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Printed copies of official letters from Pelly chiefly to the Political Department, Bombay

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About this record

Eleven letters from Pelly primarily to Henry Lacon Anderson, Chief Secretary to the Government in Bombay, but also to William Henry Havelock, Officiating Secretary, and Charles Gonne, Acting Secretary relating to his work as Political Resident in the Persian Gulf.

The letters relate primarily to proposals to relocate the Persian Gulf Residency to Cassab [Khussub], the slave trade, extensions to the telegraph and Pelly's travels throughout the Gulf.

Included within these letters are reports from Pelly's travels with maps, itineraries and statistics regarding the geography, trade and inhabitants of the areas he visited.

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Printed letter No.6A from Lieutenant-Colonel Lewis Pelly, Acting Political Resident, Persian Gulf, Bushire to Henry Lacon Anderson, Political Department, Bombay [1r] (1/4)

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(1)

No. 6. A.

POLITICAL DEPARTMENT.

From

LIEUTENANT COLONEL LEWIS PELLY,

Acting Political Resident, Persian Gulf.

To

THE HONORABLE HENRY LACON ANDERSON,

&c. &c.

Bushire 16*th February* 1863.

SIR,

I think the accompanying Map* may illustrate to Government some of the points noticed in my letters, No. 1 A and No. 3 A.

* I beg the favor of the return of this Map to me.

Government will observe that for a Resident at Bushire, the nearest point of his general work, is Bahrein, over the water. The Map now sent shews that distance as the radius of the black circle.

Nearly two hundred miles of sea, distant.

Were the Resident centred at Cassab on the Mussundoom Promontory not only would he hold there his Residency, the Telegraph and Coal Depôt, but the same radius of distance would embrace the Districts of all the Arab Chiefs now enumerated, and would find them on the same shore with the Resident. It would further embrace our Agencies at Lingah and Bassadore; our commercial interests at Bunder Abass; our political influence in Western Micran. It would comprehend finally the command of the Gulf entrance for trade and anti-slavery purposes during peace; for Military purposes in War.

Ras-ul-Khyma, Amulgavine, Ejinan, Debaye, Aboothabee, all Maritime Arabs.

I have reliable ground for supposing that a point near Cassab, at the outer entrace of the Elphinstone Inlet, near Cape Mussundoom, is suitable to our object.

I respectfully add a few disconnected results of thought, bearing upon the question of the Persian Gulf trade and line of communication.

When it was decided that the Imamship of Muscat should henceforth be the two independent Sultanuts of Zanzibar and Muscat, that State which had previously been a first rate Asiatic Maritime Power declined as such. While the Imam held his richest Territories in Africa, it was essential to maintain a fleet for political ends, and to encourage traders. The genius of the Government as of the people was turned to seafaring. The Asian and African possessions mutually supplied and enriched each other; they formed the web and woof of the home trade. Now that these possessions are severed; and that in the severance, jealousy has been created; that Naval Force has been divided, dismantled; the trade has declined; and the conviction in the minds of the Arabs that trade between Zanzibar and Arabia is no longer profitable or safe, owing to the proceedings of our anti-slavery Squadron, has yet further contributed towards that decline.

A tendency of these circumstances is to confine the Muscat shipping to an Asiatic carrying trade; and Bunder Abbass, which the Sultan farms from Persia under a lease of which some 13 years have yet to run, is its principal entrepôt, and the natural port perhaps for goods entering or leaving a large portion of Southern Central Asia.

Viz., Eastern Persia, Herat. &c. The country three days from Bunder Abbass is fruitful.

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Bunder Abbass, Kishm, both town and island, being situated near the entrance of the Gulf within 50 miles of Mussundoom, and the coast lines of the Muscat Territories proper being continuations of Cape Mussundoom and interlaced with the interests of the other Maritime Arab States; our relations with the Sultan of Muscat would, I think, be most conveniently managed by the Resident at Mussundoom with a subordinate native Agent, or perhaps, preferably, a cheerful married Apothecary, acquainted with the dialect of the country, and not too dangerous in his practice, at the Town of Muscat.

Trade is interferred with at Bunder Abbass far less than at Bushire.

For a striking example of this interlacing see my letter on the Koomza attack sent by this Mail.

The only point which would be less dominated by the proposed arrangement at Cassab, would be Bushire itself; and this Port might, perhaps, be more properly watched by a Vice Consul under the Legation at Teheran, since the Port of Bushire and its containing Province are directly under the Shah's Government. The Vice Consul could communicate with the Resident upon matters affecting our Gulf interests.

I would, however, keep up my right to a Residentship at Bushire.

As to the trade of Bushire, the imaginative mind of Persia, embellishing all it touches, attributes to this the principal and almost sole sea Port of the Persian Empire, an incomparable commerce. But the common place sense of an Englishman weighs upon the fact that a Government not celebrated for generosity, compounds with its Governor for the import and export dues of Bushire at about Tomans 16,000 per annum. Suppose that, independently of indirect emoluments, the Governor clears Tomans 4,000 on the contract. This gives a total of Tomans 20,000, which, at a five per cent duty of the most favored nation, infers a total of exports and imports of Tomans 4,00,000 per annum. Double this total to prevent under-statement and add half the original total for contingency; and you have a grand total of one million Tomans a Bagatelle

Equal to nearly half one million Sterling.

One circumstance that tends to mislead in a trade like that of Persia, is, its being carried by beasts of burden. A Caravan trade *shews* large. But there may be a good deal of bell tinkling under the mules necks, without much wool or cotton on their backs. A mule may carry 240 lbs. Then it takes nearly 4,000 mules to equal a small craft of 500 tons, and it is probable a years Caravan trade along a well frequented Persian line, might be readily stowed in the shipping of an average London Yard. I append a very rough approximate estimate of the Bushire trade.

Perhaps it is not possible that the commerce of this Port should permanently flourish, so long as it is subject to the caprice of a succession of contracting Governors bent on immediate personal gains, as though the Shah's Government had a three years lease of the customs. As regards English mercantile interests, it is rumoured, that these depend much upon the friendliness or otherwise of the political relations, subsisting between the Resident and Governor of the day. During the two months I have been here, corn export has been twice prohibited for alleged reasons of absence of rain and presence of locusts. The Governor relaxed the interdict in one instance to shew, as he phrased it, his good will towards me. But obviously neither English nor any other trade can flourish under these considerations of caprice and person. Under any circumstances, perhaps, Bushire labors under some disadvantages of harborage, and its proper zone of inland exchange, should rather contract than extend, if the Gulf line be thoroughly developed upon European ideas.

Yet I am not of opinion that Persia would be incapable of a considerable trade under a Government which should render property moderately secure; and guarantee to the people the profits of their industry. Superficially viewed, the Persians present some characteristics eminently contemptible. Perhaps no other nation in the world could have supplied the original of Hajee Baba. When we

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speak of Persia, her interests, and condition, we have, possibly, in mind the Persian Court and Capital. But we should distinguish between these and the people in general. The former lie like frothy foam upon the latter, to be blown away by the first political whiff, and to be replaced by other scud, as brilliant, vain, as hollow, and as worthless. The latter, the supporting mass, heavy, frugal, industrious, trade seeking, seem fitted under a better Government, for the accumulation of wealth, individually trifling, but collectively of considerable importance; and for the growth of a trade suited to this condition of society. In these distinguishing characteristics, as in some other points, the Persians resemble the French.

Quitting Persia for the opposite shore, Kowait to the north west may be considered preferable to Faow for landing the Telegraph Cable. It is doubtful if your Telegraph Clerks could survive at Faow; or at any other point in the Delta through a long unhealthy season. It is also, I hear, doubtful, if the Cable could be stretched over the breadth of soft mud belting the Delta sea line. Kowait is healthy, easily approached, and on the direct road for Kornah, at the confluence of the Tigris and Euphrates.

Kowait is perhaps the natural terminus for your sea going Steamers. As compared with Busreh it would save 70 miles of river navigation, and a long shallow entrance channel, and a bar. Busreh is very unhealthy moreover. Kowait is greatly more convenient for Colliers and a Coal Depôt. A Boat Canal might readily connect Kowait and Kornah, or any other point on the Shaat ul Arab. The Canal cutting would itself tend to regenerate the once fruitful soil along its banks.

Kowait was the entrepôt of the commerce of the east and west, from the most ancient times of which we have record. It may be argued that modern circumstances are different. But if you will carefully examine the question, you may be struck with the fact that taking the trade of the east and west in its large sense, from China to Western Europe; and exploring its ramifications during a succession of centuries, between those meredians, there is a marked tendency in trade to retrace its old lines, under improved means of transit.

I belive during the Babilonian Empire or even before that time; vide accounts if Chaldœa, and Media.

Is it possible so to arrange as that your line of trade Telegraph and Coal Depots and Political Residencies along the entire Gulf line may be coincident; and so preclude necessity for change as the line becomes thoroughly developed? Perhaps this might be accomplished by selecting Cassab, Al Mussundoom, as your point of entrance. The square rigged ocean trade should then concentre there, at a free port. Goods could be distributed round the Gulf in native craft or small steamers, Tug or otherwise. Kowait would be the spot where the trade would take to River boats or Caravans; and where your last sea Coal Depôt, and your first land Telegraph Station, would be established.

In providing for this line and reconsidering our position in the Persian Gulf, we might not be content with contemplating the present condition of affairs alone. We might throw a forward glance over fifteen years or so, and reflect whether during that period the Turkish question must not pass through a crisis affecting our Eastern interests; whether, during that period, the reforms going on in Russia, may not give to that free nation an impetus of expansion Eastward, more rapid, more permanent, and more powerful, than any that we have yet had to apprehend from the arms of Russian Serfs; whether countries, like Italy, now awakening to fresh industrial life, may not within that time claim to partake with us of Asiatic sources of wealth; whether the molecular movements perceptible every where in Southern Central Asia itself, may not give those countries an unprecedented importance for evil or for good; whether it is possible, lastly, that Persia now padded by Turkey, can be laid bare to the probe of European Civilization, in her western side, and remain what she now is? Are all these shadows; or are they Giants coming in the distance, whom we must be prepared to meet?

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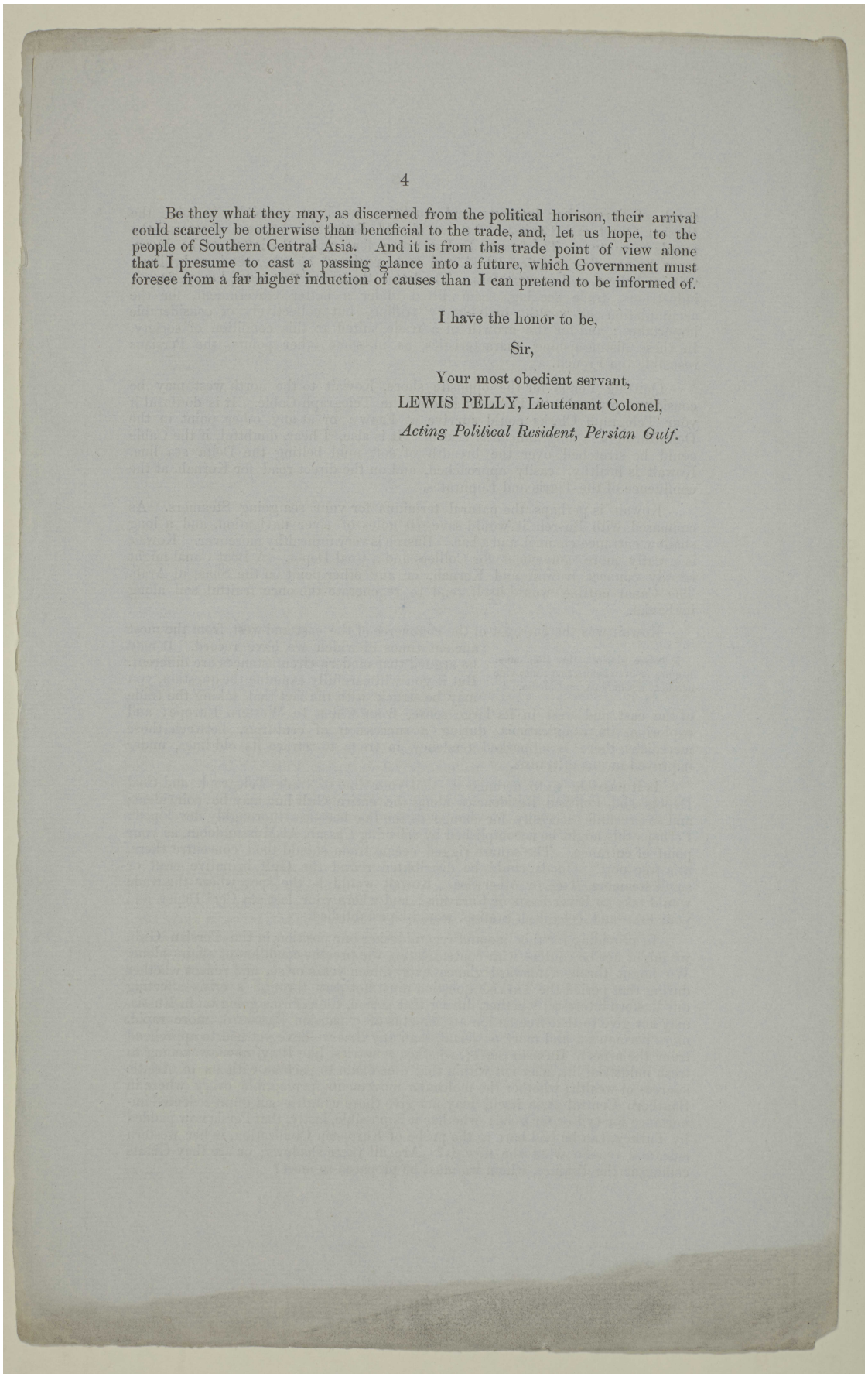

Be they what they may, as discerned from the political horison, their arrival could scarcely be otherwise than beneficial to the trade, and, let us hope, to the people of Southern Central Asia. And it is from this trade point of view alone that I presume to cast a passing glance into a future, which Government must foresee from a far higher induction of causes than I can pretend to be informed of.

I have the honor to be,

Sir,

Your most obedient servant,

LEWIS PELLY, Lieutenant Colonel,

Acting Political Resident, Persian Gulf.

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Printed letter No.54 of 1863 from Lieutenant-Colonel Lewis Pelly, Acting Political Resident, Persian Gulf, Bushire to the Chief Secretary to Government, in the Political Department, Bombay [3r] (1/2)

No. 54 of 1863.

Political Department.

From

Lieutenant Colonel Lewis Pelly,
Acting Political Resident, Persian Gulf.

To

The Chief Secretary to Government,
In the Political Department, Bombay.

Dated Bushire 20th February 1863.

Sir,

No. 1A of 13th January 1863.
No. 3A of 2nd February 1863.
No. 6A of 16th February 1863.

I have had occasion to notice in my letters now marginally entered, the manner in which the territories and interests of Muscat are interlaced with those of the Maritime Arabs and others of the Persian Gulf.

Translation of a letter.

From Khussub Sheikh to British Agent at Shargah, dated 25th Rejeb 1279 (16th January 1863).

2. The letter now annexed, and which came before me only yesterday, affords a clear practical illustration of my statement.

3. "Khussub" the village of the complaining Sheikh, is at the entrance of the Elphinstone Inlet ; is in brief the point we have looked at for a Telegraph Station.

4. Koomzar the village of the alleged aggressor is marked on the map close to the Cape Mussendom.

5. Now Government will observe that both parties are politically included under Muscat jurisdiction. While in point of locality, both parties are situated in the Gulf. The complainant evidently looks to the Resident for justice. And if I do not interfere, the next phase of the quarrel may be an encounter at sea ; and a pretension founded thereon by the other Arab Sheikhs to take the law into their own hands.

6. I am not authorized, however, under present arrangement, to do more than refer the parties to the Political Agent at Muscat.

7. I have submitted to Government my opinion, that their relations with Muscat would be most conveniently conducted under the control of their Resident in the Persian Gulf.

8. The Muscat jurisdiction in the Persian Gulf is of two descriptions ; first territory forming part of the Muscat Dominion proper, as Koomzar and Khussub; second territory like Kishm, Bassidore &c. farmed by Muscat from the Shah.

I have the honor to be,

Sir,

Your most obedient servant,

LEWIS PELLY, Lieutenant Colonel,

Acting Political Resident, Persian Gulf.

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Printed letter No.54 of 1863 from Lieutenant-Colonel Lewis Pelly, Acting Political Resident, Persian Gulf, Bushire to the Chief Secretary to Government, in the Political Department, Bombay [3v] (2/2)

As it is especially advisable that the Sheik of Cassab* should not doubt either our power or our will to see his region peaceful, I have requested the Senior Naval Officer to make a passing visit there, and assure him that the case has been referred by me to the Sultan of Muscat, and that justice will be done.

* Spelled "Khussub" in the letter.

LEWIS PELLY.

A.C. I have to inform you that 12 boats from Koomzar put out to sea, attacked and burnt my country Gheessa, burnt all the boats of the fishermen, and plundered property from the place to the value of 1,000 Dollars. I wish you will let me know whether all are at liberty to act at sea or whether they are under control. If the sea is under authority I claim satisfaction. I have letters from the Resident to the effect that no one will be permitted to molest others by sea, and hence I trust in the Resident, and will not any way move in the matter till I receive a reply.

True Translated Purport,

(Signed) J. C. EDWARDS,

Accountant, Residency Persian Gulf.

(True Copy)

LEWIS PELLY, Lieutenant Colonel,

Acting Political Resident, Persian Gulf.

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Printed letter No.132 of 1863 from Lieutenant-Colonel Lewis Pelly, Acting Political Resident and Consul General, Persian Gulf , Bushireto Henry Lacon Anderson, Chief Secretary to Government, Bombay [4r] (1/4)

(4)

No. 132 of 1863.

Political Department.

From

Lieutenant-Colonel Lewis Pelly,

Acting Political Resident and Consul General, Persian Gulf.

To

The Honorable H. L. Anderson,

Chief Secretary to Government, Bombay.

Sir,

I have the honor to submit a useful and interesting report by Mr. Warner, Commanding the Residency Schooner "Georgiana" on the Bay and Fort of Shewoo on the Persian Shore of this Gulf, Latitude 27° 04′ 22″ N. and Longitude 53° 08′ 51″ E.

2. Mr. Warner sought shelter in this Bay during heavy weather in his late cruise.

I have the honor to be, &c.,

Bushire, 9th November 1863. } (Signed) LEWIS PELLY, Lieutenant-Colonel, *Acting Political Resident and Consul General, Persian Gulf.*

Brief Report on the Bay of Shewoo and its village.

Shewoo Bay or Bunder Kelat, (called so by the natives owing to the West promontory having been fortified by the Portuguese, of which scattered remains of ruins may be seen to this day) affords shelter to small vessels during North-Westly gales, but is perfectly exposed to the prevailing winds from other quarters, and cannot be recommended as a desirable bay to shelter vessels of a large size, owing to the coast being steep, and vessels having to be in 7 to 8 fathoms to avoid a heavy swell setting in round the West point.

The bay abounds in fish of all description and fresh provisions, wood and water can be procured at a moderate rate, but vessels requiring water would have to go with their own boats and casks (as the villagers have no proper conveyance, their boats being of a very small size) and only in moderate weather as there is no landing place off the village in a North-Wester, and the one at the West Cape, round a small spit is difficult to round in heavy weather owing to a heavy surf rolling past.

The Political Residency Schooner "Georgiana" sought shelter here during a strong North-Westly gale; rounding the West Cape at a distance of ¼ of a mile in 10 fathoms, and bringing up with the Cape W. by N. ¾ North distant 2 miles, and the village fort E. by South, distant 3 miles, and about ¼ of a mile off shore in 7 fathoms good holding ground sand and shells. Rise and fall 8 feet, S. T.

From where the Schooner was anchored a rock above water and about ¼ of a mile off shore (not marked on the general charts) with discolored water beyond, was discernible running out to some distance; and to the northward and westward of the village. On inquiry I was informed that there was good anchorage for smaller vessels, round and abreast of the rock from 4 to 2½ fathoms, but shoaler to the northward, and that the West Cape was always preferred in rough weather.

Owing to the state of weather and being pressed for time prevented my inquiring more minutely into this subject, otherwise I might have obtained better information.

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The following miscellaneous information was given me by the Sheikh and one of the villagers who had visited the undermentioned places :—

It appears the coast is generally yearly visited by a detachment of His Royal Highness the Shah's Troops, accompanied by two to three pieces of Artillery, the usual number of troops being about 3 to 4 hundred strong. They had not heard of their being in the neighbourhood this year.

(But I happened to be aware of their having visited Leur and Bunder Abbass instead.)

There are two roads practicable to Artillery leading from Shirauz to the coast ; one leading to Gabendy, and one to Leur, and thence to Bunder Abbass.

The dangerous passes are all walled, but no record as to when built could be given, and when requiring repairs taxes were raised from the nearest villages, or more frequently repaired by travellers having occasion to go that way, as a regular traffic takes place to the coast throughout the year by both these roads.

The road by land from Shewoo to Lingar or Bushire is perfectly safe, horses, camels and donkeys procurable at nearly every village, the greater part of the road takes place by the sea coast, and the rest between the hills.

I do not mention the Stations met with between Bushire and Lingar, or between the roads from Shirauz to the coast, as it appeared to me they were not quite decided about them, but those they did give, I have in my possession should they be required.

Village of Shewoo.

Shewoo, or commonly called by its inhabitants Sheepcoo, owing to its being at the foot of a hill, is a small fishing village situated on a small promontory of the Persian Coast, in Latitude 27° 04′ 22″ N. and Longitude 53° 08′ 51″ E. and bearing from the N. W. end of the island of Sheikh Shaeb or Bushaeb N. and 11° 15′ W. and distant 14 miles.

The village comprises from 50 to 60 small square houses built of mud and stone ; situated at the foot of a small hill, and round its slope is built their Fort, and on the summit of which there is an oblong Tower, from whence they defend their village against the frequent attacks of their hostile neighbours.

The inhabitants hospitable and obliging people, can be numbered to about 300 souls, including men, women and children ; out of which they can only raise 70 able men to carry arms in the defence of their Fort, to which the whole of the villagers repair to for safety in time of attack.

The Fort at present is in a very dilapidated state, is built of mud and stone, with 4 Bastions, and the Tower as above mentioned.

The whole of the villagers are very poor ; they carry on little or no trade with the different parts of the Gulf, having no vessels of their own, and what little they can do in trading, is in wheat, brought down from the interior and embarked on board some friendly vessel that may by chance be calling there. They mostly subsist on the produce of their fisheries, by carrying them to the different inland villages, a journey sometimes of from 2 to 3 days ; men, women and children all have their share of this work ; the men fishing and carrying home their day's labor, the women and children sorting, salting and drying them ready for sale. The town they have the most traffic with is called Gabendy at a distance of 3 fursacs inland from Shewoo.

The Sheikh is chosen by the villagers. Abdella Ben Ali being the present one ; he is a very old man and apparently as poor as the rest of them, and is accountable to Sheikh Hassan ben Jubbareh of Gabendy to whom he pays a yearly tribute of 150 Krans. Sheikh Hassan ben Jubbareh who formerly resided at Congoon has removed his residence to Gabendy owing to the latter place being reduced to ruins by the frequent attacks of the Dashtee troops.

The present inhabitants appear to have gradually come in and settled down from different parts of the coast, as I could not gain any information as to what regular tribe they belonged to ; (as stated in the Selections from the records of the Bombay Government.) The oldest man amongst them being the Sheikh, informed me that he remembered being told of one Abdul Rahaman, who came over from Nejd with a few followers, and was supposed to have been the first settler, and built the present Fort. He could also shew me remains of Forts built by the Portuguese, but dates and records he said were not obtainable from the present settlers. The language they spoke in our presence was the Arab, but on inquiry they informed me they spoke both Persian and Arab, but they called the Arab language their mother tongue. But their manners and appearance certainly denote that of the Persian.

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The neighbours they have the most dread of appear to be the seafaring men from Assaloo and its environs, whom they report as always cruising up and down the coast in search of unlawful prizes, and ready to loot any of the weaker vessels they may happen to fall in with.

This is their season to send to Nabend for their yearly supply of dates, but having only a short time ago beaten back an armed buggareh belonging to Assaloo, who had come with the intention of seizing a small Ghoncha they were loading with wheat, and owing to that they fear sending their boats or chartering any small vessel as they would be seized upon on rounding the Cape. It would appear according to their accounts that certain ports along that coast are at constant warfare throughout the year.

During the summer months the village of Shewoo is deserted with the exception of 4 or 5 men left in charge of the Fort; for the inhabitants repair to the interior and cultivate certain fertile grounds to be found in the valleys adjoining the chain of barren hills bordering their coast; and return before the cold weather fairly sets in to store up their winter supplies, and carry on their fishing trade.

BUSHIRE,
Dated 30th October 1863.

(Signed) H. W. WARNER.
Commanding Residency Schooner "Georgiana."

(True Copy)

(Signed) LEWIS PELLY, Lieutenant-Colonel,
Acting Political Resident and Consul General, Persian Gulf.

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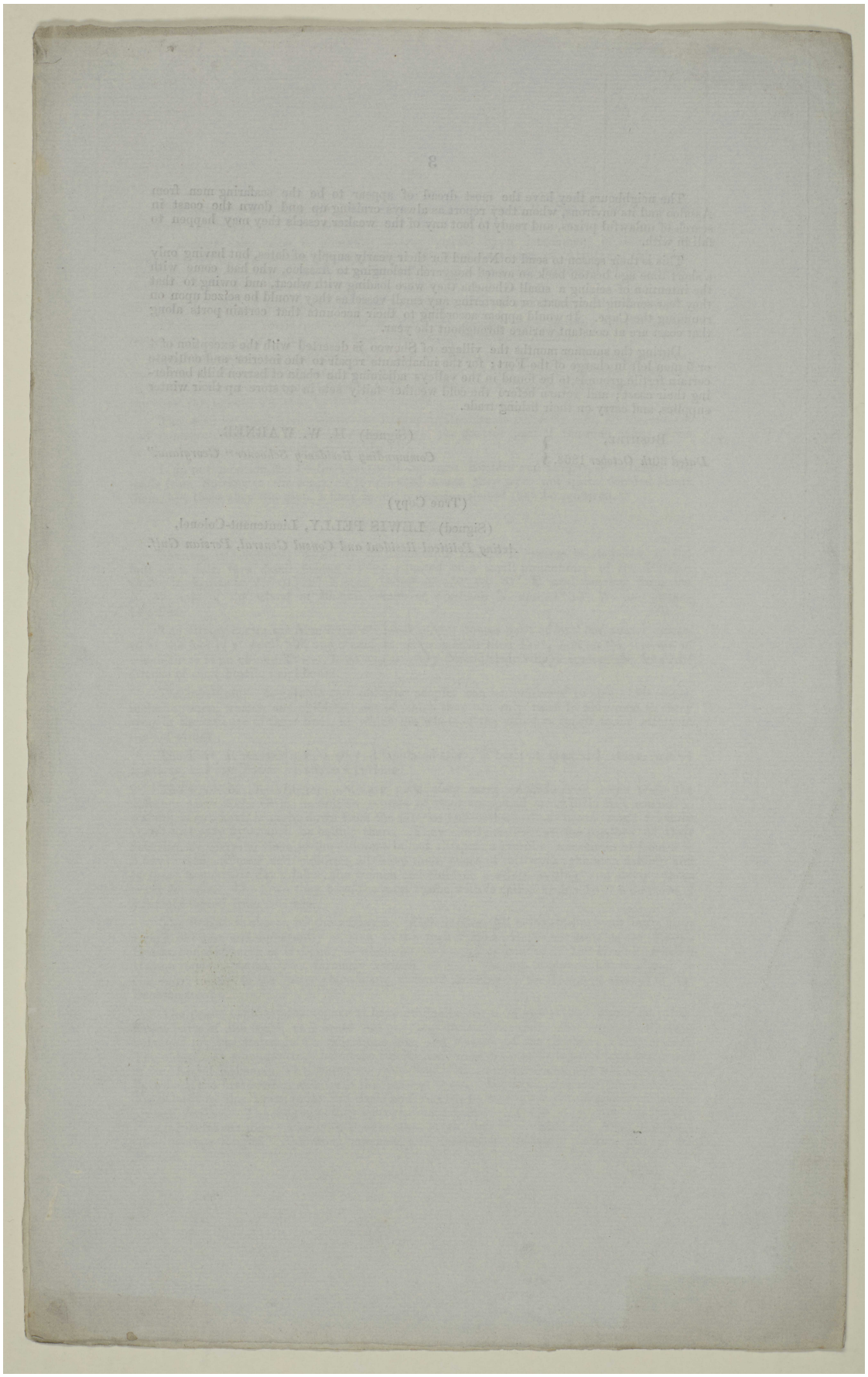

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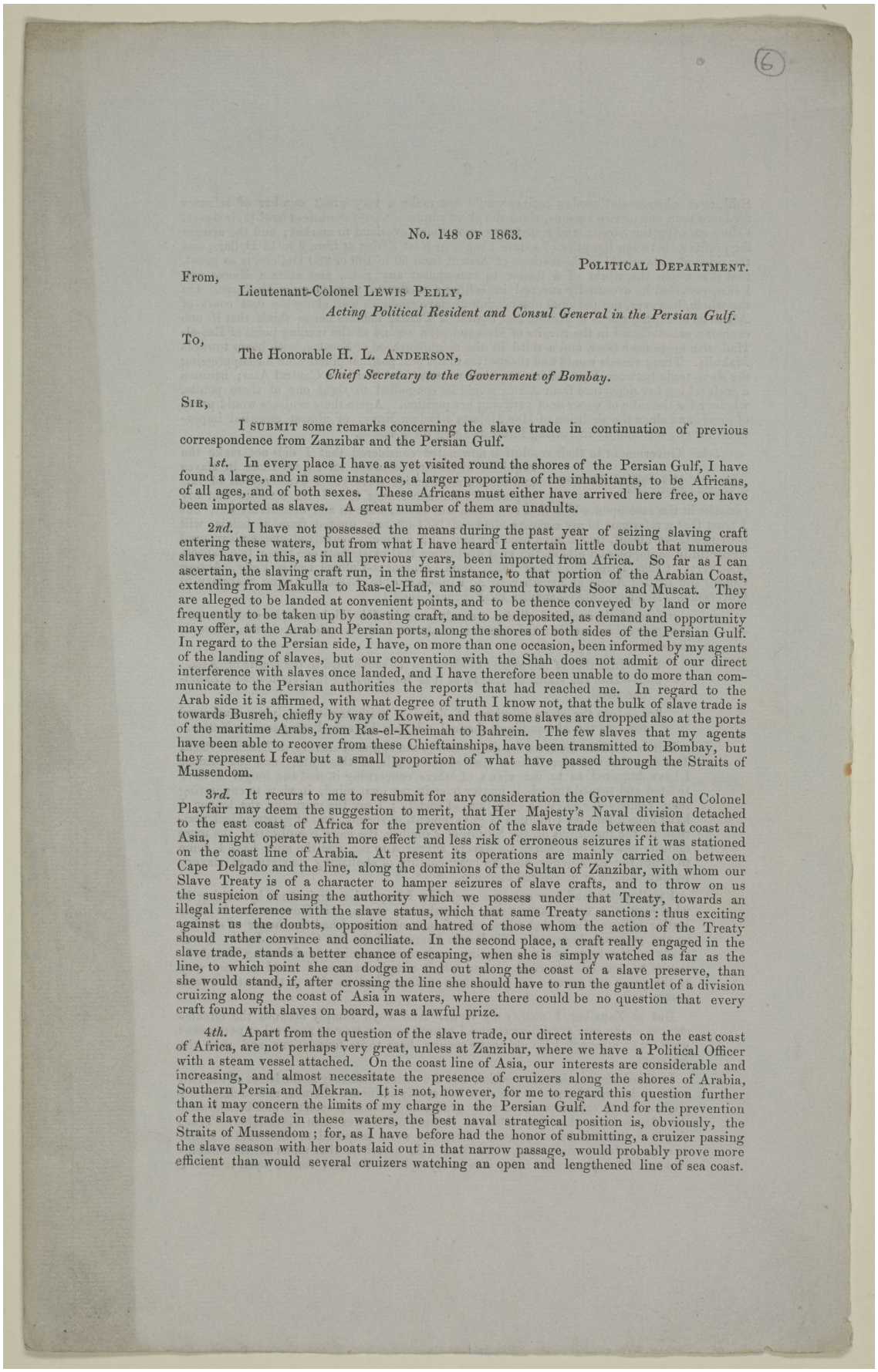
Printed letter No.148 of 1863 from Lieutenant-Colonel Lewis Pelly, Acting Political Resident and Consul General in the Persian Gulf to Henry Lacon Anderson, Chief Secretary to Government, Bombay [6r] (1/4)



(6)

No. 148 of 1863.

Political Department.

From,

Lieutenant-Colonel Lewis Pelly,

Acting Political Resident and Consul General in the Persian Gulf.

To,

The Honorable H. L. Anderson,

Chief Secretary to the Government of Bombay.

Sir,

I submit some remarks concerning the slave trade in continuation of previous correspondence from Zanzibar and the Persian Gulf.

1*st.* In every place I have as yet visited round the shores of the Persian Gulf, I have found a large, and in some instances, a larger proportion of the inhabitants, to be Africans, of all ages, and of both sexes. These Africans must either have arrived here free, or have been imported as slaves. A great number of them are unadults.

2*nd.* I have not possessed the means during the past year of seizing slaving craft entering these waters, but from what I have heard I entertain little doubt that numerous slaves have, in this, as in all previous years, been imported from Africa. So far as I can ascertain, the slaving craft run, in the first instance, to that portion of the Arabian Coast, extending from Makulla to Ras-el-Had, and so round towards Soor and Muscat. They are alleged to be landed at convenient points, and to be thence conveyed by land or more frequently to be taken up by coasting craft, and to be deposited, as demand and opportunity may offer, at the Arab and Persian ports, along the shores of both sides of the Persian Gulf. In regard to the Persian side, I have, on more than one occasion, been informed by my agents of the landing of slaves, but our convention with the Shah does not admit of our direct interference with slaves once landed, and I have therefore been unable to do more than communicate to the Persian authorities the reports that had reached me. In regard to the Arab side it is affirmed, with what degree of truth I know not, that the bulk of slave trade is towards Busreh, chiefly by way of Koweit, and that some slaves are dropped also at the ports of the maritime Arabs, from Ras-el-Kheimah to Bahrein. The few slaves that my agents have been able to recover from these Chieftainships, have been transmitted to Bombay, but they represent I fear but a small proportion of what have passed through the Straits of Mussendom.

3*rd.* It recurs to me to resubmit for any consideration the Government and Colonel Playfair may deem the suggestion to merit, that Her Majesty's Naval division detached to the east coast of Africa for the prevention of the slave trade between that coast and Asia, might operate with more effect and less risk of erroneous seizures if it was stationed on the coast line of Arabia. At present its operations are mainly carried on between Cape Delgado and the line, along the dominions of the Sultan of Zanzibar, with whom our Slave Treaty is of a character to hamper seizures of slave crafts, and to throw on us the suspicion of using the authority which we possess under that Treaty, towards an illegal interference with the slave status, which that same Treaty sanctions: thus exciting against us the doubts, opposition and hatred of those whom the action of the Treaty should rather convince and conciliate. In the second place, a craft really engaged in the slave trade, stands a better chance of escaping, when she is simply watched as far as the line, to which point she can dodge in and out along the coast of a slave preserve, than she would stand, if, after crossing the line she should have to run the gauntlet of a division cruizing along the coast of Asia in waters, where there could be no question that every craft found with slaves on board, was a lawful prize.

4*th.* Apart from the question of the slave trade, our direct interests on the east coast of Africa, are not perhaps very great, unless at Zanzibar, where we have a Political Officer with a steam vessel attached. On the coast line of Asia, our interests are considerable and increasing, and almost necessitate the presence of cruizers along the shores of Arabia, Southern Persia and Mekran. It is not, however, for me to regard this question further than it may concern the limits of my charge in the Persian Gulf. And for the prevention of the slave trade in these waters, the best naval strategical position is, obviously, the Straits of Mussendom; for, as I have before had the honor of submitting, a cruizer passing the slave season with her boats laid out in that narrow passage, would probably prove more efficient than would several cruizers watching an open and lengthened line of sea coast.

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Still, even when so stationed, a cruizer would not make a very great number of seizures for more than one or two seasons, since the slave runners would doubtless land their slaves, before entering the Straits, and contrive to pass them overland to market; and the margin for profits as between the price of a slave bought in East Africa at from 6 to 12 Dollars, and the price of a slave sold in the markets of Asia at from 60 to 100 or 200 Dollars, is so great, that it is worth the while of a dealer to run almost any risks, and sustain almost any losses, provided he eventually succeed in selling a moderate percentage of his drove. On the whole, however, my personal observation of slave trade, as well along the east coast of Africa as along the coasts of Arabia and Southern Persia, induces me to think that if one cruizer were stationed in the Straits of Mussendom, a second at the turning point of Ras-el-Had with boats near Soor, and a third in the neighbourhood of Socotra, with boats towards Makulla. These vessels would find themselves in the best position practicable for suppressing the slave trade between East Africa, the Berbera coast and Southern Central Asia; because a craft taking her departure from Africa would be compelled to sight one of these points, whether for the sake of water or of verifying her position. Again these cruizers would prove of great, and since the abolition of Her Majesty's Indian Navy, of almost essential importance for our continually increasing interests along these shores.

5th. Government in their resolution now noted considered that I did not make the requisite distinction between an export trade in slaves and the status of native slavery. I avail myself of this opportunity for submitting that I am sensible that my remarks in the case upon which that resolution was based, were ill and defectively put, but I trust that a reference to my correspondence of 1861-62 now quoted from as below, will convince Government, that I have from the first both distinctly perceived and endeavoured respectfully to impress on others, the vital distinction that exists between these two aspects of slavery. (*Vide* letter No. 113 of 1862, from Lieutenant-Colonel Lewis Pelly, Acting Consul and British Agent at Zanzibar, to A. Kinloch Forbes, Esquire, Acting Secretary to Government, Bombay, dated Zanzibar 1st February 1862.)

No. 511 of 1863, Political Department, dated 19th February 1863.

"I carefully analysed all that was advanced by His Highness' Government, and it appeared to me that the question of slavery, in its relations to this State, is divisible.

1st.—Into that of the export of slaves to the northward to the coasts of Asia.
2nd.—Into the status of slavery as it is found within the territories of Zanzibar itself.

3rd.—Into the slave relations of Zanzibar with territories lying southward towards the Mozambique channel, whether French, Portuguese or Native.

But as respects the second point, namely, the status of slavery in Zanzibar itself, I confess that the more I have studied the details of this status, and the oftener I have inquired as to the views of others concerning it, and the longer I have twisted and turned the whole matter over in my own mind, in view to suggesting some remedy for so evil a condition of society; I say the more and the longer I have looked into the condition of government, of society, and of geographical position in the territories of the Sultan of Zanzibar, the more complicated, the more delicate has the question of its slavery appeared to me, and the more have I come to doubt the expediency and the practicability of abolishing its status of slavery by any sudden or dictatorial measure. * * *

I well understand how strong a prejudice I may raise against me by writing in what may at a first glance seem a proslavery strain, but Government in their justice will recollect that when, on a former occasion, I had the honor of serving as the personal Assistant to Sir Bartle Frere, and the late General Jacob, I was ready as the foremost in prompting and uncompromisingly declaring the abolition of statute labor in Sind. And why? Simply because I could see my way to the great and permanent good those Officers had in view at the cost of a temporary evil.

But in Zanzibar I modify my views. And why? Simply because the circumstances of the case are different, and I cannot see my way to any real or permanent good, even although I should shake society here to its foundations and ruin the Sultanat.

In this dilemma, then, I would accept the status of slavery as the lesser of the two evils, and I would trust to the slow but steady influence of trade, and of imported civilization to eradicate slavery by gradually reforming society, and by showing the slaveholder, that free labor is cheaper and better than slave labor. True, this course would be very slow. I am not even prepared to state that it would ever be perfectly successful. All that I do assert is, that under all the circumstances of the particular case, it is in my opinion the best course open to us. I

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commence, in brief, to suspect that in this matter as in others it is vain to attempt to force growth, and that the laws of God's universe do not admit of a sudden cure for a long corruption. So thinking I would for the present limit my endeavours to restoring confidence already rudely shaken. The rest I would suffer, because I could not remedy it, trusting to advancing civilization to bring a timely though a slow relief.

I proceed now to the third point, namely, the exportation of slaves to the northward, and it is, I think, important to keep this portion of the subject separate from that which I have just now reviewed, and also to bear in mind that in so far as the Sultan's Treaty obligations are concerned, there is a vital difference between slaves being exported northward by foreigners, and being exported northward by subjects of Zanzibar.

There can be no question that the northern Arabs of the tribes of Joasmees, Sooree and others, who annually visit Zanzibar in large numbers, on the plea of trading in salt-fish, salt, &c., are pirates as well as slave-dealers. I have conversed with persons of all ranks, religions and races on this matter, and their testimony is unanimous to the effect, that these northern Arabs are the terror of the seaboard of the Sultan's dominions. They kidnap, plunder and commit every description of atrocity without remorse. The fishermen fly from them to the interior, the landed-proprietors hurry their slaves and goods away from the shore at their approach, the Sultan himself is powerless to coerce them, and they have before now insulted and attacked the European residents, and even the European Consulates, within a few yards of His Highness' palace.

But while I consider that our past proceedings have been neither expedient nor successful, I still hold it practicable and highly advisable to suppress the piracies and lawlessness of the Sooree, Joasmee and other Arab tribes. We possess the maritime police of the Gulf, we have anti-slavery Treaties, I believe, with those tribes, and we have the unfeigned good will of the Sultan of Zanzibar for the exclusion of those Arabs from his ports. With these fulcra,—with cruizers placed at convenient points from Makulla towards the Gulf of Persia, I doubt not that in time we could drive these pirates from the high seas. No slaver then could come home unboarded by our cruizers, and the trade of Zanzibar would not be injured by our boats seeking slaves within limits of latitude exempted by Treaty from the operation of anti-slavery measures."

I have the honor to be, &c.,

Dated 5th December 1863.

(Signed) LEWIS PELLY, Lieut.-Col.,
Acting Political Resident and Consul General in the Persian Gulf.

