer to me. Such as you think right, so do, beloved,—w'as salam."

The day after arrival of that reply, Mulla Hasan returned to Razga and said, "If you are certain of the Shaikh, I am certain of Suto, that he will not disregard my advice." I said, "Since it is so, and we are both agents, I consider Suto's best course thus, to take Tahir Agha and Ali Effendi Pailani with him and go to Neri to the tomb of Sayid Taha,¹ when the Shaikh may forgive him. If Suto do not thus, you know he is culpable before Government and will come to destruction." Mulla Hasan said, "If you know that it will be well thus, I will do so." I reassured him and he departed, and, having spoke to Suto in this sense, the latter consented and went with Tahir Agha and Ali Effendi to Neri. The Shaikh was most gratified, for his desire was ever to get fine flour from between two hard mill-stones. It was not for grief over Sura Chaush: he wanted money. He said to Suto, "For the sakes of Tahir Agha and Ali Effendi, and

¹ The family of the Shaikhs of Neri ("Sadat-i Neri") is very old and respectable one, ascending to the Shaikh Abd-ul-Kader Gilani himself. Here is their pedigree during the past few generations:—



for the sake of the honour of my grandfather's grave, I have forgiven you for killing and seizing and exiling. But the orphans of Sura Chaush are poor, and the dependants of his men are helpless. The blood money of each is one hundred liras. Give one thousand three hundred liras, and depart with well wishing to your own house."

Suto having agreed, two gendarmes and eight men were handed over to him to go among the Duski and Horamari to collect thirteen hundred liras for the Shaikh and bring it. In the end he apportioned more than three thousand among the Duski and Horamari, and collected it. Thirteen hundred was given to the Shaikh, and he took the residue for himself. When Suto thought it over, he realized that if Tato became a Shaikh's man, and the Shaikh's servants be continuously with Tato, his own condition would become uncertain and his profits diminish, so he said to himself that it would be well to make such plans regarding Tato as to destroy him by pretence of friendship.

After a year, when all the lands of the Rekani had fallen into the Shaikh's hands with their harvests (not a donkey's ear reached Tato), Suto knew that there was a chance to humiliate Tato. He sent Mulla Hasan to him, having told him, "What is past is past, may he and I make a compact and from now hence become friends, and, as formerly, do one another no harm. Shaikh Muhammad Sadiq is a dragon, and will eventually devour both of us. It is now a year he (Tato) sees what profit has come to him. To the Shaikh's servants there is no difference between him and a [common] Kurmanj. Now that the Shaikh destroys us, it is better that we make peace. If he believe not, I will give him my daughter in marriage that he really believe that I wish peace from my heart." Mulla Hasan accordingly went to Tato and spoke to him after this fashion. It entirely won him, and he consented. Suto gave him his daughter. One day Tato, seizing an opportunity, took all their arms from the Shaikh's men, and turned them out disarmed. They came to the Shaikh, who was extremely chagrined, but to no good, for Suto and Tato were now entirely reconciled, and together went to the Shaikh of Barzan,¹ who was also an enemy of Shaikh Muhammad Sadiq, and became his adherents. Two years passed thus, and Tato was entirely at peace.

¹ A very powerful and rich family of Sheikhs, living on the Great Zab. The rebellion mentioned below took place under the Shaikh Abd-us-Salam the 2nd of Barzan, against the Turkish general from Mossul, Fazil Pasha. The Kurds completely defeated the Turkish regular troops in a cañon near the village of Bab-Sefan. But the end of this Sheikh was very sad, for he was hung by the Turks in Mossul at the beginning of the war.—B. N.

Thereafter Shaikh Muhammad Sadiq died, and the Shaikh of Barzan rebelled against the Turkish Government. By degrees Suto's plans were maturing. He knew that there remained now no sanctuary for Tato, and he considered, "It is well to make him out guilty before Government, so that when no course be left to him I may destroy him." He sent to Tato, who each year used to pay certain money to Government on account of sheep tax, a message saying, "What necessity is there for this? All the Duskani tribe pay less than half. This year, at the time of sheep-count, send the Rekani animals to us till the officials go, then take the herds back." Tato did accordingly. Suto secretly advised the Qaim Maqam of Amadia that "Tato acts in this manner, and however much I admonish him he heeds not, I know not what to do; for fear of Government I do not dare punish him, otherwise for me to punish him is easier than to swallow a draught of water."

The Qaim Maqam of Amadia sent Suto a most grateful reply to the effect that he was authorized to punish any person who in any iota practised deception on the Most High Islamic State, and Suto felt secure.

One day he feigned illness, fell into his bed, and sent word to all his friends and relatives that he was near to dying and asking all to come that they be present at his death. Mulla Hasan was seated by his pillow, and with him was reading the Yasin chapter. All his relatives were collected and were weeping for him. Tato, who was his son-in-law, was also sent for to come and bring Suto's daughter with him, for, "the Agha is at the point of death, in case they should not see one another alive."

Tato, with his wife and brother Tamo and four or five servants, went to Nerva, Suto's village. When they arrived they saw everyone weeping for the Agha, and the brothers joined in the lamentations. Tato cried "Agha! Agha! Lift thine eyes a little! May we all be thy sacrifice! Would that once again you might arise from this sickness even be I not left on this earth." Suto raised his eyes a little, sighed, and said, "Tato, I am dying. Thank God, my men have seen me once more. Death is God's ordinance, and it is the way of all of us." He continued, "Usman, Teli, serve Tato well. So! I die. Tata is your elder brother. Fall not out with him, as formerly." All said, "Yes, whatever the Agha orders, we obey with heart and soul."

That night a separate apartment was given Tato and Tamo. At the time of sleeping Suto called Usman and Teli and now said to

them, "I am well, my idea is thus." They departed lightly and took as many men as necessary to the apartment of Tato and Tamo, killed both in their sleep, and disarmed their servants. Suto arose and said "Thank God, I have finished my enemy and taken my revenge in safety".

KURDISH TEXT

(حَكَا يَتِيَا سُوْتُو. وَتَمُو)

سوتو آغای عشیرتا دوسکانی رگندی هوره ماری . ر
 اوجا ما لامیری یه . تتو آغای عشیرتا ریکانی رگندی رزگه .
 ر ما لامیکائیل آغابو . عشیرتا ریکانی ر زمانی قدیم حتی نوکه .
 دایمی ریر دستی آغایت هوره ماریا بونه . وز مانی سوتو آغا
 زیده تر کوئنه بن دستی هوره ماریان . وسوتو . و کوریت وی .
 و برایت وی . وهمی مزینت او جاغا وی گللک ظلم و تعدای له
 ریکا نیان کرن . زیده عاجز کرن . ایدی طاقتا تحملی نما .
 تتو تازه جاحیل بو . مرووکی گللک جسوربو . دناو آغایت
 ریکانیان دا . کسک وکی وی پیدا نه بو بو . چیدی غیرتاوی
 تحملا ظالما هوره ماریان نکر گوته برایت خو . تمو . وهادی .
 ورسول . هرسی روی مزن ترون . . . از وکی هنگو قبول
 ناکم . خو . ددستی سوتودا . ناکمه جو . بومه مرن خوشتره .
 ر رینا هو . از بتوفیقا خدی . پنجه خو . دی دمه بر پنجه
 سوتو . چه مرم . چه مام . برایت وی . وملت وی گوتن تو
 چاوا مناسب دزانی . ر خبری ته در ناکوین . أمّا م دی

محوبین مه طاقتا هوره ماریان نیه . تتوگوت . بلا محو بین
 هیچ ضرزیه . اگر غالب بوین . اوه مه حتی قیامت ناو . وناموس .
 قازانجکر . و اگر مغلوب بوین دی مرین . و راحت بین . بهر طرزی
 بیت از گلك رازیه . خلاصه همیان قرار اینانه سر درمنیا
 دگل هوره ماریان . روژکی . و تُو قومی حیو برای سوتو .
 دیسالسرا عادی خوها ته گندیت ریکانی دست کر . به . خورتی .
 وتشت ستاندنی . تتو . و تمو . دگل ده مرووان چونه نل حیو
 گوتن درکوه ژ ناو ملتی مه . ژ اورو پاش قبول ناکین . هونگ
 هات وچونا . ریکانی بکن . حیوگوت . ام دی هیین . وهنگو
 بتشتکی نزانین وختی حیو هوگوت . تتودری مارتینی . دالای
 حیو . فیشکک لوی خسار کر . لوی دری حیو کشت . و خلاصیت
 حیورثی هندک کشتن . وهندک حلاتن چونه نیر وکی گندی
 سوتو . کوما بینا نیروکی . ورزگه دوساعت کیمتره . رورا پاشی
 سوتو همی عشیرتا دوسکانی وهوره ماری جما کرن . گوت دی چم
 ما لا میکا ئیل آغای ریکانی بچارکی بر پئمّه وه . وجی ریکانی
 بتامی زوت کم . بو تو لا . حیو . همیان گوتن ام حازرین . تو
 چاوا امردفر موی تجاوزی ژ امری جنابیی آغاناکین . البته تو لا
 برای آغالسرمه همیان لازمه بی گوتنا آغا واجبه ام شو ورو ژ
 به خبتین له تو لا حیو . خلاصه . سوتو دگل لشکری خواهاته

سرگندی رزگه . دست کرن بشری . مرویت تتو کیم بون
 نشیان رُ دروه شر بکن . خواهاو یتنه قصر اتتو . دقصریدا شر
 دگل لشکری سوتو کرن . کوته مُحصاره . لشکری سوتو
 هجوم دکرنه . دری قصری تتولسر تیر اُنداذا . هنداوی دری
 رونشتبو . هر جاری چار پینج روان دکشتن . و ددانه پاش .
 سوتو گوت . هونا بیت لازمه بچرپه بچینه بن قصری . چند داریت
 له گندی رزگه همی برین قدقد کرن . و کرنه چرپه چون بون
 قصری . شوی ساعت چارو پینج چرپه گهاند نه قصری . هندل
 مرویت لشکری له سرچرپه چونه سر بانی قصری . مرویت
 تتو طنکاوبون . تتو گوت . هیچ نه ترسن میر بو روز کی هونه .
 گرتن . کشتن . ریکا میرانه . صبر کن نوکه دی وان بلاو کم .
 تتو چار پینج لطف دناو نفتی هلینان . بسری جلان وه کرن
 دریر کرنه ناوچرپه . آگر بردا چرپه . سواندیت قصری همی
 بر بون نه دسوتن . وختی گریا آگری رچرپه بلندبو . همی قراغیت
 قصری رونا بون . تتو و خلامان شیلکیت تفتگان لدویب کرنه
 لشکری سوتو . وی دفعی بیست و چار کس تمام کرن . دیسا لشکری
 سوتو رُ قصری دانه پاش . چرپه ری فایده نکر . سوتو گازی
 کره تتو . هنگی دی چم ته محو کم . اوه نوکه دی چرپه بران چیم .
 ایدی تو نشی وی بسورثی . دوماهی هیه .