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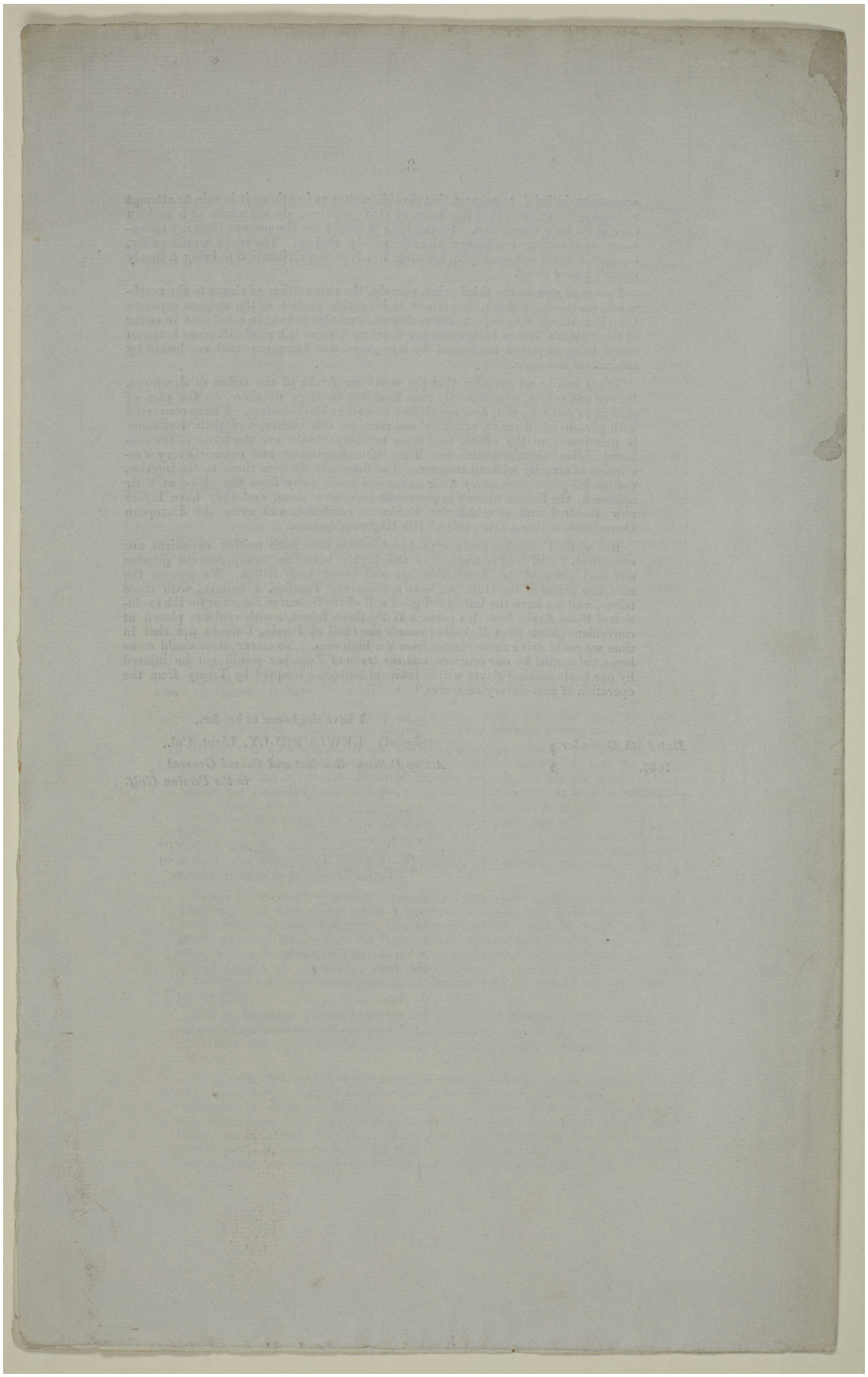

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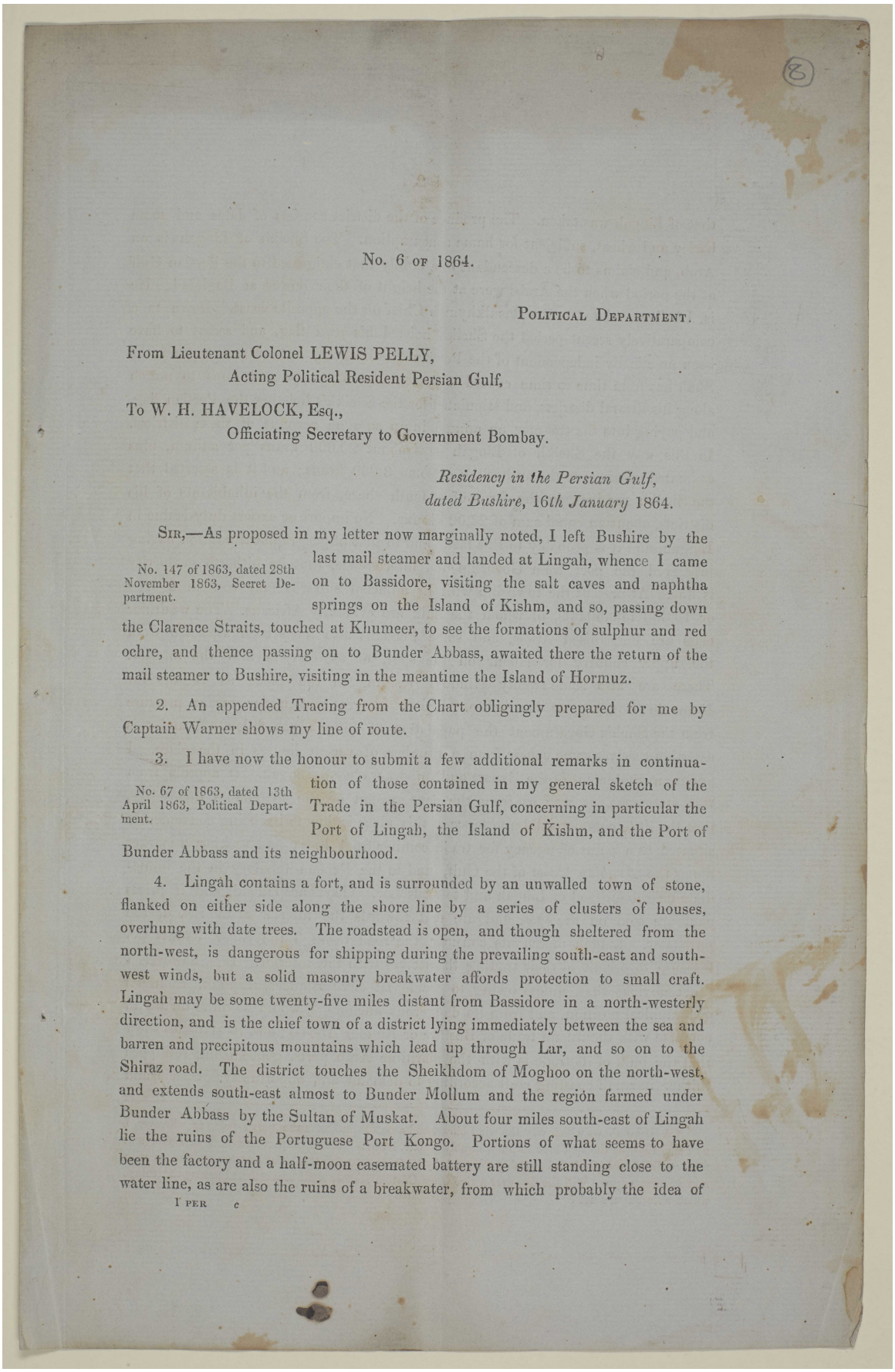

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No. 6 of 1864.

Political Department.

From Lieutenant Colonel LEWIS PELLY,
Acting Political Resident Persian Gulf,

To W. H. HAVELOCK, Esq.,
Officiating Secretary to Government Bombay.

Residency in the Persian Gulf,
dated Bushire, 16th January 1864.

Sir,—As proposed in my letter now marginally noted, I left Bushire by the last mail steamer and landed at Lingah, whence I came on to Bassidore, visiting the salt caves and naphtha springs on the Island of Kishm, and so, passing down the Clarence Straits, touched at Khumeer, to see the formations of sulphur and red ochre, and thence passing on to Bunder Abbass, awaited there the return of the mail steamer to Bushire, visiting in the meantime the Island of Hormuz.

No. 147 of 1863, dated 28th November 1863, Secret Department.

2. An appended Tracing from the Chart obligingly prepared for me by Captain Warner shows my line of route.

3. I have now the honour to submit a few additional remarks in continuation of those contained in my general sketch of the Trade in the Persian Gulf, concerning in particular the Port of Lingah, the Island of Kishm, and the Port of Bunder Abbass and its neighbourhood.

No. 67 of 1863, dated 13th April 1863, Political Department.

4. Lingah contains a fort, and is surrounded by an unwalled town of stone, flanked on either side along the shore line by a series of clusters of houses, overhung with date trees. The roadstead is open, and though sheltered from the north-west, is dangerous for shipping during the prevailing south-east and south-west winds, but a solid masonry breakwater affords protection to small craft. Lingah may be some twenty-five miles distant from Bassidore in a north-westerly direction, and is the chief town of a district lying immediately between the sea and barren and precipitous mountains which lead up through Lar, and so on to the Shiraz road. The district touches the Sheikhdom of Moghoo on the north-west, and extends south-east almost to Bunder Mollum and the region farmed under Bunder Abbass by the Sultan of Muskat. About four miles south-east of Lingah lie the ruins of the Portuguese Port Kongo. Portions of what seems to have been the factory and a half-moon casemated battery are still standing close to the water line, as are also the ruins of a breakwater, from which probably the idea of

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that of Lingah was taken. The produce of the district consists of dates and some barley and wheat, sufficient for home consumption. The Sheikh of Lingah is an Arab, and claims to be a descendant of a family that emigrated to the Persian Gulf at the period when the Arabs were at the height of their power at Baghdad. He is, I believe, related to the Rasulkhymah Chief on the opposite coast. Down to a comparatively recent period the Sheikh hoisted his own flag, and seems to have been practically independent of the Persian Government, but of recent years the Shah has from time to time caused a detachment of troops and guns to march along his littoral districts, and stipulated for the Sheikh's hoisting the Persian flag, and paying into the treasury an annual lump sum on account of these districts. In this way the Sheikh of Lingah pays about 20,000 krans per annum, plus estimated offerings to the authorities of some 3,000 krans; and it is asserted that the Sheikh receives, in the form of a tenth share, from the inhabitants of his districts, about an equal sum of 23,000 krans. No import or export duty is due in Lingah, and it is probably to this fact,* and to that of geographical position having preserved the port from Governmental interference, that its hitherto prosperity is due. At present the township with its adjacent suburbs may contain 8 or 9 or 10,000 inhabitants, of whom the bulk are evidently Africans. The wealthier class are Persianised Arabs, and some Persians also have been attracted from the upper country for labour on the spot, or as carriers into the interior. There are also some twenty Hindoos residing in the place as Agents for Firms in Bombay or Kurrachee. Report alleges that under recent pressure from the Shah's Government the population of Lingah has fallen off, and this assertion receives some colour from a number of vacant houses in the place. I annex a Statement of the Export and Import trade of Lingah. It appears from this statement, as well as from the conversation of the merchants themselves, that the little commercial importance of this place is due to its being conveniently situated as a point of agency for trade coming from India and seeking a market along the *Arabian* Coast of the Gulf, and to the Persian territory in the immediate neighbourhood of Lingah and towards Lar. Goods are landed, and, if prices pay, are sold on the spot, and are sent towards the interior at the risk of the purchaser. Lingah merchants consider the road through the Eliant haunts too insecure to permit of their trading themselves with the interior. It is, however, I think obvious that, unless owing to accidental circumstances, Lingah, from its geographical position, and from its dangerous anchorage, would be quite unable to compete with the inland trade of Bushire or Bunder Abbass; and its statistics show that the bulk of its trade is with the maritime Arab ports, goods being reshipped thither in small coasting craft according to demand and opportunity. Specie and

* A straw shows which way the wind blows, and a needle indicates the north pole, so wherever I go I find that, be the spot ever so unfavourably situate, and its national importance ever so small, still absolute freedom in trade is invariably followed, by traders preferring this point to other possessions with natural advantages. Will the day ever arrive when Custom Houses shall be numbered among the things which were but are not?

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pearls, and perhaps a little salt-fish, are, I believe, the only returns from the Arab ports. About eight or ten boats are engaged at Lingah for the pearl-fishery. There may be some 150 native craft of all sizes belonging to the people of the place; and it is remarkable, that although labour is cheap and efficient in boat-building along the western coast of India, yet the builders at Lingah prefer to import their wood from India and build their buglas (which seem of capital construction) on their own beach.

5. Embarking from Lingah in the Residency Schooner I crossed to Bassidore, our late Naval station, on the north-west point of the Island of Kishm. I have already, in my letter of 12th December 1863, submitted some remarks on this place.

6. From Bassidore I crossed the island to visit some salt caves and naphtha springs. The road, after leaving a ledge of rock on which Bassidore is built, descends a few feet into a plain, sprinkled here and there with a few date trees, and passes the ruins of an old Portuguese fort, situated on a detached rock, and overlooking the Clarence Straits. After some seven miles you reach the village of Gooree, and thence wind among low hills for about five miles more into the plain of Kownee, distant only a mile or two from the seaward shore. Leaving Kownee you pass eastward along a valley towards a range of dark-red hills: these form the salt range. The general formation of the island, which, like that extending all along this and the Mekran Coast to Kurrachee, is a coarse sandstone grit and conglomerate, overlying blue lias marl,* now suddenly ceases, and the salt formation, which seems to extend some way into the interior of the island, abuts on the shore line, with which it runs parallel at a few hundred paces distance, for some five miles, when it again abruptly turns inland. The general aspect of the range is dark-red, alternating with slate colour, strewed in part with earth. The scarps are steep, and the height of the summits may vary from 3, 4, to 600 feet. The entire range seems to be salt, and reminded me of the salt hill near Nishapoor, on the road from Tehran to Meshed. The two sets of salt caves which I visited were respectively at the two extremities of the shore face of the range. The cave on the side nearest Kownee is comparatively small, and does not seem to be worked; but one of the caves on the further extremity is of truly noble proportions, being a vault of from 2 to 300 feet in height, of about the same length, and with a span of 60 or 70 feet. The entire arch of the cave is beautifully streaked like marble, while large crystalline salites hang from the roof in festoons white as snow. Another cave of lesser dimensions is in the immediate vicinity, and it is this one which is principally worked. It may be about a mile distant from the beach: a sufficiently good path for camels and donkeys leads up to it. The blocks of rock-salt quarried from the interior of the cave are laid in heaps at its entrance to be carried by donkeys and camels to the sea-shore, where it is stowed in small native craft and carried to Muskat, for ultimate exporta-

* I speak of the prevailing character of the region, a good section of which is laid bare in the cliff at Munora Point near Kurrachee.

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tion to Calcutta and the east coast of Africa. The period of working is said to be about five months in the year, beginning from the early spring, when from 100 to 150 hands may be daily employed. The reason alleged for nonworking for salt during the remaining months of the year is that boats cannot lay in shore for landing unless during the calm season; but I rather suspect that the working is regulated by the demand. Every boat shipping salt pays 2 krans, or about one rupee per ton, to the Sheikh of Kishm, and every camel employed in carrying pays 5 krans per annum to the same authority. It is said (and from the general appearance of the place it seems certain) that working in them is dangerous, on account of the frequent falling of large blocks of salt from the roof and sides. Many labourers are said to have been killed in this manner; and among other numerous *débris* I noticed one solid mass of pure rock-salt, about 12 feet thick, with sides of 16 feet, which had recently fallen across the centre of the cave. It does not appear that the pure salites abovementioned are made use of, although I found the few specimens that I gathered to be the best and purest table-salt I ever tasted. No fresh-water is found in the immediate vicinity of these caves; the labourers collect their drinking-water from a brackish well, and one or two artificial rain-water tanks about two miles distant. The water that we drank while pitched there was brought from wells dug close to the base of the Kownee salt range.

7. Doctor Colvill has obligingly collected specimens of the rocks found in the valley and caves. These are transmitted to Bombay by the present opportunity, and appear to me to be of an interesting character.

8. Leaving the salt range, and still following the shore line eastward, the general formation of sandstone and blue layer is at once resumed. The valleys run parallel with the coast line, and the layers rise on either hand in almost perpendicular scarps to the height of 1, 2, or 300 feet, topped with overhanging ledges of grit. It seems, indeed, as though the island had originally been a continuous table-land, but that the scourings of the scant rain, and prolonged exposure to the wind and atmosphere, had gradually broken the table into a series of gulleys and eventual valleys. The appearance of this side of the island is parched and barren as that of the Persian Coast in general. Is it that Nature, when forming this globe, cast her refuse into this Gulf? Or is it that she left this part of her work unfinished? Or is it that this, like other vast tracts of the earth, is reserved for a time when man shall multiply, and science shall discover the art of equalising the rainfall over all lands? Is it, finally, that Nature, weary of hideous desolation, is hurrying these regions to decay?*

9. Passing along one of these valleys for about six miles, and about three miles before reaching the village of Saleek, a little inland, lie the naphtha springs.

* Wordsworth would never have applied the epithet "everlasting" to the Southern Hills of Persia. They are all hollow and tumbledown as the towns are. Passed at night, the gloom of their gorges and the precipitous height of their flanks lend them a bold and solemn appearance, but with daylight the illusion vanishes.

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I send by this opportunity two bottles of the liquid collected in the stream; and which seems of average burning quality. The springs are, however, scant, and I should think of little worth to trade.

10. Returning to Bassidore I embarked again on the schooner, and passed down the Clarence Straits through the narrow or Kishm channel. After a few miles the Strait narrows to a breadth of a hundred yards or so, and winds for a distance of about 21 miles between low islands and banks covered with bauble, and fringed below the water line with mangrove. A creek then turns short to the right, and leads up to the small town of Luft. This township lies close to the shore at the foot of a scarped slope, the scarps being strengthened at their crests by curtains and flanking works. At the furthermost side of the town is a square fort, with circular towers at the angles pierced for guns. The present inhabitants seem entirely ignorant of the history of these fortifications, but from their construction and masonry I suppose them to be European. Like the rest of the Island of Kishm, Luft is farmed by the Sultan of Muskat, and is sublet to a Sheikh for about 1,500 Rupees per annum. It may contain 4 or 500 inhabitants, who seem entirely dependent for trade on the wood which they collect on the neighbouring islands and reëxport to all points round the Gulf, for whose firewood consumption the shores of the Clarence Straits form the natural store. Here, as at Bassidore, drinking-water is principally obtained from vaulted rain-water tanks. These tanks all along the coast line seem of one construction, being oblong or circular vaulted masonry reservoirs cut in the soil at the foot of slopes. At Luft fort, however, there are also several wells cut deep through the sandstone, and from which water is obtainable when the tanks are dry.

11. Leaving Luft I crossed the Straits for Khumeer to visit the sulphur mines, which are dug in a hill about a fursac inland from that township. Specimens of the formation will be found among the collection made by Doctor Colvill. The works are some height in the seaward face of the mountain, and pierce into the strata in long irregular galleries. The ore is brought out in small pieces, which are piled conically in kilns. These are ignited, and the sulphur falls through an aperture into a receptacle immediately below the centre of the kiln, where it is crystallised, leaving a conical refuse of white lime or gypsum. The sulphur diggings are farmed by Muskat, and sublet to a Sheikh for 4,100 krans. The Sheikh further pays a sum of 2,400 krans in presents to the Persian authorities. The outlay of sulphur varies from 60 to 90 thousand muns of 9 lbs. The lime is said to be of an excellent quality, and fetches about 2 rupees for a thousand muns of 9 lbs. when delivered on the sea-shore. The Sheikh told me that he relets the diggings in numerous sections, and that his own profit amounts to about one kran on the Delhi mun of 28 lbs. of sulphur. Khumeer itself consists of a township and fort, very similar in dimensions to that of Luft; indeed, all the townships along this coast line may be described as a cluster of flat, oblong stone boxes round a tumble-down stone fort, and with an outskirting of temporary date-leaf huts.

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Several craft were lying on the beach of various sizes. Along this shore, as, indeed, along all the shores of the Straits, are a series of slight fishing stakes, fixed at low-water mark, and formed of strips of the date leaves neatly tied together. Fish, with dates, and a little coarse barley bread, constitute the main food of the people. The fish most common and most relished is a large sort of mullet; soles and pomplet are caught, but do not seem to be much appreciated.

12. Leaving Khumeer the Straits widened to a breadth of about four miles, and on the Persian shore line a salt formation, apparently a continuation of that on the Island of Kishm, crops out immediately on the water line to a height of about 600 feet, and turns eastward, following the line of the Straits for about six or seven miles in a series of low hillocks of from 1 to 200 feet.

13. From the Straits I passed to the Island of Hormuz, visiting the ruins of the old Portuguese settlement. The fort, of solid masonry construction, is still standing, but is quite unrepaired. A few useless guns, bearing date the early part of the eighteenth century, lie about the bastions. Three sides of the fort are washed by the sea, and the side facing inward is strengthened by a wet ditch cut entirely through the narrow neck of land on which the place is built. It seems that during the occupation of the Portuguese a small inlet of the sea on the eastern side of the fort had sufficient depth of water for vessels of considerable tonnage to lay immediately under the wharves. This inlet is, however, now filled up.*

14. The other side of the ditch forms the apex of the town, which stretched in an irregular triangular form along either coast line, and till it reached a range of hills, forming at once the base of the triangle, and a natural wall of defence. The length of the perpendicular from the fort ditch to these hills may be about a mile and a half; while two towers, still standing, at either extremity of the base,

* I find that along the Bunder Abbass shore line numerous creeks are silted up. To the northward, on the contrary, for instance on the Bushire peninsula, and I believe also on the opposite Arabian coast, there are signs of the land being constantly caved away by the sea. Near the fort of Reshire the section of soil laid bare along the beach cliffs shows the *débris* of pottery for a considerable distance, and to a depth of 5, 6, or 7 feet. Some wells caved in still hang their sandstone apertures over the cliffs, and absolutely overhang the sea at highwater.

NOTE.—One is always going to see ruins in the East. Beyond the limit of our own territory, and excepting only a few emporiums created by the impetus given by us, Central Asia seems to have few towns that are not small and tumble-down, with extensive ruins and burial-places in the neighbourhood. The tombs are generally more numerous and costly than the dwelling-houses. No society seems ever to have flourished perennially. You hear the name of some king or hero, and are told of how happy and prosperous men were in his time; but he died, and all fell to pieces: these are the ruins! You hear of the splendour of Hormuz and the Portuguese, and here are their ruins! How comes it that neither under their own great leaders, nor when inoculated by the Portuguese and Dutch with the civilisation of the West, did Asia ever make a permanent start in material progress? Is it not because neither the kings nor the foreigners ever thought of the people? All were noble (ashraff) or vile; all head and feet, but no body! If we can remedy this; if we can succeed in creating a great middle class in India, able to appreciate and accustomed to exercise their civil rights, and prepared to defend their foreign relations, let that be our monument. The most magnificent public works are at best but its fitting pediment. Then may coming travellers see, not ruins, but free and growing communities in increasing cities; and asking for memorials of the English, receive for answer—"Ære perennius. Si quæris monumentum, circumspice!"

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immediately above the beach, and marking the limits of the town, may be about two miles apart. The western of these towers still bears the name of Urgazee, and the eastern one that of Meshshateh. Outside the latter, and stretching south-eastward, seem to have been suburbs parallel with the shore line, and leading down to a pier distant three or four miles. This pier and suburb, which bear the name of Trompuk, are alleged to be still standing; but I had not the leisure to visit them.

15. It is impossible to guess what may have been the greatest extent of the city at any one time. Tradition, of course, asserts that it covered the entire extent above defined, but I infer rather that the original Persian settlements may have been those which now bear the above ancient names; that afterwards, perhaps, the Arabs on taking possession had their bunder at Trompuk; and that, finally, the Portuguese preferred the point where their fort now stands, because it was at once naturally protected, the nearest position to the old landing-place on the mainland * which stood near the present Bunder Abbass†, and because, thirdly, it admitted of the closest approach of vessels of tonnage, and at all times afforded shelter on either one or the other side of the fort.

16. The description which old writers hand down to us of the splendour of Hormuz should, I think, be accepted with considerable care. For the period, it was doubtless a first-rate emporium, but would at present, perhaps, be considered an ordinary oriental town. There are no traces of any ruins of either great extent or solidity. The most durable structures seem to have been their vaulted water-tanks, which, of course, in a populous town wholly dependent on rain-water were both numerous and of vital importance. The statement of Justamond,‡ that water was hawked about the streets on camels for the convenience of passengers, shows not that the town enjoyed an additional luxury, but that a necessary of life, which is elsewhere freely used, possessed a market value in this utterly desolate island. I find it also difficult to credit‡ that the thoroughfares tramped by camels were likewise spread with carpets and linen, since such an arrangement would not accord with the personal habits of those animals. It is more probable that the old shops of Hormuz, like those of other eastern towns, were shaded by strips of awnings, with bits of carpets for the transaction of business.

17. A local tradition alleges that the island of Hormuz was an appanage of the old Persian town of Minao, situated on the mainland on the banks of a fresh-water river immediately east of Hormuz. Minao still bears its old name, which is

* Immediately opposite the Hormuz fort on the mainland, and about four miles to the eastward of the present Bunder Abbass, are the traces of a small ancient creek, now silted up; some masonry work is still visible. It is at this spot that goods are said to have shipped for or landed from ancient Hormuz. There are many traces of other small creeks along the shore line, one in particular close to Bunder Abbass, and which has silted up in the memory of man. It was probably the presence of this latter creek which caused the present bunder to be placed where it is, otherwise it would have been obviously much better placed some miles to the westward beyond Seroor, where a spit of land and the Kishm Island give much greater protection against the prevailing winds.

† Four miles east of Bunder Abbass.

‡ *Vide* Extracts from Justamond and Ralph Filch, p. 30, Government Selection No. XXIV. of 1856.

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said to be derived from the words Min and Aub, that is to say, land and water, *par excellence*. The fact is, as a merchant of Bunder Abbass said to me, that mankind settled in the first instance on fertile land and by the margin of sweet water; and wherever you find these two essentials in the neighbourhood of other ruins, you may be sure of their claims to the priority of age.

18. As to the general character of the island of Hormuz, it seems to be very similar with that of the salt and sulphur formations in the neighbourhood of Khumeer, already described.

19. Leaving Hormuz I sailed across to Bunder Abbass, distant about 12 miles in a north-westerly direction, and forming a walled township with suburbs, along an open sea-beach, back grounded, at a distance of about 15 miles, by a range of lofty and apparently desolate mountains, although the clefts in the middle slopes of this range produce excellent oranges,* and are said to be otherwise studded with trees. Behind the present town are some large tombs of superior construction; they are falling into ruins. To the westward lie the *débris* of an extensive former town, and among them the ruins of an English factory, which seems to have been in the first instance pulled down to prevent its being used as a point of attack by any hostile force. A better and more sheltered position for a port lies about four miles to the westward, the entrance of the Clarence Straits, and which is said in former times to have been the site of a small bunder. The present Bunder Abbass is destitute of any pier or other artificial improvement, has only from two to three fathoms of water at a distance of two miles out, and during the frequent southerly or south-eastern winds becomes a lee shore lashed by a heavy surf, rendering it necessary for craft to seek shelter under the islands of Hormuz and Kishm.

20. In regard to geographical position and freedom from interference of authority, Bunder Abbass appears to be the most favourable commercial position that I have seen along the shores of the Persian Gulf. I append an Abstract Statement of the Trade, which has doubtless much increased during the past two or three years, and would be capable probably of much greater increase if industry were free and secure in the inland territories, for which Bunder Abbass is the natural port.

21. At present Bunder Abbass, with its adjacent districts of Minao and Khumeer, is farmed by the Sultan of Muscat at 16,000 tomans, equal to about £8,000 per annum, for a term of twenty years, eight or nine of which have expired. The treaty of lease is dated 1856. The Sultan in turn sublets the revenue and customs of these districts to a British Indian subject of the Khoja caste for about 25,000 tomans per annum, plus the expenses of administration, which may amount to 4,000 tomans more. It is assumed that the revenue from dates collected at Minao covers the 16,000 tomans payable to the Shah, and that the remaining 13,000 tomans, plus the profits of the contractor, are covered by the customs. The sulphur revenue

* Some of the finest sorts of Oranges at Zanzibar are said to be grafts from the trees in this mountain range.

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from Khumeer is at present very trifling, since it does not compete in the Bombay market with sulphur brought from Europe, although the Khumeer sulphur is said to be of superior quality. The Sultan's Deputy Governor of Bunder Abbass is an Arab Sheikh, who seems an intelligent man, favourable to commercial interests. It is, indeed, remarkable that the Arabs, although in general civilisation perhaps inferior to the Persians, are greatly preferred by foreigners as protectors and encouragers of trade. You may find British Indian traders settled at almost any Arab Port, but, in so far as I am aware, you will not find a single Hindoo or Khoja trading either at Bushire, Shiraz, Isfahan, or Tehran. There may be two or three at Yezd, which latter place is considered by foreigners the point least interfered with.

22. At Bunder Abbass there are some sixty Khojas, from thirty to forty Shikarpoory Bunias, and four or five Cutch Bhatias, being principally the Gomashtas or Agents of Sind or Bombay firms. They seem prosperous and contented, and complain only of difficulties incurred in collecting their goods and money from the interior. For instance, during the few days I was at Bunder Abbass, they complained to me in a body that, having sent advances and orders to the growers of cotton in the Province of Kerman, and the cotton so agreed for being now ready, the Persian Governor of Kerman had refused to allow their goods to pass unless the merchants should consent to his taking half of them at the prices which they advanced to the producers, thus depriving the merchants of the profits accruing from present high prices, placing himself in a position to give priority of export to the half he may seize, and leaving the merchants to run the risk of any fall in prices which may occur before their half should reach the Bombay market.

23. So unsatisfactory, indeed, are mercantile transactions in the interior felt to be, that our British Indian subjects at Bunder Abbass limit their direct operations and business to the Bunder itself, or at the furthest Kerman and Yezd, where they have correspondents, or commission agents; but no transactions seem to be entered into direct between our subjects on the sea-board and the Persian subjects residing at Isfahan or the capital. The rate of commission allowed has been 2 per-cent. on sales, and the same on purchases; more recently the rate has been reduced to 1½ per-cent.

24. I cannot find that any great trade is maintained between Bunder Abbass and Shiraz direct. Any trade that does take place in that direction is arranged for at the bunder itself; the purchasers coming down from Lar receiving the goods on credit, returning with them towards Shiraz, and thence coming back to Bunder Abbass with either goods for sale, or the money-value of their former transaction.

25. It is from the direction of Lar, however, that the donkeys, which form the principal means of carriage towards Yezd and Kerman, are brought. During winter, indeed, camels are used; but it is said that these are unable to support the heat of the plains in summer. A donkey is sufficiently hardy for all seasons. He carries about 220 lbs., and is content with the desert grass and very little corn. All carriage,

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however, seems to be charged for by the weight, a Bunder maun* of 9 lbs. coming on an average ½ a kran to Yezd and ¼ kran to Kerman.

26. The rate of Customs duty at Bunder Abbass is determined by the terms of our commercial treaty† with Persia. Under that treaty English goods are liable, whether when imported or exported, to an *ad valorem* duty of 5 per-cent. Bunder Abbass being farmed to Muskat, while goods passing there are principally of Persian produce or for Persian use, it has been arranged that the total duty of 5 per-cent. shall be proportioned, 1½ per-cent. to the Authorities at Yezd, and 3½ per-cent. as Customs at Bunder Abbass. Persians since 1856 enjoy, I believe, some reduction of these rates.

27. The merchants at Bunder Abbass seem to take little interest in the question of the localities where their goods may eventually find a retail sale in the interior; but, so far as I can gather, all goods sent to Yezd and not consumed in the neighbourhood find their way towards Isfahan, and probably compete with the Tabreez and Shiraz and Bushire trade on the Tehran line. To this rule, however, there is, at present one exception. Sugar, which used to be imported from Batavia or Mauritius *viâ* the Persian Gulf, for refinement at Yezd or other Persian markets, is now unable to compete with the so-called Russian, but probably, in reality, French beetroot loaf sugar imported *viâ* Tabreez.

28. So far as I can ascertain only one caravan per annum of 3 or 400 animals comes from the north-east of Khorasan, *viâ* Berjoon and Kerman, bringing silk, carpets, and miscellaneous articles. The road through Khorasan as far south as Yezd or Kerman is considered unsafe, owing to Belooch and other plunderers, but from Yezd and Kerman to Bunder Abbass little danger is apprehended. The carpets brought from Berjoon are very similar in make and pattern with those which are commonly called Persian carpets. They contain, however, more cotton and less wool, are adapted to the Persian taste, and principally exported to Yemen.‡

29. Apart from the date trade of Minao already alluded to, and a trade in mats from the same district (mats sometimes used by us in India in lieu of China matting),

---

* There are five Mauns—
The Hashem Maun of 124 lbs.
The Tabreez Maun of 6¾ lbs.
The Bushire Maun of 7¾ lbs.
The Bunder Abbass Maun of 9 lbs.
The Delhi Maun of 28 lbs.

It is possible that the Bushire, Bunder Abbass, and Tabreez mauns were originally of the same weight, and that light weight, what is called the Stone, being lighter, is the secret of the present difference.

† The Persian Flag flies at Bunder Abbass, and is in official correspondence with the Persian Authorities in the interior. Nearly all the matters upon which our subjects applied to me related to transactions with the interior of Persia.

‡ By far the finest carpets I have seen in Central Asia were those at Herat. They were of hair or wool throughout, and very durable. Those of Kerman in web and woof are of wool and cotton respectively.

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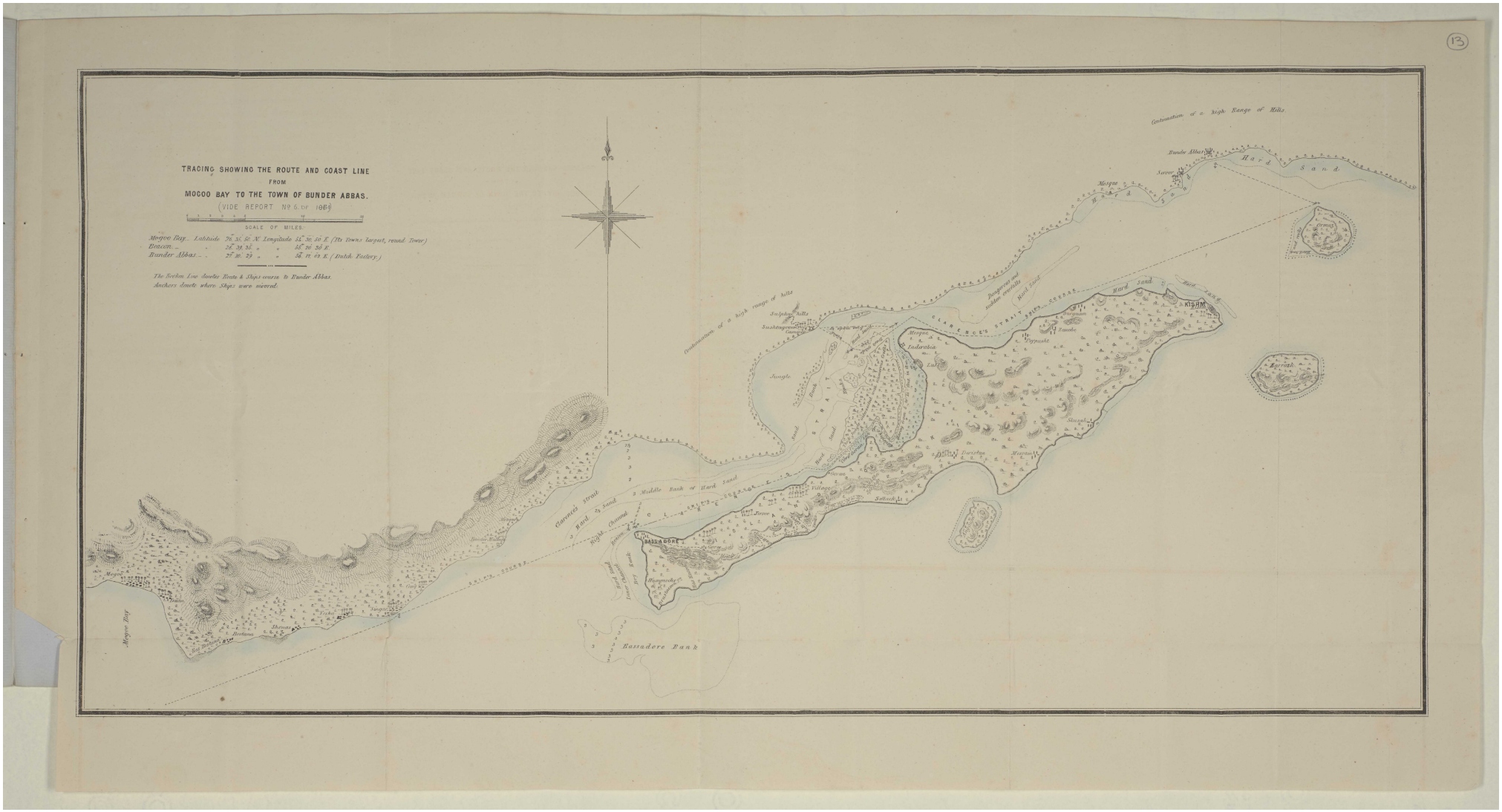
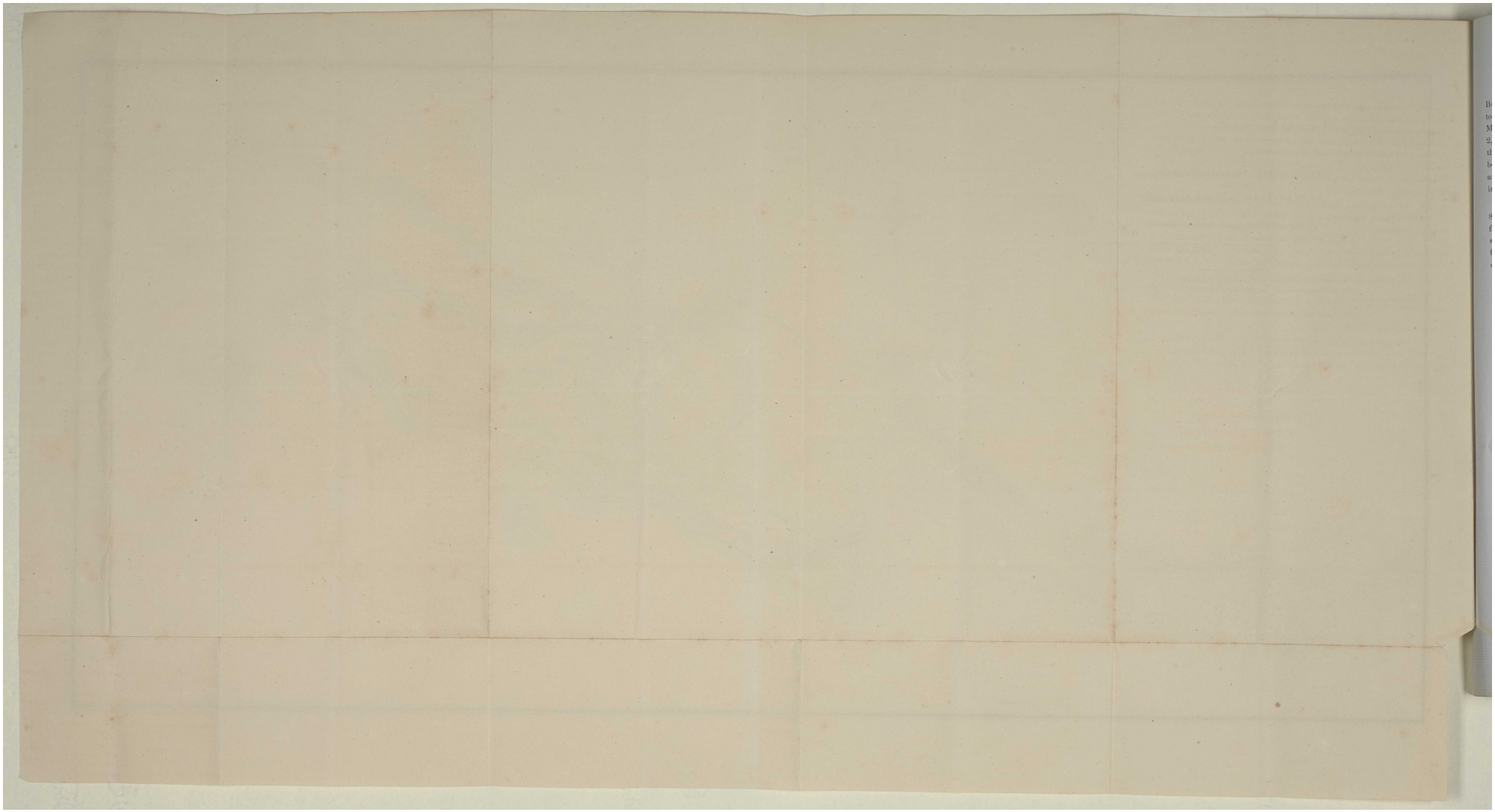

TRACING SHOWING THE ROUTE AND COAST LINE
FROM
MOCOO BAY TO THE TOWN OF BUNDER ABBAS.
(VIDE REPORT No 6 of 1864)
SCALE OF MILES.
Mogoo Bay.. Latitude 26° 35' 50" N. Longitude 54° 36' 50" E. (Its Towns largest, round Tower)
Beacon.. " 26° 39' 26" " " 56° 26' 26" E.
Bunder Abbas.. " 27° 11' 29" " " 56° 11' 03" E. (Dutch Factory.)
The Broken Line denotes Route & Ships course to Bunder Abbas.
Anchors denote where Ships were moored.
Continuation of a high Range of Hills
Bunder Abbas
Hard Sand
Mogoo
Sarvee
Sulphur Hills
Sushtagoon
Jungle
Middle Bank or Hard Sand
Garnets Strait
Hard 2½ Sand
Right Channel
Mogoo Bay
Bassadore Bank
CLARENCE'S STRAIT
Hard Sand
KISHM
Tadarabia
Tigmakt
Larrick
Salmah
Bassadore
Village
Tower
Hangooch
Reefs
Dangerous and visible rocks
Hard Sand
Hard Sand
Hard Sand



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Bunder Abbass seems to have few commercial dealings eastward along the coast line towards Mekran. The province extends, indeed, some 20 fursacs beyond Koh-i-Moobarek near Cape Jask, and the Sheikh has a fort in that direction, but perhaps 2,000 tomans per annum collected as date revenue from the Belooch tribes along that shore, and another 2,000 tomans collected from dates and fruits in the districts between Minao and Bunder Abbass, are all that is collected from all to the eastward, and these 4,000 tomans are considered as covering to the Customs Contractor, including cost of collection.

30. As to population Bunder Abbass and its neighbourhood may contain 8 or 9000 inhabitants, but a portion of this number being muleteers and carriers fluctuate, of course, daily. I do not find that at present any very large caravans start together. Formerly, when the roads were less safe, it is said that caravans of from 1 to 2000 animals with armed attendants left simultaneously, but now parties of 50 to 200 start as soon as their goods are ready for loading.

31. On the whole, the sketch of Bunder Abbass given in my previous letter as per margin seems to me tolerably correct, and on any details in which my opinion may have been modified by personal observation, that modification is in favour of Bunder Abbass.

No. 67, Political Department, dated 13th April 1863.

32. The merchants opened to me on the question of having a steamer of their own. They think if a steamer could be run with freight at as 3 Rupees against the bugla's 2 Rupees, the steamers would soon drive the buglas off the sea.

I have the honour to be,
Sir,
Your most obedient Servant,

LEWIS PELLY, Lieut. Colonel,
Acting Political Resident Persian Gulf.

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STATEMENT of the Annual EXPORT *and* IMPORT *Trade of* LINGAH.