تتو جوابا وی دا . گازی کر . مین بابی ته گا . چرپی
داران فایده نکر حتی تو چرپی بران دگهینییه قصری .
گلک دی دور کیشیت . بلکو حتی هنگی خدی بومه چاره یکی .
بکت . دستکرن بچکرنا چرپی بران اُمّا وکی چرپی
داران سنای نبو . دوی مابینی دا . خبر گهسته حکومتا آمیدی کو
اوه دوازده وره لشکری سوتو لسرقصرا تتویه . وتتو دگل
مرویت خو . دمحصره دایه . قائم مقامی آمیدی ضابطی
جند زمان دگل بیست جند زمان هِنارنه رزگه . کو بهر طرزی
دبیت لشکری سوتو رُسر تتو دفع بکن . ضابط و جندرمه هاتنه
رزگه دیتن قلّه بالغکی مزن لسرزگه . فکر کرن کو اوشوله
بتندی چپی نابیت . به تدبیر و حکیمانہ دی ممکن بیت چونکو
گلک مرو هاتبونه کشتن . به بیست جندرمه بشر دفع کرن . ندبو .
وبه هیوی قبول کرن رُی رُعقلی دوربو . ضابط گوته سوتو . از
هاتیمه مخصوص بیرمه ته کوا حز ناگر مالاته خراب بیت .
چونکو تو آغایکی خاندان و معتبری . اوه هنده وره ته او
لشکره اینایه سرجی ریکانی . شری دکی دنگ گشتیه ولایتا
مو صلی . والی خبر دایه قائم مقامی آمیدی من تشتکی هو زانیه .
تحقیقا ماده بکه . اگر راسته زو خبر بده من . داخبر بدمه والی
وانی عسکری شاهانه روانی به هنیریت بو سرعشیر تا سوتو . وره

ولایتاموصلی رژی دوتابور عسکر دگل دوطوپان دی هین بوتربیا سوتو . و محافظاتتو . مادامکه هویه صلاحا . حالی ته اوه یه ییک ساعت اول وی جمعیتی بلاؤ بکی . ام رژی دی جوابا والی موصلی دین . کوشتی موجهی اهمیتتی واقع نبویه چند غلامیت سوتو . وتو . پشتا گندی لسر مسئلیا دزیا رزان . دوسی ساعتان شرکرن . ورثیک وه بون . ودویان سی مرو هاتینه بریندار کرن . هنگی تو مسئول نابی . اوه من گوته ته . قبول دکی کیفا تیه . قبول رژی نکسی کیفا تیه وختی ضابطی هوگوت . همی ملتتی گوته سوتو . ام مالاخو خراب ناکین بشری دولتان رمه زیدیه . اگر شری عشیر تانه . ام همی حازرین . خوبونه . بدینه کشتن . امالای حکومتی بمه ممکن نابیت . خلاصه سوتو قبول کر . لشکری خو پاشوه بز . ضابطی گلک پاره رشوتو . وزگرت . ومنتکی مزن رژی دانا سرسوتو کومن شولانه بسنای چیکر . . . وگوته تئورژی صلاحا . حالی ته اوه یه تومال وعیال . وخز میت خوهمیان نقل کیه مرکزی قضا آمیدی . خبر بدیه ولایتی . وبابی عالی له استنبولی . و مغدوریت . ومظلو میتاخو . بوهمی مقاماتیت لازمه . بوجه تفصیل بیان بکی . بلکه حکومت ته محافظه بکت اگر نه تو نشی خو ر ظلما آغایت هوره ماریان حفظ بکی . وام همی دی بوته شاهدی

دين . خلاصه تورتی قانع و ممنون کر . و مالای . و مرویت وی
همی دگل خویر نه آمیدی . و گلك پاره ر تورتی قازانج کر .
چونکو لناو کردان مثلکی مشهورهیه . رؤمی خر تلین .
خوشیا وان اوّه ککش مشه بن وختی تتو بمر ویت خووه .
چو آمیدی . جی ریکانی بی خدان ما . شیخ محمد صدیق ری .
خر تلکی مزن بو . جی ریکانی ری . ککشکی گلك خوش .
وقلو بو طمعا جنابی شیخ گلك غالب بو . فکر اخو کر .
کو بطرزکی سنای جی ریکان بینته بن دستی خو . کاغذ
حرمانه دگل دوسی مرو ویت معتبر وزانا و چند پاره بو
قائم مقامی آمیدی هنارن . کو آز خواهش دکم . تو تو چیکی .
تو محتاجی . من به بیت . بهیته ایره . آزد گلی به آخوم .
شولای از بدمه چیکرن تو شولای لویدری پیچک تأخیر
بکه . وختیکو خبری شیخ گهشته قائم مقام . گلك کیفخوش
بو . موافقی مقصودا شیخ عمل کر . گوته تتو . ریککی قاهیم تر .
و بسنای تر . من بو ته ملاحظه کریه . اگرچی لیره ری شولا
ته ممکن دبیت اّمّا ولایتا موصلی شولان پیچک تأخیر دکت .
حتی نتیجه در دکویت . مر و گلك عاجز دبیت . ولایتاوانی .
زوتر اجرا آتان دکن . و ولایتاوانی هرچی هیه در دستی شیخ
محمد صدیق دایه . هرچی حز بکت دکت . آزد بیرم اگر تو .

و برایت خو . و چند معتبریت عشیرتا ریکانی بچنه نهری لالی
 شیخ محمد صدیق شولا هنگودی زوترچی بیت . و هم عشیرتی
 و هم حکومتی زاتی شیخ شریک و پشتیوان بیت بو هنگو چیتره .
 و پشتا سوتو . دی شکیت . خلاصه توراوی کر . و رقام مقام
 ممنون بو . کوریککی هو نیشاوی دا . تتو دگل بران
 و معتبر ان هاته نهری . نیچیری شیخ هاته داوا وی
 و ختی تتو هاته لالی شیخ محمد صدیق . گلب احترامام وی
 گرت . و ممنون کر . شیخ رپاوه ئیان عزمان لوس تر بو . بهر
 طرزکی دلی تتو رازی کر . گوته تتو جی قصرا رزگه بفر وشه
 من . ازدی قصری تمام خراب کم جارکی دی رتو دی مزن تر .
 و قاهیم تر چیکم . و بیست خلامیت خو . دی دانیمه لالی ته .
 و صد تفنگ . مارتین . و سوزنی . دی دمه مر و ویت ته . و ر
 طرفی حکومتی ری امرکی خصوصی بو محافظانه . دی دمه
 تحصیل کرن . و بدل و هی مز نیت ریکانی دهپیکاکا احا صلاتی
 خو . هر سال بدنه من . تتو گوت . هر امری شیخ بفر موت .
 من قبوله . خلاصه و تو معاملا خو گریدان . و تتو خلات کر .
 و سورَه چاوش . دگل بیست خلامیت براره . دگل تتو هنارنه .
 ناو ریکانیان . قصرا رزگه ر بن خراب کرن . هوستا هنارن
 دست کرن . به چیکر نا قصری . تبقیته بینی نیز یکی تمام بونی