Names of Articles.	Imported from India.	Transshipped to the Oman Coast.	Sent to the Interior.	Balance consumed.
Piece goods	600 bales.	300	50	250
Sugar	300 bags.	100	100	100
Sugar candy	100 casks.	50	10	40
Coffee	2,000 bags.	1,500	50	450
Rice	100,000 ,,	67,000	..	33,000
Iron	250 tons.	150	50	50
Lamp oil	400 dubbas.	300	..	100
Pepper	450 bags.	350	..	100
Ginger	200 ,,	150	..	50
Turmeric	300 ,,	200	..	100
Cinnamon	50 boxes.	30	..	20
Cloves	20 bags.	15	..	5
Cardamums	600 lbs.	450	..	150
Indigo	25 cases.	18	..	7
Chinaware	60 boxes.	40	..	20
Specie	20,000 rupees.	20,000	..	..
	Brought from the Interior.	**Exported to India.**	**Exported to Jedda.**	
Tobacco	9,000 maunds.	..	8,000	1,000
Almonds	22,000 ,,	20,000	..	2,000
Roses (dry)	1,200 ,,	1,000	..	200
Cummin seeds	2,500 ,,	2,000	..	500
Cotton	6,000 ,,	6,000	..	..
	Country produce.			
Wheat	200,000 maunds.	..	..	200,000
Barley	75,000 ,,	..	..	75,000
Dates	20,000 baskets.	..	..	20,000
Pearls and Specie exported from Lingah and the Oman Coast to India amount to about		10 Lacs Rupees.	..	..

Lingah Maund contains 9 lbs.

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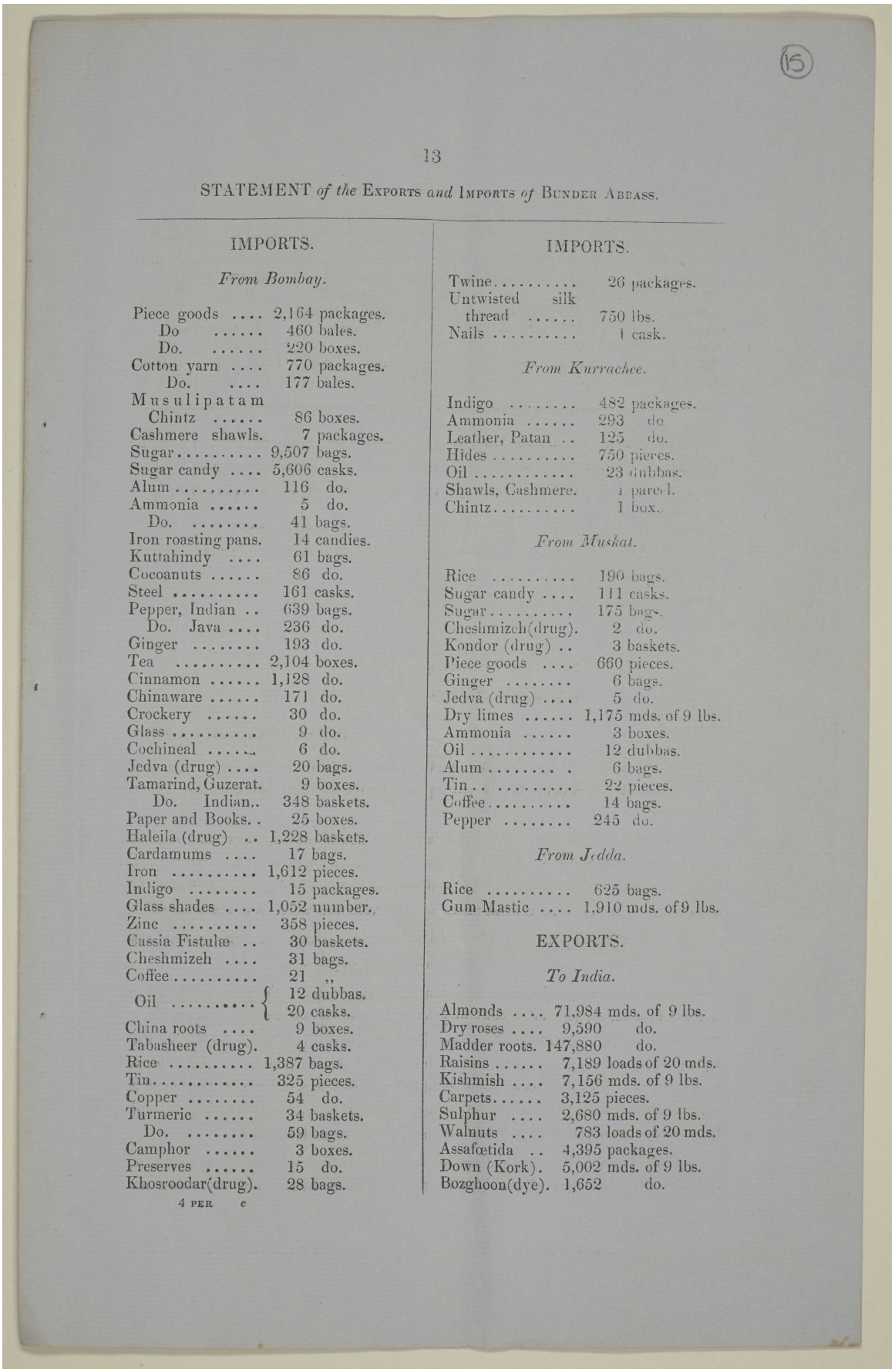

(15)

STATEMENT *of the* EXPORTS *and* IMPORTS *of* BUNDER ABBASS.

IMPORTS.

From Bombay.

Piece goods	2,164 packages.
Do	460 bales.
Do.	220 boxes.
Cotton yarn	770 packages.
Do.	177 bales.
Musulipatam Chintz	86 boxes.
Cashmere shawls.	7 packages.
Sugar	9,507 bags.
Sugar candy	5,606 casks.
Alum	116 do.
Ammonia	5 do.
Do.	41 bags.
Iron roasting pans.	14 candies.
Kuttahindy	61 bags.
Cocoanuts	86 do.
Steel	161 casks.
Pepper, Indian ..	639 bags.
Do. Java	236 do.
Ginger	193 do.
Tea	2,104 boxes.
Cinnamon	1,128 do.
Chinaware	171 do.
Crockery	30 do.
Glass	9 do.
Cochineal	6 do.
Jedva (drug)	20 bags.
Tamarind, Guzerat.	9 boxes.
Do. Indian..	348 baskets.
Paper and Books. .	25 boxes.
Haleila (drug) ..	1,228 baskets.
Cardamums	17 bags.
Iron	1,612 pieces.
Indigo	15 packages.
Glass shades	1,052 number.
Zinc	358 pieces.
Cassia Fistulæ ..	30 baskets.
Cheshmizeh	31 bags.
Coffee	21 ,,
Oil	12 dubbas. 20 casks.
China roots	9 boxes.
Tabasheer (drug).	4 casks.
Rice	1,387 bags.
Tin	325 pieces.
Copper	54 do.
Turmeric	34 baskets.
Do.	59 bags.
Camphor	3 boxes.
Preserves	15 do.
Khosroodar(drug).	28 bags.

4 PER c

IMPORTS.

Twine.....	26 packages.
Untwisted silk thread	750 lbs.
Nails	1 cask.

From Kurrachee.

Indigo	482 packages.
Ammonia	293 do
Leather, Patan ..	125 do.
Hides	750 pieces.
Oil	23 dubbas.
Shawls, Cashmere.	1 parcel.
Chintz.....	1 box.

From Muskat.

Rice	190 bags.
Sugar candy	111 casks.
Sugar	175 bags.
Cheshmizeh(drug).	2 do.
Kondor (drug) ..	3 baskets.
Piece goods	660 pieces.
Ginger	6 bags.
Jedva (drug)	5 do.
Dry limes	1,175 mds. of 9 lbs.
Ammonia	3 boxes.
Oil	12 dubbas.
Alum	6 bags.
Tin	22 pieces.
Coffee	14 bags.
Pepper	245 do.

From Jedda.

Rice	625 bags.
Gum Mastic	1,910 mds. of 9 lbs.

EXPORTS.

To India.

Almonds	71,984 mds. of 9 lbs.
Dry roses	9,590 do.
Madder roots.	147,880 do.
Raisins	7,189 loads of 20 mds.
Kishmish	7,156 mds. of 9 lbs.
Carpets.....	3,125 pieces.
Sulphur	2,680 mds. of 9 lbs.
Walnuts	783 loads of 20 mds.
Assafœtida ..	4,395 packages.
Down (Kork).	5,002 mds. of 9 lbs.
Bozghoon(dye).	1,652 do.

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EXPORTS—*continued.*

Oshtorak (gum)	482 mds. of 9 lbs.	Gram	854 loads of 20 mds.
Tallow	45 skins.	Pulse	65 loads of 20 mds.
Asparagus ..	248 mds. of 9 lbs.	Saffron	29,900 miskals.
Pestachia nuts.	2,530 do	Onnab (drug).	66 mds. of 9 lbs.
Cotton	10,245 bags of 9 mds.	Piece goods (Yezdy) ..	46 packages.
Wool	34,805 mds. of 9 lbs.	Opium	107 cases.
Cummin seeds.	18,572 do.	Plums (Aloo).	1,938 mds. of 9 lbs.
Silk, raw	1,554 do.	Tobacco	6,658 bags of 5 mds.
Lead.....	360 do.		

This statement is derived from good authority; but I am of opinion that all the items *are understated*, and that the actual trade of Bunder Abbass may be about from twenty-five to thirty per-cent. *in excess* of that shown in this statement.

LEWIS PELLY, Lieut. Colonel,
Acting Political Resident Persian Gulf.

16th January 1864.

To Lieut. Colonel LEWIS PELLY,
Acting Political Resident Persian Gulf,

Bushire, 15th January 1864.

SIR,—I do myself the honour to forward specimens of some minerals collected on the Island of Kishm, the adjoining mainland, and the neighbouring island of Ormuz.

The island of Kishm, sixty miles long, runs nearly east and west, and is composed almost entirely of sandstone and marl. On the south side of the island those rocks dip south at an angle of 25,° and on the north side dip north at about the same angle. Kishm Nos. 1, 2, and 3 are specimens of the strata from above down.

Salt hills occupy a part of the island near the middle, and extend from the southern side nearly half way across. [*See* Sketch opposite.]

Those hills cover an area of about 25 square miles. They are from two to five hundred feet high, and though at present divided by narrow and deep ravines, they have every appearance of having been originally one solid mass; for the layers of salt are horizontal, and one ravine may be seen at present in the process of formation. This is a cave some hundred and fifty feet high, with the bed of a stream running through it towards the sea. The roof is continually falling in, and from being an enormous cave it will become in time a small ravine.

While the salt was being dissolved from the surface the impurities were left, and now cover the tops of the hills as thatch does a house, and supposing no

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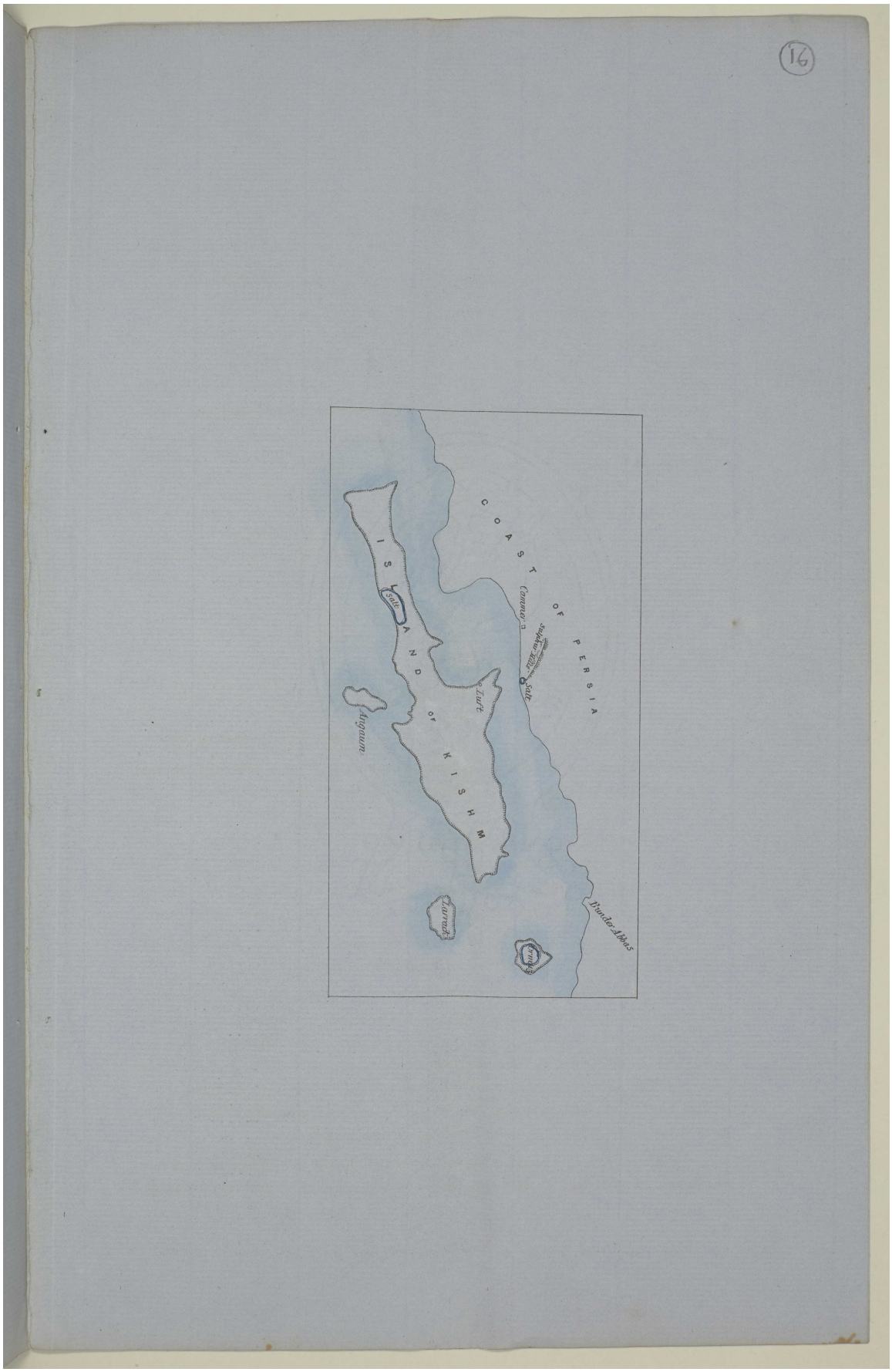

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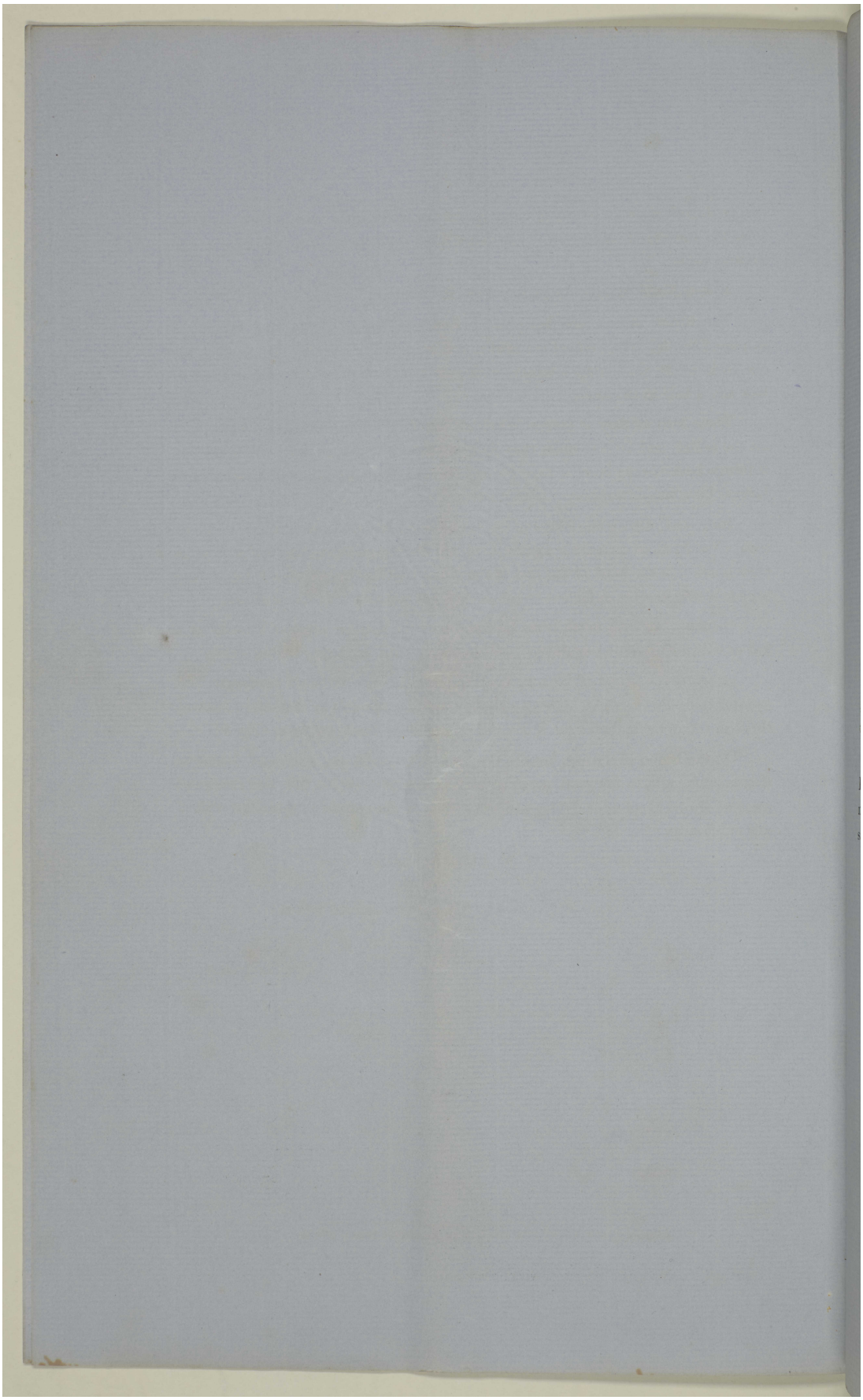

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(17)

earthy deposit to have been originally on the top of this mass, the stratum, judging from the amount of thatch, must have been three times as thick as the hills are at present high.

Kishm No. 4 contains fragments from this covering.

The layers of salt are horizontal. Some are tinged green and yellow by sulphur (No. 5), while others are brown, red, and pink (No. 6). Those are only one inch or so thick, and alternate with pure salt in strata of from six inches to a foot and a half in thickness.

These hills as they at present stand are one-third higher than any other hills on the island, and for five miles they lie along the sea beach, so that it is impossible, if things have always been in their present position, that the salt could have been formed by a simple deposition from water.

Here, and also on the island of Ormuz amongst the salt, and confined to it, is a rock (No. 7) blue in colour and without any distinct stratification, which appears very much like the marl of the rest of the island that has been exposed for a long time to a temperature sufficient to consolidate but not to vitrify the particles.

On the main land north from Luft and near the sulphur caves of Cameer is a hill of rock-salt abutting against a sandstone range and bordering on the shore.

Opposite the island of Kishm, near Cameer, in the midst of sandstone and gypsum is a vein of sulphur (No. 8), about one foot and a half in thickness, running through the gypsum, and near it is a red clay used for fictile purposes (No. 9).

On the island of Ormuz, besides the rock-salt, sandstone, and marl found at Kishm, there are, in the marl, many crystals of iron pyrites (No. 10), and also a red mineral (No. 11) used for dying, and the surface of the ground is sprinkled with a salt of alumina (No. 12).

I have the honour to be,
Sir,
Your most obedient Servant,

W. H. COLVILL,
Civil Surgeon.

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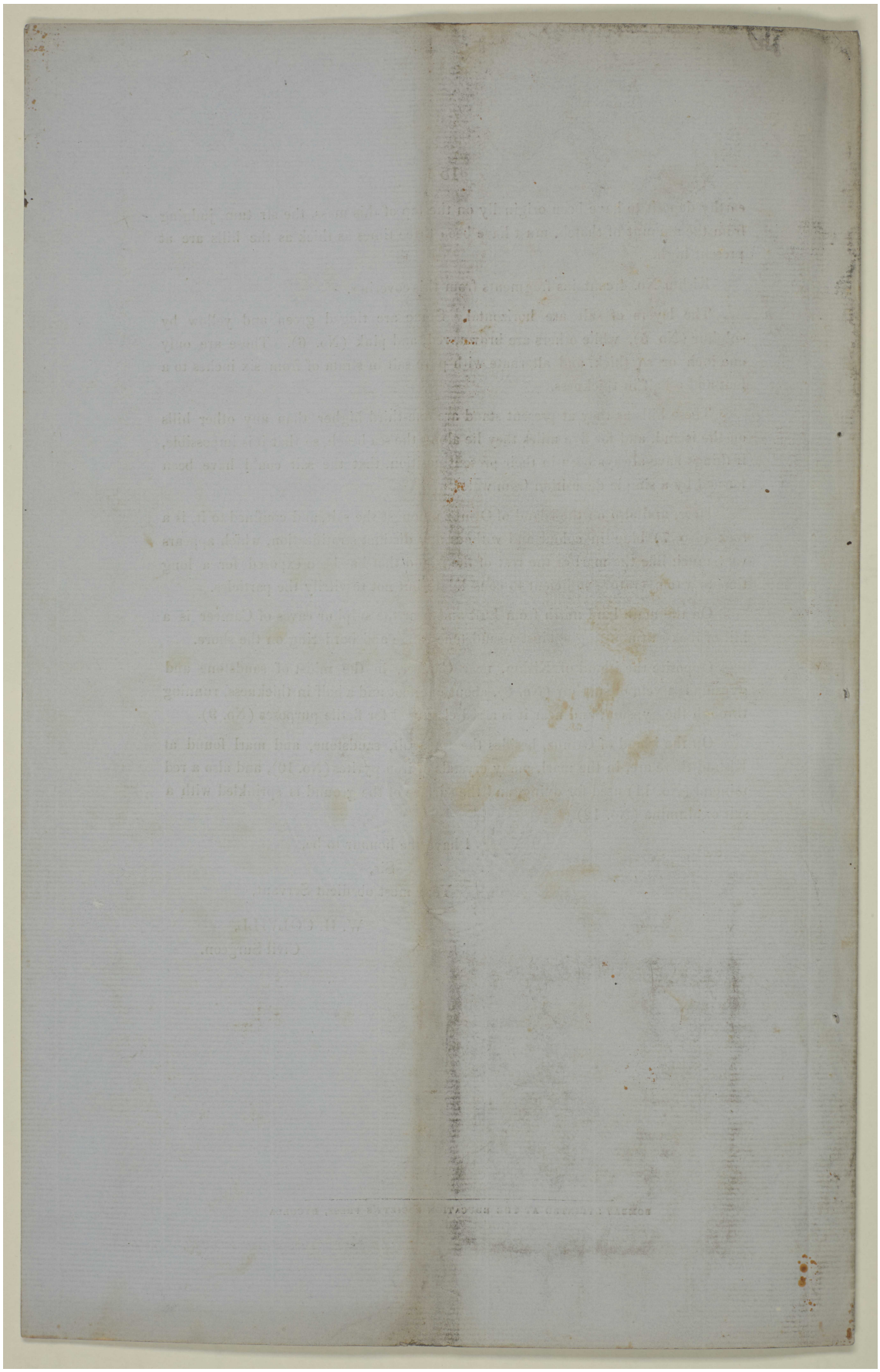

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(18)

No. 6 of 1864.

Political Department.

From Lieutenant Colonel LEWIS PELLY,
Acting Political Resident Persian Gulf,

To W. H. HAVELOCK, Esq.,
Officiating Secretary to Government Bombay.

Residency in the Persian Gulf,
dated Bushire, 16th January 1864.

Sir,—As proposed in my letter now marginally noted, I left Bushire by the last mail steamer and landed at Lingah, whence I came on to Bassidore, visiting the salt caves and naphtha springs on the Island of Kishm, and so, passing down the Clarence Straits, touched at Khumeer, to see the formations of sulphur and red ochre, and thence passing on to Bunder Abbass, awaited there the return of the mail steamer to Bushire, visiting in the meantime the Island of Hormuz.

No. 147 of 1863, dated 28th November 1863, Secret Department.

2. An appended Tracing from the Chart obligingly prepared for me by Captain Warner shows my line of route.

3. I have now the honour to submit a few additional remarks in continuation of those contained in my general sketch of the Trade in the Persian Gulf, concerning in particular the Port of Lingah, the Island of Kishm, and the Port of Bunder Abbass and its neighbourhood.

No. 67 of 1863, dated 13th April 1863, Political Department.

4. Lingah contains a fort, and is surrounded by an unwalled town of stone, flanked on either side along the shore line by a series of clusters of houses, overhung with date trees. The roadstead is open, and though sheltered from the north-west, is dangerous for shipping during the prevailing south-east and south-west winds, but a solid masonry breakwater affords protection to small craft. Lingah may be some twenty-five miles distant from Bassidore in a north-westerly direction, and is the chief town of a district lying immediately between the sea and barren and precipitous mountains which lead up through Lar, and so on to the Shiraz road. The district touches the Sheikhdom of Moghoo on the north-west, and extends south-east almost to Bunder Mollum and the region farmed under Bunder Abbass by the Sultan of Muskat. About four miles south-east of Lingah lie the ruins of the Portuguese Port Kongo. Portions of what seems to have been the factory and a half-moon casemated battery are still standing close to the water line, as are also the ruins of a breakwater, from which probably the idea of

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that of Lingah was taken. The produce of the district consists of dates and some barley and wheat, sufficient for home consumption. The Sheikh of Lingah is an Arab, and claims to be a descendant of a family that emigrated to the Persian Gulf at the period when the Arabs were at the height of their power at Baghdad. He is, I believe, related to the Rasulkhymah Chief on the opposite coast. Down to a comparatively recent period the Sheikh hoisted his own flag, and seems to have been practically independent of the Persian Government, but of recent years the Shah has from time to time caused a detachment of troops and guns to march along his littoral districts, and stipulated for the Sheikh's hoisting the Persian flag, and paying into the treasury an annual lump sum on account of these districts. In this way the Sheikh of Lingah pays about 20,000 krans per annum, plus estimated offerings to the authorities of some 3,000 krans; and it is asserted that the Sheikh receives, in the form of a tenth share, from the inhabitants of his districts, about an equal sum of 23,000 krans. No import or export duty is due in Lingah, and it is probably to this fact,* and to that of geographical position having preserved the port from Governmental interference, that its hitherto prosperity is due. At present the township with its adjacent suburbs may contain 8 or 9 or 10,000 inhabitants, of whom the bulk are evidently Africans. The wealthier class are Persianised Arabs, and some Persians also have been attracted from the upper country for labour on the spot, or as carriers into the interior. There are also some twenty Hindoos residing in the place as Agents for Firms in Bombay or Kurrachee. Report alleges that under recent pressure from the Shah's Government the population of Lingah has fallen off, and this assertion receives some colour from a number of vacant houses in the place. I annex a Statement of the Export and Import trade of Lingah. It appears from this statement, as well as from the conversation of the merchants themselves, that the little commercial importance of this place is due to its being conveniently situated as a point of agency for trade coming from India and seeking a market along the *Arabian* Coast of the Gulf, and to the Persian territory in the immediate neighbourhood of Lingah and towards Lar. Goods are landed, and, if prices pay, are sold on the spot, and are sent towards the interior at the risk of the purchaser. Lingah merchants consider the road through the Eliant haunts too insecure to permit of their trading themselves with the interior. It is, however, I think obvious that, unless owing to accidental circumstances, Lingah, from its geographical position, and from its dangerous anchorage, would be quite unable to compete with the inland trade of Bushire or Bunder Abbass; and its statistics show that the bulk of its trade is with the maritime Arab ports, goods being reshipped thither in small coasting craft according to demand and opportunity. Specie and

* A straw shows which way the wind blows, and a needle indicates the north pole, so wherever I go I find that, be the spot ever so unfavourably situate, and its national importance ever so small, still absolute freedom in trade is invariably followed, by traders preferring this point to other possessions with natural advantages. Will the day ever arrive when Custom Houses shall be numbered among the things which were but are not?

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pearls, and perhaps a little salt-fish, are, I believe, the only returns from the Arab ports. About eight or ten boats are engaged at Lingah for the pearl-fishery. There may be some 150 native craft of all sizes belonging to the people of the place; and it is remarkable, that although labour is cheap and efficient in boat-building along the western coast of India, yet the builders at Lingah prefer to import their wood from India and build their buglas (which seem of capital construction) on their own beach.

5. Embarking from Lingah in the Residency Schooner I crossed to Bassidore, our late Naval station, on the north-west point of the Island of Kishm. I have already, in my letter of 12th December 1863, submitted some remarks on this place.

6. From Bassidore I crossed the island to visit some salt caves and naphtha springs. The road, after leaving a ledge of rock on which Bassidore is built, descends a few feet into a plain, sprinkled here and there with a few date trees, and passes the ruins of an old Portuguese fort, situated on a detached rock, and overlooking the Clarence Straits. After some seven miles you reach the village of Gooree, and thence wind among low hills for about five miles more into the plain of Kownee, distant only a mile or two from the seaward shore. Leaving Kownee you pass eastward along a valley towards a range of dark-red hills: these form the salt range. The general formation of the island, which, like that extending all along this and the Mekran Coast to Kurrachee, is a coarse sandstone grit and conglomerate, overlying blue lias marl,* now suddenly ceases, and the salt formation, which seems to extend some way into the interior of the island, abuts on the shore line, with which it runs parallel at a few hundred paces distance, for some five miles, when it again abruptly turns inland. The general aspect of the range is dark-red, alternating with slate colour, strewed in part with earth. The scarps are steep, and the height of the summits may vary from 3, 4, to 600 feet. The entire range seems to be salt, and reminded me of the salt hill near Nishapoor, on the road from Tehran to Meshed. The two sets of salt caves which I visited were respectively at the two extremities of the shore face of the range. The cave on the side nearest Kownee is comparatively small, and does not seem to be worked; but one of the caves on the further extremity is of truly noble proportions, being a vault of from 2 to 300 feet in height, of about the same length, and with a span of 60 or 70 feet. The entire arch of the cave is beautifully streaked like marble, while large crystalline salites hang from the roof in festoons white as snow. Another cave of lesser dimensions is in the immediate vicinity, and it is this one which is principally worked. It may be about a mile distant from the beach: a sufficiently good path for camels and donkeys leads up to it. The blocks of rock-salt quarried from the interior of the cave are laid in heaps at its entrance to be carried by donkeys and camels to the sea-shore, where it is stowed in small native craft and carried to Muskat, for ultimate exporta-

* I speak of the prevailing character of the region, a good section of which is laid bare in the cliff at Munora Point near Kurrachee.

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tion to Calcutta and the east coast of Africa. The period of working is said to be about five months in the year, beginning from the early spring, when from 100 to 150 hands may be daily employed. The reason alleged for nonworking for salt during the remaining months of the year is that boats cannot lay in shore for landing unless during the calm season; but I rather suspect that the working is regulated by the demand. Every boat shipping salt pays 2 krans, or about one rupee per ton, to the Sheikh of Kishm, and every camel employed in carrying pays 5 krans per annum to the same authority. It is said (and from the general appearance of the place it seems certain) that working in them is dangerous, on account of the frequent falling of large blocks of salt from the roof and sides. Many labourers are said to have been killed in this manner; and among other numerous *débris* I noticed one solid mass of pure rock-salt, about 12 feet thick, with sides of 16 feet, which had recently fallen across the centre of the cave. It does not appear that the pure salites abovementioned are made use of, although I found the few specimens that I gathered to be the best and purest table-salt I ever tasted. No fresh-water is found in the immediate vicinity of these caves; the labourers collect their drinking-water from a brackish well, and one or two artificial rain-water tanks about two miles distant. The water that we drank while pitched there was brought from wells dug close to the base of the Kownee salt range.

7. Doctor Colvill has obligingly collected specimens of the rocks found in the valley and caves. These are transmitted to Bombay by the present opportunity, and appear to me to be of an interesting character.

8. Leaving the salt range, and still following the shore line eastward, the general formation of sandstone and blue layer is at once resumed. The valleys run parallel with the coast line, and the layers rise on either hand in almost perpendicular scarps to the height of 1, 2, or 300 feet, topped with overhanging ledges of grit. It seems, indeed, as though the island had originally been a continuous table-land, but that the scourings of the scant rain, and prolonged exposure to the wind and atmosphere, had gradually broken the table into a series of gulleys and eventual valleys. The appearance of this side of the island is parched and barren as that of the Persian Coast in general. Is it that Nature, when forming this globe, cast her refuse into this Gulf? Or is it that she left this part of her work unfinished? Or is it that this, like other vast tracts of the earth, is reserved for a time when man shall multiply, and science shall discover the art of equalising the rainfall over all lands? Is it, finally, that Nature, weary of hideous desolation, is hurrying these regions to decay?*

9. Passing along one of these valleys for about six miles, and about three miles before reaching the village of Saleek, a little inland, lie the naphtha springs.

* Wordsworth would never have applied the epithet "everlasting" to the Southern Hills of Persia. They are all hollow and tumbledown as the towns are. Passed at night, the gloom of their gorges and the precipitous height of their flanks lend them a bold and solemn appearance, but with daylight the illusion vanishes.

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I send by this opportunity two bottles of the liquid collected in the stream; and which seems of average burning quality. The springs are, however, scant, and I should think of little worth to trade.

10. Returning to Bassidore I embarked again on the schooner, and passed down the Clarence Straits through the narrow or Kishm channel. After a few miles the Strait narrows to a breadth of a hundred yards or so, and winds for a distance of about 21 miles between low islands and banks covered with bauble, and fringed below the water line with mangrove. A creek then turns short to the right, and leads up to the small town of Luft. This township lies close to the shore at the foot of a scarped slope, the scarps being strengthened at their crests by curtains and flanking works. At the furthermost side of the town is a square fort, with circular towers at the angles pierced for guns. The present inhabitants seem entirely ignorant of the history of these fortifications, but from their construction and masonry I suppose them to be European. Like the rest of the Island of Kishm, Luft is farmed by the Sultan of Muskat, and is sublet to a Sheikh for about 1,500 Rupees per annum. It may contain 4 or 500 inhabitants, who seem entirely dependent for trade on the wood which they collect on the neighbouring islands and reëxport to all points round the Gulf, for whose firewood consumption the shores of the Clarence Straits form the natural store. Here, as at Bassidore, drinking-water is principally obtained from vaulted rain-water tanks. These tanks all along the coast line seem of one construction, being oblong or circular vaulted masonry reservoirs cut in the soil at the foot of slopes. At Luft fort, however, there are also several wells cut deep through the sandstone, and from which water is obtainable when the tanks are dry.

11. Leaving Luft I crossed the Straits for Khumeer to visit the sulphur mines, which are dug in a hill about a fursac inland from that township. Specimens of the formation will be found among the collection made by Doctor Colvill. The works are some height in the seaward face of the mountain, and pierce into the strata in long irregular galleries. The ore is brought out in small pieces, which are piled conically in kilns. These are ignited, and the sulphur falls through an aperture into a receptacle immediately below the centre of the kiln, where it is crystallised, leaving a conical refuse of white lime or gypsum. The sulphur diggings are farmed by Muskat, and sublet to a Sheikh for 4,100 krans. The Sheikh further pays a sum of 2,400 krans in presents to the Persian authorities. The outlay of sulphur varies from 60 to 90 thousand muns of 9 lbs. The lime is said to be of an excellent quality, and fetches about 2 rupees for a thousand muns of 9 lbs. when delivered on the sea-shore. The Sheikh told me that he relets the diggings in numerous sections, and that his own profit amounts to about one kran on the Delhi mun of 28 lbs. of sulphur. Khumeer itself consists of a township and fort, very similar in dimensions to that of Luft; indeed, all the townships along this coast line may be described as a cluster of flat, oblong stone boxes round a tumble-down stone fort, and with an outskirting of temporary date-leaf huts.

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Several craft were lying on the beach of various sizes. Along this shore, as, indeed, along all the shores of the Straits, are a series of slight fishing stakes, fixed at low-water mark, and formed of strips of the date leaves neatly tied together. Fish, with dates, and a little coarse barley bread, constitute the main food of the people. The fish most common and most relished is a large sort of mullet; soles and pomplet are caught, but do not seem to be much appreciated.

12. Leaving Khumeer the Straits widened to a breadth of about four miles, and on the Persian shore line a salt formation, apparently a continuation of that on the Island of Kishm, crops out immediately on the water line to a height of about 600 feet, and turns eastward, following the line of the Straits for about six or seven miles in a series of low hillocks of from 1 to 200 feet.

13. From the Straits I passed to the Island of Hormuz, visiting the ruins of the old Portuguese settlement. The fort, of solid masonry construction, is still standing, but is quite unrepaired. A few useless guns, bearing date the early part of the eighteenth century, lie about the bastions. Three sides of the fort are washed by the sea, and the side facing inward is strengthened by a wet ditch cut entirely through the narrow neck of land on which the place is built. It seems that during the occupation of the Portuguese a small inlet of the sea on the eastern side of the fort had sufficient depth of water for vessels of considerable tonnage to lay immediately under the wharves. This inlet is, however, now filled up.*

14. The other side of the ditch forms the apex of the town, which stretched in an irregular triangular form along either coast line, and till it reached a range of hills, forming at once the base of the triangle, and a natural wall of defence. The length of the perpendicular from the fort ditch to these hills may be about a mile and a half; while two towers, still standing, at either extremity of the base,

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* I find that along the Bunder Abbass shore line numerous creeks are silted up. To the northward, on the contrary, for instance on the Bushire peninsula, and I believe also on the opposite Arabian coast, there are signs of the land being constantly caved away by the sea. Near the fort of Reshire the section of soil laid bare along the beach cliffs shows the *débris* of pottery for a considerable distance, and to a depth of 5, 6, or 7 feet. Some wells caved in still hang their sandstone apertures over the cliffs, and absolutely overhang the sea at highwater.

NOTE.—One is always going to see ruins in the East. Beyond the limit of our own territory, and excepting only a few emporiums created by the impetus given by us, Central Asia seems to have few towns that are not small and tumble-down, with extensive ruins and burial-places in the neighbourhood. The tombs are generally more numerous and costly than the dwelling-houses. No society seems ever to have flourished perennially. You hear the name of some king or hero, and are told of how happy and prosperous men were in his time; but he died, and all fell to pieces: these are the ruins! You hear of the splendour of Hormuz and the Portuguese, and here are their ruins! How comes it that neither under their own great leaders, nor when inoculated by the Portuguese and Dutch with the civilisation of the West, did Asia ever make a permanent start in material progress? Is it not because neither the kings nor the foreigners ever thought of the people? All were noble (ashraff) or vile; all head and feet, but no body! If we can remedy this; if we can succeed in creating a great middle class in India, able to appreciate and accustomed to exercise their civil rights, and prepared to defend their foreign relations, let that be our monument. The most magnificent public works are at best but its fitting pediment. Then may coming travellers see, not ruins, but free and growing communities in increasing cities; and asking for memorials of the English, receive for answer—"Ære perennius. Si quæris monumentum, circumspice!"

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immediately above the beach, and marking the limits of the town, may be about two miles apart. The western of these towers still bears the name of Urgazee, and the eastern one that of Meshshateh. Outside the latter, and stretching south-eastward, seem to have been suburbs parallel with the shore line, and leading down to a pier distant three or four miles. This pier and suburb, which bear the name of Trompuk, are alleged to be still standing; but I had not the leisure to visit them.

15. It is impossible to guess what may have been the greatest extent of the city at any one time. Tradition, of course, asserts that it covered the entire extent above defined, but I infer rather that the original Persian settlements may have been those which now bear the above ancient names; that afterwards, perhaps, the Arabs on taking possession had their bunder at Trompuk; and that, finally, the Portuguese preferred the point where their fort now stands, because it was at once naturally protected, the nearest position to the old landing-place on the mainland* which stood near the present Bunder Abbass†, and because, thirdly, it admitted of the closest approach of vessels of tonnage, and at all times afforded shelter on either one or the other side of the fort.

16. The description which old writers hand down to us of the splendour of Hormuz should, I think, be accepted with considerable care. For the period, it was doubtless a first-rate emporium, but would at present, perhaps, be considered an ordinary oriental town. There are no traces of any ruins of either great extent or solidity. The most durable structures seem to have been their vaulted water-tanks, which, of course, in a populous town wholly dependent on rain-water were both numerous and of vital importance. The statement of Justamond,‡ that water was hawked about the streets on camels for the convenience of passengers, shows not that the town enjoyed an additional luxury, but that a necessary of life, which is elsewhere freely used, possessed a market value in this utterly desolate island. I find it also difficult to credit‡ that the thoroughfares tramped by camels were likewise spread with carpets and linen, since such an arrangement would not accord with the personal habits of those animals. It is more probable that the old shops of Hormuz, like those of other eastern towns, were shaded by strips of awnings, with bits of carpets for the transaction of business.

17. A local tradition alleges that the island of Hormuz was an appanage of the old Persian town of Minao, situated on the mainland on the banks of a fresh-water river immediately east of Hormuz. Minao still bears its old name, which is

* Immediately opposite the Hormuz fort on the mainland, and about four miles to the eastward of the present Bunder Abbass, are the traces of a small ancient creek, now silted up; some masonry work is still visible. It is at this spot that goods are said to have shipped for or landed from ancient Hormuz. There are many traces of other small creeks along the shore line, one in particular close to Bunder Abbass, and which has silted up in the memory of man. It was probably the presence of this latter creek which caused the present bunder to be placed where it is, otherwise it would have been obviously much better placed some miles to the westward beyond Seroor, where a spit of land and the Kishm Island give much greater protection against the prevailing winds.

† Four miles east of Bunder Abbass.

‡ *Vide* Extracts from Justamond and Ralph Filch, p. 30, Government Selection No. XXIV. of 1856.

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said to be derived from the words Min and Aub, that is to say, land and water, *par excellence*. The fact is, as a merchant of Bunder Abbass said to me, that mankind settled in the first instance on fertile land and by the margin of sweet water; and wherever you find these two essentials in the neighbourhood of other ruins, you may be sure of their claims to the priority of age.

18. As to the general character of the island of Hormuz, it seems to be very similar with that of the salt and sulphur formations in the neighbourhood of Khumeer, already described.

19. Leaving Hormuz I sailed across to Bunder Abbass, distant about 12 miles in a north-westerly direction, and forming a walled township with suburbs, along an open sea-beach, back grounded, at a distance of about 15 miles, by a range of lofty and apparently desolate mountains, although the clefts in the middle slopes of this range produce excellent oranges,* and are said to be otherwise studded with trees. Behind the present town are some large tombs of superior construction; they are falling into ruins. To the westward lie the *débris* of an extensive former town, and among them the ruins of an English factory, which seems to have been in the first instance pulled down to prevent its being used as a point of attack by any hostile force. A better and more sheltered position for a port lies about four miles to the westward, the entrance of the Clarence Straits, and which is said in former times to have been the site of a small bunder. The present Bunder Abbass is destitute of any pier or other artificial improvement, has only from two to three fathoms of water at a distance of two miles out, and during the frequent southerly or south-eastern winds becomes a lee shore lashed by a heavy surf, rendering it necessary for craft to seek shelter under the islands of Hormuz and Kishm.

20. In regard to geographical position and freedom from interference of authority, Bunder Abbass appears to be the most favourable commercial position that I have seen along the shores of the Persian Gulf. I append an Abstract Statement of the Trade, which has doubtless much increased during the past two or three years, and would be capable probably of much greater increase if industry were free and secure in the inland territories, for which Bunder Abbass is the natural port.

21. At present Bunder Abbass, with its adjacent districts of Minao and Khumeer, is farmed by the Sultan of Muscat at 16,000 tomans, equal to about £8,000 per annum, for a term of twenty years, eight or nine of which have expired. The treaty of lease is dated 1856. The Sultan in turn sublets the revenue and customs of these districts to a British Indian subject of the Khoja caste for about 25,000 tomans per annum, plus the expenses of administration, which may amount to 4,000 tomans more. It is assumed that the revenue from dates collected at Minao covers the 16,000 tomans payable to the Shah, and that the remaining 13,000 tomans, plus the profits of the contractor, are covered by the customs. The sulphur revenue

* Some of the finest sorts of Oranges at Zanzibar are said to be grafts from the trees in this mountain range.

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from Khumeer is at present very trifling, since it does not compete in the Bombay market with sulphur brought from Europe, although the Khumeer sulphur is said to be of superior quality. The Sultan's Deputy Governor of Bunder Abbass is an Arab Sheikh, who seems an intelligent man, favourable to commercial interests. It is, indeed, remarkable that the Arabs, although in general civilisation perhaps inferior to the Persians, are greatly preferred by foreigners as protectors and encouragers of trade. You may find British Indian traders settled at almost any Arab Port, but, in so far as I am aware, you will not find a single Hindoo or Khoja trading either at Bushire, Shiraz, Isfahan, or Tehran. There may be two or three at Yezd, which latter place is considered by foreigners the point least interfered with.

22. At Bunder Abbass there are some sixty Khojas, from thirty to forty Shikarpoory Bunias, and four or five Cutch Bhatias, being principally the Gomashtas or Agents of Sind or Bombay firms. They seem prosperous and contented, and complain only of difficulties incurred in collecting their goods and money from the interior. For instance, during the few days I was at Bunder Abbass, they complained to me in a body that, having sent advances and orders to the growers of cotton in the Province of Kerman, and the cotton so agreed for being now ready, the Persian Governor of Kerman had refused to allow their goods to pass unless the merchants should consent to his taking half of them at the prices which they advanced to the producers, thus depriving the merchants of the profits accruing from present high prices, placing himself in a position to give priority of export to the half he may seize, and leaving the merchants to run the risk of any fall in prices which may occur before their half should reach the Bombay market.

23. So unsatisfactory, indeed, are mercantile transactions in the interior felt to be, that our British Indian subjects at Bunder Abbass limit their direct operations and business to the Bunder itself, or at the furthest Kerman and Yezd, where they have correspondents, or commission agents; but no transactions seem to be entered into direct between our subjects on the sea-board and the Persian subjects residing at Isfahan or the capital. The rate of commission allowed has been 2 per-cent. on sales, and the same on purchases; more recently the rate has been reduced to 1½ per-cent.

24. I cannot find that any great trade is maintained between Bunder Abbass and Shiraz direct. Any trade that does take place in that direction is arranged for at the bunder itself; the purchasers coming down from Lar receiving the goods on credit, returning with them towards Shiraz, and thence coming back to Bunder Abbass with either goods for sale, or the money-value of their former transaction.

25. It is from the direction of Lar, however, that the donkeys, which form the principal means of carriage towards Yezd and Kerman, are brought. During winter, indeed, camels are used; but it is said that these are unable to support the heat of the plains in summer. A donkey is sufficiently hardy for all seasons. He carries about 220 lbs., and is content with the desert grass and very little corn. All carriage,

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however, seems to be charged for by the weight, a Bunder maun* of 9 lbs. coming on an average ½ a kran to Yezd and ¼ kran to Kerman.

26. The rate of Customs duty at Bunder Abbass is determined by the terms of our commercial treaty† with Persia. Under that treaty English goods are liable, whether when imported or exported, to an *ad valorem* duty of 5 per-cent. Bunder Abbass being farmed to Muskat, while goods passing there are principally of Persian produce or for Persian use, it has been arranged that the total duty of 5 per-cent. shall be proportioned, 1½ per-cent. to the Authorities at Yezd, and 3½ per-cent. as Customs at Bunder Abbass. Persians since 1856 enjoy, I believe, some reduction of these rates.

27. The merchants at Bunder Abbass seem to take little interest in the question of the localities where their goods may eventually find a retail sale in the interior; but, so far as I can gather, all goods sent to Yezd and not consumed in the neighbourhood find their way towards Isfahan, and probably compete with the Tabreez and Shiraz and Bushire trade on the Tehran line. To this rule, however, there is, at present one exception. Sugar, which used to be imported from Batavia or Mauritius *viâ* the Persian Gulf, for refinement at Yezd or other Persian markets, is now unable to compete with the so-called Russian, but probably, in reality, French beetroot loaf sugar imported *viâ* Tabreez.

28. So far as I can ascertain only one caravan per annum of 3 or 400 animals comes from the north-east of Khorasan, *viâ* Berjoon and Kerman, bringing silk, carpets, and miscellaneous articles. The road through Khorasan as far south as Yezd or Kerman is considered unsafe, owing to Belooch and other plunderers, but from Yezd and Kerman to Bunder Abbass little danger is apprehended. The carpets brought from Berjoon are very similar in make and pattern with those which are commonly called Persian carpets. They contain, however, more cotton and less wool, are adapted to the Persian taste, and principally exported to Yemen.‡

29. Apart from the date trade of Minao already alluded to, and a trade in mats from the same district (mats sometimes used by us in India in lieu of China matting),

---

* There are five Mauns—
The Hashem Maun of 124 lbs.
The Tabreez Maun of 6¾ lbs.
The Bushire Maun of 7¾ lbs.
The Bunder Abbass Maun of 9 lbs.
The Delhi Maun of 28 lbs.

It is possible that the Bushire, Bunder Abbass, and Tabreez mauns were originally of the same weight, and that light weight, what is called the Stone, being lighter, is the secret of the present difference.

† The Persian Flag flies at Bunder Abbass, and is in official correspondence with the Persian Authorities in the interior. Nearly all the matters upon which our subjects applied to me related to transactions with the interior of Persia.

‡ By far the finest carpets I have seen in Central Asia were those at Herat. They were of hair or wool throughout, and very durable. Those of Kerman in web and woof are of wool and cotton respectively.

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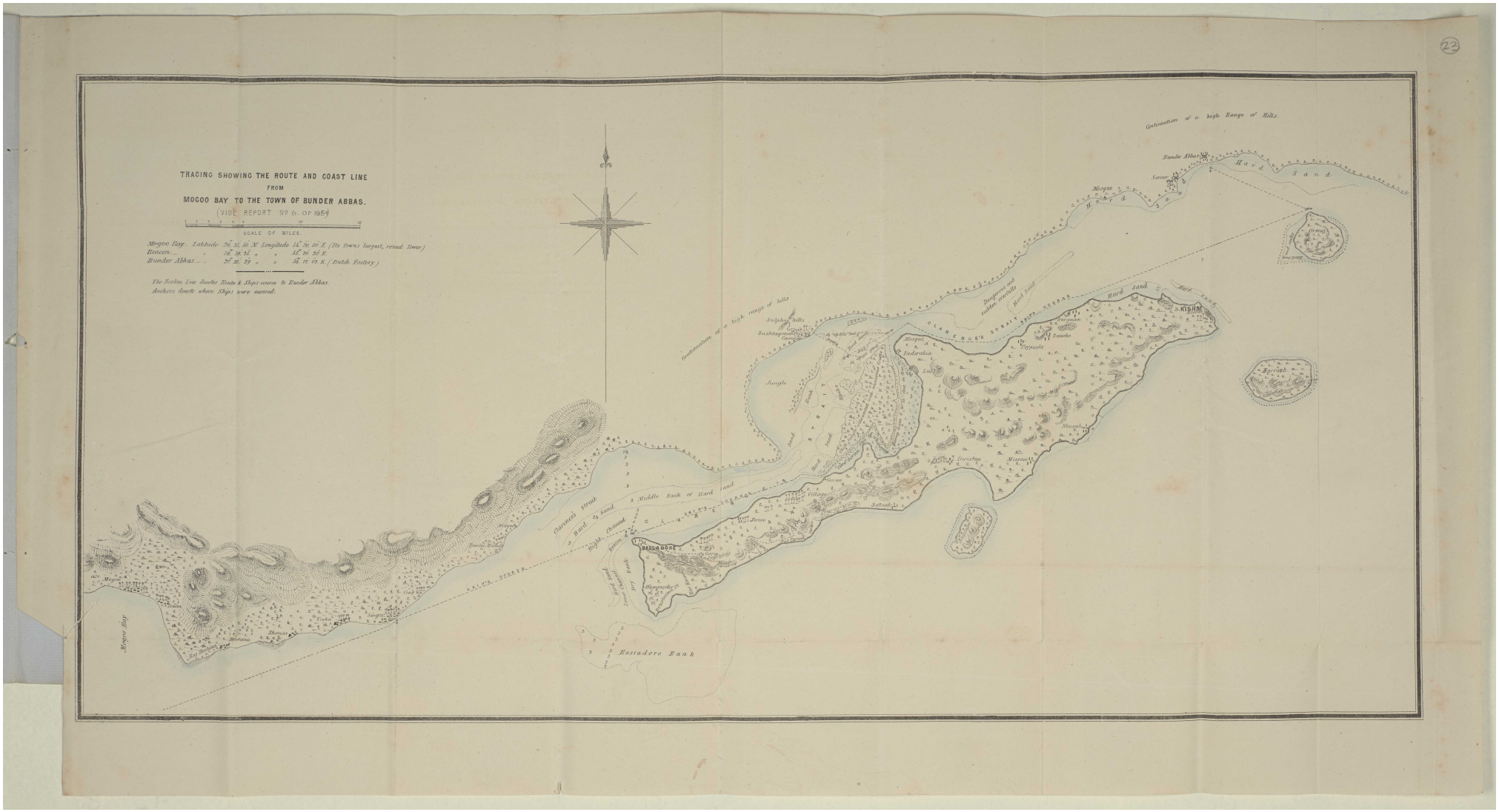

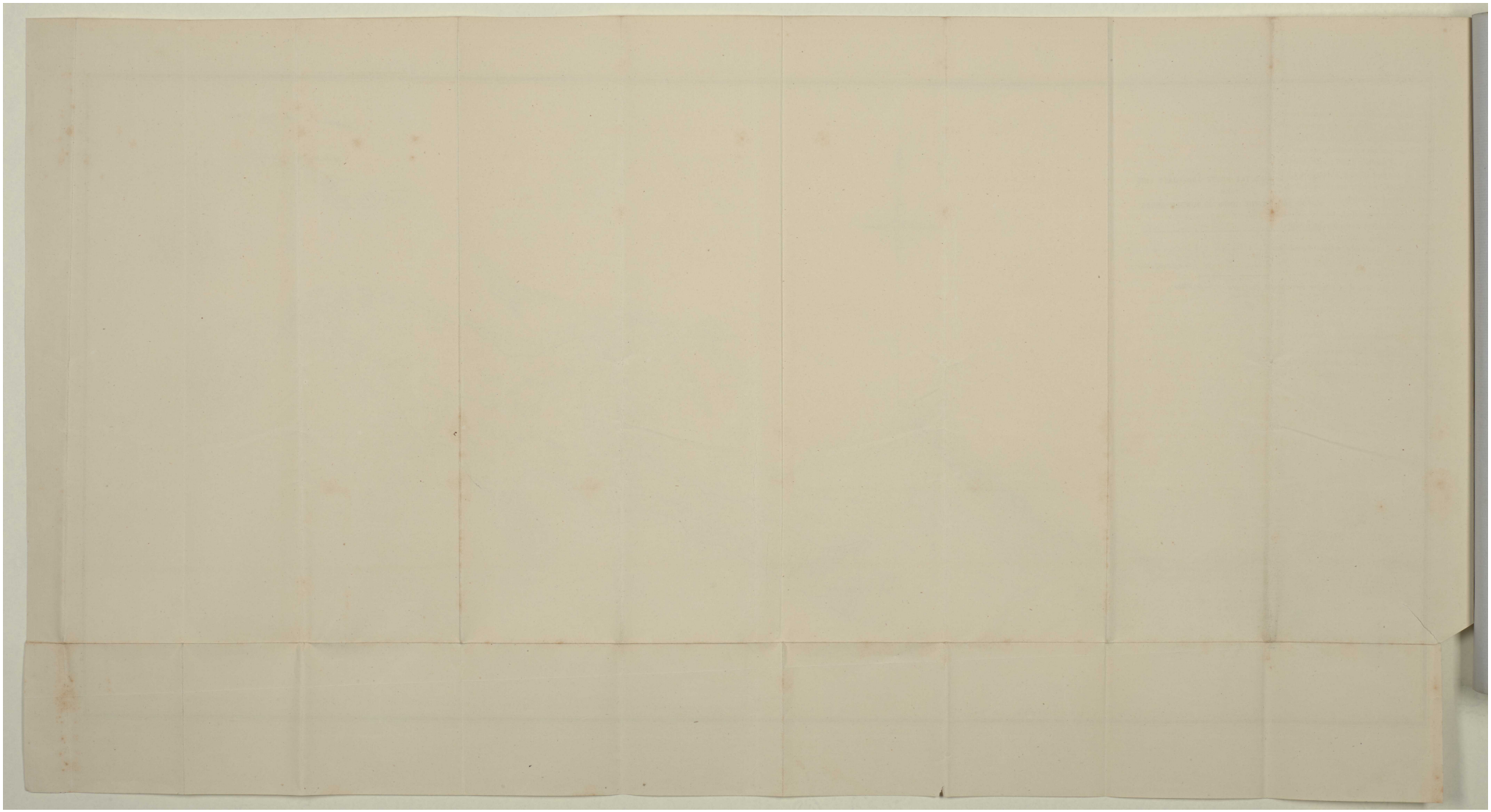

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Bunder Abbass seems to have few commercial dealings eastward along the coast line towards Mekran. The province extends, indeed, some 20 fursacs beyond Koh-i-Moobarek near Cape Jask, and the Sheikh has a fort in that direction, but perhaps 2,000 tomans per annum collected as date revenue from the Belooch tribes along that shore, and another 2,000 tomans collected from dates and fruits in the districts between Minao and Bunder Abbass, are all that is collected from all to the eastward, and these 4,000 tomans are considered as covering to the Customs Contractor, including cost of collection.

30. As to population Bunder Abbass and its neighbourhood may contain 8 or 9000 inhabitants, but a portion of this number being muleteers and carriers fluctuate, of course, daily. I do not find that at present any very large caravans start together. Formerly, when the roads were less safe, it is said that caravans of from 1 to 2000 animals with armed attendants left simultaneously, but now parties of 50 to 200 start as soon as their goods are ready for loading.

31. On the whole, the sketch of Bunder Abbass given in my previous letter as per margin seems to me tolerably correct, and on any details in which my opinion may have been modified by personal observation, that modification is in favour of Bunder Abbass.

No. 67, Political Department, dated 13th April 1863.

32. The merchants opened to me on the question of having a steamer of their own. They think if a steamer could be run with freight at as 3 Rupees against the bugla's 2 Rupees, the steamers would soon drive the buglas off the sea.

I have the honour to be,
Sir,
Your most obedient Servant,

LEWIS PELLY, Lieut. Colonel,
Acting Political Resident Persian Gulf.

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Printed letter No.6 from Lieutenant-Colonel Lewis Pelly, Acting Political Resident Persian Gulf, Bushire to William Henry Havelock, the Officiating Secretary to Government, Bombay [24v] (14/20)

STATEMENT of the Annual EXPORT *and* IMPORT *Trade of* LINGAH.

Names of Articles.	Imported from India.	Transshipped to the Oman Coast.	Sent to the Interior.	Balance consumed.
Piece goods	600 bales.	300	50	250
Sugar	300 bags.	100	100	100
Sugar candy	100 casks.	50	10	40
Coffee	2,000 bags.	1,500	50	450
Rice	100,000 ,,	67,000	..	33,000
Iron	250 tons.	150	50	50
Lamp oil	400 dubbas.	300	..	100
Pepper	450 bags.	350	..	100
Ginger	200 ,,	150	..	50
Turmeric	300 ,,	200	..	100
Cinnamon	50 boxes.	30	..	20
Cloves	20 bags.	15	..	5
Cardamums	600 lbs.	450	..	150
Indigo	25 cases.	18	..	7
Chinaware	60 boxes.	40	..	20
Specie	20,000 rupees.	20,000	..	..
	Brought from the Interior.	**Exported to India.**	**Exported to Jedda.**	
Tobacco	9,000 maunds.	..	8,000	1,000
Almonds	22,000 ,,	20,000	..	2,000
Roses (dry)	1,200 ,,	1,000	..	200
Cummin seeds	2,500 ,,	2,000	..	500
Cotton	6,000 ,,	6,000	..	..
	Country produce.			
Wheat	200,000 maunds.	..	..	200,000
Barley	75,000 ,,	..	..	75,000
Dates	20,000 baskets.	..	..	20,000
Pearls and Specie exported from Lingah and the Oman Coast to India amount to about		10 Lacs Rupees.	..	..

Lingah Maund contains 9 lbs.

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STATEMENT *of the* EXPORTS *and* IMPORTS *of* BUNDER ABBASS.

IMPORTS.

From Bombay.

Piece goods	2,164 packages.
Do	460 bales.
Do.	220 boxes.
Cotton yarn	770 packages.
Do.	177 bales.
Musulipatam Chintz	86 boxes.
Cashmere shawls.	7 packages.
Sugar	9,507 bags.
Sugar candy	5,606 casks.
Alum	116 do.
Ammonia	5 do.
Do.	41 bags.
Iron roasting pans.	14 candies.
Kuttahindy	61 bags.
Cocoanuts	86 do.
Steel	161 casks.
Pepper, Indian ..	639 bags.
Do. Java	236 do.
Ginger	193 do.
Tea	2,104 boxes.
Cinnamon	1,128 do.
Chinaware	171 do.
Crockery	30 do.
Glass	9 do.
Cochineal	6 do.
Jedva (drug)	20 bags.
Tamarind, Guzerat.	9 boxes.
Do. Indian..	348 baskets.
Paper and Books..	25 boxes.
Haleila (drug) ..	1,228 baskets.
Cardamums	17 bags.
Iron	1,612 pieces.
Indigo	15 packages.
Glass shades	1,052 number.
Zinc	358 pieces.
Cassia Fistulæ ..	30 baskets.
Cheshmizeh	31 bags.
Coffee	21 ,,
Oil	12 dubbas. 20 casks.
China roots	9 boxes.
Tabasheer (drug).	4 casks.
Rice	1,387 bags.
Tin.....	325 pieces.
Copper	54 do.
Turmeric	34 baskets.
Do.	59 bags.
Camphor	3 boxes.
Preserves	15 do.
Khosroodar(drug).	28 bags.

IMPORTS.

Twine.....	26 packages.
Untwisted silk thread	750 lbs.
Nails	1 cask.

From Kurrachee.

Indigo	482 packages.
Ammonia	293 do
Leather, Patan ..	125 do.
Hides	750 pieces.
Oil	23 dubbas.
Shawls, Cashmere.	1 parcel.
Chintz.....	1 box.

From Muskat.

Rice	190 bags.
Sugar candy	111 casks.
Sugar.....	175 bags.
Cheshmizeh(drug).	2 do.
Kondor (drug) ..	3 baskets.
Piece goods	660 pieces.
Ginger	6 bags.
Jedva (drug)	5 do.
Dry limes	1,175 mds. of 9 lbs.
Ammonia	3 boxes.
Oil	12 dubbas.
Alum	6 bags.
Tin..	22 pieces.
Coffee.....	14 bags.
Pepper	245 do.

From Jedda.

Rice	625 bags.
Gum Mastic	1,910 mds. of 9 lbs.

EXPORTS.

To India.

Almonds	71,984 mds. of 9 lbs.
Dry roses	9,590 do.
Madder roots.	147,880 do.
Raisins	7,189 loads of 20 mds.
Kishmish	7,156 mds. of 9 lbs.
Carpets.....	3,125 pieces.
Sulphur	2,680 mds. of 9 lbs.
Walnuts	783 loads of 20 mds.
Assafœtida ..	4,395 packages.
Down (Kork).	5,002 mds. of 9 lbs.
Bozghoon(dye).	1,652 do.

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EXPORTS—*continued.*

Oshtorak (gum)	482 mds. of 9 lbs.	Gram	854 loads of 20 mds.
Tallow	45 skins.	Pulse	65 loads of 20 mds.
Asparagus ..	248 mds. of 9 lbs.	Saffron	29.900 miskals.
Pestachia nuts.	2,530 do	Onnab (drug).	66 mds. of 9 lbs.
Cotton	10,245 bags of 9 mds.	Piece goods (Yezdy) ..	46 packages.
Wool	34,805 mds. of 9 lbs.	Opium	107 cases.
Cummin seeds.	18,572 do.	Plums (Aloo).	1,938 mds. of 9 lbs.
Silk, raw	1,554 do.	Tobacco	6,658 bags of 5 mds.
Lead.....	360 do.		

This statement is derived from good authority; but I am of opinion that all the items *are understated*, and that the actual trade of Bunder Abbass may be about from twenty-five to thirty per-cent. *in excess* of that shown in this statement.

LEWIS PELLY, Lieut. Colonel,
Acting Political Resident Persian Gulf.

16*th January* 1864.

To Lieut. Colonel LEWIS PELLY,

Acting Political Resident Persian Gulf,

Bushire, 15*th January* 1864.

Sir,—I do myself the honour to forward specimens of some minerals collected on the Island of Kishm, the adjoining mainland, and the neighbouring island of Ormuz.

The island of Kishm, sixty miles long, runs nearly east and west, and is composed almost entirely of sandstone and marl. On the south side of the island those rocks dip south at an angle of 25,° and on the north side dip north at about the same angle. Kishm Nos. 1, 2, and 3 are specimens of the strata from above down.

Salt hills occupy a part of the island near the middle, and extend from the southern side nearly half way across. [*See* Sketch opposite.]

Those hills cover an area of about 25 square miles. They are from two to five hundred feet high, and though at present divided by narrow and deep ravines, they have every appearance of having been originally one solid mass; for the layers of salt are horizontal, and one ravine may be seen at present in the process of formation. This is a cave some hundred and fifty feet high, with the bed of a stream running through it towards the sea. The roof is continually falling in, and from being an enormous cave it will become in time a small ravine.

While the salt was being dissolved from the surface the impurities were left, and now cover the tops of the hills as thatch does a house, and supposing no

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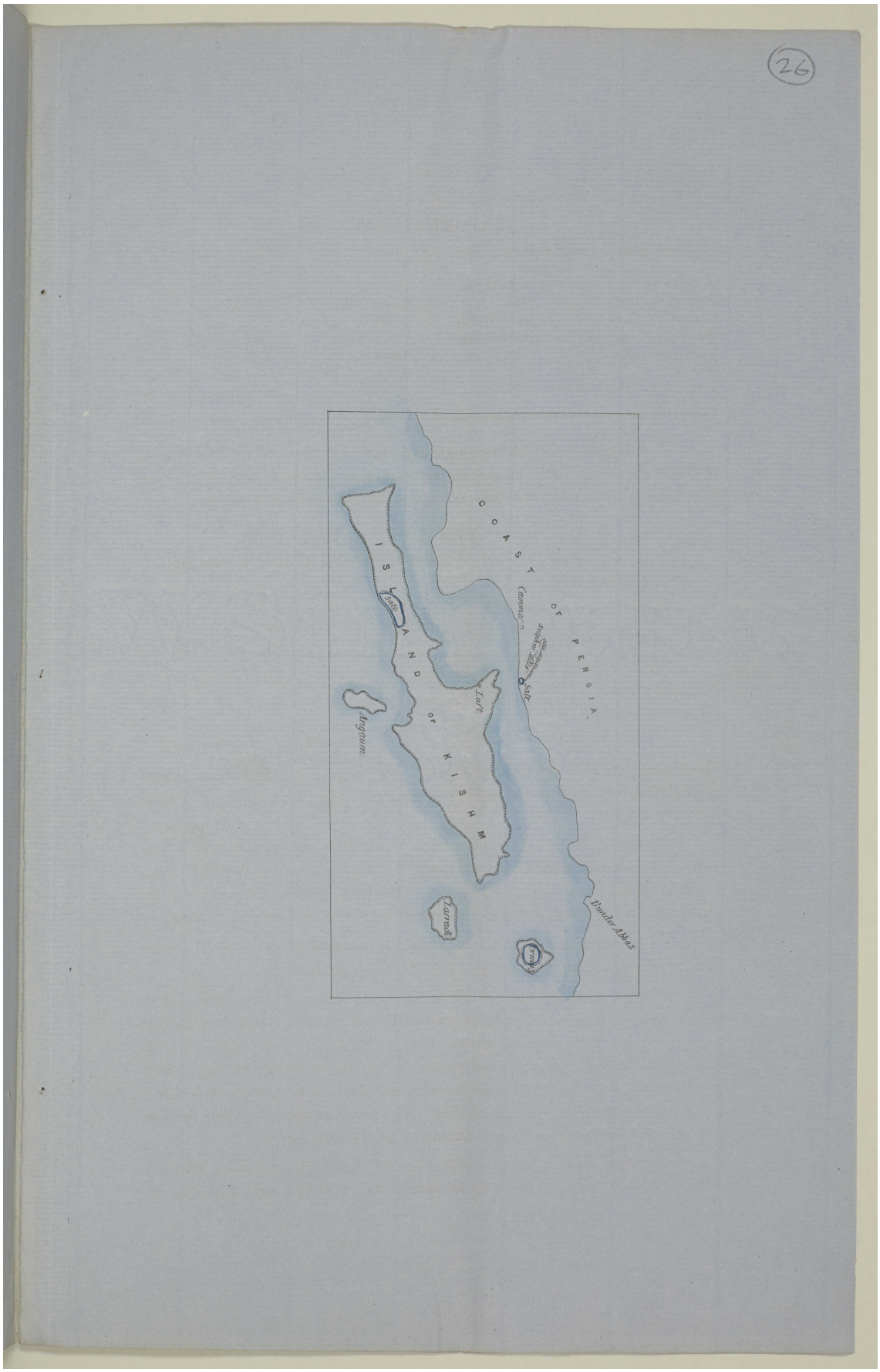

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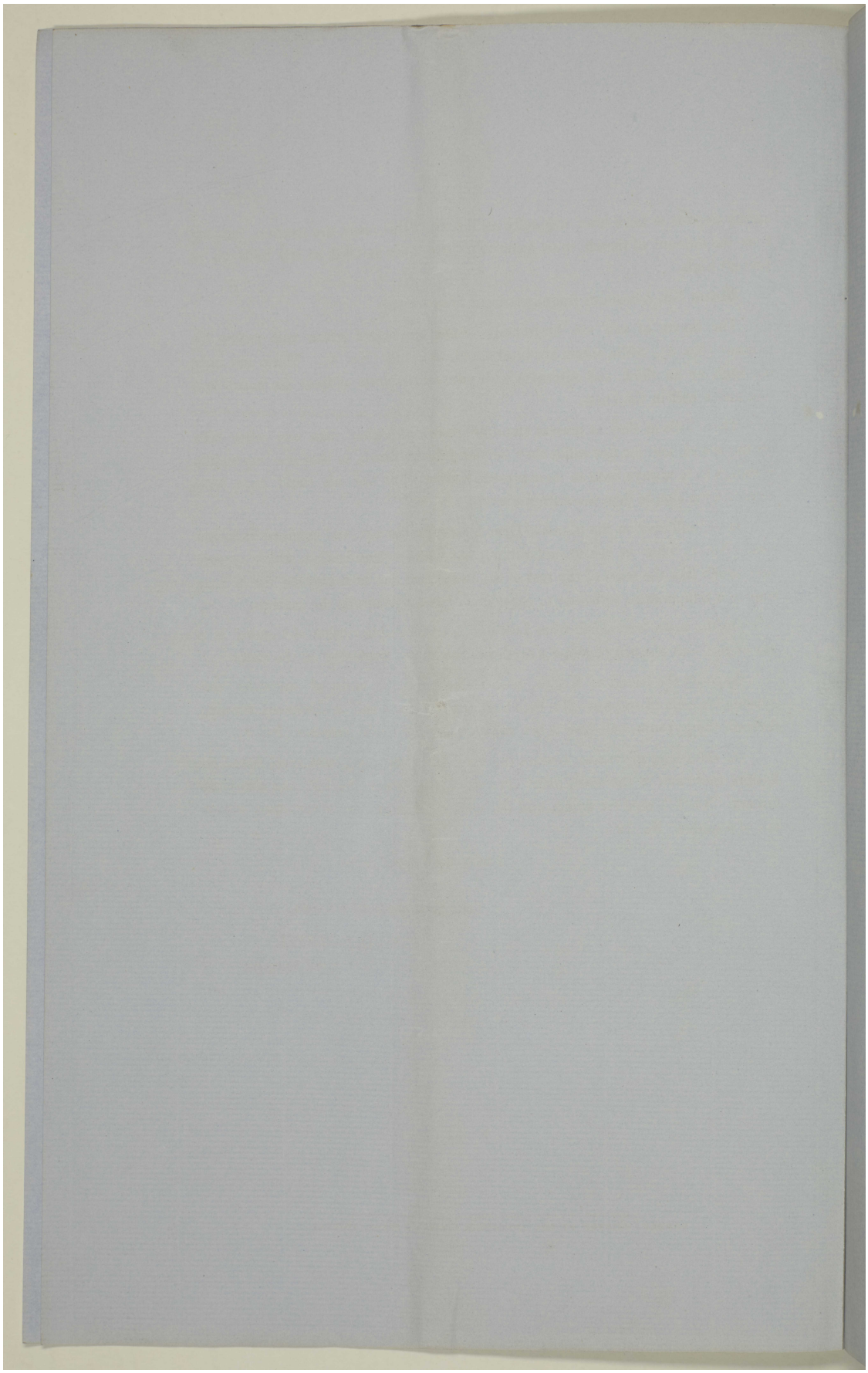

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earthy deposit to have been originally on the top of this mass, the stratum, judging from the amount of thatch, must have been three times as thick as the hills are at present high.

Kishm No. 4 contains fragments from this covering.

The layers of salt are horizontal. Some are tinged green and yellow by sulphur (No. 5), while others are brown, red, and pink (No. 6). Those are only one inch or so thick, and alternate with pure salt in strata of from six inches to a foot and a half in thickness.

These hills as they at present stand are one-third higher than any other hills on the island, and for five miles they lie along the sea beach, so that it is impossible, if things have always been in their present position, that the salt could have been formed by a simple deposition from water.

Here, and also on the island of Ormuz amongst the salt, and confined to it, is a rock (No. 7) blue in colour and without any distinct stratification, which appears very much like the marl of the rest of the island that has been exposed for a long time to a temperature sufficient to consolidate but not to vitrify the particles.

On the main land north from Luft and near the sulphur caves of Cameer is a hill of rock-salt abutting against a sandstone range and bordering on the shore.

Opposite the island of Kishm, near Cameer, in the midst of sandstone and gypsum is a vein of sulphur (No. 8), about one foot and a half in thickness, running through the gypsum, and near it is a red clay used for fictile purposes (No. 9).

On the island of Ormuz, besides the rock-salt, sandstone, and marl found at Kishm, there are, in the marl, many crystals of iron pyrites (No. 10), and also a red mineral (No. 11) used for dying, and the surface of the ground is sprinkled with a salt of alumina (No. 12).

I have the honour to be,
Sir,
Your most obedient Servant,

W. H. COLVILL,
Civil Surgeon.

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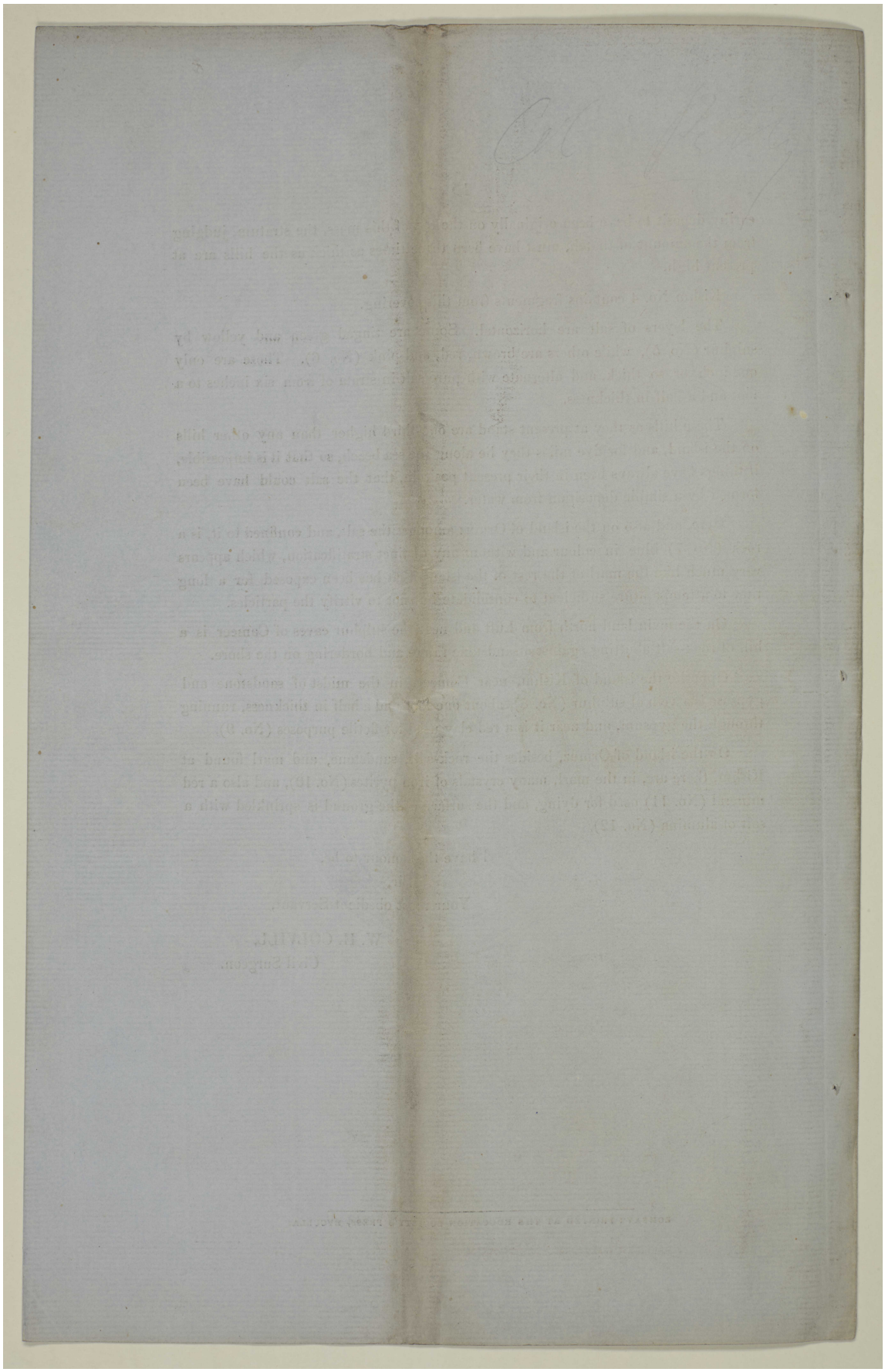

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No. 41 of 1864.

Political Department.

From,

Lieutenant-Colonel Lewis Pelly,

Political Resident, Persian Gulf.

To,

The Honorable H. L. Anderson,

Chief Secretary to Government, Bombay.

Sir,

I have, from time to time, had the honor of reporting on the progress of the trade in the Persian Gulf, and on the means which might in my opinion be legitimately adopted by Government in developing that trade with the Coast of Western India.

No. 95 of 8th December 1862.
No. 67 of 13th April 1863.
No. 129 of 14th October 1863.
No. 6 of 16th January 1864.

2. During my recent voyage from Bombay to Bushire, I have endeavoured by oral and local enquiries to inform myself more in detail as to the condition and prospects of this trade, and I will now summarize, as briefly as possible, some of the results at which I arrived, for the information of His Excellency in Council.

3. The present great impetus to trade in the Persian Gulf depends principally, whether for import or export, upon the great demand, at enhanced prices for cotton and wool at Bombay. In some little degree also it depends upon an incipient opium trade with China; and in sugar with Batavia.

4. It depends principally on the Bombay cotton trade, because cotton can now be exported from nearly all parts of Persia at highly remunerative rates, even when subjected to the heavy freight of steam vessels; and because the wealth thus created in Persia gives rise to a greatly increased demand for the import of piece-goods and copper into that country.

5. The trade in opium and sugar may be capable of indefinite development. In opium, because it is plain that in a country where this article is not a monopoly, and where it is unsubjected to heavy export duty, it could *cæteris paribus* profitably compete with our restricted Anglo-Indian opium trade. In sugar, because Persia consumes a vast quantity of this commodity, and because Batavia and Mauritius, whence she can most profitably import unrefined sugar, stand always in need of cereals and dates which Persia can most readily supply.

6. Whether the present great development of trade in the Persian Gulf would long outlast the close of the American war, may be a debatable question; probably every year that that war lasts tends to increase, and to render permanent those habits of industry and desire for comfort which the trade itself has awakened. But at the same time it is probable that the close of the war will be followed by a considerable fall in prices, and that it might be doubtful whether the trade could then continue to support steam freight, even although the trade itself should not fall off in actual bulk.

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7. Meantime, however, the trade between Bombay and the Persian Gulf has become such that I am induced to believe that independent of all freight by native craft, the six-weekly steamers would always find a remunerative cargo from and to Bushire alone.

8. It would be for Government to determine whether the time may not be arrived for modifying the circuitous route by which this six-weekly steamer at present reaches the head of the Gulf, in favor of a more direct route. It is plain that the circuitous route delays the Government mail, while it adds mileage to the steaming, and compels the contractors either to refuse freight at intermediate ports, or else to accept freights less remunerative than those for a thorough passage.

9. It is possible that the present circumstances might be conveniently met by allowing the Mail Steamer to run direct for Muscat and the Persian Gulf, or ultimately even direct for the Persian Gulf, thus leaving Kurrachee and Guadel to the Kurrachee line of trade, or to such other independent means as demand and opportunity might seem to call for.

10. Viewed from a commercial point the Persian Gulf Steamer collects no freight at Guadel, and from Kurrachee brings only some indigo, and takes back a little silk. The freight collected even at Muscat is comparatively immaterial. The condition of Muscat, indeed, is, I think, peculiar, and transitional. In the first place, we must recollect that Muscat arose into its greatest commercial importance as the point where native craft from the Arabian and Persian Shores of the Gulf met seagoing craft. The then Imaum of Muscat possessed a maritime dominancy in the waters of the Gulf, and because, in fact, the wholesale supplier of and purchaser from its littoral tribes. More recently that Imaum added to the commercial importance of Muscat by establishing his power in the East Coast of Africa, thus extending his seaboard trade. The African portion of the Imaum's territory in fact arose out of the commercial requirements of his Asiatic territory. But it appears to me that in the same manner as Muscat may be said to have superseded Ormuz as an entrepôt, so have our more recent efforts tended to supersede Muscat in favor of more convenient points within the Gulf. A considerable portion of goods that our steamers bring direct to Bunder Abbass, Linga or Bushire, as also the cotton, wool, dates and corn that we export hence is so much taken from the trade profits and Government revenues of Muscat. There remains to her salt, which she brings in native craft from the Bunder Abbass regions, and also her dates which she exports to Calcutta or elsewhere, bringing thence principally rice for the consumption of the Arab littoral. Again when by our arbitrament between Zanzibar and Muscat we tore asunder this web and woof of her sea-trade, we gave, indeed, to the Sultan of Muscat an annual subsidy from Zanzibar of Dollars forty thousand, but we lopped off that active trade, and broke that spirit of maritime enterprize which originally gave Zanzibar commercial importance, and which perhaps was much more valuable to Muscat than a mere lump sum of money.

11. I am credibly informed that beyond the above causes Muscat is further undermined by her own impolitic levy of high duties, and that the so-called piratical port of Soor to the southward of Muscat is often preferred by traders on account of its greater freedom for trade.

12. As regards Bunder Abbass, there is no doubt its geographical position is very favorable. But there is as little doubt that steamers now touching there are subjected to incredible inconvenience. The roadstead is quite open, the

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anchorage distant, and the beach frequently lashed by a heavy surf. The steamer I was aboard of three days ago had nearly one thousand packages for Bunder Abbass. Only two boats of about eight tons each were to be found. These would not land goods on account of the surf. Had it not been for the accidental anchoring of a bugla the steamer would have had to carry on her freight to Bushire, or else to have touched at some nearer port at the risk of her insurance. It is obvious that some convenient point at the south of the Gulf is very desirable as an entrepôt. The islands of Ormuz and Enjam, Tomb and Surdy ; the inlets of Bassidore and Kossab, all possess certain advantages. Bassidore we hold under our own Flag, and I hope shall continue to hold at all events until we can see our way to some thing better. But I am of opinion that the selection of the point of entrepôt should not in the first instance come from the Political Department. It is the Shippers and Steam Companies who suffer the most immediate inconvenience. Let them seek and point out the remedy. Let us then see whether we cannot combine the convenience of the Telegraph Department with that of trade. But that if the trade continue to increase some thing must and will be done in the shape of forming an entrepôt I feel pretty certain. At present the freight brought to Bunder Abbass by steamers is I believe about one-half that brought to Bushire, the freight taken from thence to India might be one-seventh that taken from Bushire.

13. In what I have written concerning the possibility of a direct steam line with the Gulf, and concerning an entrepôt, I have written purely for the information of Government. Any proposition for the change should I think arise from those most interested in it, the traders and the Steam Company.

14. I cannot conclude this report without allusion to the highly favorable effects of telegraphic communication upon the trade of this port. The Persian merchants thoroughly appreciate the Telegraph, and are eager to avail themselves of it. If the Submarine line be, as I fully think it will, permanently successful, it will have the best effects upon the trade of the Gulf. The interest evinced by Persian traders may in the end prove useful to us. For it may in the end facilitate the construction of an alternative land line from Guadel to Cape Jusk, Bunder Abbass, Bushire, and Fao ; and I venture to think that if the line for the Persian Gulf is to become the principal channel of telegraphic communication between England and India, an alternative line, such as I suggest, might be found of great importance, at the same time much jealousy would have to be met, and we could not I think be too careful in avoiding all questions of Empire and Territory.

I have the honor to be, &c.,

RESIDENCY PERSIAN GULF, BUSHIRE, 23*rd August* 1864.

(Signed) LEWIS PELLY, Lieut.-Colonel,
Political Resident, Persian Gulf.