بون . سوتو ملاحظه کر . اگر . قصرا رزگه بوی طرزی تمام
 بسیت . ودستی شیخی بکو یته ناو ریکانی . هنگی قو تا تئو .
 دی گته درجه یکی . ایدی نشیت برامبریا وی بکت . پاشی بو
 آغایت هوره ماری طنگاوی یکی مزن دی پیدا بیت . چونکو
 ریکا . کاروانه هوره ماریان بولای موصلی . آکری . آمیدی .
 ایناوریکانی دچیت . سوتو همی دوسکانی . وهوره ماری گازی
 کرن . گوته وان . هونگ دزانن تتوی ریکانی چاوا در منی میه .
 گوتن بلی آغا . چاکه دزانین . گوت . هونگ دزانن شیخ محمد
 صدیق چاوا خوزت . وطمعکاره . گوتن بلی آغا . گوت . هونگ
 دزانن اگر قصرا رزگه لسروی اساسی تمام به بیت . وشیخ
 دگل تتو متفق به بیت . جی دوسکانی وهوره ماری دی کویته
 محاصره . ام هنگی لازمه به بیننه جوپیت تئو . اگر نه نارین .
 همیان پیکوه گوتن بلی آغا دزانین . ویه وزیده تره . سوتو گوته
 ملتی خو . بس مادام هونگ وانه همیان تصدیق دکن . هونگ
 بوچی تدبیر اگر تننا پیشیا وانه ناکن . نوکه ام دما بینا مرنسی .
 ورینپی داینه . ومرن نیز یک تره . بس یان هونگ تدبیری
 بکن . وازدی تابعی فکرا هنگوبم . یان از بکم هونگ
 موافقی گوتنا من عمل بکن . همیان گوتن . حتی و جودا ذاتی آغا
 حازره . کس رمه خدان رئی نیه هر رئیکی آغابفر موت .

وظیفامه اطاعته . سو تو گوت . مادام کو هو ننگ هو مطیع بن
 قرار بیت از وجودا خو فدای مصلحتا حالی هنگو بکم .
 آولا گوت ای ملت هو ننگ دزانن اگر از تنزل بو شیخ محمد
 صدیق بکم . فقط گندکی هنگو بدمه وی . اودی گلک ر من
 ممنون بیت . و احترامما من گلک دی ر احترامما تنو زیده تر بیت .
 همیان گوتن باورد کین . ویه و کپی آغا دفر موت . سو تو گوت . بس
 هر چی بکم . بو خاترا هنگویه . بو خو نیه . فکرأ من نوکه اوه
 یه . هجوم بکینه رزگه . سوره چاوش و خلاصیت شیخی بکزین
 ونهیلین قصرا رزگه تمام بکن . هو ننگ چاوا مناسب دزانن .
 همیان گوتن آم همی لسر رثیا آغا حازرین . چونکو مادام قصرا
 رزگه تمام بو . آم دی محو بین بس بو مه شر صلاح تره دا اگر محو
 دبین . بشرف و ناموس محو بین . نه برزیلی . و بی ناموسی .
 خلاصه دگل سپیدی نه صدمیر دوسکی وهوره ماری هجوم
 کر نه سررزگه . وی رورشی تنو و مر و ویت خو چو بو نه آمیدی .
 کو . مالیت خو بیننه رزگه . سوره چاوش دگل بیست خلامان
 حازر بون . قصررشی درست نبو بو . ساعتکی شر کرن . ره همی
 قراغان لشکری سو تو . دَوْرَه لوان دا . سوره و خلاصیت خو .
 چو نه خانیکی . اُوْخانی بوْشَرِی چَالْ نبو . مر و ویت سو تو گشته
 بن دِواریت خانی . دِکَلْکَان دا . سوره دوسی مر و ویت

سُو تُو کُشْتِن . اَمَّا فَايْدَه نَبُو . رِهْمِي رِخان آگر بردانه خان
سوره دگل دوازده خلامان هاته سوتن . حتی شیان شر کرن .
و چکیت خو ندان . حاوت خلامان . امان خواستن . درکوتن .
سو تو گوته وان حاوتان چکیت خو بدن . هر نه نِلْ شیخی خو .
پیرنه وی . جار کیدی خیالاجی ریکانی نکت . حتی کُورَکی
مالا میری مایه . ممکن نیه کس به راحتی تصرفی دعو شیرتا ریکانی
دا بکت . او حاوت خلام هاتن . رُوس . بی چل . کرپت .
شَرْمِنْدَه . همی متحیر مان گوتن . اَوَه چه حاله . وان رُی
حالی خو بتمای حکایت کرن وختی وان حاوت
خلامان حکا ییتا حالی خو بو شیخ محمد صدیق بیان
کرن . شیخ غایت عاجز بو . رِذُو جِهْتان . بیک اَوَه بُو .
گنم . و پِرِنجی ریکانی نهاته دستی وی پیدی اَوَه بو زَرَز و
بی نامُوسِیکی مزن هاته وی . شیخ کُوتَه فکرا تُولا وی و اِقی .
همی مزنیت خو حازر کرن . و مشورت بو ان کر . گوت . هونگ
چاوا صلاح دینن . هندکان گوتن دی لشکرکی مزن رُعشیرتان
درست کین چینه سروی همیان بر پِنِنَه وَه . هندکان گوتن صلاح
اَوَه یه احوالی وی بتمای بو والی وانی . و والی موصلی بهیته بیان کرن
وله حکومتی بهیته محکوم کرن . و بدستی حکومتی بهیته تربیه کرن .
و هندکان گوتن . چاکه حضرتی شیخ عبد الرحیم آغا تَلطیف بکت .

اُو رُ مالا مَفِي يَه . ماينا وان وما لا ميري دايمي نخوشه . هنگي
 اُو وتو دي بنه ييك درُ مني رُ دروه . وناودا . كو پيدا بون . دي
 پريشان بيت . هند كان گوتن دي نرُ دان بينه گنديت وان .
 وچينه سرريكيت كاروانيت وان . ناهيلين راحت بيت حتى بتامي
 تولاخو دكينه وه . خلاصه هريكي راي گوت . بنده حقير
 ملا سيد له مجلسي حازر نبو . له مدرسه بو درسا فقيان دگوت
 خلاصه هات گوت شيخ ته خوازيت . بنده چو حضورا شيخ فرمو
 تو چاوا صلاح دزاني . بو تولا سوره چاوش و خلا مان . بنده گوت . از
 ملا مه . تازه جا حيلم شوليت سياسي نزانم . من نه گلك بلكي پيچل
 رُي تيكليا اموريت دنيايي نكريه . و تَاَه ايت حازر همي عقلمدارن .
 مزنن شول ديتي نه . اوان البته رُ بنده چيتر دزانن . شيخ فرمو ويه
 وكي ديري اُمّا از حز دم تورُي رايخو بيان كي . چه چال چه خراب .
 چونكو وانه هميان رايخو بيان كرينه . بنده گوت . رُهمي ريان
 كيشك مقبولي نظرا مباركي حضرتي روحا فداه بويه . شيخ فرمو
 هيشتا من چه اظهار نكريه حتى تو رُي رايخو دبيرُي . بنده
 گوت . خواهش دم بزاتم . راييت وان چنه دا اگر موافقي فكريا
 بنده بن تصديق بكم . اگر موافق نبون هنگي بقدر عقلي ناقصي خو
 بنده رُي دي تشكي عرضي حضورا مبارك كت . شيخ راييت
 مجلسي كَت كَت حكايت كرن . گوت اَوَه تَنه راييت وان . بزاتم

کاتو دی چه بیرئی. بنده گوت. رأیالشکری عشرتی بی اطلاعی
 و بی تیکلیا دستی حکومتی خرابه. حرکاتیت خود سرانه. دومای
 باعثی خسارت. و ندامتی یه. نرته کرن. و کاروان شلاندن رئی
 شولا اشقیانه. لایق نیه بو مز نایا شأن و شرفا حضرتی
 مولای بنده گان. تلطیفا عبدا لر حیم آغا واقعا چاکه. امدادی
 اثنای دا. وختی موقتیتا سوتو. زحمته کو فایده بدت بو مقصودامه
 و اگر فایده بدت رئی. در رنگ دی بیت. و بیانا احوالی وی بو
 والیان و محکوم کرناوی له حکومتی البته لازمه. و شرطی اوله.
 بی اوهند بتنی رئی کافی نیه دردی مه درمان ناکت. نهایت.
 حکومت دی وی حبس کت پاشی مد تکی. گللک پاره دی
 رئی ورگرت. ووی بردت. هنگی سوتو دی خوزت تر بیت.
 و شولامه دی آسی تر بیت. بنده هو مناسب دزائیت. اوله
 بیانا حالی وی بو حکومتی. پاشی تحصیل امری رسمی و داناده
 جندرمه. بوتعمیرا قصر رزگه. و اقرارا تتو له حکومتی کو
 گندی رزگه. و قصر رزگه من فروتنه شیخ محمد صدیق.
 و حکومت رخصت بدت کو شیخ بو محافظا گندی مرویت
 خوبسلاح دانیته رزگه هنگی هر واقعه یکی بقومیت. سوچ
 بو شیخ نیه. بو سوتویه. و دیهاریت گللک چاله بو قائم مقامی
 گوری. و قائم مقامی آمیدی بهنیرن. دلی وان چاله خوش کن

و تو کو در حق شیخ دایمی بچاکی. و در حق سوتو بخرابی. بنویسن.
 و چار صد میران. صد شمد نیان. صد گردی. صد هرکی. صد مزوری
 کو اوه خو بمحو بیت ته دزانن. دگل تتو ریکه رزگه حتی
 قصر تمام دبیت. جندرمه. وهوستا لسر قصری بن. اوان میرانه.
 هر شوی بچنه سرگندکی دوسکانی. هنگی هم عشیرتی دی تولا
 مه بیت. هم حکومتی. و مقصودا شیخ کو تصرفا ریکانی یه اوری
 دی حاصل بیت. و هر چار عشیرت ری دی بنه در من دگل سوتو.
 ایدی نه او. ونه اولادی وی ری دستی وان چار عسیرتانه
 راحت نابن. وختی بنده هو ترتیب بیان کر. شیخ و تو کیف
 خوش بو. و تو کنی. ممکن بو. مرپشکل به همی پران بچپته دوی وی
 شیخ محمد صدیق گوت آفرین ملاسعید رأیا ته رههمیان چپتر کوته
 عقلی من. دی عمل برأیا ته کم. و اهلی مجلسی ری همیان گوتن
 الحق رائیای ری همیان مناسب تر. و بفایده تره. شیخ فرموبس
 مادام رأیا ته رههمیان مناسب تر بو. از حزدکم تو زحمتی بکیشی
 بچیه رزگه لنک مر و ویت من بی حتی قصر تمام دبیت. و بی
 رأیا ته کس چه حرکه نکت. هندی بنده رجا کر وظیفه من نیه.
 أمّا شیخ مَجْتَبَرُ بو. خلاصه. چار صد میر بطرزی بنده
 گوتبو. و ده جندرمه حاضر کرن. تسلیم بنده کرن. بنده عرض شیخ
 کر. حزدکم شهاب الدین خوارزای شیخ. و ملا موسی کاتب