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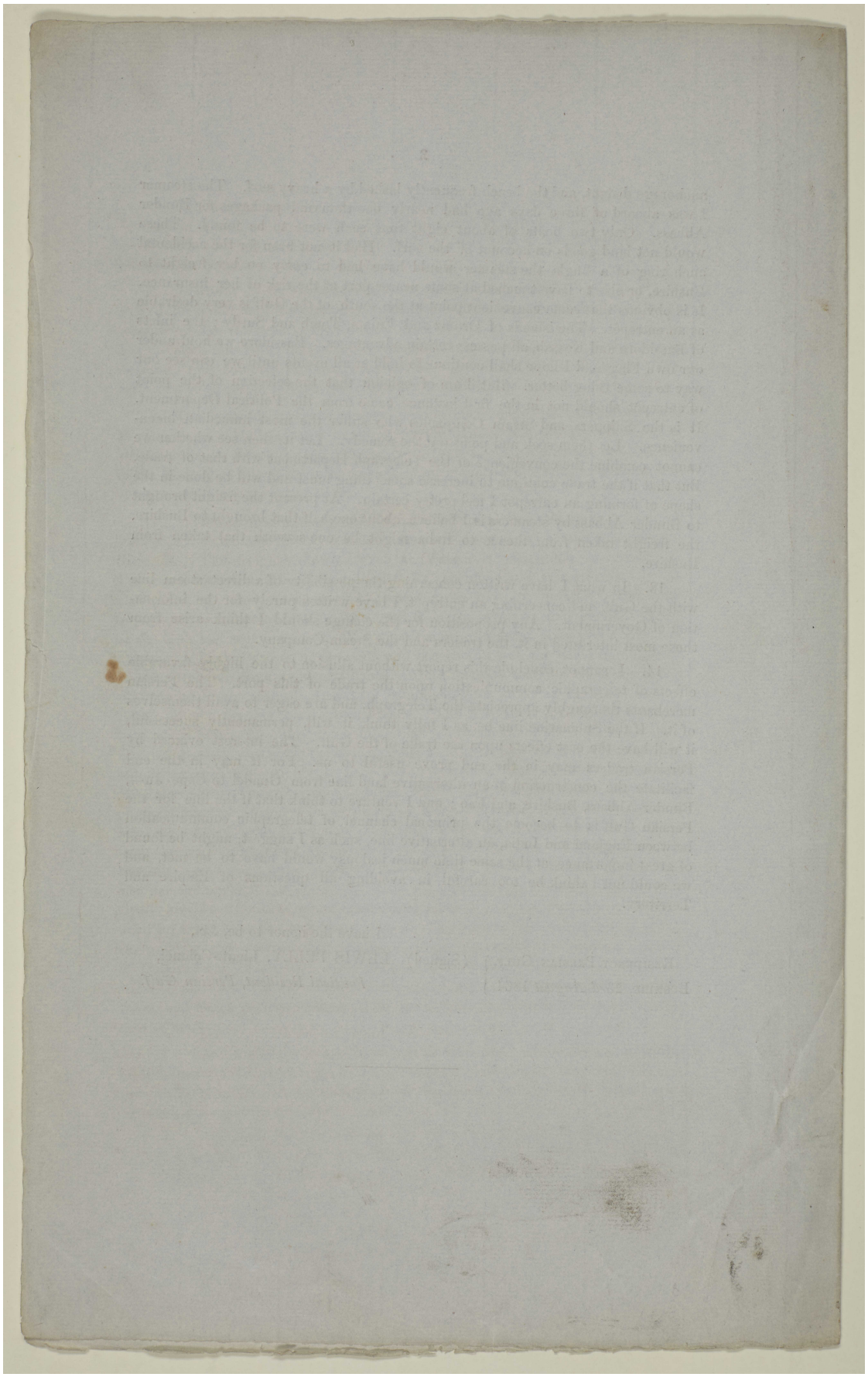

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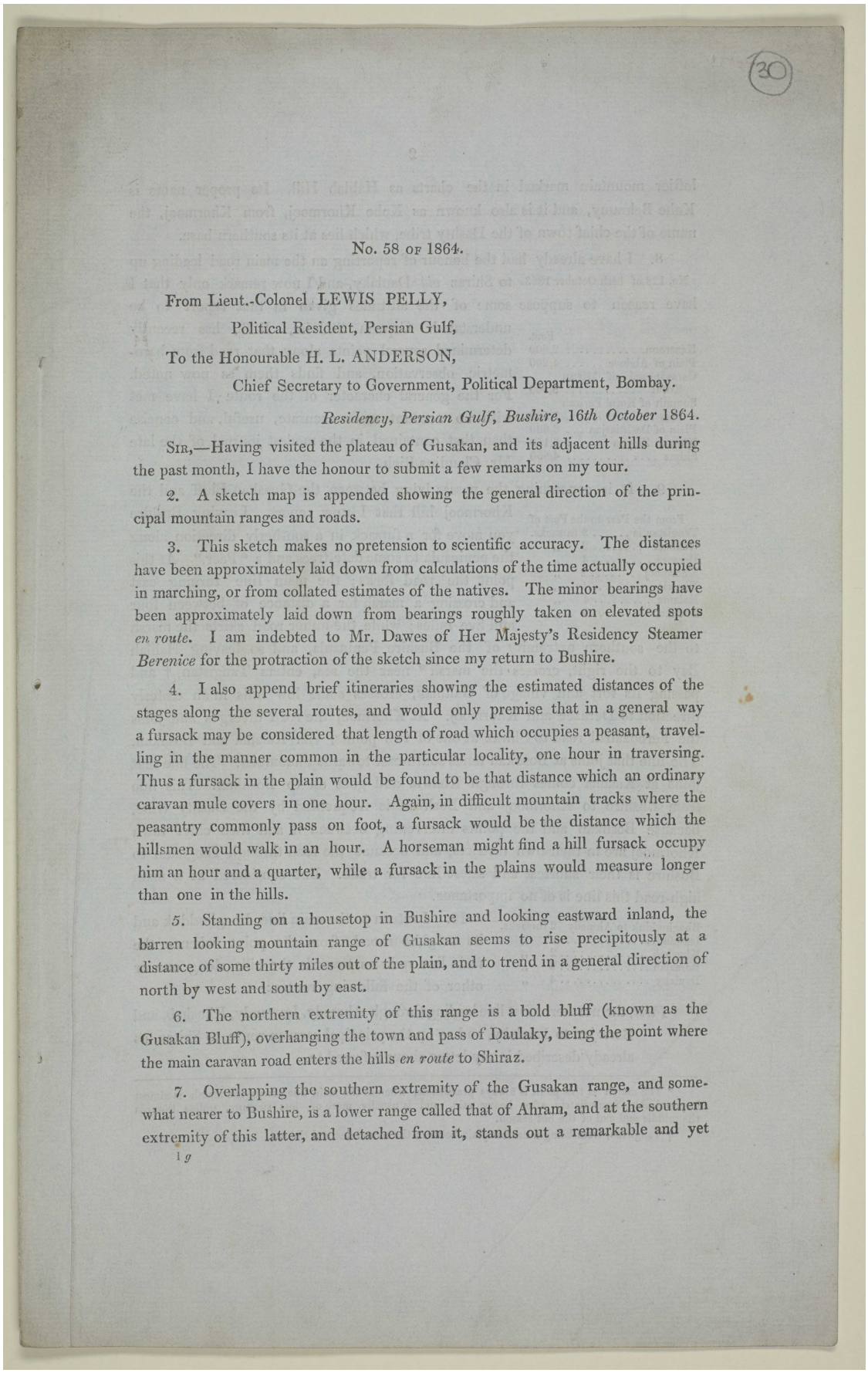

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No. 58 of 1864.

From Lieut.-Colonel LEWIS PELLY,

Political Resident, Persian Gulf,

To the Honourable H. L. ANDERSON,

Chief Secretary to Government, Political Department, Bombay.

Residency, Persian Gulf, Bushire, 16th October 1864.

Sir,—Having visited the plateau of Gusakan, and its adjacent hills during the past month, I have the honour to submit a few remarks on my tour.

2. A sketch map is appended showing the general direction of the principal mountain ranges and roads.

3. This sketch makes no pretension to scientific accuracy. The distances have been approximately laid down from calculations of the time actually occupied in marching, or from collated estimates of the natives. The minor bearings have been approximately laid down from bearings roughly taken on elevated spots *en route*. I am indebted to Mr. Dawes of Her Majesty's Residency Steamer *Berenice* for the protraction of the sketch since my return to Bushire.

4. I also append brief itineraries showing the estimated distances of the stages along the several routes, and would only premise that in a general way a fursack may be considered that length of road which occupies a peasant, travelling in the manner common in the particular locality, one hour in traversing. Thus a fursack in the plain would be found to be that distance which an ordinary caravan mule covers in one hour. Again, in difficult mountain tracks where the peasantry commonly pass on foot, a fursack would be the distance which the hillsmen would walk in an hour. A horseman might find a hill fursack occupy him an hour and a quarter, while a fursack in the plains would measure longer than one in the hills.

5. Standing on a housetop in Bushire and looking eastward inland, the barren looking mountain range of Gusakan seems to rise precipitously at a distance of some thirty miles out of the plain, and to trend in a general direction of north by west and south by east.

6. The northern extremity of this range is a bold bluff (known as the Gusakan Bluff), overhanging the town and pass of Daulaky, being the point where the main caravan road enters the hills *en route* to Shiraz.

7. Overlapping the southern extremity of the Gusakan range, and somewhat nearer to Bushire, is a lower range called that of Ahram, and at the southern extremity of this latter, and detached from it, stands out a remarkable and yet

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loftier mountain marked in the charts as Halilah Hill. Its proper name is Kohe Behramy, and it is also known as Kohe Khormooj, from Khormooj, the name of the chief town of the Dashty tribe, which lies at its southern base.

8. I have already had the honour of reporting on the main road leading up to Shiraz *viâ* Daulaky, and I now remark only that I have reason to suppose some of the altitudes given in that report to be understated. Captain St.John, R.E., has recently determined several points along that road from barometric observation, and finds them as now noted. For the general character of the route I have met with no account more accurate, useful, and concise than that contained in the modest journal of the late Mr. Claudius Rich.

No. 129 of 14th October 1863.

	Feet.
Kazeroon,.....	2,800
Plain of Abdnee	4,200
Caravanserai of Miyun Kotul	5,600
Summit of Kotul Perizan Pass	7,500
Plain of Dashtiarjan....	6,600
Khoneh Zinyon	6,150
Shiraz	4,850

9. It is concerning the passes lying between the Gusakan Bluff and the Khormooj hill that I now report. Leaving Bushire you move for a fursack in a southerly direction along the peninsula to some date-trees and a "Peer." At this point the road forks; the main line turning east and crossing a marsh for a distance of between four and five miles; while the minor road skirts the marsh to the southern extremity of the Bushire Peninsula, and so leaving Halilah Bay to the right, crosses the marsh * near the sea, enters Tangistan, † and passing its fort and village of Galimak, crosses some low hills in an easterly direction to Derazee and Khormooj. At Khormooj the road diverges and joins the Feroozabad road to Shiraz at one of two points, viz. Kalama and Boshkan. The line that joins at Boshkan tends south-east towards Shoombeh. The line that joins at Kalama comes through Khawiz and goes on to Boshkan. This line from Bushire to Khormooj and Boshkan is frequented by the Dashty tribe, because Boshkan and the points intervening between it and their chief town Khormooj are in their own districts, and because the road through Tangistan to Bushire is their shortest and safest line for trade. But considered as a main high-road this line is of no importance.

From the Peer to the Fort of Tangistan is	3 fursacks.
Galimak	2 ,,
Derazee.....	4 ,,
Khormooj	2 ,,
Khawiz.....	4 ,,
Kalama.....	4 ,,
Boshkan	5 ,,

10. I return to the main line, Bhaghudduk and its neighbourhood, from the point whence the main line radiates towards the hills, along one or other of the following routes:—

Bhaghudduk to Ahmedy	2 fursacks.
Isawandy.....	2 ,,
Khoshab	2 ,,
Borazjan	2 ,,
Daulaky	4 ,,

First, the northernmost line leading through Ahmedy, Isawandy, Khoshab, and Borazjan to Daulaky, and so up the principal caravan route to Shiraz, as already described in my letter above referred to.

* The marsh at this point is always practicable, whereas the main line across the marsh is almost impracticable immediately after heavy rain, and is usually more or less swampy, unless towards the middle and end of the hot season.

† Tangistan, from being a narrow plain between the mountains and the sea.

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Second, a line which, diverging from the Daulaky line at Borazjan, leads to Nanirack, and so up the Haft Mola Pass to Kalama, and thence along the lower or southern road *viâ* Feroozabad to Shiraz. This southern road is considered more practicable for wheeled carriages than is the Daulaky line. But it is also much longer; and some of the stages are boulder-strewn with broken ground or sand. From Boshkan to Feroozabad, a distance of seventeen heavy fursacks, there is only one reliable watering place; and even there (Ferashband) the water is brackish. Again, the stage through the Haft Mola Pass, from Kalama to Nanirack, is at least eight fursacks, the first fursack being over level ground parallel between the slopes of two hills. At the second fursack the ground is more broken, but the Pass still open. At the end of the third fursack water is findable. From that point onward for three fursacks the Pass contracts and leads frequently between precipitous cliffs, along the boulder-strewn dry bed of a torrent. This is the heaviest portion of the stage. It is in no part very steep, but there are many points where I should think mounted guns would not pass without much delay. At the end of the second run of three fursacks,—that is, six fursacks from Kalama—a brackish but drinkable spring rises in the road, and leads along it for a fursack nearly. The Pass then begins to open again. The adjacent slopes become lower and less rocky until you descend into the plain of Bushire, whether by Nanirack or Samal, over a succession of low earthy spurs and mounds.

Borazjan to Nanirack	2 fursacks.
Haft Mola Pass	1 „
Kalama	5 „
Boshkan	5 „

Boshkan to Ferashband	7 fursacks.
Feroozabad	10 „
Shiraz	12 „

Third, a line which diverges at Bhaghudduk, and leaving the Borazjan line to the left, passes through the village of Chahkootah, and so joins the Haft Mola line *viâ* Samal, or *viâ* Samal and Nanirack.*

Bhaghudduk to Chahkootah	2 fursacks.
Samal	2 „
Nanirack	2 „

Fourth, a line which, diverging in the neighbourhood of Bhaghudduk, leaves Samal to the left and passing through Ahram and Tangebaoosh, joins the Haft Mola line at Kalama. I may mention that at Ahram this line again diverges the minor and southernmost fork leading to Khawiz, and there joining the Khormooj and Kalama road above alluded to.

Bhaghudduk to Ahram	4 fursacks.
Kalama	4 „
Ahram to Khawiz	4 „
Kalama	4 „

11. To the southward of the Ahram line and intermediate between it and the most southerly or Tangistan line already described, lies another road to Khormooj, which, leading from the neighbourhood of Bhaghudduk, passes through Banghuk, Golakee and other small villages, and reaches Khormooj between the Khormooj and Tangistan hills.

Bhaghudduk to Banghuk	2 fursacks.
Golakee	4 „
Khormooj	2 „

* One route leads direct from Samal into the Haft Mola Pass; the other goes to Nanirack and thence back to Haft Mola Pass.

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12. Returning now to the triangle formed by the points Nanirack, Borazjan, and Daulaky, we find a series of mule-tracks leading up into the Gusakan range between the two points Nanirack and Daulaky, as a base. The northernmost of these starts from the hamlet of Rahdar or Khashamee-Jat, half way between Borazjan and Daulaky, and almost immediately commences to ascend the Gusakan range by a steep and rugged path up to a date-grove known as Banghe Larda.* The next leaves Borazjan itself, leads straight across the plain for a fursack when it reaches the base of the Gusakan range, which it ascends by a steep and rugged path to a date-grove called Bhahrood. I followed this path. The distance from the base is estimated at one fursack, but on horseback I was over two hours in ascending; and my mules, lightly laden, were over three hours. The ascent is considerably longer, and I think far more arduous than any single pass on the road to Shiraz. The third track leaves Borazjan, passes Nanirack, and entering a Pass named Gachedaly or Owpa, intermediate between the Haft Mola Pass and the Gusakan range, leads up to a garden named Anaristan. Dr. Colvill traversed this path and found the portion near Anaristan almost impracticable for laden mules.

Borazjan to Nanirack	4	fursacks.
Gachedaly	2	„
Anaristan	2	„

13. While at the Gachedaly Pass I may mention that, leaving Anaristan to the left and following the Pass † eastward, you come on the village of Sook and thence debouche in the Boshkan plain through the villages of Tangeram and Dehroo, thus joining the Feroozabad line to Shiraz at Boshkan. This line is used by the hillsmen bringing produce from Tangeram and Dehroo. I may further mention that it is in a cleft of the Anaristan valley that the supposed coal vein crops up. The surrounding formation seems to be a sort of gypsum and sandstone grit, with a general covering of crumbling earth. Where the vein protrudes, this brown earth assumes a dingy black appearance as though it had been smeared with lampblack or ashes. I observed a similar cropping a mile or so further down the Anaristan valley. It is said that the same vein is visible at a place called Lawer near Khormooj; its general direction seems to be north and south. It has a bituminous smell. Scientific doubts have been thrown on the question of the presence of serviceable coal in Persia. But His Excellency in Council is probably aware that Her Majesty's Mission-house at Teheran is habitually warmed during winter by capital coal fires.

Anaristan to Sook	2	fursacks.
Tangeram	2	„
Dehroo	4	„
Boshkan	4	„

14. Between the above three mule tracks numerous foot-paths, frequented by the hillsmen and cossids, lead up the scarps and ravines to Gusakan, but these are quite impracticable for any description of caravan.

* Dr. Colvill followed this route and found it more difficult than that to Banghe Bhahrood.

† Or, more strictly writing, the country round Sook seems a confused blending of the lower slopes and spurs of Gusakan and the neighbouring ranges.

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15. These paths, as well mule as foot, terminate on a ledge or plateau which runs along nearly the entire length of the range at an estimated altitude of from two thousand and five hundred to three thousand and five hundred feet. The breadth of the plateau varies from half a mile to three miles, and immediately behind it rise the scarped summits of Geesakan, forming a sort of continuous curtain of from seven to twelve hundred feet high immediately along the eastern length of the plateau. The plateau itself is generally irregular, rocky and boulder-strewn, interspersed with patches of cultivated ground. In places the ledge is rent into chasms sinking abruptly to the lower spurs of the range. Along this ledge from north to south are dotted a series of gardens or Date-groves, of which, that of Banghe Larda and Anaristan forms respectively the northern-most and southernmost groves. The gardens lying between these two extremes are now noted in the margin with their several distances. Of course the position of these gardens is determined by the presence of springs or wells. Speaking generally they are found in valleys or ravines with small water-courses at the head. Good drinking-water is obtainable throughout the year at every garden, and also at many intermediate wells on the road, leading the entire length of the ledge north and south. As a rule, no inhabitants are found at the gardens, unless at the season of fruit-plucking or when the Illiats may chance to be passing in their vicinity. To this rule, however, there is one exception, namely, Banghe Tanj, which, lying at a central point on the ledge half way between Banghe Chahrood and Anaristan, has a small fort and hamlet in its vicinity. Here resides permanently the Ketkhoda of the hill district. It is at this point also that the ledge or plateau has its greatest width. The fort in fact is situate on a knoll in the centre of a magnificent amphitheatre formed by the curtain scarp to the rear, throwing out two arm-like spurs which, curving across the plateau, overlook its western precipices and are separated at their extremities only by a scarped ravine of about a mile in width, from whose edge you look down upon the Borazjan plain and so across to Bushire and the Gulf. The water in the bowl of this amphitheatre is excellent, and is found at the depth of eight or ten feet.

Name.	Fursacks.	Estimated Altitude.
Geesakan Bluff to Banghe Larda or Bhan Konar ..	3	2,500
Banghe Chahrood	½	2,800
„ Khormee	¾	3,200
„ Nakha	1	3,500
„ Gachkhorduk	1	Intermediate between 3,500 & 2,500
„ Tanj	¼	
„ Chenir	⅛	
Chah Baunk	⅛	
„ Beed..	⅜	
„ Deh	¾	
Terikarz.....	¾	
Doburg	¼	
Anaristan	¼	2,500
Peer Moolla	¼	

16. The Geesakan range is better wooded than any other hill in these regions; but the tribes are careless of their trees and consume them for firewood and charcoal, or destroy them when burning up their grazing grounds, to prevent their enemies pasturing in their neighbourhood. Two descriptions of trees only are preserved on account of their exuding gum which the tribes take down to Borazjan and sell for export. Each of these species, known by the natives

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as badam and bearing a sort of small, bitter almond, grows bountifully over the entire range. Wild cherries and figs would thrive. The willow and oliander margin the streams and hollows. And I observed in an old grave-yard one fine specimen of a yew tree, the circumference of whose trunk three feet above the ground was from eighteen to twenty feet. In the cultivated gardens I found the citron, orange, sweet-lime, fig, pomegranate, vine, apple and pear. The tribe inhabiting this western plateau derive their name from that of the range, Geesakan, and for this name tradition, as usual, is ready with many interpretations, viz.—*First*, Gees-e-kan, the hair of the world, "Gees" meaning a woman's front hair, which the weather-stains and scratches on the mountain scarps are supposed to resemble. *Secondly*, Kohe Sekan, the inhabitants of mountains. *Thirdly*, Kay Sekan, the residence of the Kayan dynasty. The tribe may number some 170 households found either in a few flat-roofed stone huts or in temporary bowers, arched with date leaves or the dried sticks of the badam. Firewood would be obtainable in quantities on the plateau, but it is probable that the total number of date trees in all the gardens is under two thousand, and all wood for building purposes would have to be brought from the plain. The plateau bears indubitable traces of having at some remote period been inhabited by an intelligent and industrial race. Almost every available acre of cultivable ground has been laid out in masonry terraces, even to the very brinks of the precipices. Deserted masonry reservoirs * are found at intervals along the pathway; as are also the stone ruins of considerable villages. All these remains are attributed to the Fire-worshippers. At present the hillsmen are very poor. They cultivate corn sufficient for their own consumption. Barter obtains and money is almost unknown, unless for the few krans they receive in the plains in exchange for their gums and charcoal, of which they export a large quantity. It is noticeable all along these hill districts that the mountaineers take their goods no further than the skirts of their hills. They leave it to the plainsmen to buy and carry them thence to the Port of Bushire. For instance a Geesakanee sells one cwt. of his gum at Borazjan for three krans, equal to one-and-a-half rupee. The plainsman carries it twelve fursacks and gets fifteen krans from a Bushire merchant, who in turn probably gains triple that amount on sale. Numerous heads of goats and some cattle graze on Geesakan, but on any alarm these instantly disappear into invisible and almost inaccessible nooks. I postpone my remarks on the climate of Geesakan until a later paragraph, when I shall compare it with other highlands between this and Shiraz.

17. From the Geesakan ledge or plateau above described, a series of paths lead up through rents or crevices to the crests of the Geesakan scarps. Of these, three have been rendered practicable for laden mountain donkeys or lightly-laden mules. The northernmost leaves Banghe Charood and reaches the

* I find similar remains of masonry aqueducts, reservoirs and terraces throughout the hill region now traversed.

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summit of the mountain range at a point where there are three wells containing the only water findable along the entire length of the *summits* of the Geesakan range. The second branches off from the plateau path just where the northernmost arm of the Banghe Tanj amphitheatre crosses the road; and this branch leads up to the loftiest point of the range. The third track branches off from the plateau pathway immediately behind Banghe Tanj itself and reaches the mountain's crest by a steep zig-zag. It is by this path that the hillsmen pass to and fro between the western slopes and the districts of Pariab and Tangeram lying at the base of the eastern and southern slopes of the Geesakan range.

18. Standing on this crest and turning westward you seem to look down two gigantic steps on to the Bushire plain, viz. one step on to the garden ledge or plateau, the second step on to Nanirack and Borazjan. A stone thrown from the crest would fall on the plateau, and a stone thrown from the brink of the plateau would fall on the lowest spurs of Nanirack. Turning east the Geesakan range has a gradual and wooded slope * down to the valley and river of Pariab, an affluent of the Daulaky river, and the Pariab in turn is fed by several small tributaries having their sources in this eastern slope of Geesakan. On the other side of Pariab rises a succession of parallel ranges ever loftier as you look inland, and cresting up like so many petrified monster waves. A valley immediately on the northern end of that of Pariab is that which lies at the foot of the Khesht Pass and along which flows the Daulaky river. The date trees of Khesht and Konar Takhta are seen distant about four fursacks north by east. The next stage is that of Kemaurej, the next that of Kazran lying about north-east, the next that of Shahpoor bearing north-east by north; the summits of Dashtarjan north-east and easterly and Gerch easterly. Looking round towards the south, the plain of Tangeram and Boshkan is seen lying below the south-eastern spurs of the Geesakan range and far in the distance in a south-easterly direction the hills towards Ferashband and Feroozabad. Still turning south and south-west (until you come round to the point which we started from at Nanirack,) four successive ranges of low hills lie immediately below you, and along whose intermediate valleys lie the Passes of Gachedaly and Haft Mola before described. Beyond these low ranges is a loftier one, known as the Ahram hill; at the southern extremity of which, and bearing about south-west lies the Khormooj mountain with the intermediate plain of Kalama, which latter is seen trending round the southern spurs of Geesakan until it joins the plain of Boshkan.

19. Reviewing the several points now surveyed we find, *first*, that Konar Takhta, Kemarej, Kazran and Dashtarjan are stages along the ordinary caravan road to Shiraz; *secondly*, that Gerch is a point intermediate between the Kazran road and the Feroozabad road. In fact the most direct route to

* These slopes and the summits of the range are frequented by Ibex, wild Sheep and Leopards. The Shikarees would bring in three or four Ibexes a day. The marks of leopards were frequent.

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Shiraz from Bushire would, perhaps, be to cross from Bushire to Sheef by boat, thence to Borazjan and thence over the Geesakan range down to Pariab, thence to Poshtepar and so through Hoseinabad to Gerch, and thence by two stages of eight fursacks each to Kohmanah and Shiraz, Kohmanah being the loftiest summit from which Shiraz receives its summer-frozen snow. *Third*, that the points Nanirack,* Kalama, Boshkan, Ferashband and Feroozabad are stages on the longest but easiest road to Shiraz. It was along this line that the Persians took back their Artillery from the Bushire plain in 1857. Some of their artillery they brought down from Dashtarjan into the Kazran valley and thence, branching off through the Gerch valley, passed through Noojein and debouched on the Feroozabad line at Ferashband. It would have been shorter for them to turn to their right at Noojein and passing through Dehroo debouch on the Feroozabad line at Boshkan, but this line was not considered practicable for Artillery.

20. I mentioned above that the Daulaky river passes down the valley behind Pariab, and I mentioned in my letter, as per margin, *first*, that the Daulaky river as tasted in that valley was found to be salt, while the river known as the Shahpoor river while passing into the Khesht plain immediately above the Daulaky valley flowed away northward with sweet water. Hence, like Mr. Rich and other travellers, I inferred that the two rivers were entirely separate. The truth of the matter, however, appears to be that the Daulaky river takes its source at Kohmarreh, passes near Gerch, receives affluents in the valleys intermediate between Kazran and Geesakan, is rendered salt by passing two salt formations (one near Kemarej) in those valleys, eventually debouches from the hills at Daulaky and streaming across the plain reaches the sea at Roodhilla. The Shahpoor river on the other hand falls through the cleft in the hill immediately below the old fort of Shahpoor, crosses the Kazran valley, debouches on the Khesht plain between Kemarej and Konar Takhta, winds round the fort of Khesht and, running the Khesht plain in a northerly direction, is again lost in the hills, and eventually leaving the highlands on the northern boundary of the Khesht mountains, streams across the plain and falls into the Daulaky river at a point called Doroodgah (*i. e.* place of two

No. 129 of 14th October 1863.

* Since writing the above I have visited Nanirack. The position is naturally strong, forming the angle where the lower spurs of the Geesakan range blend with those of Gachedaly and Haft Mola. The third side of the position being the proper front of a Force posted on Nanirack is protected by broken ground and a range of low hills. The Persians could not, in my opinion, have found any other point on the plain of Bushire so well adapted to their purpose of defending the Passes. Nanirack commands th entrance to the Haft Mola Pass and to that of the Gachedaly Pass. It is only two fursacks frome Borazjan, through which point an enemy advancing on the Daulaky line must pass. If an enemy should leave Bushire *en route* by Ahram or Khormooj for the Feroozabad line, a force at Nanirack could anticipate them whether at Kalama by way of the Haft Mola, or at Boshkan by way of Gachedaly and Tangeram. A perennial stream of drinkable water flows through the position of Nanirack. There is no village but some couple of thousand of date trees skirt the stream. The Persians summered there without sickness. The climate is of course hot as the rest of the plain; but mountain paths take you at once in a distance of three fursacks to the Geesakan plateau.

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rivers) between Daulaky and the sea. There is a third river which Mr. Rich mentions having passed between Dastarjan and Khoonezenian under the name of Karaghanj. I passed it twice in the months of August and July at the same point and found it of fordable but considerable stream. It is, I believe, one of four or five tributaries which, uniting at various points along the Feroozabad line, pass about two fursacks to the southward of Boshkan, and eventually form one main channel under the name of Mond or still water, which stretches towards the sea near Bordekhoon about fifty miles to the south of Bushire.

21. As regards the supply of water to be found along the roads to Shiraz, much of course depends upon the season of the year. In the plain of Bushire itself the average fall of rain is eighteen inches, which descends in partial and heavy showers between the months of December and March. The first shower is expected always in October or November. But this single fall is uncertain, and is followed by a long break. During the dry season no running sweet water is to be found any where in this plain. There are wells at the villages * but rarely more than one that is not more or less brackish. In a general way, water is found a few feet below the surface, and the people are expert enough in digging temporary wells.

22. Entering the hills the rain-fall becomes much heavier in the months of December and January, and the torrents frequently impede communication. During the early spring it is probable that some water would be found every where, but during the dry and hot season the supply of water becomes much more sparse and various in different routes. Along the ordinary caravan route *viâ* Kazran, it may be roughly estimated that water † is procurable, whether from well or streamlet, at every two fursacks. Along the Gachedaly Pass by Sook and Tangeram water is findable, probably, at every fursack; while along the main Feroozabad line you traverse six fursacks from the entrance of the Haft Mola Pass to Kalama without coming on more than one brackish well. Continuing the same main line you find three stages, viz. one from Kalama to Boshkan of five fursacks, one from Boshkan to Ferashband of seven fursacks, and one from Ferashband to Feroozabad of ten fursacks each, without any intermediate permanent water supply.

23. As regards supplies, all depends in the plain of Bushire upon the rain-fall. If the season be favourable, large quantities of barley and wheat are sown. The harvest is reaped in June and July. The tribes ‡ store a portion in pits,

* The best water is found at Bughudduk about eight or ten feet below the surface. At nearly all the other villages the water is nauseous (even in Ba) to a stranger.

† I speak of water for a few travellers. A numerous body of men and animals would speedily drink the average wells, or springs, dry.

‡ Both in hill and plain the supplies procurable by a force would depend upon the friendliness or otherwise of the tribes. In the hills sheep and cattle for food, and donkeys and mules, and some camels and cows for carriage would always be procurable if the tribes Iliats and others were with you. In the plains grain would always be procurable under similar conditions. There is no question the feeling of the tribes is favourable to the English: the equity of their rule, and their ready and high payments for all supplies have secured thus much.

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for present consumption and to provide for the risks of the coming season, the rest they export. Small mounds in the neighbourhood of the fields and villages indicate the store pits which would be moreover readily discovered by probing. Extensive date-groves are sprinkled over the plain from Daulaky to Khormooj. There is little or no brushwood.

24. In the hill country the supply of grain is not very much more than that required for the use of the people, but in the higher plains, such for instance as Khesht and Kazran,* considerable breadths of land are cultivated and furnish the corn for the mule caravans passing to and fro the port of Bushire. Along the southern road some little corn might be obtained from the Dashty tribe in their plain of Boshkan, and further on at Ferashband and Feroozabad. Both rice and corn are grown in considerable quantities, but these two latter regions being under the Ilkhanej or Chief of the Iliat tribes, the command of supplies depends wholly on him. From the Ilkhany's inland boundary to Shiraz itself the country is comparatively fertile and well peopled; the line of villages from Feroozabad to Shiraz forming perhaps the richest suburb of Shiraz. As regards climate the plain of Bushire from the middle of May to the beginning of September is fiercely hot. There is no shade, and the natives themselves sometimes fall dead in crossing it. I found the climate of Banghe Tanj, being the highest portion of the Geesakan plateau, in September this year, to be a little cooler than that of Kazran. At Kazran also, during the months of July and August, hot wind blows, whereas it is said that the wind is never hot at Banghe Tanj. At Banghe Chahrood on the Geesakan plateau I found the climate and dates much in the same condition as they were at Kazran the same period last year. The Thermometer in the house at Kazran stood at 100° during the day in August. In my tent at Banghe Tanj the Thermometer ranged from 93° to 96° early in September. On the whole, I roughly estimate that Chahrood and the other lower gardens of the Geesakan plateau are about on a level with the Kazran plain, which I roundly accept as about two thousand and eight hundred feet above the level of the sea. Banghe Tanj I assume to be about on a level with the Dashtebar immediately above Kazran, being the plain between the Kohtal-e-Dokhtur and the Peerezan.

25. The plain of Khesht and Konar Takhta I roughly assume to be about one thousand and eight hundred feet above the level of the sea. I found the wind there in July and August intolerably hot during the day. The Thermometer in a solidly built serai stood at 110.° The early mornings are invariably cool in the hill plateau throughout the year, as are also the late evenings. The middle of the nights were sometimes unaccountably hot. In all the plateaus,

* The Tangeram plain is well wooded, and is comparatively well cultivated. It is considered healthy. The healthiest spot in it is Mordekhair, where there is also a good supply of excellent water. At a distance of two fursacks also from Mordekhair lies the valley of Poshtepar, reputed the coldest and healthiest position any where west of the Dashtarjan range. Poshtepar is traversed by a copious stream of excellent water. The stream is embowered in old willow trees, otherwise this valley is not well wooded. Both Mordekhair and Poshtepar are at present deserted owing to over-taxation.

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moreover, the summer rays * of the sun are distressingly powerful. The plateaus of Tangeram and Boshkan may be compared in point of climate with that of Kazran, only more equable, since the Kazran valley is subject to sudden gusts and changes of wind. By far the healthiest, the best watered, and the coolest plateau that I have visited are the downs of Khoonezenian at the last stage into Shiraz on the Kazran road. The plains of Ferashband and Gerch are low and hot. The region about Feroozabad may be compared in climate with the plain of Shiraz but is accounted healthier.

26. Some of the hollows in the hills (I allude to those containing streamlets and vegetation) are feverish; for example Anaristan and Sook, and probably all other confined valleys in which noxious gases are exhaled by the decay of vegetable matter in water or humid ground. Care should be taken at all the hill streamlets to strain drinking water before drinking, as it is infested with leeches.

27. As regards carriage, the ordinary commerce of the country is carried along the principal highways, principally, on mules; and since the greatly increased export of cotton, in some parts also on donkeys and camels. Along the minor hill roads and among the tribes themselves the donkey is the common carriage animal. He is cheaper, better over broken ground, and more easily fed, his main food being the coarse but nutritious grass which grows thinly over all these hill regions.

28. As to jurisdiction, the entire region from Bushire to Shiraz is under the Governor General of Fars, with subordinate Governors at the principal towns. These in turn collect the revenues in lump sums from the chiefs of tribes or the heads of villages. For instance, the plain immediately around Bushire is known as Dashtistan or congeries of Dashts, a Dasht being that area of plain which is held by one tribe; the Bushire plain in question being partitioned among the tribes as per margin, whose several chiefs pay a lump sum of revenue to the Governor of Bushire, who in turn farms these and other districts from the Governor General of Fars or from the Shah direct, as the case may be. The Dashty tribe again derive their name from the one broad plain which stretches along the sea-board between Tangistan (or the narrow plain) and Kengan, but the Dashtash being a numerous tribe have further rented the plains of Boshkan, Tangeram, Kalama, &c., and thus stretch inland until their boundary becomes contiguous with the region held directly under the Ilkhany, or Chief of all the Iliats, whose Lieutenant or Il Begy resides at his chief town of Feroozabad, while the Ilkhany himself remains either at Shiraz or Teheran, professedly in view to disposing of disputes among the Iliats or for the more ready calling out of his irregular forces, but

Bushire.
Tangistan.
Borazjan.
Ziaret.
Zangana.
Zeerow.
Shebankareh.
Angalee.
Ganaweh.
Roodhilla.
Bunder Rugh.
Dashty.

"Il" is Turkish and means year.

* I have found the sun in Southern Persia, whether in hill or plain, to be more distressing than I have any where found it in India; and I believe that I am by no means singular in this experience.

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in reality perhaps as a kind of hostage to the Shah's Government for the good conduct of himself and of the Iliats in general of Southern Fars.

29. It might be supposed that in a region adjacent to the principal seaport, and to one of the principal provincial cities of Persia, and traversed by one of the great high roads of commerce, comparative order and peace would obtain. Such, however, is not altogether found to be the case, and I shall, perhaps, most easily illustrate the contrary by a few facts passing at this moment under my own observation. I am writing in Tangeram, and on a circumference of about four fursacks' radius are the points Geesakan, Pariab, Hoseinabad, Dehroo, and Samal. Some twenty years ago the headman of a village near Samal attacked a neighbouring village and killed its headman's brother. A blood feud arose and the aggressor's brother was killed in retaliation. Revenge continued and was accompanied by frequent murder until the original aggressors vacated their village and came to Dehroo. In their absence their enemies plundered their date-groves, and they in return plundered their enemies' camels. On the night of our arrival at Tangeram a party from Samal, forming part of the enemies' tribe, arrived at Dehroo, watched the chief man and his party, assembled in their hut for the evening, and fired a volley into them, killing one man and severely wounding two others, who were, thereupon, brought to Dr. Colvill for medical aid. Again, at Geesakan we found that a blood feud with Borazjan had been healed by a large payment of blood-money. The Geesakanees were still in blood feud with Pariab, distant about six miles, and also with the Ilkhany's tribe. They were afraid to pass the crests of the hill immediately above their own fort, and had burnt up all the Geesakan pasturage in order to prevent the Ilkhany's tribe grazing there. Just beyond Poshtepar at five fursacks' distance from Tangeram, the grand-nephew * of the Ilkhany himself is now preparing to fight the Ilkhany. At Banghe Chahrood and Geesakan I found a certain Mansoor Beg ensconced with about a hundred armed followers. It appears that, having fallen into disgrace he was expelled his Government in the plain of Bushire, when he fled to the hills, and has since lived as a sort of freebooter. The Geesakan Chief had made over the Chahrood date-grove to him in blackmail. Although hard pushed for money, Mansoor Beg refused twelve hundred krans for a renowned mountain horse which I offered to purchase from him. It appears that while at war he trusts to this horse for flight, and that he hopes to make it a peace-offering at Shiraz in the last result.

30. At Chakootah we found that the fort and village had been twice disturbed by contending parties. On the night before our arrival a fight with bloodshed had occurred, and on our soliciting permission to enter the fort for our halt, we were answered from the turrets by a body of men suddenly showing themselves and threatening to give us a volley if we did not move on. The wonder is how society hangs together at all under such vicissitudes.

* Since writing the above I have fallen in with the camp of the chieftain's wife and passed a day or so in it. It appears that the chief's tribe have been entirely plundered, and that she was now encamped on a plain, a little to the rear of her husband, awaiting the issue of a final struggle.

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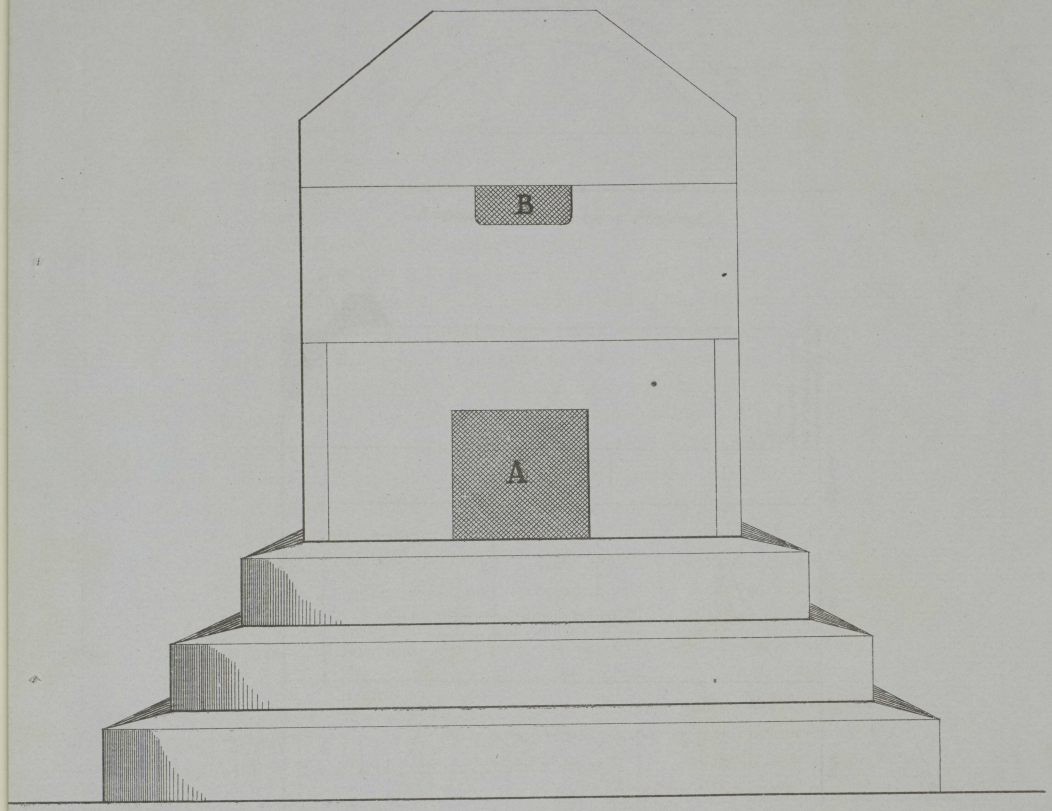


North elevation of Fire Temple or Altar at Poshtepar.

Height to top of façade of roof..... 8 feet } nearly.
Breadth of North Front ..... 8 feet }

Notes.—The lines in this Elevation describe single block of stone.

A is the doorway.

B a small indentation in the block of stone forming second block from the ground.

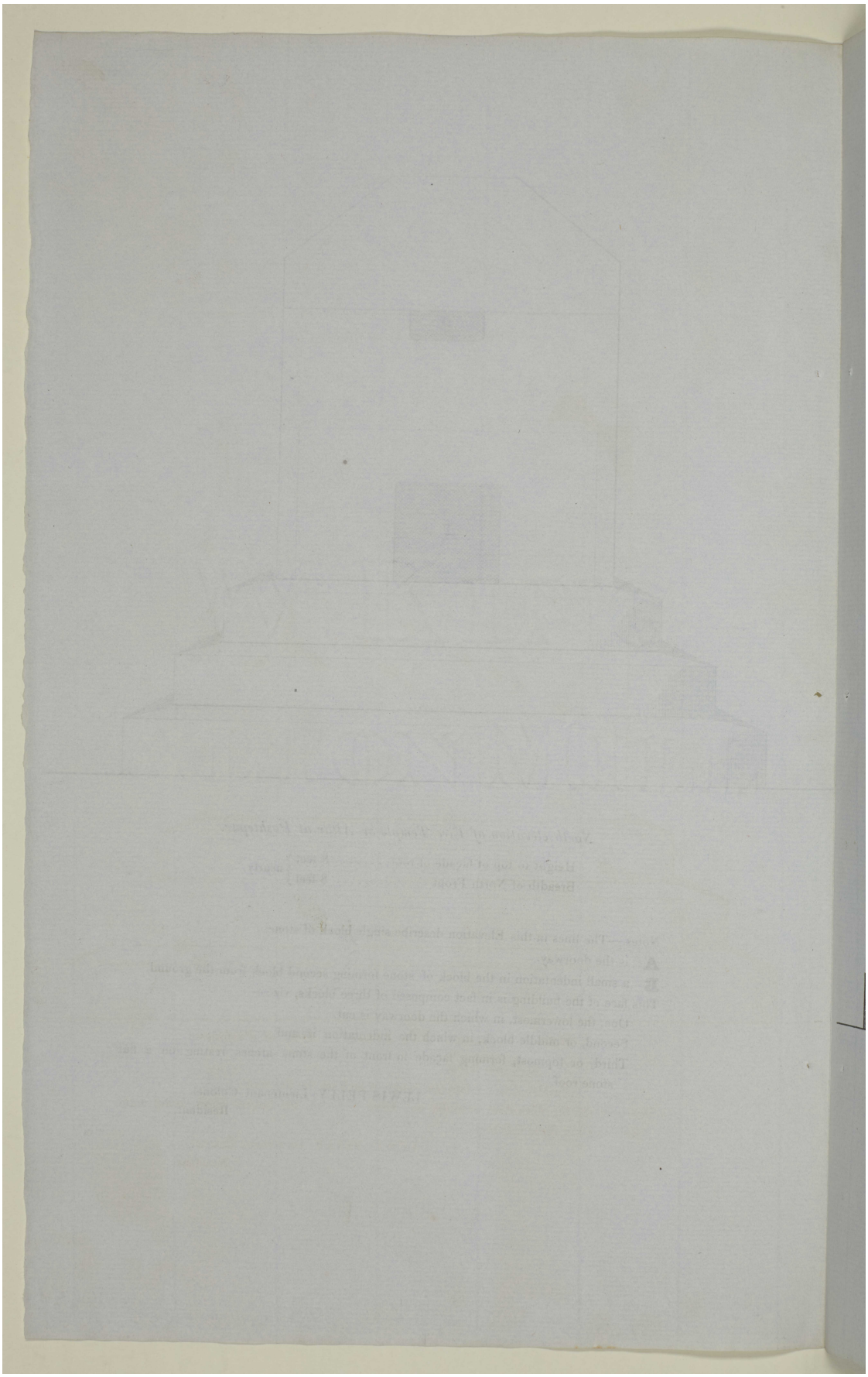
This face of the building is in fact composed of three blocks, viz :—

One, the lowermost, in which the doorway is cut.

Second, or middle block, in which the indentation is, and

Third, or topmost, forming façade in front of the stone arches resting on a flat stone roof.

LEWIS PELLY, Lieutenant Colonel,
Resident.



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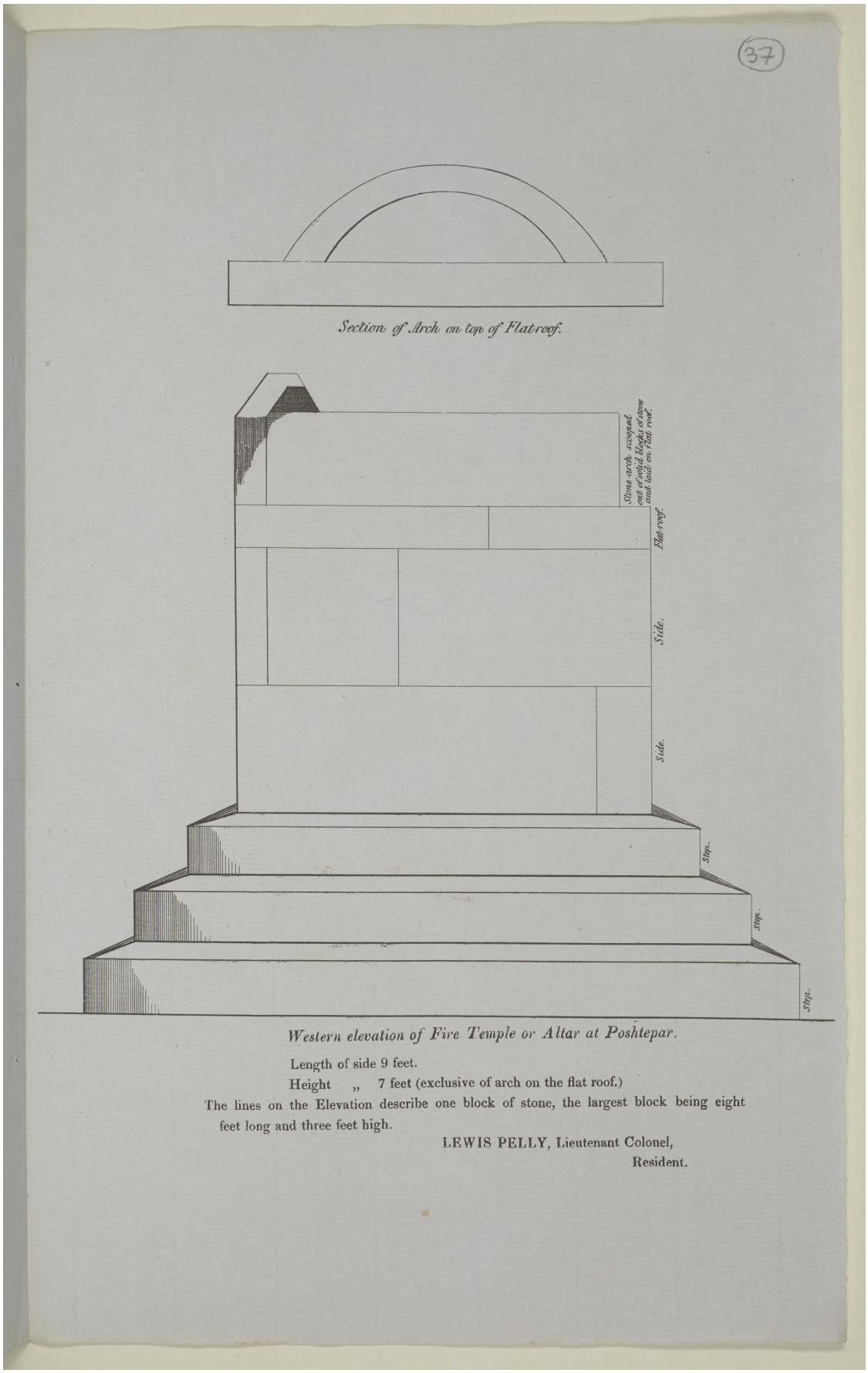

Western elevation of Fire Temple or Altar at Poshtepar.

Length of side 9 feet.
Height „ 7 feet (exclusive of arch on the flat roof.)

The lines on the Elevation describe one block of stone, the largest block being eight feet long and three feet high.

LEWIS PELLY, Lieutenant Colonel,
Resident.

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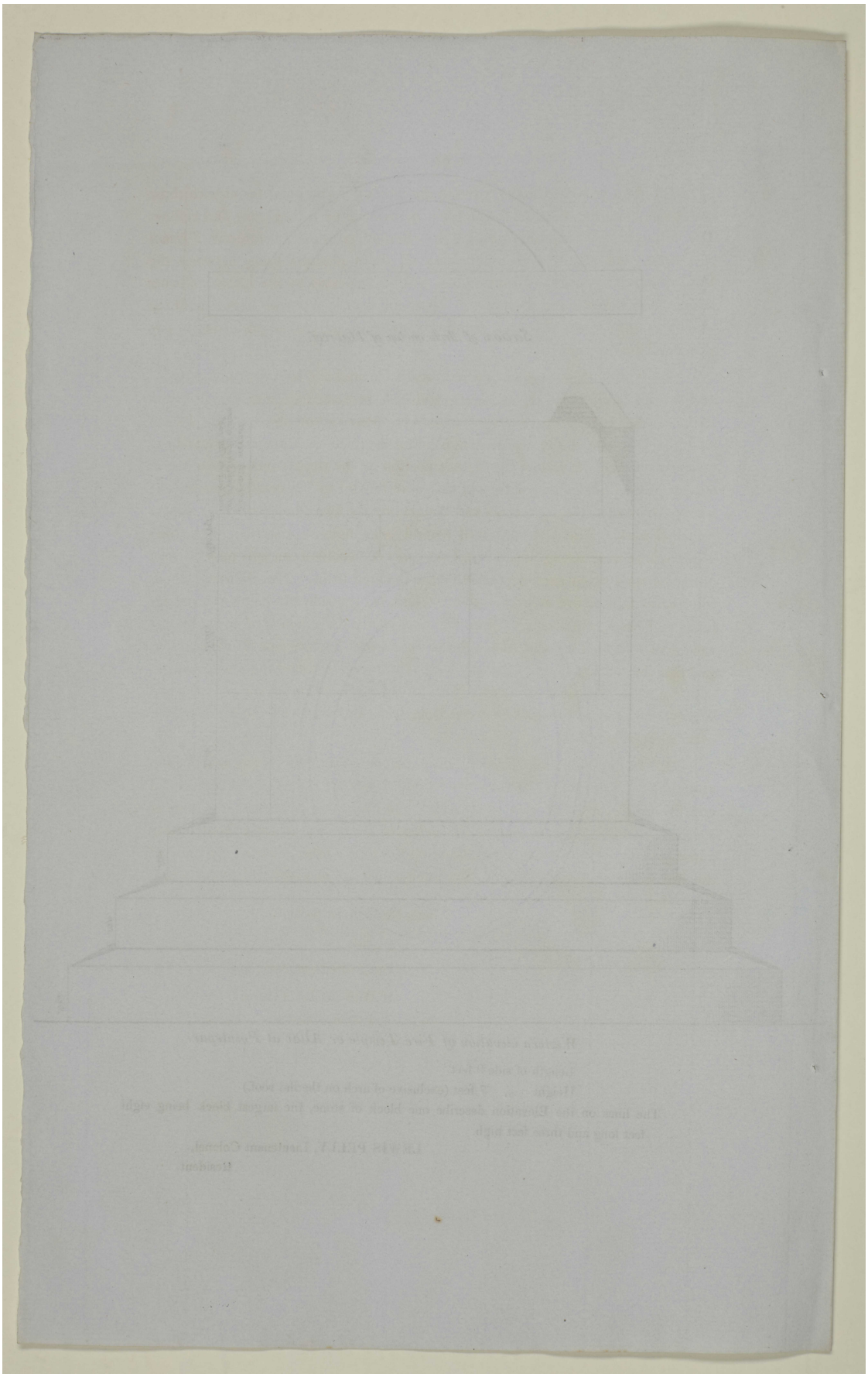

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31. As a general rule the tribes in the plains keep on good terms with those on the neighbouring hills, to the end that in case of need they may find refuge. The tribes seem to disdain bringing their mutual grievances before the Persian governors. As winter now approaches, all these plateaus lying between the Ilkhany's country and the Bushire plain will be traversed by the Ilkhany's tribes in search of warmth and pasturage. These, of course, graze *ad libitum* over the whole country; some, of course, plundering as they pass, and all professing to pay a nominal grazing fee.

32. Yet all these regions bear unmistakeable marks of having at some remote period been carefully tilled, artificially watered, protected by masonry forts and alarm towers, and in possession of extensive masonry townships. The Parsee stronghold on one of the scarps commanding the plain of Tangeram seemed excellently chosen. It was on the highest portion of the steeply-inclined surface of a quoin-shaped hill, whose sides and rear were formed by inaccessible precipices; a turretted wall stretching across and connecting the two flank precipices was its principal work. The fort contained several large masonry cisterns. The crests of the scarps were strengthened; and outworks commanded the only possible road of access up a steep narrow portion of the inclined plain. The old town, whose ruins cover four or five miles' length of ground, lay immediately below the strongholds. Towers, whether for alarm or refuge, crown the summits of the hill range at intervals from Tangeram down to the seashore at Reshire near Bushire. It is said that the remains of similar towers are still traceable round the entire frontier of the ancient kingdom of Persia (Fars). The ancient hill-forts of Golab and Kulleyeh Safeed on the road between Behebehan and Shiraz are similar with that overlooking Tangeram.

33. In the plain of Poshtepar, which had not, that I am aware, been before visited by an European, I found a fire temple or altar standing almost perfect. I append an elevation of two of its sides. In the same plain are the ruins of successive forts. Close to one of the oldest of them lies an early Mahomedan burial-ground. One of the inscriptions on the tombs bears date on the close of the first century of the Hejreh. The tomb-stones are in wonderful preservation.

I have the honour to be,
Sir,
Your most obedient Servant,
LEWIS PELLY, Lieut.-Colonel,
Political Resident, Persian Gulf.

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ITINERARY OF ROUTE from BUSHIRE to SHIRAZ *via* SHEEF through GACHEDALY PASS and KOHMARREH.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Sheef to Borazjan	6 Fursacks	6 Hours	Fort and 300 Huts and Houses.....	Wells.	
Nanizack	2 ditto	2 ditto	10 Huts	Stream.	
Gachedaly	2 ditto	.....	20 Huts	Wells.	
Sook.....	2 ditto	.....	Fort and 40 Huts	Stream.	
Tangeram	2 ditto	2¾ Hours	Fort and 60 Huts	Stream and Wells.	
Mordekhair	2 ditto	2¾ ditto	None	Stream.	
Poshtepar	1 ditto	1½ ditto	Deserted Fort and Houses	Stream.	
Horreinabad	2 ditto	.....	.....	Wells.	
Gereh..	6 ditto	... .	.....	River.	
Dariaheheh (Lake near Kurran)	4 ditto	.....	None	Brackish water.	
Kohmarreh	6 ditto	.....	.....	Wells and Stream.	
Shiraz	8 ditto	.....	.....	.....	

LEWIS PELLY, Lieutenant Colonel,
Resident.

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ITINERARY OF ROUTE from BUSHIRE to SHIRAZ *via* DAULAKY and KAZRAN.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Bushire to Chaghudduk	4 Fursacks	4 Hours	Fort and 40 Huts	Wells (sweet water).	
Ahmedy	2 ditto	2 ditto	Fort and 30 Huts	Do. (brackish).	
Ivawandy	2 ditto	2 ditto	Fort and 30 Huts	Do. (do.).	
Khoshaub	2 ditto	2 ditto	Fort and 50 Huts	Do. (sweet water).	
Borazjan	2 ditto	2 ditto	Fort and 300 Huts and Houses	Do. (do.).	
Daulaky	4 ditto	5 ditto	Fort and 180 Huts, also Caravanserai	River saltish, Wells brackish.	
Konar Takhta	4 ditto	6 ditto	Caravanserai, Tower, & 50 Huts	River saltish, Stream and Well sweet.	
Kemaurej	5 ditto	6 ditto	Fort, Caravanserai, & 300 Huts	Wells brackish.	
Kazran	3 ditto	4 ditto	Houses and Huts 6000.	Stream and Wells.	
Dariahcheh (Lake)	2 ditto	2 ditto	None	Brackish water.	
Miyan Kotal	3 ditto	4 ditto	Caravanserai only	Stream sweet.	
Dashtarjan	3 ditto	3 ditto	Fort and 60 Huts	Do. do.	
Khoonezenian	3 ditto	4 ditto	Caravanserai and 15 Huts	River do.	
Chenar Rahdar	6 ditto	7 ditto	Caravanserai	Do. do.	
Shiraz	2 ditto	2 ditto			

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ITINERARY OF ROUTE from BUSHIRE to SHIRAZ through HAFT MOLA PASS and FEROOZABAD.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Bushire to Chaghudduk	4 Fursacks	4 Hours	Fort and 40 Huts	Wells	
Chahootah	2 ditto	2 ditto	Fort and 60 Huts	Do.	
Samal	2 ditto	2 ditto	Fort and 80 Huts	Do.	
Nanizak	2 ditto	2 ditto	10 Huts	Stream.	
Entrance to Haft Mola Pass.	1 ditto	1½ ditto	None	Do.	
Kalama	5 ditto	6¾ ditto	Fort and 300 Huts ..	Do. and Wells.	
Dehroo.....	5 ditto	.....	Fort and 250 Huts ..	Do.	
Ferrashband	7 ditto	.....	Fort and 800 Huts ..	Wells.	
Feroozabad	10 ditto	.....	Fort and 1,500 Huts..	River, wells, and streets	
Shiraz	12 ditto	.....	.....	.....	

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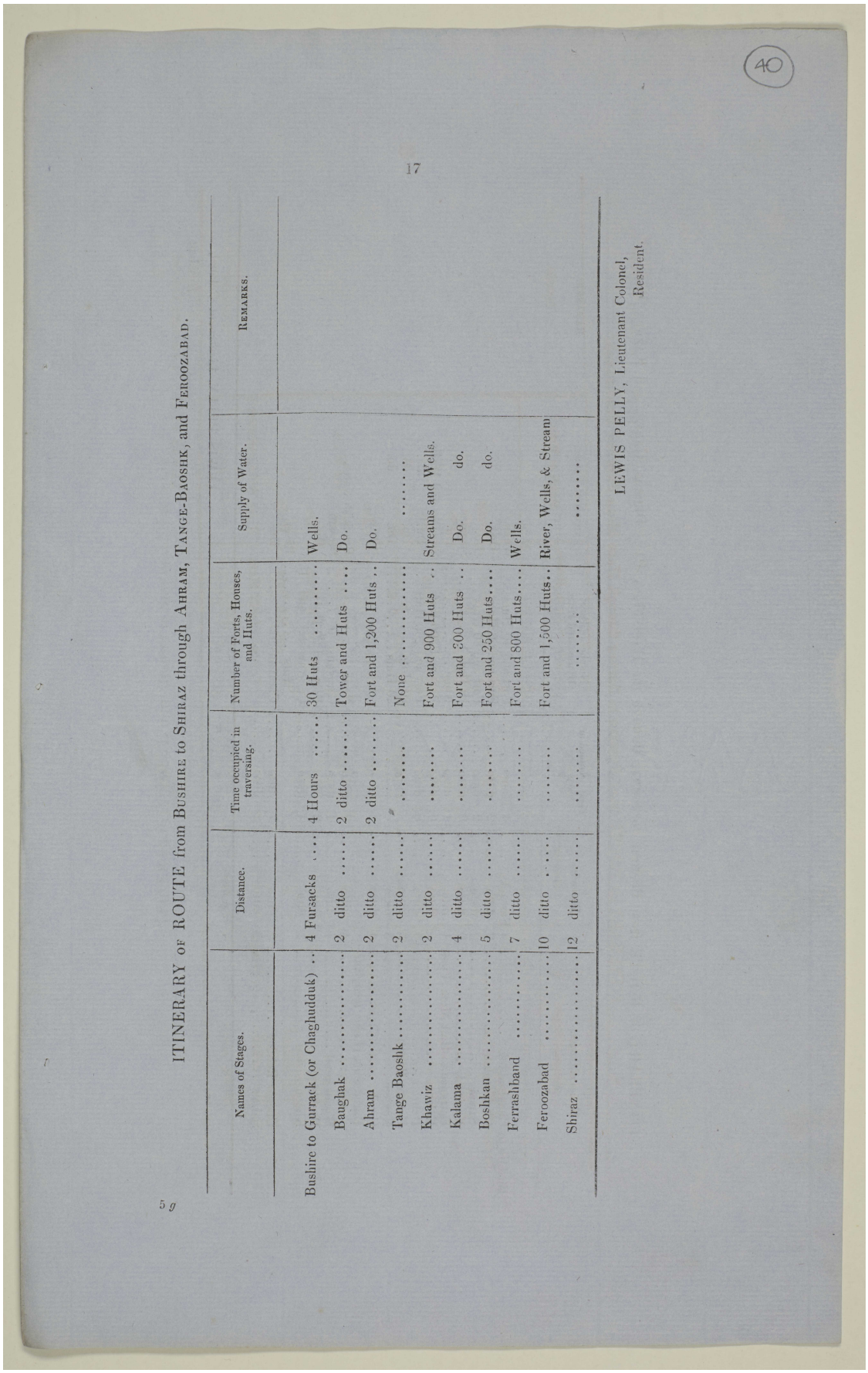

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ITINERARY of ROUTE from BUSHIRE to SHIRAZ through AHRAM, TANGE-BAOSHK, and FEROOZABAD.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Bushire to Gurrack (or Chaghudduk) ..	4 Fursacks	4 Hours	30 Huts	Wells.	
Baughak	2 ditto	2 ditto	Tower and Huts	Do.	
Ahram	2 ditto	2 ditto	Fort and 1,200 Huts ..	Do.	
Tange Baoshk	2 ditto	.....	None	.....	
Khawiz	2 ditto	.....	Fort and 900 Huts ..	Streams and Wells.	
Kalama	4 ditto	.....	Fort and 200 Huts ..	Do. do.	
Boshkan	5 ditto	.....	Fort and 250 Huts	Do. do.	
Ferrashband	7 ditto	.....	Fort and 800 Huts	Wells.	
Feroozabad	10 ditto	.....	Fort and 1,500 Huts..	River, Wells, & Stream	
Shiraz	12 ditto	.....	.....	.....	

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ITINERARY of ROUTE from BUSHIRE to SHIRAZ through the HAFT MOLA PASS, DEHROO, GEREH, and KAZRUN ROAD.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Bushire to Chaghudduk	4 Fursacks	4 Hours	Fort and 40 Huts	Wells.	
Chahkootah	2 ditto	2 ditto	Fort and 60 Huts	Do.	
Samal	2 ditto	2 ditto	Fort and 80 Huts	Do.	
Nanizack	2 ditto	2 ditto	10 Huts	Streams.	
Entrance to Haft Mola Pass.	1 ditto	1½ ditto	None	Do.	
Kalana	5 ditto	6½ ditto	Fort and 300 Huts	Streams and Wells.	
Dehroo	5 ditto	6¾ ditto	Fort and 200 Huts	Do. do.	
Kennat Baugh	3 ditto		20 Huts	Do. do.	
Novjein	3 ditto		20 Huts	Do. do.	
Gereh	4 ditto			River.	
Dariahchek (Lake near Karan)	4 ditto	2 ditto	None	Brackish water.	
Miyan kotal	3 ditto	4 ditto	Caravanserai	Stream.	
Dashtarjan	3 ditto	3 ditto	Fort and 60 Huts	Do.	
Khoonezenian	3 ditto	4 ditto	Caravanserai and 15 Huts	River.	
Chenar Rahdar	6 ditto	7 ditto	Caravanserai	Do.	
Shiraz	2 ditto	2 ditto			

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ITINERARY OF ROUTE from BUSHIRE to SHIRAZ *vid* KHORMOOJ.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Bushire to Goorak (or Chaghudduk) ..	4 Fursacks	4 Hours.....	30 huts	Wells.	
Banghak	2 ditto	2 ditto	Tower and 50 huts ..	Do.	
Golaky	4 ditto	4 ditto	Fort and 150 houses and huts	Do.	
Khormooj	2 ditto	2 ditto	Fort and 1,300 houses and huts	Streams and Wells.	
Khawiz.....	5 ditto	....	Fort and 900 huts....	Do. do.	
Kalama	4 ditto	....	Fort and 300 huts....	Do. do.	
Boshkan	5 ditto	....	Fort and 250 huts....	Do. do.	
Ferrashband	7 ditto	....	Fort and 800 huts	Wells.	
Feroozabad	10 ditto	....	Fort and 1,500 huts ..	River, Wells, & streams.	
Shiraz	12 ditto	....	....	....	

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ITINERARY OF ROUTE from BUSHIRE to SHIRAZ through TANGISTAN and KHORMOOJ.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Bushire to Tangistan	5 Fursacks	5 Hours.....	Fort and 400 huts ..	Wells.	
Galinak	2 ditto	2 ditto	Fort and 30 huts	Do.	
Derazy	4 ditto	4 ditto	Fort and 200 huts....	Do.	
Khormooj	2 ditto	2 ditto	Fort and 1,300 houses and huts	Stream and Wells.	
Khawiz	5 ditto	....	Fort and 900 huts....	Do. do.	
Kalama	4 ditto	....	Fort and 300 huts ..	Do. do.	
Boshkan	5 ditto	....	Fort and 250 huts....	Do.	
Ferrashband.....	7 ditto	....	Fort and 800 huts	Wells.	
Feroozabad	10 ditto	....	Fort and 1,500 huts ..	River, Wells, & streams.	
Shiraz	12 ditto	....	.....	.....	

LEWIS PELLY, Lieutenant Colonel,
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ITINERARY OF ROUTE from BUSHIRE to SHIRAZ through the HAFT MOLA PASS, *via* GEREH and KASRAN ROAD.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	Remarks.
Bushire to Chaghudduk	4 fursacks	4 hours.....	Fort and 60 huts	Wells.	
Chahkootah	2 ditto	2 ditto	Ditto ditto	Do.	
Samal	2 ditto	2 ditto	Ditto 80 ditto	Do.	
Nanisack	2 ditto	2 ditto	10 huts	Streams.	
Entrance to Haft Mola Pass.	1 ditto	1½ ditto	None	Do.	
Kalama	5 ditto	6½ ditto	Fort and 300 huts....	Do. and wells.	
Boshkan	5 ditto	.....	Ditto 250 ditto....	Do.	
Ferrashband	7 ditto	.....	Ditto 800 ditto....	Wells.	
Novjein	8 ditto	.....	80 huts	Stream and wells.	
Gereh	4 ditto	.....	.....	River.	
Miyan Kotal	7 ditto	.....	Caravanserai	Stream.	
Khoonezenian	6 ditto	7 ditto	Caravanserai & 15 huts.	River.	
Chenar Rahdar	6 ditto	7 ditto	Caravanserai	Do.	
Shiraz	2 ditto	2 ditto	.....	.....	

LEWIS PELLY, Lieut. Colonel,
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ITINERARY OF ROUTE from BUSHIRE to SHIRAZ *via* GELEKAN and FEROOZABAD.

Names of Stages.	Distance.	Time occupied in traversing.	Number of Forts, Houses, and Huts.	Supply of Water.	REMARKS.
Bushire to Ahmedy	6 furseks.....	6 hours.....	Fort and 30 huts....	Wells, brackish.	
Borazjan	6 ditto	6 ditto	Do. 300 do.	Do. sweet.	
Baugh-e-Chahrood	2 ditto	4½ ditto	20 huts only	Do. and stream.	
Baugh-e-Nakha	2½ ditto	4 ditto	None	Do. do.	
Baugh-e-Tanj	1½ ditto	2½ ditto	Fort and 15 huts	Do. do.	
Anaristan	3 ditto	4 ditto	10 huts only	Do. do.	
Sook	2 ditto	2 ditto	Fort and 40 huts....	Stream.	
Tangeram	2 ditto	2½ ditto	Do. 60 do.	Do. and wells.	
Dehroo	4 ditto	4 ditto	Do. 200 do.	Do. do.	
Boshkan	4 ditto	.....	Do. 250 do.	Streams.	
Ferrashaband	7 ditto	.....	Do. 800 do.	Wells.	
Feroozabad	10 ditto	.....	Do. 1,500 do.	Streams, wells, and rivers.	
Shiraz	12 ditto	.....	.....	.....	

LEWIS PELLY, Lieutenant Colonel,
Resident.

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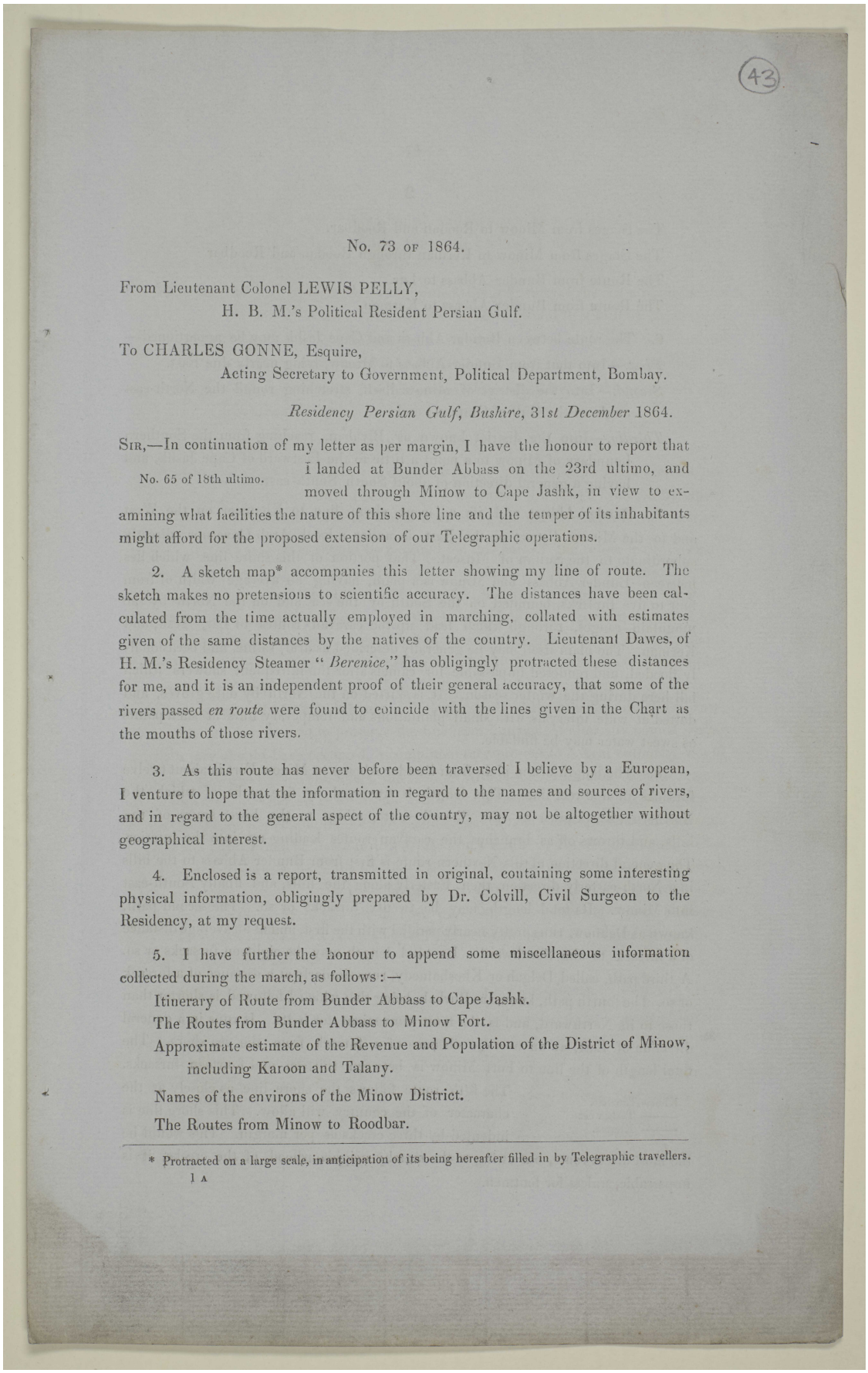

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No. 73 of 1864.

From Lieutenant Colonel LEWIS PELLY,
H. B. M.'s Political Resident Persian Gulf.

To CHARLES GONNE, Esquire,
Acting Secretary to Government, Political Department, Bombay.

Residency Persian Gulf, Bushire, 31*st December* 1864.

Sir,—In continuation of my letter as per margin, I have the honour to report that I landed at Bunder Abbass on the 23rd ultimo, and moved through Minow to Cape Jashk, in view to examining what facilities the nature of this shore line and the temper of its inhabitants might afford for the proposed extension of our Telegraphic operations.

No. 65 of 18th ultimo.

2. A sketch map* accompanies this letter showing my line of route. The sketch makes no pretensions to scientific accuracy. The distances have been calculated from the time actually employed in marching, collated with estimates given of the same distances by the natives of the country. Lieutenant Dawes, of H. M.'s Residency Steamer "*Berenice*," has obligingly protracted these distances for me, and it is an independent proof of their general accuracy, that some of the rivers passed *en route* were found to coincide with the lines given in the Chart as the mouths of those rivers.

3. As this route has never before been traversed I believe by a European, I venture to hope that the information in regard to the names and sources of rivers, and in regard to the general aspect of the country, may not be altogether without geographical interest.

4. Enclosed is a report, transmitted in original, containing some interesting physical information, obligingly prepared by Dr. Colvill, Civil Surgeon to the Residency, at my request.

5. I have further the honour to append some miscellaneous information collected during the march, as follows:—

Itinerary of Route from Bunder Abbass to Cape Jashk.
The Routes from Bunder Abbass to Minow Fort.
Approximate estimate of the Revenue and Population of the District of Minow, including Karoon and Talany.
Names of the environs of the Minow District.
The Routes from Minow to Roodbar.

* Protracted on a large scale, in anticipation of its being hereafter filled in by Telegraphic travellers.

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The Stages from Minow to Roodan and Roodbar.

The Stages from Minow to Kerman through Roodan and Roodbar

The Route from Bunder Abbass to Lar.

The Route from Bunder Abbass to Kerman.

6. The route between Bunder Abbass and Cape Jashk may be apportioned—

First.—Into that from Bunder Abbass to Minow, lying nearly due East.

Second.—Into the district of Minow itself, stretching round the North-east angle of the Gulf of Omman; and

Thirdly.—Into the district known as Biyaban, reaching from the Southern boundary of Minow to a point a little to the Eastward of Cape Jashk, and having a general direction of about South South-east.

7. Bunder Abbass and its adjacent shore line to Khameer on the West and to the Minow district on the East, is under a local Arab Governor directly subordinate to the Sultan of Muscat. That portion of this shore line which lies between Bunder Abbass and Minow is a plain, having an average width of from four to five fursacks, bounded on the South by the sea and on the North by the mountain ranges, through which lead up the caravan routes to Lar, Yezd, and Kerman. The plain itself may be generally described as arid, saline, and occasionally flooded, and rendered impassable for camels after the infrequent showers which fall here during the winter season. It is skirted on the North by date groves, and dotted at wide intervals with small plantations and temporary huts at such points as sweet water may be findable.

8. The length of the plain from Bunder Abbass to Minow Fort is about twelve fursacks in a direct line. This length is traversed by five paths, of which the Northernmost, known as the Shemil route, clings to the lower spurs of the hills, and throws off as branches the caravan routes leading up into the interior. The general direction of this Northern route is first from Bunder Abbass to the hills in a North-easterly direction, then Easterly along the hills, and finally South-east into Minow. Its total length may be twenty fursacks or so. The second path, known as Dehnow, runs pretty nearly parallel with the first, and at an average distance of a fursack to the Southward. Its total length may be eighteen fursacks or so. A third path, called Delgah or Khoshamedy, runs similarly at a distance of a fursack or so. The fourth path, known as Burkah, being that which I followed, is shorter than those to its Northward, and is the most convenient for halts. It runs in a general direction of East, at an average distance of a fursack from the sea-shore. The total length of the line to Fort Minow is between thirteen and fourteen fursacks.

Khor-e-Tauzbar.
——— Tashtareez.
——— Kharee.

The fifth route follows the shore line as closely as the character of the country will allow. This shore line is indented by three creeks as per margin. This would be the most direct route, but owing to the marshy neighbourhood of the creeks, it is impassable, unless for footmen.

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9. The plain is very thinly peopled, and these few seem quiet and well disposed Perhaps the neighbourhood of the route that I followed may possess some advantages over others for a Telegraphic line—

Firstly.—Because, if I am rightly informed, the influence of the sea air is injurious to the wire to a distance inland of at least from 3 to 4 miles.

Secondly.—Because a line running close by the shore would encounter soft or marshy points, and might be liable to injury from boatmen landing.

Thirdly.—Because the route I indicate would have at all events the protection of a few inhabited spots.

Fourthly.—Because it is more direct than any route to its Northward ; and—

Fifthly.—Because the nearer you approach to the Northern hills, the more risk you run from the inroad of wandering mountain tribes, and from the mischievous propensities of the Cafila men along the main roads into the interior.

10. If protection should be required for this part of the route, it could readily be procured on the spot under authority from the Sultan of Muscat. But I am deferentially of opinion, that in the first instance it might be well for us to assume that special protection by the local Chiefs is not required, and that the Articles of Agreement given by the Sultan are sufficient guarantee. The merchants at Bunder Abbass and at Minow are quite alive to the advantages of Telegraphic communications, as are also the local authorities, whose revenue is dependent on the prosperity of those merchants. Both the one and the other would, I feel sure, exert all their influence to preserve the line from injury. If after any named period no injury should have occurred, a complimentary present to a local authority would come with good grace and effect, and the gratitude of expectancy would remain unimpaired. Whereas, if we began with miscellaneous present-giving and regular payments for protection, the former would sooner or later cease and cause discontent ; and the latter would be liable to degenerate into a sort of permanent blackmail, which could not afterwards be refused without risk. Of course we should pay such men as we might ourselves employ along the line, and it would be for Government to determine whether it might not be both equitable and politic for them to accord to the Sultan of Muscat some acknowledgment for the use of His Highness' territory for Telegraphic purposes.

11. The second portion of the route comprises the district of Minow.* It is

* The district of Minow has been known frem antiquity as an oasis favoured by nature beyond any other spot perhaps in all the desolate regions stretching from Kurrachee to Bushire. It may have been at one of the sea creeks piercing this district that the conference was held on board Nearchus' fleet to deliberate on the comparative difficulties of following the Persian or Arabian coasts of the Persian Gulf, and on the practicability of communicating with the army returning from Kerman. The Arabian hills of Omman near Cape Mussendom are visible from Minow.

Minow is said to mean in old Persian sweet water par excellence ; in modern Persian Minow would mean garden land situate by running water. And in Arabic it would mean flowing, from the root "Mana," to flow.

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subordinate to Bunder Abbass, and is at present ruled by the son of the Governor of that port. It may be roughly described as a triangle, having for its shortest side a line drawn four or five fursacks inland from the Minow Creek to a point to the North and Westward of the Fort of Minow, and having for its other two sides lines drawn respectively along the coast and along the base of the Beshankard hills intersecting at Ziarat. This area, so far South as the Joo-Mohalla river, contains successive belts of date grove interspersed with corn fields and waste patches. And as you approach the river line, considerable gardens bearing Orange, Mango, Citron, Plantain, and other fruit trees. To the Southward of that line the district becomes less cultivated until you reach Kohistak,* where the road touches the sea shore, and is skirted on the left by extensive date groves. Kohistak itself is an average village with some slight fort works on the crest of a scarped rock, whence, however, a commanding view† would be obtainable in all directions for Telegraph purposes. From Kohistak to the Southern point of the Minow district at Ziarat the road lies along the sea shore. The plain is broken up or changes into sand hills, until at Ziarat these come close down to the sea side.

12. The source of the Minow district's fertility is the river bearing its name. This river enters the district from a North-easterly direction down a ravine immediately below the Fort of Minow, which crests the last spur of a steep and earthy range of hills. At its lowest season the river at this point may be fifty or sixty feet wide by a foot or so deep. Immediately on entering the plain, much of the water is diverted for the purpose of cultivation, and as the bed winds round a small and low promontory on which the town of Minow is situate close to the fort, it widens to a mile or so in breadth, and the water is lost in sand. It re-appears, however, some two or so fursacks down, and reaches the sea near the Creek of Minow, distant about four fursacks from the Minow Fort.

13. The Minow river bears this name for a distance of some four fursacks into the hill country to a place named Gazoo. At Gazoo, called also Dorood Gah (or the point where two rivers meet), the main stream is joined by a tributary called Geghem, coming from Roodbar in an Easterly direction. The main stream itself here changes its name to Roodoon, after the name of the district through which it passes. The Roodoon in turn is increased along its course by many small

* Kohistak, like other villages along this shore line, is mainly dependent on its fish and dates. The fishing boat here in use, as likewise on the Omman coast, is made of date leaf stalks. A hole of the size of the craft to be built is dug in the sand. The stalks of the date are clipped thin at either extremity, and are then bound together in curved form by cord, the extremity so bound forming stem and stern. The keel is rounded, and the water flows freely in and out between the date stalks. About a foot and a half above the keel, a date stalk platform or deck is rigged, upon which the fisherman sits, flinging his fish down a small hatchway into the water in the hold. The mast is sometimes formed of two slight sticks springing from either side of the craft at a point where bent and strongest date stalks are carved to form ribs strengthening the sides of the boat.

† A similar eminence overlooks the Joo-Mohalla river close to the road.

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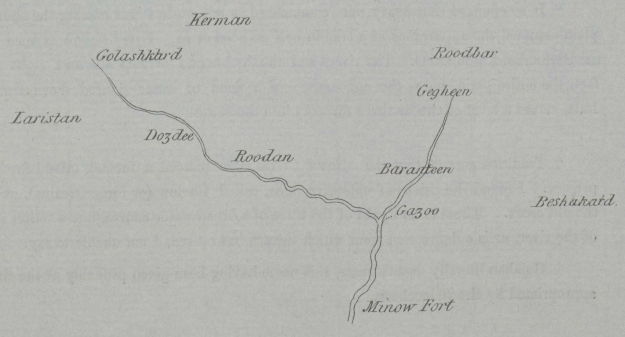
tributaries. I illustrate this paragraph in a foot-note,* showing roughly the manner in which the Minow river reaches the plain.

14. The caravan route to Roodbar, whence Minow draws her wool and "Rowghun," follows the course of the Minow river, which it crosses seven times before reaching Roodoon.

15. The side which forms the sea face of the Minow triangle is pierced by five sea creeks, viz. that known as Minow Creek running up to within a fursack of Hajee Abad, the first considerable village which meets you on arriving in the Minow district from Bunder Abbas. The Minow Creek may be upwards of a fursack in length, having at high tide a fathom of water on its bar, ten fathoms along its mid-channel, and a fathom at its head where the boats unload. The second, third, and fourth creeks are smaller in dimensions, and may be distant a fursack or so one from the other. They are known as Khor-e-Borjee, Khor-e-Bhakha, and Khor-e-Kurgom. There are more than one depressions across the plain to Khor-e-Minow and Khor-e-Borjee, forming either the present or past beds of the Minow river. The fifth and Southernmost sea creek is that of Kohistak. It may be as mile or so in length, with from one to two fathoms along its channel at high tide. The Minow and Kohistak Creeks are said to be those most frequented by native craft.

16. Though of a mixed race, the natives of Minow called themselves Minowees, and seem to keep themselves much apart. They are industrious and peaceful. Some few years ago their plain was subject to raids from the hillsmen of the North-east. Latterly, however, all has remained quiet. They appear contented under the rule of Muscat. But when, some eight or nine years back, the district fell temporarily under the direct management of Persia, the Minowees fled to Kishm, Hormuz, and other islands.



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17. Considered for Telegraphic purposes, I think that the remarks which I have submitted above, in regard to the route between Minow and Bunder Abbass apply also in some degree to the district of Minow itself. Perhaps, however, this district is more subjected to floods and swamps after rain. But the rain-fall in these regions is evidently so scant, that it is questionable if it will be taken much into account in either case, unless at the points where the beds of rivers cross the plain.* The heart of Minow district has manifestly been strongly flooded.† Yet, so far as I can ascertain, little rain has fallen here during the past three years.

18. Perhaps if the Telegraphic wire were to enter the district of Minow near Hajee Abad, it might then follow the cultivated land, and so leaving Kurgom to the right, come down towards the sea shore in the neighbourhood of Kohistak.

19. From Ziarat to Jashk, the plains lying between the mountains of Beshankard and the sea, is known as Bujaban.‡ It is crossed by nine rivers coming down the hill country of Beshankard. None of these rivers flow in continuous streams throughout the year. Some, however, have large pools of water along their beds, even at their lowest season, and all of them become impassable torrents after rain in the upper country.