شیخ . وقطاس آغا وکیل خرجی شیخ اُوهر سیکه ری بهین .
 شیخ امر فرمو . اوه بو چنه . لازم نینه مادا مکو تو چوی کسی
 دی حاجت نیه . بنده گوت . کاریتی گران دبیت گلك ملی خو
 بدنه بن . اگر نه ملی ییکی بتنی دی دبندا شکیت . اوه شولکی
 مزنه . گلك خزمت هنه . اگر همی خزمتان ییک بکت فکرا
 وی دی مشوش بیت . شول دی آلوز بیت . شهاب الدین
 چو نکو خوارزای حضرتی شیخه سهم و صیانتا وی زیده تره
 لازمه اوبهیت . بو قوما نداریا خلامان . وملا موسی لازمه بو
 کاغذ نو یسین . ومشورت کرنا اموران . وقطاس آغا لازمه بودانا
 ارزاقی خلامان . وجما کرنا حاصلاتی . اگر وانه همیان بنده بکت
 فکر دی پارچه پارچه بیت حلا مشکلاتان نشیت بکت . دیسا
 همی اهلی مجلسی تصدیق کرن . گوتن و تویه وکی ملاسعید دیریت .
 شیخ ری تصدیق کر . دیسا آفرین گوت . وام هنارین .
 شوی چوینه . مزره . ویگوز . رورآ پاشی چوینه . شیوا هرکی .
 رورآ پاشتر چوینه دری . وی شوی پینجه میر دست براری . مه
 هنار نه چیای هند اوی پر امیزی . کوسر حدی ریکانی . وهرکیان .
 ودوسکیانه . چو نکو اگر اوجیا بهیته گرتن کس نشیت بجیته
 لای ریکانی . دگل سپیدی ام رابوین . یک منزل مه هارو .
 نه رونشتین حتی گهشتینه رزگه . وختی ام کهشتینه ویدری

نیو ساعت ما بو . بو مَغْرِبِ پی . وی ساعتی صد میر . زهر عشرتکی
بیست و پینج میز مه هنار نه گری پیشی نیروه کی گندی سوتو .
بنده و تو تنبیه لوان کز کو کس چه تفنگان نه هاویریت . و
هجوم نکن حتی صبه از بخو تینم . اگر اوشوه سوتو حلات .
چو . چاکه . اگر نه دی دوره لگندی دین نا هیلین کس
در کویت . وی شوی خفیت سوتو لئاو ریکانی هبون . خبردا نه
سوتو . کو وی کردی قوتکی و تو هاتیه رزگه . هم عشرتی . هم
حکو متی . کو اییدی . تو نشیبی له نیروه رو نیی . وی شوی
سوتو حلات چو هوره ماری . دگل سپیدی ام بیت مای لرزگه
چوین گهشتینه ییت چویه گری پیش نیروه کی . مه پیکوه
دوره لگندی دا . و شیلکیت تفنگان کر نه . گندی . چه
دنگ ز گندی نهات . هیدی هیدی خلام پارستنه گندی .
زانین چوله . کس تیدانیه . ام ری چوینه گندی . مه گوته
تو . وی جاری نوبتا تیه . تولاخو . واکه . تتو . و مروویت
وی آگر بردانه قصریت نیرو کی گند همی سوت . وختی تری
بولشکر چو رزان . باریت تری اینان بورزگه . هوستان
دست کر به چیکرنا قصری . روزا پاشتر . صد میر مه لرزگه
هیلان سیصد میر دگل احمد بگی بره سوری کویلیک بور
چاوشیت خلا میت شیخ محمد صدیق مه هنار نه سر گندی بیری .

وگندی چی . تمیس تالان کرن . وپزی وان وهیستریت وان .
 همی اینان . هاتنه رزگه . ومه گاغد بو شیخی هنار کو الحمد لله
 سایه همتا اجدادی عالی نرادی حضرتی شیخ ارواحنا فداه بالکمال
 موفقیته گهشتینه رزگه . ولد ویل غلبه ومظفریت
 با حصول . هر مرام واخذ انتقام از دشمنی بد انجام دکار دایه .
 وکیفیتا حال هویه دام ظلّه العالی آمین بنده سعید شیخ
 گلک کیفخوش بو . تبریکا فتوحا تیت مه بو مه
 شرف اصدار فر مو . نویسی بو . ذاتا دایمی امیدا داعی
 رکمالا فراست ودرایت وجسارتا امثالی هنگور وان فتوحاتیت
 مسرت انگیز زیده ترهیه وفقم آله آمین الداعی صدیق
 بچینه سربجشی حالی سوتو . وختی سوتو چو هوره ماری . ملاحسن
 شوکی . کوکاتی وی بو . وقاضی دوسکانی وهوره ماری
 بو . هناره لالی طاهر آغای گوری وختی ملاحسن
 هاته لالی طاهر آغا . گوت سوتو آغا از هناریمه خزمت
 هنگو تواسد آغایی سری مه همی عشیرتا دوسکیانی . وتو
 اعضای حکومتا گوریمی خزماتی . ودوستینی . بورور کی هویه .
 نو که تدبیرا مه چیه . وام چه بکین . چاکه . طاهر آغا مرووکی
 تیگشتیه . گوته ملاحسن هندی از ملاحظه دکم . نو که بسوتو .
 ر غیری راضی کرنا شیخ محمد صدیق . چه ری نما نه . چونکو

شری وی. دگل تتو. و دگل خلا میت شیخی. و کشتنا سوره
 چاوش دگل دوازده خلامان معلومی همی مقاماتان بویه. حکومت
 طرفداری شیخیه. بس نوکه لازمه دلی شیخی بیته خوشکرن.
 ملاحسن گوت بلی. ویه وکی دفر موی. از ری و تو دزانم.
 امانز انم. ریکا دتلو شکرنا شیخی دی چاوا بیت. طاهر آغا گوت.
 حقیقة بزحمته. اما اگر ممکن بیت تو بشی بچیہ رزگه لالی
 ملاسعید روی به پرسی ممکنه. کو اورپیککی بوت ته بیریت.
 ملاحسن ر لالی طاهر آغا گریاوه قصدا لالی بنده کر. خو گهانده.
 گندی هیشی. رعشیر تاریکابی گندی مسیحیانه. ساعتکی دوره رزگه.
 شوی ملاحسن لوی دری ما. صبی زو. مه دیت مرووکی نصرانی.
 رهیشی هاته لالی مه. گوت حزد کم ملاسعید بتنی به بینم. وختی
 بنده دیت. گوت ملای سوتوله مالان رونشتیه. دیریت قوی
 حزد کم بهیمه لالی ملاسعید. چند خبر هنه عرض بکم. اما نوی رم
 بهیم. ر بر قراولان نکو من بکرن. بنده ری ده خلام دگل
 نصرانی هنارن. من گوت هر ن ملاحسن رهیشی بسلامتی بیننه
 ایره. مؤیک ره سری ملاحسن بکویت هنگو همیان. دی کمه
 از مانجی. مارتینان. خلاصه. خلام چون. ملاحسن اینا
 دوشوان ما. لالی مه. همی گفتگومه کرن. بنده گوته ملاحسن
 اگر حضرتی شیخ سوتو قبول بکت. ور کشتنی عفو بکت. تو