20. After leaving Ziarat, the road turns a little inland through sand hills to the fort of Growg, whence it leads on to Seereek, the principal fort and village of the district; the intermediate ground being well sprinkled with date groves and cultivation. From Seereek the road continues over a dead level at an average distance of nearly a fursack from the sea line down to Brisk, where it turns South-east and loses sight of the sea by passing behind some sandstone cliffs. From Gown the road leads for a couple of miles up the bed of the Tangalee river, then gradually ascends over a plateau, and thence gently descends to Sheeranhan. This stage is in fact the only one that can be called otherwise than level throughout the whole march, for even the valleys between the hills are nothing more than a portion of the sea board plain, separated from it by intermediate lengths of a plain,

---

* It so chanced that heavy rain commenced to fall while I was passing the shore line. The whole plain assumed the appearance of a lake in half an hour or so. Every hollow at once became filled from the Beshankard mountains. The rivers and nullahs became torrents six and eight feet deep, and, in fact, the entire plain wore the appearance of a flood of water poured down from the Beshankard hills, across a level of two or three fursacks into the ocean.

† Tradition asserts that the Minow Creek once pierced a fursack inland further than it does at present. I found the marks of extensive ruins, called Chelow (or forty streams), at the asserted head of the old creek. There is no doubt of the trace of a broad water course, but whether it formed an old bed of the river, or is a depression from which the sea has retired, I am unable to say.

‡ Bujaban literally means waste, this name having been given probably at the time when it was first appropriated by the Beloochees.

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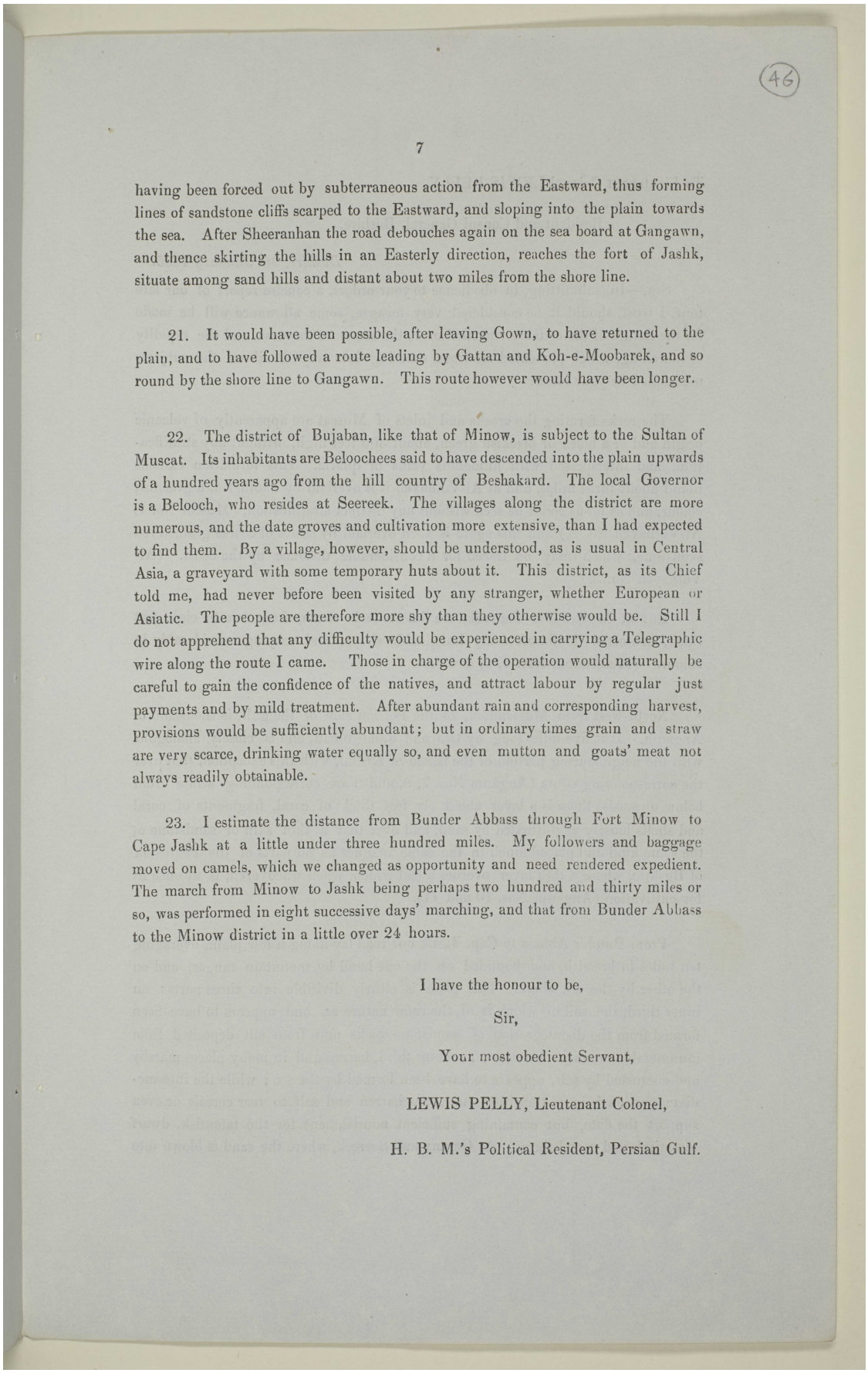

(46)

having been forced out by subterraneous action from the Eastward, thus forming lines of sandstone cliffs scarped to the Eastward, and sloping into the plain towards the sea. After Sheeranhan the road debouches again on the sea board at Gangawn, and thence skirting the hills in an Easterly direction, reaches the fort of Jashk, situate among sand hills and distant about two miles from the shore line.

21. It would have been possible, after leaving Gown, to have returned to the plain, and to have followed a route leading by Gattan and Koh-e-Moobarek, and so round by the shore line to Gangawn. This route however would have been longer.

22. The district of Bujaban, like that of Minow, is subject to the Sultan of Muscat. Its inhabitants are Beloochees said to have descended into the plain upwards of a hundred years ago from the hill country of Beshakard. The local Governor is a Belooch, who resides at Seereek. The villages along the district are more numerous, and the date groves and cultivation more extensive, than I had expected to find them. By a village, however, should be understood, as is usual in Central Asia, a graveyard with some temporary huts about it. This district, as its Chief told me, had never before been visited by any stranger, whether European or Asiatic. The people are therefore more shy than they otherwise would be. Still I do not apprehend that any difficulty would be experienced in carrying a Telegraphic wire along the route I came. Those in charge of the operation would naturally be careful to gain the confidence of the natives, and attract labour by regular just payments and by mild treatment. After abundant rain and corresponding harvest, provisions would be sufficiently abundant; but in ordinary times grain and straw are very scarce, drinking water equally so, and even mutton and goats' meat not always readily obtainable.

23. I estimate the distance from Bunder Abbass through Fort Minow to Cape Jashk at a little under three hundred miles. My followers and baggage moved on camels, which we changed as opportunity and need rendered expedient. The march from Minow to Jashk being perhaps two hundred and thirty miles or so, was performed in eight successive days' marching, and that from Bunder Abbass to the Minow district in a little over 24 hours.

I have the honour to be,

Sir,

Your most obedient Servant,

LEWIS PELLY, Lieutenant Colonel,

H. B. M.'s Political Resident, Persian Gulf.

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To Lieutenant Colonel LEWIS PELLY,

Resident and Consul General, Bushire.

Bushire, 9th January 1865.

Sir,—In submitting, in obedience to your orders, a concise report of our late tour, I trust, should it be considered very meagre, some allowance will be made for the nature of the country travelled over, the season of the year, and the rapidity of marching, which prevented me from entering into any detail on the subjects mentioned in your letter.

The rocks forming the creeks and inlets of Muscat are apparently of volcanic origin and of a black or blackish green, about 300 feet high, without any stratification, and interspersed with numerous veins of quartz. This formation extends nland about three miles, and at Al-Vothayeh it is overlaid by another of a greenish colour, and as far as could be seen without any distinct stratification, (Muscat No. 1, Al-Vothayeh No. 2,) and this again is soon overlaid by strata of coarse grained red sandstone, which may be traced for a considerable distance up the coast. (Al-Vothayeh No. 3.)

But at Mussendom the rocks are limestone in strata, from two to eight feet thick, contorted in almost every imaginable shape, and varying considerably in colour. (Mussendom Nos. 4, 5, and 6.)

North-west from Mussendom, on the Persian side of the gulf, is the island of Angaum. It is five miles long by two and a half broad, and is closely analogous with the neighbouring portion of the island of Kishm, with this exception, that over the corresponding strata (Angaum Nos. 7, 8, and 9 are corresponding strata from below upwards) there is a layer about six feet thick of coral, fragments of coral and shells loosely agglutinated by sand, and over that a thin skin of sandstone of the same kind and placed much in the same manner as on parts of the Peninsula of Bushire, where a thin layer overlies a soil which, when uncovered, is at once fit for cultivation (Angaum Nos. 10 and 11).

From Bunder Abbass to Cape Jashk our road lay along a low plain, averaging ten miles in breadth, and bounded on the one hand by mountain ranges, and on the other by the sea shore. This plain is clearly divisible into three parts: an inner third, the soil of which is of the same nature as, and appears to have been formed from the disintegration of, sandstone rocks and from silt deposited from innumerable mountain streams; an outer third, barren and in many places marshy and encrusted by salt, appears to have been formed by the sea; while the intermediate portion is in a transition state, too barren and salt to rear cereals or even support the date, but containing sufficient nourishment for the tamarisk, dwarf tamarind, and camel thorn. At Gerony and Seereek, where the sand is blown into

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hills, it is bound together by the *Ammophila arundinacea*. Bounding this plain on the inner side are hills of loose-grained light-coloured sandstone, and each range appears to rise higher than the one in front, till the horizon is bounded by mountains of nummulitic limestone. This is the same arrangement that is to be found almost all along the Persian side of this gulf. Nos. 12, 13, and 14 are specimens of the sandstone strata from near Khoestack, taken from above down. And Nos. 15 and 16 from near the village of Asherai, also from above down. No. 17 is from the bed of the Minow river.

From the rapidity of travelling it was impossible to form more than a rude guess at the temperature of these regions during the month of December. The following is the average of the observations taken:—

8 A. M.	10 A. M.	12 Noon.	2 P. M.	4 P. M.	Sunset.	8 P. M.
74°	89°	92°	93°	90°	84°	70°

Although the people on this coast are stunted and badly formed, with very dark complexions, low broad foreheads, large noses, prominent eye-brows, and drooping eyelids, with peering eyes, apparently from the constant glare, still they seem much more free from disease than in most parts of Persia. Variola, it is true, was raging at Minow, but that was unusual.

There is on the promontory of Bushire a stratum of sandstone evidently analogous with a corresponding one at Dalakhi. This stratum at Dalakhi, with numerous other sandstones, overlies the mountain limestone. Specimens of all those rocks I had the honour of forwarding to you after our journey to Shiraz, and I now take the liberty, as it is connected with the subject matter of this letter, of sending some fossils extracted from the stratum near Bushire. They consist of remains of *Fuci*, *Amorphozoa*, *Anthozoa*, *Bryozoa*, *Echinoidea*, *Annulata*, *Brachiopoda*, *Samellibranchiata*, *Gasteropoda*, and *Cephalopoda*. As yet I have been unable to find traces of either *Crustacea* or *Vertebrata*.

While on the limestone range of Gheeseckhoon a short time ago, I collected three specimens of gums, with the trees producing them. One is, of course, one of the trees producing Gum Arabic, but as the other two are unknown to me, and not exported, perhaps you may deem them of some interest; I therefore take the liberty of sending them all with the following description.

What is called Badam by the Eliants of Gheeseckhoon, is a shrub, sometimes growing into a small tree, and very much like a large broom (*Cytisus Scoparius*). The gum called Zaede exudes in abundance, but from the older and blackened stems only; there is little or none on the green. It is generally in rounded lumps, some as large as a small orange, crisp on the outer surface, but soft inside. It

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contracts and hardens after being gathered. About 30 tons of this gum are collected principally by children from the whole of Gheeseckhoon in the year. It is sent to a village in the plain, where it is sold for 3 shillings a cwt., and from there it is sent 30 miles further to Bushire, and sold for 15 shillings a cwt. This tree is not confined to Gheeseckhoon, but is to be met with on all the limestone ranges up to Kazeroon, where it meets the dwarf oak and ceases. The fruit is called Badam or the Almond.

Benak is an elegant little tree, growing sparingly on these hills, and looks something like our rowan (*Pyrus ancuparia*). It seems to be of the order *Anacardiaceæ*. Some of these trees, depending apparently upon position, are dripping with clear gum from every part, leaves, stem, and all. From others again very little gum exudes. The gum is called Beneeza, and falls to the ground in clear colourless drops, about the consistency of thick syrup. Persian women chew it, and in Baghdad it is used in dyeing.

Jimeel is a low thorny shrub, about one and a half or two feet high, something of the appearance of an old furze (*Ulex Europæus*) which has been often cut down and then dried. The gum exudes from the older part of this stem. This gum, called Ginja, is a hard, yellow, crystalline looking substance. It is used by the natives for ophthalmia, and is pounded and placed over wounds.

I have the honour to be,

Sir,

Your most obedient Servant,

W. H. COLVILL,

Civil Surgeon.

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ITINERARY of Route from Bunder Abbass to Cape Jashk.

Names of Stages.	Distance in Fursack.	Time Occupied in Travelling.	Number of Forts and Huts.	Supply of Water.	Supply of Provision.	Remarks.
Bunder Abbass to	2 Fursacks	2 Hours.	12 Huts.	Brackish water from wells.	Scarce.	Residence of Bunder Abbass Chief.
Sarm-e-Mubaruck Moossa..	5 do.	4 do.	20 Huts and one Caravanserai.	Fresh water from well and reservoir.	Unprocurable.	
Burkeh	5 do.	4 do.	120 Huts & a Fort	Fresh water from wells.	Abundant.	
Hajee Abad.....	2 do.	2 do.	800 Houses and Huts and a Fort.	River of fresh water.	Ditto	Residence of Minow Chief.
Minow Fort.....	4 do.	3 do.	30 Huts.	Ditto ditto	Scarce.	
Joo-Mohalla	3 do.	2 do.	300 Houses and Huts and a Fort.	Fresh water from wells.	Abundant.	
Kohestak.....	5 do.	2½ do.	80 Huts.	Ditto ditto	Scarce.	
Growg	2 do.	1½ do.	200 Houses and Huts and Fort.	Ditto ditto	Abundant.	Residence of the Birjahan Chief.
Seereek	7 do.	4 do.	100 Huts and a Fort.	Ditto ditto	Scarce.	
Seekoohee	6 do.	3 do.	20 Huts.	Brackish water from wells.	Unprocurable.	
Gowen.....	6 do.	4 do.	150 Huts.	Fresh water from wells.	Scarce.	
Sheeranhan.....	2 do.	2 do.	10 Huts.	Brackish water from wells.	Unprocurable.	
Gangaun	7 do.	6 do.	130 Houses and Huts and a Fort.	Fresh water from wells.	Abundant.	Residence of the Jaslik Chief.
Jashk						

LEWIS PELLY, Lieutenant-Colonel,
H. B. M.'s Political Resident, Persian Gulf.

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STATEMENT showing the Routes from Bunder Abbass to the Minow Fort.

The Burkeh Route.	Distance in Fursack.	The Delgah Route.	Distance in Fursack.	The Deh-e-now Route.	Distance in Fursack.
Bunder Abbass to		Bunder Abbass to		Bunder Abbass to	
Sarm-e-Moobaruck Moosa	2 Fursacks	Nekhl-e-Nakhoda	1 Fursack	Deh-e-now	5 Fursacks.
Burkeh or Kooloogboon-e-now	5 do.	Khoshamwely	6 do.	Jellabee	4 do
Hajee Abbad	5 do.	Hajee Abad	6 do.	Hassan Langee	4 do.
Minow Fort	2 do.	Minow Fort	2 do.	Minow Fort	5 do
Total.	14 Fursacks....	Total.	15 Fursacks....	Total. ..	18 Fursacks.
The Shemil Route.		The Sea-shore Route.			
Bunder Abbass to					
Banglak	4 Fursacks				
Tank	2 do.				
Kooshkoo	2 do.	This route has no halting stages.			
Sheonel	5 do.				
Gwarbund	3 do.				
Shahvar	3 do.				
Minow Fort	1 do.				
Total Fursacks..	20 do.				

LEWIS PELLY, Lieutenant-Colonel,
H. B. M.'s Political Resident, Persian Gulf.

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APPROXIMATE Estimate of the Revenue and Population of the District of Minow, including Karioon and Talang.

Revenue in Detail.		Total Krans.	Population in Detail.		Total
Taxes derived from Date-trees, 94,000 in number, at ½ Krans each	Krans. 1,41,000		Population of Minow Fort	4,000	
			Ditto of Karioon	2,000	
Customs duty on goods	12,000		Ditto of Talang	1,000	
Market Taxes	4,000		Ditto of the adjacent villages of the Minow district, being 40 in number, and at an average of 75 to each village	3,000	
Land Taxes	6,000				
Taxes on Animals	1,400				
The Income of Karioon	2,600				
Ditto of Talang	1,000				10,000
		1,68,000			

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H. B. M.'s Political Resident, Persian Gulf.

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NAMES of the Villages of the Minow District.

Gwarband.	Kerbassy.
Doomshahr.	Kargoon.
Mirjanshahr.	Kohestak.
Shahvar.	Kardar.
Busreh.	Bililli.
Minow Fort.	Bandezar.
Sheikh Abad.	Gorazoo.
Calaye Gat.	Konar Esmayrlee.
Ragow.	Joo Mohalla.
Bahmany.	Koleibee.
Novbar.	Kooloo.
Banziary.	Sarreeghan.
Hakamee.	Jovzan.
Mashebran.	Mahkhatoony.
Deh-e-Vosta.	Tarbauroon.
Moola Junathee.	Sobehtee.
Nasserayee.	Chelow.
Gwarzang.	Hajee Abad.
Khansa-ve-botba.	Nakhle Ebrahimy and Mauzagh.
Tombak.	Dehoo.

LEWIS PELLY, Lieut.-Colonel,
H. B. M.'s Political Resident, Persian Gulf.

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STATEMENT showing the Stages along the two different Caravan Routes from Minow to Roodbar.

Names of Stages.	Distance in Fursack.	Names of Stages.	Distance in Fursack.
From Minow Fort to —		From Minow Fort to —	
Baugh-e-Sheikh Seessy	3 Fursacks	Baugh-e-Sheikh Seessy	3 Fursacks
Barauteen	2 do.	Kheranjee	4 do.
Gegheen	3 do.	Noodoo	6 do.
Manoojoon	4 do.	Deh Kahom	6 do.
Kahnoo (Principal town of Roodbar)	6 do.	Khanoo	5 do.
Total	18 Fursacks.	Total	24 Fursacks

LEWIS PELLY, Lieutenant-Colonel,
H. B. M.'s Political Resident Persian Gulf.

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STATEMENT showing the Stages from Minow to Roodann and thence to Roodbar.

Names of Stages.	Distance in Fursack.	Remarks.
Minow Fort to —		
Bangh-e-Sheikh Seessy	3 Fursacks.	
Khaneshoo	3 do.	
Delbauz	4 do.	Principal town of Roodann
Pariab	2 do.	
Godar-e-Shovo	4 do.	
Rood Khanayee Dozder	4 do.	
Rood Khanaye Bar	2 do.	
Kahnoo	6 do.	Principal town of Roodbar
Total	28 Fursacks.	

LEWIS PELLY, Lieutenant-Colonel,
H. B. M.'s Political Resident, Persian Gulf.

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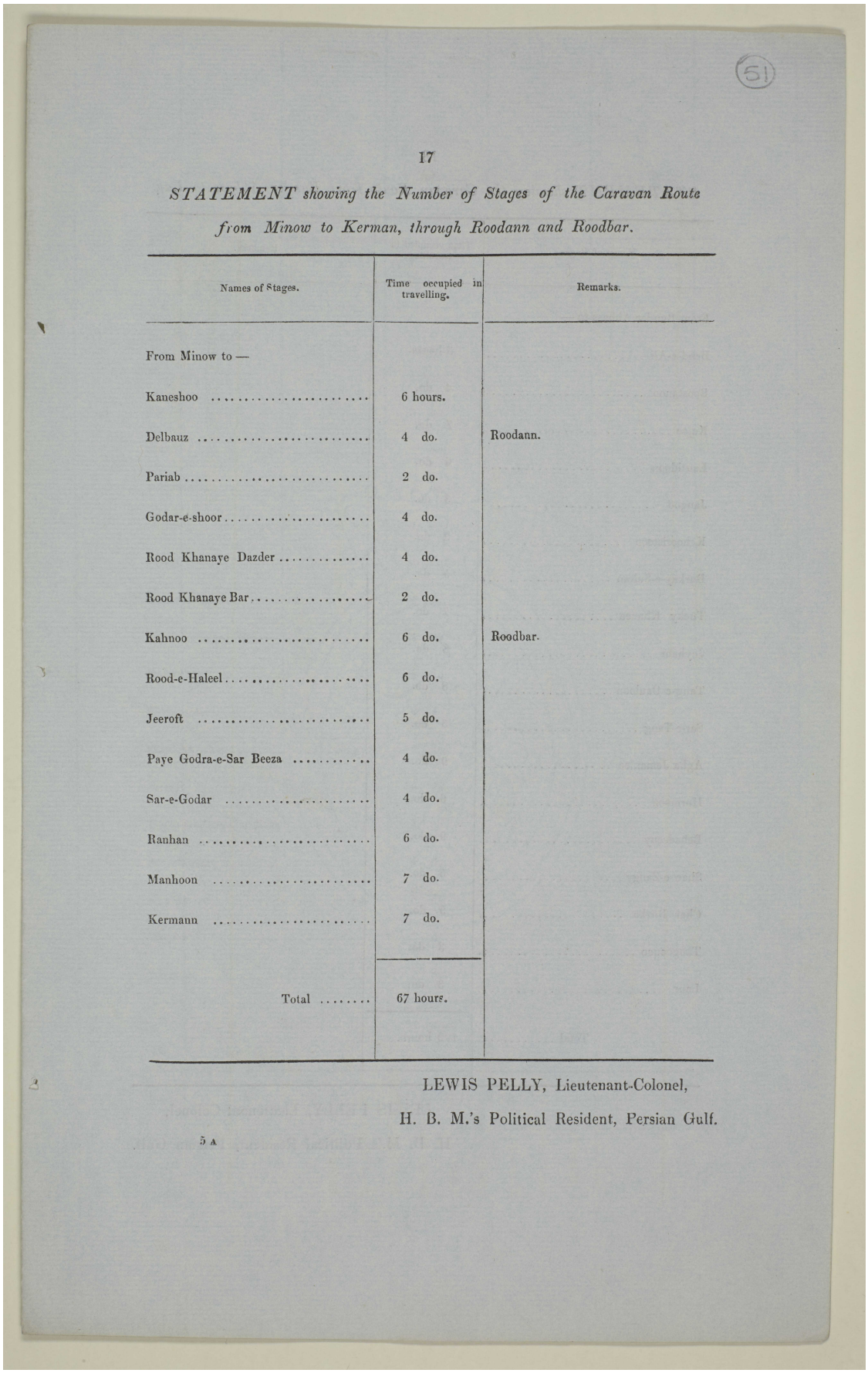

STATEMENT showing the Number of Stages of the Caravan Route from Minow to Kerman, through Roodann and Roodbar.

Names of Stages.	Time occupied in travelling.	Remarks.
From Minow to —		
Kaneshoo	6 hours.	
Delbauz	4 do.	Roodann.
Pariab	2 do.	
Godar-e-shoor	4 do.	
Rood Khanaye Dazder	4 do.	
Rood Khanaye Bar	2 do.	
Kahnoo	6 do.	Roodbar.
Rood-e-Haleel	6 do.	
Jeeroft	5 do.	
Paye Godra-e-Sar Beeza	4 do.	
Sar-e-Godar	4 do.	
Ranhan	6 do.	
Manhoon	7 do.	
Kermann	7 do.	
Total	67 hours.	

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H. B. M.'s Political Resident, Persian Gulf.

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STATEMFNT showing the Caravan Route from Bunder Abbass to Lar.

Names of Stages.	Time occupied in travelling.	Remarks.
From Bunder Abbass to —		
Band-e-Ali	3 hours.	
Boostanoo	4 do.	
Kajee	7 do.	
Lautidoon	6 do.	
Jangoo	3 do.	
Kehooristoon	8 do.	
Burkay-e-Sultan	5 do.	
Tucky Khanee	7 do.	
Jayham	8 do.	
Taug-e-Dauloon	8 do.	
Sar-e-Tang	3 do.	
Agha Jemanlee	9 do.	
Hormooz	6 do.	
Behadeeny	9 do.	
Shaw-e-Zangy	5 do.	
Char Burka	5 do.	
Tangoonoo	3 do.	
Laur	3 do.	
Total	102 hours.	

LEWIS PELLY, Lieutenant-Colonel,
H. B. M.'s Political Resident, Persian Gulf.

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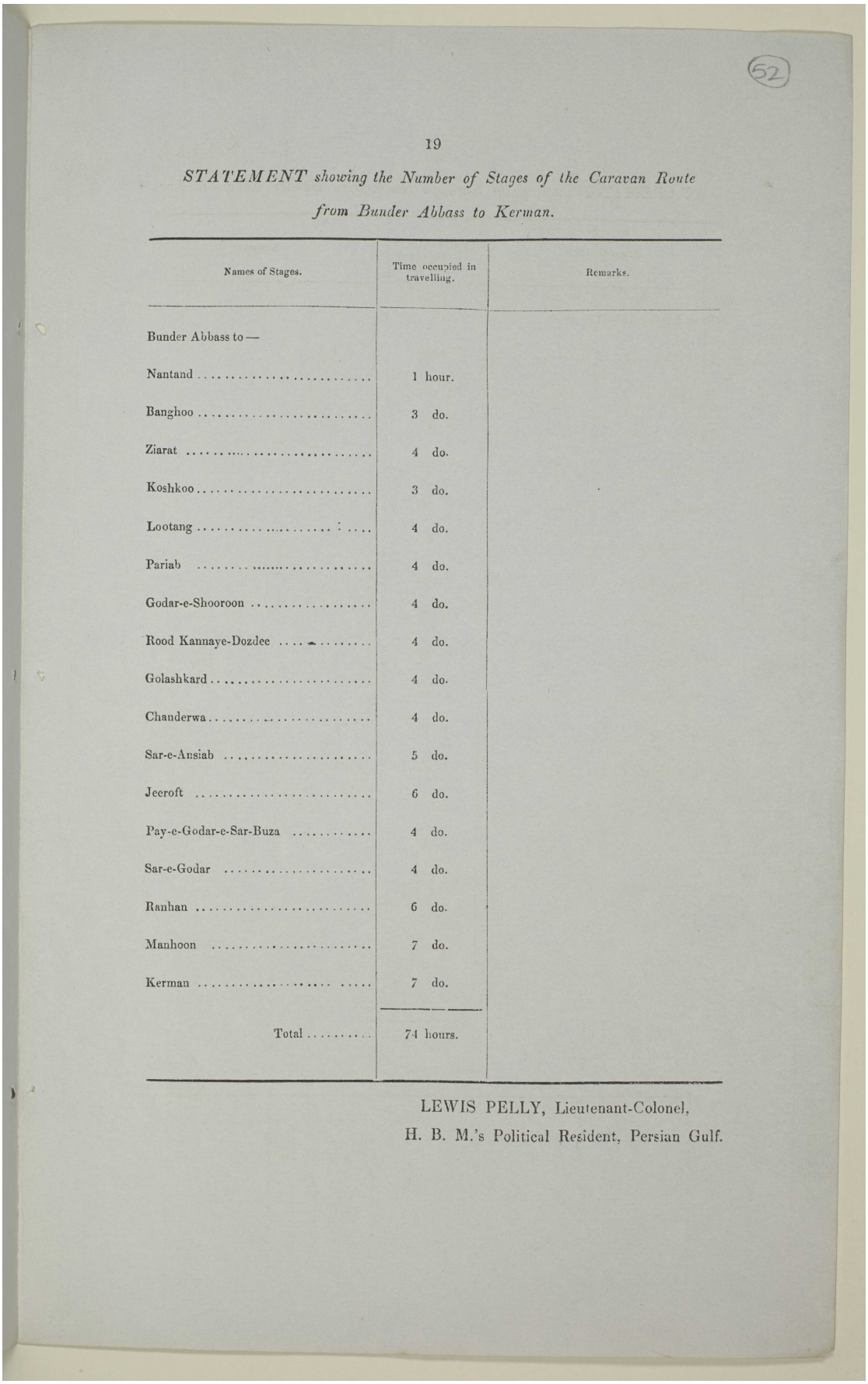

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STATEMENT showing the Number of Stages of the Caravan Route from Bunder Abbass to Kerman.

Names of Stages.	Time occupied in travelling.	Remarks.
Bunder Abbass to—		
Nantand	1 hour.	
Banghoo	3 do.	
Ziarat	4 do.	
Koshkoo	3 do.	
Lootang	4 do.	
Pariab	4 do.	
Godar-e-Shooroon	4 do.	
Rood Kannaye-Dozdee	4 do.	
Golashkard	4 do.	
Chanderwa	4 do.	
Sar-e-Ansiab	5 do.	
Jeeroft	6 do.	
Pay-e-Godar-e-Sar-Buza	4 do.	
Sar-e-Godar	4 do.	
Ranhan	6 do.	
Manhoon	7 do.	
Kerman	7 do.	
Total	74 hours.	

LEWIS PELLY, Lieutenant-Colonel,
H. B. M.'s Political Resident, Persian Gulf.

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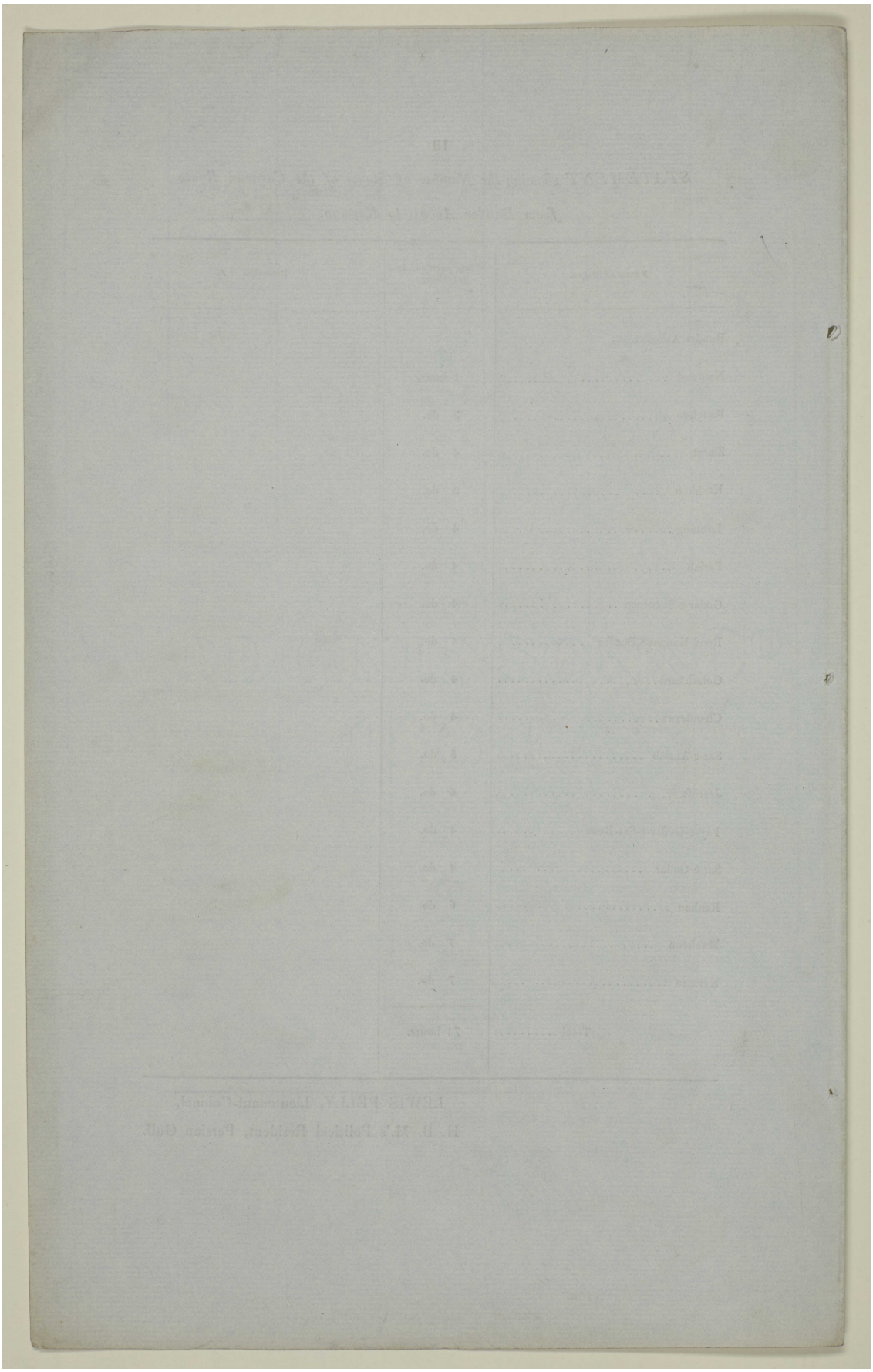

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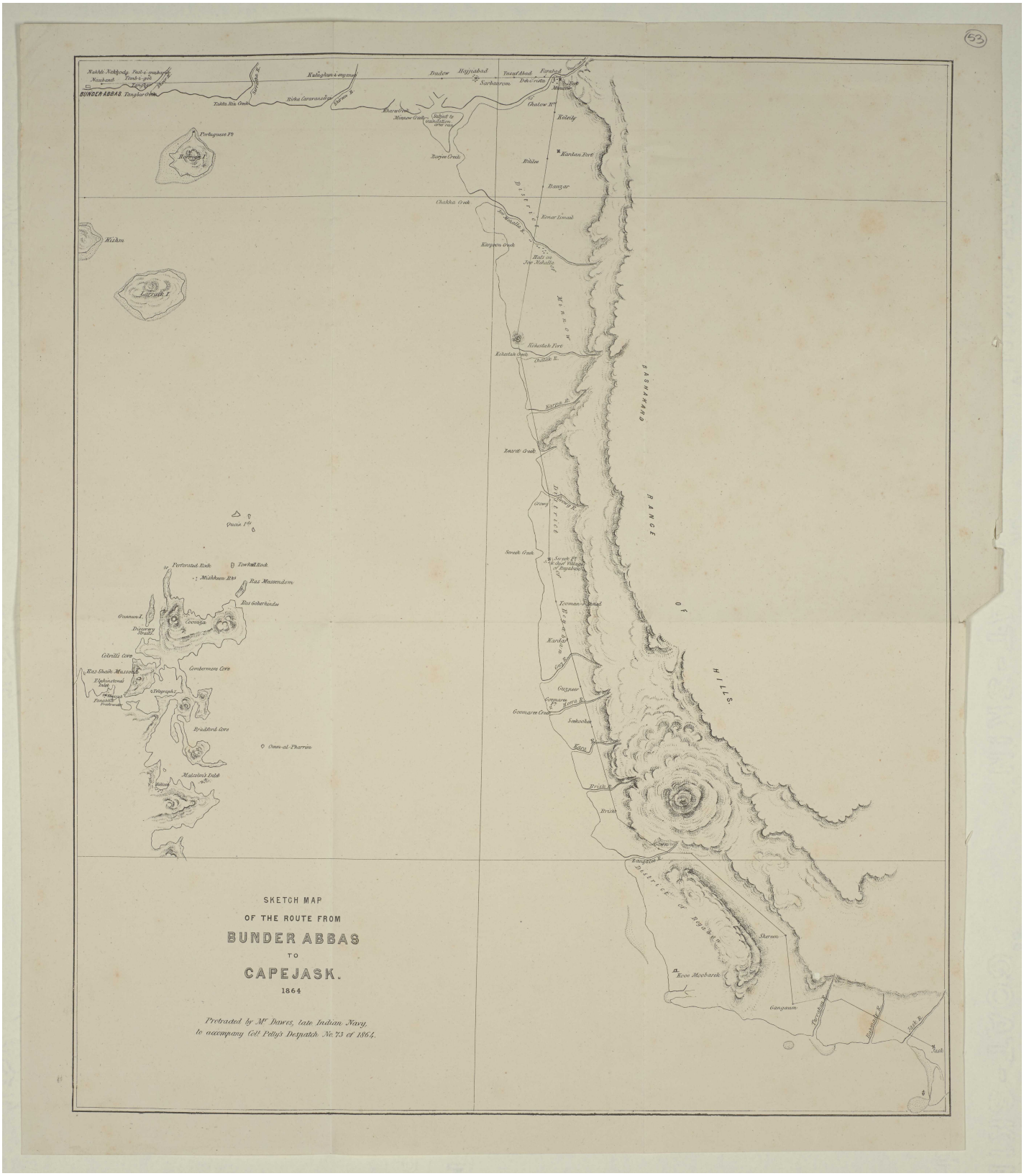

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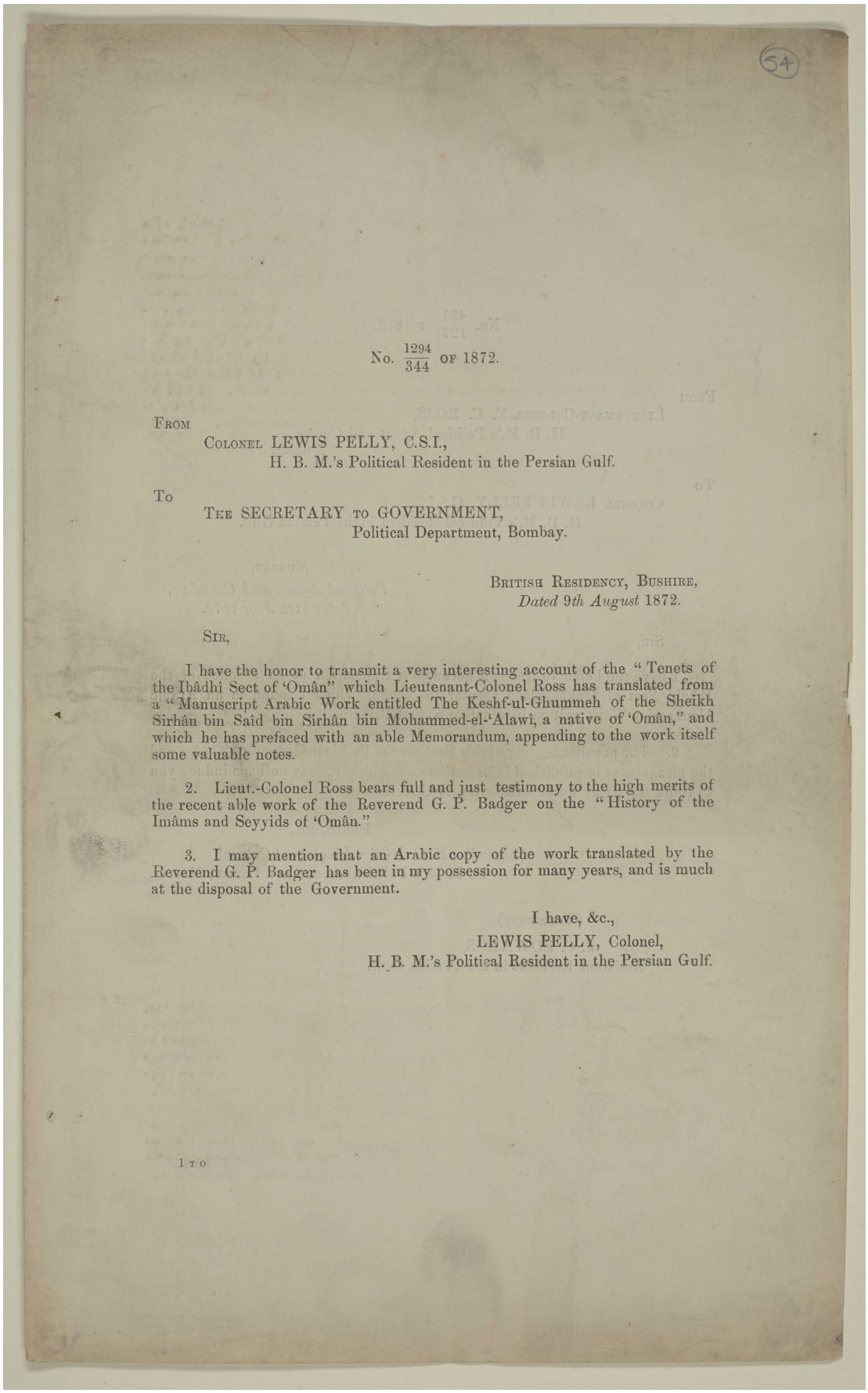

54

No. $\frac{1294}{344}$ of 1872.

From

Colonel LEWIS PELLY, C.S.I.,
H. B. M.'s Political Resident in the Persian Gulf.

To

The SECRETARY to GOVERNMENT,
Political Department, Bombay.

British Residency, Bushire,
Dated 9th August 1872.

Sir,

I have the honor to transmit a very interesting account of the "Tenets of the Ibâdhî Sect of 'Omân" which Lieutenant-Colonel Ross has translated from a "Manuscript Arabic Work entitled The Keshf-ul-Ghummeh of the Sheikh Sirhân bin Saîd bin Sirhân bin Mohammed-el-'Alawî, a native of 'Omân," and which he has prefaced with an able Memorandum, appending to the work itself some valuable notes.

2. Lieut.-Colonel Ross bears full and just testimony to the high merits of the recent able work of the Reverend G. P. Badger on the "History of the Imâms and Seyyids of 'Omân."

3. I may mention that an Arabic copy of the work translated by the Reverend G. P. Badger has been in my possession for many years, and is much at the disposal of the Government.

I have, &c.,
LEWIS PELLY, Colonel,
H. B. M.'s Political Resident in the Persian Gulf.

1 TO

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No. $\frac{423}{127}$ OF 1872.

FROM
LIEUTENANT-COLONEL E. C. ROSS,
H. B. M.'s Political Agent and Consul,
Muscat.

To
COLONEL LEWIS PELLY, C.S.I.,
H. B. M.'s Political Resident in the Persian Gulf.

MUSCAT,
Political Agency and Consulate,
dated 11th July 1872.

SIR,

I have the honor to transmit herewith a translation of an account of the Ibâdhi Sect of Mahomedans pecular to 'Omân, which I found in an Arabic Manuscript Work written by a native of that Principality.

2. The peculiar bearing of this Sect on the Political History of 'Omân, and the meagreness of published information concerning it, may perhaps induce you to think the paper worth submitting to Government.

I have, &c.,
(Signed) E. C. ROSS, Lieutenant-Colonel,
H. B. M.'s Political Agent and Consul, Muscat.

(True copy)
J. C. EDWARDS,
Assistant Resident in the Persian Gulf.

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Printed letter No.1294/344 of 1872 from Lieutenant-Colonel Lewis Pelly, H.B.M.'s Political Resident in the Persian Gulf, Bushire to the Secretary of Government, Bombay [55r] (3/12)

An account of the Tenets of the IBADHI Sect of 'OMAN.

From a manuscript Arabic work entitled "The Keshf-ul-Ghummeh of the Sheikh Sirhân bin Sâid bin Sirhân bin Mohammed-el-'Alawi, a native of 'Omân," translated with prefatory Memorandum and Notes by E. C. Ross, Political Agent, Muskat.