وعده دِدئی کو سوتو بِچیتَه حضورا شیخ . گوت بلی اما
 بشرطیکو سوتو آمین بیت رُرو حاخو . بنده گوت بس توهره لالی
 سوتو . بتماهی دگل وی به آخوَه . و قولی . رُوی وَرگِرَه . حتی
 تو تپیه وه . از ری . دی دگل حضرتی شیخ . مخابره . بکم . بزائم
 رأیا شیخ چیه . ملا حسن . مه هِنارَه وه . بولالی سوتو . و بنده دست
 کر به کاغذ نویسینی و سوال و جوابی . دگل شیخی . چونکو بنده
 عادتی مأموریت عثمانیان دزانی . کوچه و ختان قول . و فعلیت وان
 موافق نینه . رُغیری پاتنا کبُا با غَرَضًا خو . چه مقصود دی نینه .
 مه دزانی کو مدّ تکی . دی سوتو طنکاو کن . حتی پاره یکی زور رُ
 شیخی دخون . پاشی . دومای . هیدی هیدی . دی سوتو تلطف
 کن . حتی گلک پاره رُوی ری . دخون . کَسُک بو کَسُک محونا کن .
 بنده و تو صلاح و مناسب دیت کو شیخ . سوتو قبول بکت .
 هیشتا شول رُدستی وی در نکوتی . خلاصه به وی مضمونی بنده
 بو شیخ نویسی . و کیفیتا هاتن و چون . و آخوتنا مه دگل ملا حسن
 بتفصیل مه بو حضورا شیخ بیان کر . و هِنار . حضرتی شیخ جواب
 بو بنده هِنار . هر طرزی کو موجب جفطاشرف و ناموساداعی
 بیت . دوی ماده بی دا . تو وکیل . و مأذونی . زین پس هیچ حاجت
 بمرآ جماداعی نیه . چاوا بفکرآ خودزانی عمل بکه . عزیزم والسلام .
 الداعی محمد صدیق . وختی أوجوا به هات . ملا حسن ری . روزا

پاشتر هاته رزگه . ملاحسن گوت . اگر تور ژ لالی شیخی خاطر
 جمع بی . از رژی ژ لای سوتو خاطر جمع . کو ژ خبری من در
 ناکویت بنده گوت مادام ویه . اوه ام هر دو و کیلین . از هو صلاحا
 سوتو دزائم . طاهر آغا و علی افندی پایلانی دگل خوبیت بجیته
 نه ری . سر مرقدی سید طه . داشیخ . وی عفو بکت . اگر سوتو
 وهی نکت . تودزانی اوله دولتتی محکومه . دی هیته محو کرن .
 ملاحسن گوت . اگر تودزانی دی . هو چیپیت . از دی وهی کم .
 من رژی تأمینات داملاحسن . اوزی چو . بوی طرزی . بو سوتو .
 گوت . وسوتورژی قبول کر . دگل طاهر آغا . و علی افندی چونهری .
 شیخ گنک کیفخوش بو . چو نکو دایی مقصودا جنابی شیخ
 آرکی هوز بو . رناؤ دؤ بریت رق . اؤدخا سوره چاوش دانبو
 وی پاره دویا . گوته سوتو . بوخاترا طاهر آغا و علی افندی .
 وبوخاترا . شرفا مرقدی باپیری خو . من توعفو کری . رکشتی .
 وگرتی . وسورگون کرنی . امّا هیتیمیت سوره چاوش فقیرن .
 وهیتیمیت خلامان . بی چاره نه . خوناهر پیکبی صد لیران هزار .
 وسیصد لیره بدت . بخیر بجیته مالاخو . سوتورژی قانع بو .
 دو جندرمه . وهشت خلام دانه سوتو . کو بجیته ناو دوسکی
 وهوره ما ریان کو هزار وسیصد لیره بو شیخ . جماکت . بینیت .
 خلاصه چو سیهزار لیره زیده تر پلاته کر . لِسْرُ عَشیر تا

دوسکی وهوره ماریان . وتحصیل کرن هزار وسیصد دانه شیخ .
 پی زیده بوخوهلگرت . وحتیکوسوتو ملاحظه کر . تیگشت .
 کواگر تتو مرووی شیخ بیت . ودایی خلامیت شیخ لالی
 تتو بن حالی وی دی نخوش بیت . منفعتی وی دی کیم بیت . گوت
 چا که تدبیر کی وتو بکم تتو بدوستینی تلف بکم . پاشی سالکی .
 کوجی ریکانی تام کوته دستی شیخ وحاصلاتی ریکانی . رِ کُری
 گه . نه گشته تتو . سوئو . زانی . کولی هیه کو تتو به لپینیت .
 سوتو . ملاحسن هِناره لالی تتو . کو بیر یته وی . هرچی
 چوی . چو . بلاهیت . از او . عهد کی بگرین . ر نوکه
 ویوه . بینه دوست . چه جاران . ضررا . بیل و دو . ناکین .
 شیخ محمد صدیق اردهایه دی مه هر دویان خوت . اوه
 سالکه او دزانت چه منفعت گشیه وی . فرقا وی . و
 کر ما نجکی نیه لیک خلامیت شیخی . مادامکه شیخ دی مه محو
 کت . ام مصالحه بکین صلاح تره . اگر باور نکت . ازدی کچا
 خو ری دمه وی داچاله باور بکت . کو ار ردل مصلحتی دخوازم .
 ملاحسن چولالی تتو بوی طرزی بوتوگوت . تمام کوته عقلی
 تتو . وقبول کر . سوتو کچا خو دا تتو . روز کی . تتو هجتک
 پیدا کر . همی چکیت خلامیت شیخ محمد صدیق ستانندن .
 وخلام پچک کر نه در . هاتنه لالی شیخی . شیخ گلک عاجز بو .

اَمافايدِه نکر . چو نکو سوتو . وتو تمام متفق بون . وشيخي
 بارزاني رِي در مَنِي شيخ محمد صديق بو . سوتو و تتو پيکوه چونه
 لالی شيخي بارزاني . بونه تابعيت وي . دوسالان هو رابارن . تتو
 تمام خاطر جمع بو . پاشي شيخ محمد صديق مر . و شيخي بارزاني
 رُ حکومتا عثمانی عصيان کر . هیدی هیدی اَسْبَابِيتْ سوتو
 مَهِيَا بون . زانی کوايدی تتوچه پناه نمان . وسوتو ملاحظه کر .
 چاکه . له حکومتی رِي وی محکوم بکم . داچه رِي بوي نمين
 پاشي وی بَفَوِ تينم . خبردا تتو . اَوْهَرَسَالْ هنده پاره اَغنامی
 ددته حکومتی . چه لزوم هیه . همی عشیرتا دوسکیان نیوکا وی
 نادن . اوساله وختی پَظْ هَرُ ماری . حیوانی ریکانیاں بهنیریته
 لالی مه حتی مأمور دچن . پاشي پَظی خو پین . تتو رِي وَه کِر .
 سوتو بمخفی خبر دا قائم مقامی آمیدی حیالی تتو اوه یه . هندی
 نصیحت دکم قبول ناکت . نزانم چبکم رُ ترسا دَوْلَتی نوپریم تریبه
 بکم . اگر نه . لِنَکْ من تر ییاوی . رُ اَوْخُوا زَنَه وَیکي سنای
 تره . قائم مقامی آمیدی . جوابکی گلک به تشکر و ممنونی بو
 سوتو هنار . گو تبو . تو مآذونی هر کسی ذره قدر . خیانتی دگل
 دَوْلَتَا عَلِيَه يَا اِسْلَامِيَه بکت تریبه بکه . سوتو تمام خاطر جمع
 بو . روزکی خونخوش کر . کوته ناؤ نوپنان خبر بو همی دوستان .
 وخزمان هنار . کوسوتو . نیز یکی مَرِنِي يه . بلاهمی بهین دا

وختی مرنی حازرین . ملاحسن له نیک بانگهی وی رونشتبو .
 لدویک سورَه یاسپین دخوند . همی قومی وی جابو . بووی
 دگرین . جواب دانه تتورثی کو اوری زاوای سوتویه بلا بهیت .
 وکچا سوتورثی دگل خوینیت . کو اوه آغا لسر مرنی یه . نکو
 جارکی دی بساخی بیب و دو نینن . تتو . و رنا خو . و برای وی
 تو . دگل چار پینج خلامان . چونه نیروکی گندی سوتو . وختی
 چون دیتن خلک همی بو آغا دگرین . تتو . و تمورثی گلک گرین .
 تتو گازی کر . آغا . آغا . پیچل چاویت خورا که . ام همی
 قربانی ته بین . خوزی جارکی دی . تورثی نخوشی . رابوبای .
 بلا من چه لد نیای نما با . سوتو پیچل چاویت خو را کرن . آهیک
 کیشا گوت . تتو از مرپه . الحمد لله جارکی دی من همی مرویت
 خودیتن . مرن حکمی خدی یه ریکامه همیانه . گوت . او سمان .
 تیلی . خزمتکی چال بو تتو بکن . اوه اژدمرم . تتو برا مزنی
 هنگویه . چه جاران ر خبری تتو در نه کون . همیان گوتن بلی .
 هر امری آغا بفرموت . بجان ودل مه قبوله . شوی منزلک جدا .
 دانه . تتو . و تمو . وختی نوستن . سوتو . او سمان و تیلی گازی
 کرن . هنگی گوته وان . از ساخم . فکرامن . اوه یه . اوری
 سول چون . چند مرو لازم بون دگل خوبرن چونه منز لا تتو .
 و تمو . هر دو . دخوی دا . کشتن . و خلا میت وان رچل کرن .

سوتو رابو گوت . شکر بوخدی . کو من درمنی خو تلف کر .
و تولا خو کره وه اَز مام سلامت والسلام

I would call attention to one feature in this Kurdish text which seems to me rather particular. The verb does not accord with the subject, but with the preceding complement, i.e. the subject being in the singular (Suto, Tato, Qaimaqam, I) the verb is in the plural *because of plurality of the complement* (all tribes, four and five men, twenty gendarmes, ten golams), as we see in these sentences:—

ستو همی عشیرتا دو سطانی و هوره ماری جما کرن
Suto *have* collected all the tribesmen . . .

تر هر جاری چار پینج روان دکستن و ددانه پاش
Tato *were* killing and throwing back four or five at every
rush . . .

قائماقام بیست جندرمان هِنارنه رزگه
Qaimaqam *have* sent twenty gendarmes to Razga . . .

بنده ری ده خلام دگل نصرانی هِنارن
I have sent ten golams with the Christian (to show the
difference, let us say in French “*j'avons envoyé*”).

I do not think it is a kind of pluralis majestatis, because I find such sentences too: ستو همی دوسکانی و هوره ماری و ان بنده ری ده خلام دگل نصرانی and گازی کرن گوته وان هِنارن من گوت هرن, where the verb is in the plural for the reason explained above and in the regular singular form when there is no plural complement preceding.—B. N.