(True copy.)
J. C. EDWARDS,
Assistant Resident in the Persian Gulf.

PREFATORY REMARKS.

A large proportion of the Arabs inhabiting 'Omân, indeed the majority, belong to the sect of Mahommedans called Ibâdhi. The origin, rise and distinctive doctrines of this particular sect seem to have been little known to European authors until very recent times. This is the more remarkable that the form of religion has, since its adoption in 'Omân, in the highest degree influenced the destiny of the people. From their peculiar opinions regarding the succession of "Imâms" arose their form of Government under a head at once endowed with spiritual and temporal authority. It is evident how desirable it is that the fullest possible light should be thrown on this remarkable element in connection with the History of 'Omân.

The only clear and correct account of this sect we owe to the Reverend G. P. Badger, who, in an appendix to his [1] work on 'Omân, has given an account of the sect, and dispelled many erroneous ideas.

Previous writers have touched on the subject, but either very cursorily, or, where more fully, with a large admixture of fallacy.

By [2] Niebuhr the sect is mentioned as that of "Beiasi," Beiadi or Abadi, the "principal sect in 'Omân," but his notice of it is short and not wholly correct.

In Wilsteds Travels [3] they are mentioned as "Khuwarajites," and the following remark occurs:—

> "Their own Imâm they regard in two points of view; as a temporal governor, and an absolute indefeasibly appointed sovereign whose authority is of God."

The treatise on the Ibâdhi tenets, a translation of which is now given, is

1. History of the Imâms and Seyyids of 'Omân 1871. Hukluyt Society.

2. Niebuhr Travels Trans: p. 185, vol. 2.

3. Travels in Arabia, p. 329, vol. 1.

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Note.—Much of the matter is common to Mahommedanism generally.

Note 1.—Pedigree.

From Genealogische Tabellen of Dr. Wustenfeld.

Tamîm.
Zei'd Menât.
Sa'a'd-el-Fizr.
Ka'áb.
'Am'r.
El-'Hârith [Tribe Mukais.]
Sa'rím.
Mo'rra.
E'Nazzal.
Obádh.
El-Housein.
M'o'awia.
Káis.
El-'Ahnaf.
Tha'labeh.
Tey'm-el-lát.
Ibádh.
Ab'd Allah.

Note 2.—Jariyatun fi diri 'ihá el fadh fadhi—Abyadhu min Ukhti beni Ibadhi.

A damsel in her ample shift—whiter than the sister of the tribe Benu Ibádh.

The Kitab-el-Milal.

extracted from a manuscript work of a native of 'Omân, the Sheikh Sirhan ben Sáîd of the Beni Alli tribe. The work is entitled "Keshf-ul-Ghummeh-el-Jamal akhbar-el-ummeh", and contains an account of several Eastern nations, and amongst other things a valuable account of the history of 'Omân. The author having been himself an 'Omânî of the Ibâdhi persuasion, his account of the sect may be considered of value. It will be found corroborative of the points described in Mr. Badger's exposition.

The sect was founded by Abdullah ben Ibadh, and its denomination is derived from the surname of the founder who was descended from the parent of the Temîm tribe.

Mr. Badger corrects the mistaken notion of this sect taking their name from the Arabic word meaning white, or pure, which was vrey generally entertained. Whether the patronymic was originally derived from the root verb, signifying "to be white," or not, matters little, but that a notion of whiteness attached to the name of the tribe Beneê Ibâdhi is gathered from an old [2] couplet in the Kâmûs quoted by Mr. Lane.

Abdullah bin Ibâdhî was a man of learning, and apparently a sincere reformer. His doctrines were based on those of the Khâryites or Seceders which he wished to free from extravagant and irrational errors. Still many essential points are retained, such as the doctrines concerning Imâms or spiritual leaders.

In so far the Ibâdhis may be reckoned reformed Khâryites, but the latter term, though applied to them by the orthodox, would by no means be admitted by themselves.

The commentary of the Koran in use amongst the priests of the Ibadhiyeh is that of Zemakshiri who was of the Motezite sect of Khârijites.

Four sub-divisions of the Ibadhi sect are mentioned in a work quoted by Mr. Badger, but these no longer exist; the sub-sects having become united in the time of Seyyid Sáeêd ben Ahmed, the Imâm, under the auspices of a priest, the Sheikh Jâ'ad ben Khamîs-el-Khâruseê.

As a general rule the Yemen tribes embraced the Ibadhi religion, whilst those from Najd were more inclined to the orthodox sect. In recent times some of the latter have adopted the Wahhâbi religion.

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The Imâms of the Ibâdhìyeh were almost invariably selected from Yemen families. At the present time the religious title is in abeyance.

With regard to doctrine it is thought that the dissertation of the Sheikh Sirhân may throw additional light on this part of the subject. Perhaps the most important feature as regards their history is their rejection of the Khalifates of 'Othmân and 'Ali and their assumption of the right to elect their own "Imâms" whom they entitle "Imâms of the Moslems." The so-elected Imâm has had usually also political power.[1]

A point much insisted on by Ibâdhî teachers is that the simple profession of belief cannot cover criminal conduct, and that sin whether of believer or infidel is followed by punishment unless, in the case of the former, he publicly repents of his sins.

The discrepancies between theory and practice in the religious observances of this sect may have caused some misapprehension. Whilst many professed Ibâdhîs exhibit considerable laxity and licence still, when the priests can have their will they affect a puritan austerity and strictness; and would, if they had the power, enforce their views with great harshness. In the matters of drinking of liquor, smoking, raiment, &c., the Ibâdhî Muttawas, or priests, have proved themselves, when they had the opportunity, as bigoted and intolerant as their confreres of the Wahabee sect.

This refers to modern practice, but the founder of the sect seems to have aimed at rational reform according to his lights, and many of the extreme and intolerant opinions of other sects have no place in that of the Ibâdhîs; such fictions as the journey of the Prophet to heaven are rejected as merely figurative. On the whole the doctrines promulgated by Abdullah ben Ibâdhî are characterized by a puritanic but not wholly intolerant spirit.

Note 1.—The official residence of the "Imáms' was at one of the following towns :—
Nezwá Rostack or Sohar—at these towns only could they perform Friday's devotional services.

E. C. ROSS,
Political Agent at Muscat.

May 1872.

(True copy)
J. C. EDWARDS,
Assistant Resident, Persian Gulf.

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Translation from the Keshf-ul-Ghummeh-el-Jâmâ-el-akhbar-el-ummeh of the Sheik Sirhân ben sa'îd-el-'Alawî of 'Omân.

CHAPTER XXIX.

On the tenets of the Ibâdhi Sect, whose is the true Religion, founded on the Book and the law, and concurrent testimony.

The sect is denominated Ibâdhî after the Imâm of the Muslims, 'Abdullah ben Ibâdh ben Teym-el-Lât-ben Tha 'labeh ben Rahat-el-Elinaf ben Kais-el-Temîmi. He it was who withdrew from all the various erring sects such as[1] the Mo'tezelîyeh, the Kâderîyeh, the Sefatiyeh, the Jahmîyeh,[2] the Khawârij Rowâfidh,[3] and the Shiâh.

He was the first to expose their false doctrines and to nullify the banefulness of their heresies by convincing arguments and the clearest demonstration.

He grew to manhood in the time of Mawiyeh ben Ali Safiyan and lived to the time of Abd-el-Malek-bin Murwân,[1] to whom he wrote his celebrated epistles and exhortations on moral conduct.

The origin of the sect is traced up to Abdullah ben-el-Abbass, and Abooshâ 'tha jabir-bin Zeyd. It derives from the people of Nahrawan[2] and Nakhileh and from the survivors from the fields of[3] Sâfin and-el-[4]Jamal. Further from the "companions," such as Ammâr bin Yâsir Khozey meh bin Thabib (The-Shaha detein) Mahommed and Abdullah ben Mes'ûd Hadifeh bin-el-Yemon, Ma-'âth ben Hebl, Abd-er-Rehmân-bin 'Owf, Selman the Persian Bilat, the Abyssinian, Sâhib the Greek and Aisheh mother of the Faithful. Also from the accepted and well approved Khalifehs Abu Bekr and 'Omer, the companions of the Flight, and the Ansârs or co-adjutors, may God be pleased with them all.

'Abdullah ben Ibâdh confuted the several fallacies in the doctrines of the various heretical sects, which have been shewn in a previous part of this work. He taught that Faith (Imâm) consists both in word and deed[1] and in following the precepts of traditional Law.

Note 1.—The first three are properly included in the general term of Khawârij.
2. From Jahm ben Safwân.
3. The Râfidhi is a sect of the Shiâhs of El Kûfeh so called from having forsaken one Zeyd ben Ali when he forbade them to speak against the companions of the Prophet. The term is applied to those who abuse Omer and Abû Bekr.

Note 1.—From A. D. 661 to A. D. 705.

2.—*i.e.* the Kharejites defeated by Ali at Nahrawan A. H. 38.
3.—Where Ali encountered Ma' wiyeh.
4.—Where Ali encountered Ais'heh.

Note 1.—*i.e.* that what is confessed in words as right must also be acted on.

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Articles of Belief.

In this religion there is no sanction excusing any short coming in respect of it. Nor is it permitted falsely to avow it. Nor to give away to the passions. For this religion requires that the paths of righteousness be followed, and also belief in the following, viz:—

In God and his Angels: in His Scriptures and Prophets: in Paradise and Hell: in His promises and warnings: in the Resurrection and the Judgment and the Last Day: in the messages brought by the Prophets from their Lord. It is also necessary to believe that the Korân is the word of God sent down to His Apostle Mahommed: that His Rewards are unrivalled, as His punishments are unequalled, and that the mercies He vouchsafes are great, even as the trials He imposes are great. Also that God is the creator of all things, There is none other than He, His promises are not broken nor His threats unfulfilled, for His word is true. That all that has been revealed through Mahommed ben Abdullah is manifest truth.

The most High God: eyes perceive him not but he comprehendeth the vision.[1] He is All-knowing, All-wise. The limits of the Heavens contain Him not, He is God. There is none other God than He, the one, the mighty. He is the creator who maketh all things and giveth form thereto. Who raiseth up and finally disposeth of all. Life is His gift and He causeth to die. He is the Living who dieth not, All powerful. One and everlasting unbegotten and unbegetting. All powerful to do that He willeth. Imagination comprehendeth Him not nor do created forms resemble Him. Neither movement nor repose can be attributed to him. All in earth and Heaven is His, and that which is between. He knoweth all things before they exist. Time changeth him not. Possessor of might, Majesty and power. Undying, without compeer, companion, or offspring. His word goeth forth and what He willeth is. Praise be to Him in whose hand is power over all things to whom all things revert.

Note 1.—Koran VI. 103.
The mental perception attains not to the knowledge of His nature.

The [1]Religion of Islám also is based on Faith. This[2] consists in testifying that there is but one God, without co-partner, that Mahommed was his servant

1.—Faith.
Note 2.—The orthodox describe Faith to consist in belief, 1st in God, 2nd His Angels, 3rd Scriptures, 4th Prophets, 5th Resurrection, and his Decrees.

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and messenger sent to guide to the true Religion, making it manifest to people of all creeds regardless of the scoff of the Infidel. Since the Religion was brought from God, it is manifest truth. No doubt nor uncertainty attaches to it. As to the coming Hour, there is no doubt of that, nor that God will raise the dead from their graves. But Islâm in its completeness requires the practice of the following observances:—

Religious Observances.

Firstly.—Prayer with its accompanying rites, conditions; such as the necessary purifications and washings; observance of appointed times, selecting a pure place, and turning towards the Kibleh.

Prayer must be offered with earnest intention, and any word or deed calculated to affect the perfection of the act must be avoided. It is needful to understand the essential principles of Prayer, to discriminate between those forms prescribed for persons at home and those for journeying. To know the observances for Fridays according to the ordinances of the Almighty as laid down by His Apostle and the just "Imâms" who followed him. The believer should be acquainted with the forms of prayer for festivals, for the dead, and those to be repeated in times of trouble. Also the distinctions of voluntary and supererogatory prayers and the rest as enjoined by the Prophet.

Note 1.—Prayer, 2 Almsgiving, 3 Fasting, 4 Pilgrimage.

Note.

Conditions of Prayer.

1. Members of the body must be free from impurity.
2. Garments must be clean.
3. A clean place is necessary.
4. Fixed times must be observed.
5. The face must be turned towards the Kibleh.

Alms.

Secondly.—'Alms. The payment of Zekat or Legal alms from such property as the Law ordains. The obligations regarding this must be understood and the Zekat paid to the proper parties where the [2]Nisâb (Estate) reaches the full value, the proper proportion being paid from the flocks.

The Zekat-el-Fitr also must be paid, that is a [3]Saà measure from the consumption of each person. The dole to be given to the proper persons among the poor.[4]

Note 1.—Alms are of two kinds, Zekat or legal alms and Sadakát or voluntary. The first being divided by law on fixed conditions.

Note 2.—The property must reach a certain value in cattle called Nosâb.

Note 3.—Six pounds. This is paid at the termination of the Fast of Ramadhan.

Note 4.—Alms are levied on 5 things, 1 cattle, 2 money, 3 corn, 4 fruits, 5 merchandize. The Ibâdhis should pay to their "Imâm."

Fasting.

Thirdly.—Fasting, which consists in keeping the Fast of Ramadhan, with

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sobriety and abnegation and in all things attending to what is laid down, and abstaining from all that is forbidden by God and His Prophet; with knowledge of the proper rites.

Pilgrimage.

Fourthly.—Pilgrimage to the Holy House of God for those who are in a[1] position to perform it, with the enjoined conditions, namely, abstaining from sin, tarrying on Arâfât, visiting the Temple and making the circuit, and throwing the stones.[2]

These rites must be accompanied by understanding of the [3]obligations and laws of the Pilgrimage such as making atonement for slaying of game [4]or the cutting down of trees.

Religious Precepts and Laws.

Generally it is necessary to observe the precepts of the Koran as to gifts to relations and parental piety, and acting righteously and avoiding evil. Also as to the Jehád or warring against infidels and rendering their dues to kinsfolk, wayfarers, &c. Instituted observances and civil laws must be attended to, including of wine, or other intoxicating liquor, also abstaining from food, or wearing of apparel forbidden by the Korân.

* * * * * * * * *

It is forbidden to wail, beat the face, rend the garments, or tear the hair (in grief). It is forbidden to make pilgrimage to the tomb of any save the Prophet. Women are forbidden to adorn themselves for any but their husbands, saving the wearing of a finger ring and annointing the eyes with callyrium. It is incumbent to salute the Faithful and return their salute. Silken clothes and gold are forbidden to men. In fine the Believer must avoid all that God has forbidden, whether mentioned or omitted.

Doctrine.

It is essential to be free from the error of those who hold that good and evil are of God, and that all sins are capable of expiation.[1]

Those who do the right whether written or unwritten should receive support.

3 TO

Note 1.—Amongst the Ibadhis a person must have amassed sufficient for expenses and one year's ordinary expenditure in addition before making the pilgrimage.

Note 2.—In Minavally the pilgrim throws 3 stones typical of Ibrahim driving away Satan who sought to tempt him.

Note 3.—The five chief points to be observed are :—

1. The spirit or intention.
2. Praying on Mt. 'Araiât.
3. Shaving in Minavally.
4. Circuit of the Temple.
5. Running seven times from Safa to Merwâ.

Note 4.—2. After donning the Ibram or pilgrim's dress the pilgrim must kill no game, and not even the vermin on their bodies under penalty of expiatory offerings.

Note 1.—On this point the Ibadhis differ from Sunnites.

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Note 2.—The Sefatians or Attributists comprise Asharians, Mushebbehites, Keramians, Jabarians, and Morjians.

Note 1.—The Morjians rely on Faith alone.

Note.—Ismailians called by the Crusaders "Assasins" from "Hashisbin," *i.e.* eater of Hashish. The word assassin is said to have been so adopted.

2.—*i.e.* Mahdi.

Note.—Azrekites so called from Nâfá ben Azrek a sect formerly found at Kutecf.

i.e. Countries or dwellings of Infidels.

It is necessary to be clear of the errors of the sect of the [2] Sefâtiyeh, who believe that persons who indulge in things forbidden by God and violate His prohibitions may still be in the Faith; and who doubt His promises and warnings.

The false doctrines of the sect called [1] Morjiyeh are also renounced by the Believers (Ibâdhî), for they pretend that God will punish them for a limited period, after which He will release them from torment, and cause them to enter Paradise, receiving them after being angered against them

Let the errors of the sect of the Shiâh be repudiated. They who pretend that God has commanded recognition of Vice-Regents, executors of His will on earth, and obedience to them.

They believe that God has bestowed on these Vice-Regents (notwithstanding they be sinners treading the paths of error) power and dominion on earth, and that those who acknowledge and follow the Vice-Regents are pardoned their sins through their merits.

The false doctrines also must be shunned of those who assert the Korân to have an outward and apparent, and an inward and hidden meaning, the former known to mankind in general but the latter only to God's inspired Vice-Regents, by whom it is revealed to their faithful followers. They hold also that God at no time leaves the world without an inspired Vice-Regent. These the tenets of the Ismâiliyeh, a sect of the Râfidhîs. The latter are heretics who deny Abu Bekr and 'Omar, calling them oppressors who kept the rightful heirs from the Imâmâte. As to the Vicars of God on earth they believe that a man[2] will appear in the latter days bringing verifications of their sayings. Another sect of errors is needful to be avoided, that of those who like the Azârekeh assert that persons dwelling in abodes not governed by the rules sent down by God, will not be accepted of God. That their good deeds will not avail them; nor are any such meet for reward: neither are their sins forgiven. They assert that God will not excuse any for remaining therein unless they remove, and that those who die before removal, are Infidels. But that those who have removed even though they be murderers or adulterers, or

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thieves, are Muslims, and have their reward with God, and that in the abode to which they have removed none shall be accounted impious or wicked. It is even as if they were in the house of the Apostle of God. These Azarekeh also reject stoning (for adultery) and the beating of the drinker of intoxicating liquor, but allow attack on those who are inimical to their doctrines. These heresies must be avoided.

The Ibadhis renounce the false teaching of those who hold that Muslims who commit mortal sins are to be accounted neither as Believers nor yet Infidels (but in a middle state) and that God will punish this class of sinners otherwise than infidels are punished.

Note.—The orthodox hold such persons not to be infidels. The Kharejites considered them infidels. The sect of Motázilites arose holding the middle view.

The Ibâdhi sect oppose their false teaching who say that God is not the author of their actions, but that they themselves originate them, and that God does not guide the Believers, nor distinguish them by His guiding mercy; but that guidance to Truth and wandering to error are alike optional, to choose which they will, and that God willeth not the actions of His servants, but that they are free to act in opposition to His will. These are the heresies of the Kâdiriyeh and Môtezeleh and the like.

It is heresy to assert that God compels His servants to acts of obedience or sin. It is also heresy to assert that God knoweth not all things before they happen, such are the tenets of the Jahmîyeh and the like which must be avoided. It is needful to renounce and be clear of all who reject the Muslims and scoff at their religion. Also to renounce all who do not take the part of the [1]Muslims and who do not acknowledge the true [2]"Imâm," or who fail to aid those who do the right whether laid down or not.

Note 1.—Meaning the Ibádhiyeh.

2.—Imám of the Ibádhiyeh.

The foregoing are the Laws and Ordinances handed down to us by the just one from another. We do not impose our Religion on children of perdition. We do not submit to the guidance of the worldly. We have not derived our belief from the foolish and ignorant.

We have heard the Lord of mankind say in his perspicuous Book:—

"All ye who believe fear God and be

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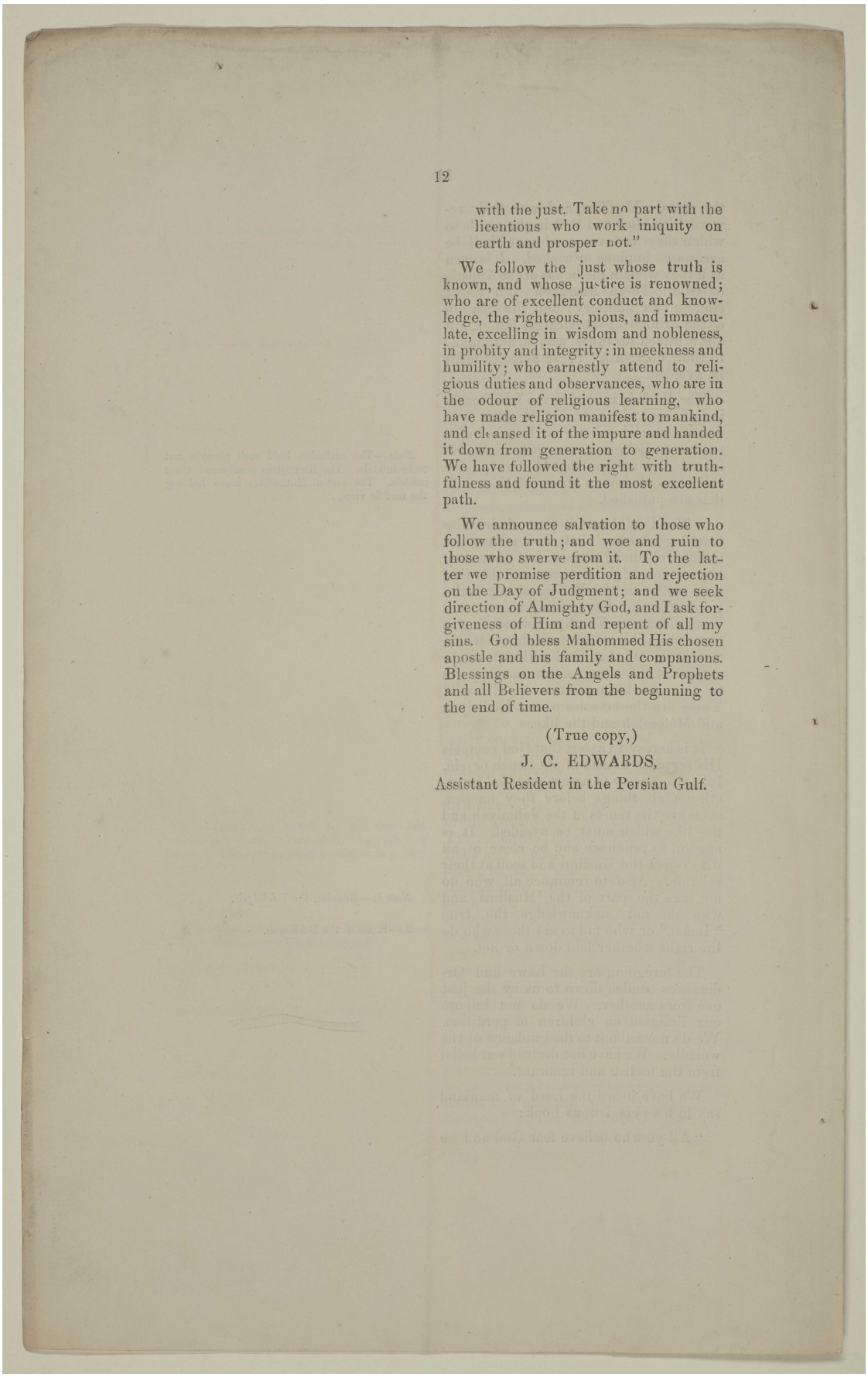

with the just. Take no part with the licentious who work iniquity on earth and prosper not."

We follow the just whose truth is known, and whose justice is renowned; who are of excellent conduct and knowledge, the righteous, pious, and immaculate, excelling in wisdom and nobleness, in probity and integrity: in meekness and humility; who earnestly attend to religious duties and observances, who are in the odour of religious learning, who have made religion manifest to mankind, and cleansed it of the impure and handed it down from generation to generation. We have followed the right with truthfulness and found it the most excellent path.

We announce salvation to those who follow the truth; and woe and ruin to those who swerve from it. To the latter we promise perdition and rejection on the Day of Judgment; and we seek direction of Almighty God, and I ask forgiveness of Him and repent of all my sins. God bless Mahommed His chosen apostle and his family and companions. Blessings on the Angels and Prophets and all Believers from the beginning to the end of time.

(True copy,)

J. C. EDWARDS,

Assistant Resident in the Persian Gulf.

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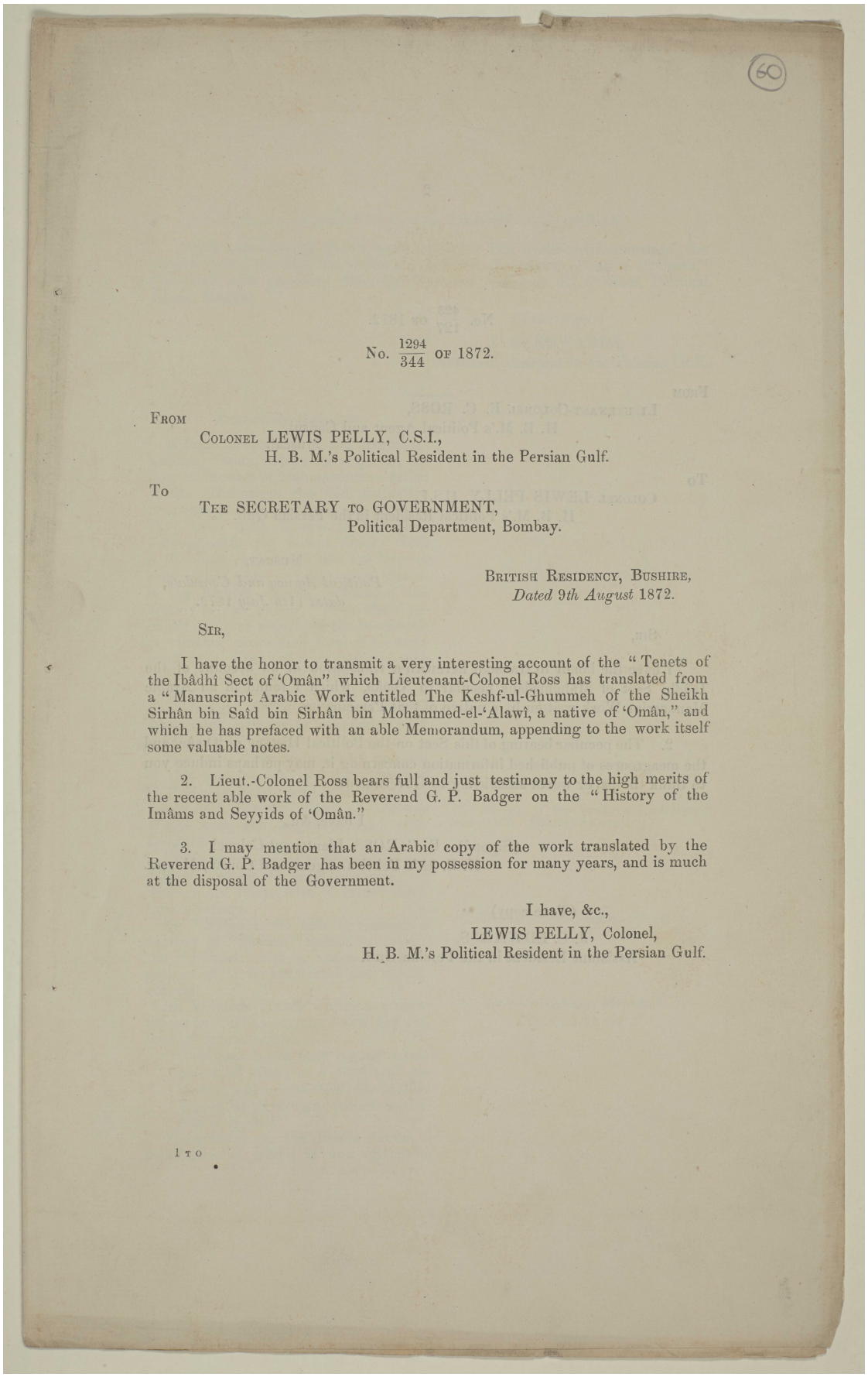

(60)

No. $\frac{1294}{344}$ of 1872.

From

Colonel LEWIS PELLY, C.S.I.,
H. B. M.'s Political Resident in the Persian Gulf.

To

The SECRETARY to GOVERNMENT,
Political Department, Bombay.

British Residency, Bushire,
Dated 9th August 1872.

Sir,

I have the honor to transmit a very interesting account of the "Tenets of the Ibâdhî Sect of 'Omân" which Lieutenant-Colonel Ross has translated from a "Manuscript Arabic Work entitled The Keshf-ul-Ghummeh of the Sheikh Sirhân bin Saîd bin Sirhân bin Mohammed-el-'Alawî, a native of 'Omân," and which he has prefaced with an able Memorandum, appending to the work itself some valuable notes.

2. Lieut.-Colonel Ross bears full and just testimony to the high merits of the recent able work of the Reverend G. P. Badger on the "History of the Imâms and Seyyids of 'Omân."

3. I may mention that an Arabic copy of the work translated by the Reverend G. P. Badger has been in my possession for many years, and is much at the disposal of the Government.

I have, &c.,
LEWIS PELLY, Colonel,
H. B. M.'s Political Resident in the Persian Gulf.

1 to

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No. $\frac{423}{127}$ OF 1872.

FROM
LIEUTENANT-COLONEL E. C. ROSS,
H. B. M.'s Political Agent and Consul,
Muscat.

To
COLONEL LEWIS PELLY, C.S.I.,
H. B. M.'s Political Resident in the Persian Gulf.

MUSCAT,
Political Agency and Consulate,
dated 11th July 1872.

SIR,

I have the honor to transmit herewith a translation of an account of the Ibâdhi Sect of Mahomedans pecular to 'Omân, which I found in an Arabic Manuscript Work written by a native of that Principality.

2. The peculiar bearing of this Sect on the Political History of 'Omân, and the meagreness of published information concerning it, may perhaps induce you to think the paper worth submitting to Government.

I have, &c.,

(Signed) E. C. ROSS, Lieutenant-Colonel,
H. B. M.'s Political Agent and Consul, Muscat.

(True copy)
J. C. EDWARDS,
Assistant Resident in the Persian Gulf.

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An account of the Tenets of the IBADHI Sect of 'OMAN.

From a manuscript Arabic work entitled "The Keshf-ul-Ghummeh of the Sheikh Sirhân bin Sâid bin Sirhân bin Mohammed-el-'Alawi, a native of 'Omân," translated with prefatory Memorandum and Notes by E. C. Ross, Political Agent, Muskat.

(True copy.)
J. C. EDWARDS,
Assistant Resident in the Persian Gulf.

PREFATORY REMARKS.

A large proportion of the Arabs inhabiting 'Omân, indeed the majority, belong to the sect of Mahommedans called Ibâdhî. The origin, rise and distinctive doctrines of this particular sect seem to have been little known to European authors until very recent times. This is the more remarkable that the form of religion has, since its adoption in 'Omân, in the highest degree influenced the destiny of the people. From their peculiar opinions regarding the succession of "Imâms" arose their form of Government under a head at once endowed with spiritual and temporal authority. It is evident how desirable it is that the fullest possible light should be thrown on this remarkable element in connection with the History of 'Omân.

The only clear and correct account of this sect we owe to the Reverend G. P. Badger, who, in an appendix to his [1] work on 'Omân, has given an account of the sect, and dispelled many erroneous ideas.

Previous writers have touched on the subject, but either very cursorily, or, where more fully, with a large admixture of fallacy.

By [2] Niebuhr the sect is mentioned as that of "Beiasi," Beiadi or Abadi, the "principal sect in 'Omân," but his notice of it is short and not wholly correct.

In Wilsteds Travels [3] they are mentioned as "Khuwarajites," and the following remark occurs:—

> "Their own Imâm they regard in two points of view; as a temporal governor, and an absolute indefeasibly appointed sovereign whose authority is of God."

The treatise on the Ibâdhi tenets, a translation of which is now given, is

1. History of the Imâms and Seyyids of 'Omân 1871. Hukluyt Society.

2. Niebuhr Travels Trans: p. 185, vol. 2.

3. Travels in Arabia, p. 329, vol. 1.

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Note.—Much of the matter is common to Mahommedanism generally.

Note 1.—Pedigree.

From Genealogische Tabellen of Dr. Wustenfeld.

Tamîm.
Zeí'd Menât.
Sa'a'd-el-Fizr.
Ka'áb.
'Am'r.
El-'Hârith [Tribe Mukais.]
Sa'rím.
Mo'rra.
E'Nazzal.
Obádh.
El-Housein.
M'o'awia.
Káis.
El-'Ahnaf.
Tha'labeh.
Tey'm-el-lát.
Ibádh.
Ab'd Allah.

Note 2.—Jariyatun fi diri 'ihá el fadh fadhi—Abyadhu min Ukhti beni Ibadhi.

A damsel in her ample shift—whiter than the sister of the tribe Benu Ibádh.

The Kitab-el-Milal.

extracted from a manuscript work of a native of 'Omân, the Sheikh Sirhan ben Sáíd of the Beni Alli tribe. The work is entitled "Keshf-ul-Ghummeh-el-Jamaí akhbar-el-ummeh", and contains an account of several Eastern nations, and amongst other things a valuable account of the history of 'Omân. The author having been himself an 'Omâni of the Ibâdhi persuasion, his account of the sect may be considered of value. It will be found corroborative of the points described in Mr. Badger's exposition.

The sect was founded by Abdullah ben Ibadh, and its denomination is derived from the surname of the founder who was descended from the parent of the Temîm tribe.

Mr. Badger corrects the mistaken notion of this sect taking their name from the Arabic word meaning white, or pure, which was vrey generally entertained. Whether the patronymic was originally derived from the root verb, signifying "to be white," or not, matters little, but that a notion of whiteness attached to the name of the tribe Beneê Ibâdhi is gathered from an old [2] couplet in the Kâmûs quoted by Mr. Lane.

Abdullah bin Ibâdhi was a man of learning, and apparently a sincere reformer. His doctrines were based on those of the Khâryites or Seceders which he wished to free from extravagant and irrational errors. Still many essential points are retained, such as the doctrines concerning Imâms or spiritual leaders.

In so far the Ibâdhis may be reckoned reformed Khâryites, but the latter term, though applied to them by the orthodox, would by no means be admitted by themselves.

The commentary of the Koran in use amongst the priests of the Ibadhiyeh is that of Zemakshiri who was of the Motezite sect of Khârijites.

Four sub-divisions of the Ibadhi sect are mentioned in a work quoted by Mr. Badger, but these no longer exist; the sub-sects having become united in the time of Seyyid Sáeêd ben Ahmed, the Imâm, under the auspices of a priest, the Sheikh Jâ'ad ben Khamis-el-Khâruseê.

As a general rule the Yemen tribes embraced the Ibadhi religion, whilst those from Najd were more inclined to the orthodox sect. In recent times some of the latter have adopted the Wahhâbi religion.

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The Imâms of the Ibâdhiyeh were almost invariably selected from Yemen families. At the present time the religious title is in abeyance.

With regard to doctrine it is thought that the dissertation of the Sheikh Sirhân may throw additional light on this part of the subject. Perhaps the most important feature as regards their history is their rejection of the Khalifates of 'Othmân and 'Ali and their assumption of the right to elect their own "Imâms" whom they entitle "Imâms of the Moslems." The so-elected Imâm has had usually also political power.[1]

A point much insisted on by Ibâdhî teachers is that the simple profession of belief cannot cover criminal conduct, and that sin whether of believer or infidel is followed by punishment unless, in the case of the former, he publicly repents of his sins.

The discrepancies between theory and practice in the religious observances of this sect may have caused some misapprehension. Whilst many professed Ibâdhîs exhibit considerable laxity and licence still, when the priests can have their will they affect a puritan austerity and strictness; and would, if they had the power, enforce their views with great harshness. In the matters of drinking of liquor, smoking, raiment, &c., the Ibâdhî Muttawas, or priests, have proved themselves, when they had the opportunity, as bigoted and intolerant as their confreres of the Wahabee sect.

This refers to modern practice, but the founder of the sect seems to have aimed at rational reform according to his lights, and many of the extreme and intolerant opinions of other sects have no place in that of the Ibâdhîs; such fictions as the journey of the Prophet to heaven are rejected as merely figurative. On the whole the doctrines promulgated by Abdullah ben Ibâdhî are characterized by a puritanic but not wholly intolerant spirit.

Note 1.—The official residence of the "Imáms' was at one of the following towns :—

Nezwá Rostack or Sohar—at these towns only could they perform Friday's devotional services.

E. C. ROSS,
Political Agent at Muscat.

May 1872.

(True copy)

J. C. EDWARDS,
Assistant Resident, Persian Gulf.

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Translation from the Keshf-ul-Ghummeh-el-Jâmâ-el-akhbar-el-ummeh of the Sheik Sirhân ben sa'îd-el-'Alawî of 'Omân.

Chapter XXIX.

On the tenets of the Ibâdhi Sect, whose is the true Religion, founded on the Book and the law, and concurrent testimony.

The sect is denominated Ibâdhî after the Imâm of the Muslims, 'Abdullah ben Ibâdh ben Teym-el-Lât-ben Tha 'labeh ben Rahat-el-Elinaf ben Kais-el-Temîmi. He it was who withdrew from all the various erring sects such as[1] the Mo'tezelîyeh, the Kâderîyeh, the Sefatîyeh, the Jahmîyeh,[2] the Khawârij Rowâfidh,[3] and the Shîáh.

He was the first to expose their false doctrines and to nullify the banefulness of their heresies by convincing arguments and the clearest demonstration.

He grew to manhood in the time of Mawiyeh ben Ali Safiyan and lived to the time of Abd-el-Malek-bin Murwân,[1] to whom he wrote his celebrated epistles and exhortations on moral conduct.

The origin of the sect is traced up to Abdullah ben-el-Abbass, and Abooshâ 'tha jabir-bin Zeyd. It derives from the people of Nahrawan[2] and Nakhileh and from the survivors from the fields of[3] Sâfin and-el-[4]Jamal. Further from the "companions," such as Ammâr bin Yâsir Khozey meh bin Thabib (The-Shaha detein) Mahommed and Abdullah ben Mes'ûd Hadifeh bin-el-Yemon, Ma-'âth ben Hebl, Abd-er-Rehmân-bin 'Owf, Selman the Persian Bilat, the Abyssinian, Sâhib the Greek and Aisheh mother of the Faithful. Also from the accepted and well approved Khalifehs Abu Bekr and 'Omer, the companions of the Flight, and the Ansârs or co-adjutors, may God be pleased with them all.

'Abdullah ben Ibâdh confuted the several fallacies in the doctrines of the various heretical sects, which have been shewn in a previous part of this work. He taught that Faith (Imâm) consists both in word and deed[1] and in following the precepts of traditional Law.

Note 1.—The first three are properly included in the general term of Khawârij.
2. From Jahm ben Safwân.
3. The Râfidhi is a sect of the Shiáhs of El Kûfeh so called from having forsaken one Zeyd ben Ali when he forbade them to speak against the companions of the Prophet. The term is applied to those who abuse Omer and Abû Bekr.

Note 1.—From A. D. 661 to A. D. 705.

2.—*i.e.* the Kharejites defeated by Ali at Nahrawan A. H. 38.
3.—Where Ali encountered Ma' wíyeh.
4.—Where Ali encountered Ais'heh.

Note 1.—*i.e.* that what is confessed in words as right must also be acted on.

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In this religion there is no sanction excusing any short coming in respect of it. Nor is it permitted falsely to avow it. Nor to give away to the passions. For this religion requires that the paths of righteousness be followed, and also belief in the following, viz:—

Articles of Belief.

In God and his Angels: in His Scriptures and Prophets: in Paradise and Hell: in His promises and warnings: in the Resurrection and the Judgment and the Last Day: in the messages brought by the Prophets from their Lord. It is also necessary to believe that the Korân is the word of God sent down to His Apostle Mahommed: that His Rewards are unrivalled, as His punishments are unequalled, and that the mercies He vouchsafes are great, even as the trials He imposes are great. Also that God is the creator of all things, There is none other than He, His promises are not broken nor His threats unfulfilled, for His word is true. That all that has been revealed through Mahommed ben Abdullah is manifest truth.

The most High God: eyes perceive him not but he comprehendeth the vision.[1] He is All-knowing, All-wise. The limits of the Heavens contain Him not, He is God. There is none other God than He, the one, the mighty. He is the creator who maketh all things and giveth form thereto. Who raiseth up and finally disposeth of all. Life is His gift and He causeth to die. He is the Living who dieth not, All powerful. One and everlasting unbegotten and unbegetting. All powerful to do that He willeth. Imagination comprehendeth Him not nor do created forms resemble Him. Neither movement nor repose can be attributed to him. All in earth and Heaven is His, and that which is between. He knoweth all things before they exist. Time changeth him not. Possessor of might, Majesty and power. Undying, without compeer, companion, or offspring, His word goeth forth and what He willeth is. Praise be to Him in whose hand is power over all things to whom all things revert.

Note 1.—Koran VI. 103.
The mental perception attains not to the knowledge of His nature.

The [1]Religion of Islám also is based on Faith. This[2] consists in testifying that there is but one God, without co-partner, that Mahommed was his servant

1.—Faith.
Note 2.—The orthodox describe Faith to consist in belief, 1st in God, 2nd His Angels, 3rd Scriptures, 4th Prophets, 5th Resurrection, and his Decrees.

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and messenger sent to guide to the true Religion, making it manifest to people of all creeds regardless of the scoff of the Infidel. Since the Religion was brought from God, it is manifest truth. No doubt nor uncertainty attaches to it. As to the coming Hour, there is no doubt of that, nor that God will raise the dead from their graves. But Islâm in its completeness requires the practice of the following observances:—

Religious Observances.

Firstly.—Prayer with its accompanying rites, conditions; such as the necessary purifications and washings; observance of appointed times, selecting a pure place, and turning towards the Kibleh.

Note 1.—Prayer, 2 Almsgiving, 3 Fasting, 4 Pilgrimage.

Note.

Conditions of Prayer.

1. Members of the body must be free from impurity.
2. Garments must be clean.
3. A clean place is necessary.
4. Fixed times must be observed.
5. The face must be turned towards the Kibleh.

Prayer must be offered with earnest intention, and any word or deed calculated to affect the perfection of the act must be avoided. It is needful to understand the essential principles of Prayer, to discriminate between those forms prescribed for persons at home and those for journeying. To know the observances for Fridays according to the ordinances of the Almighty as laid down by His Apostle and the just "Imâms" who followed him. The believer should be acquainted with the forms of prayer for festivals, for the dead, and those to be repeated in times of trouble. Also the distinctions of voluntary and supererogatory prayers and the rest as enjoined by the Prophet.

Alms.

Secondly.—'Alms. The payment of Zekat or Legal alms from such property as the Law ordains. The obligations regarding this must be understood and the Zekat paid to the proper parties where the [2]Nisâb (Estate) reaches the full value, the proper proportion being paid from the flocks.

Note 1.—Alms are of two kinds, Zekat or legal alms and Sadakât or voluntary. The first being divided by law on fixed conditions.

Note 2.—The property must reach a certain value in cattle called Nosâb.

Note 3.—Six pounds. This is paid at the termination of the Fast of Ramadhan.

Note 4.—Alms are levied on 5 things, 1 cattle, 2 money, 3 corn, 4 fruits, 5 merchandize. The Ibâdhis should pay to their "Imâm."

The Zekat-el-Fitr also must be paid, that is a [3]Saà measure from the consumption of each person. The dole to be given to the proper persons among the poor.[4]

Fasting.

Thirdly.—Fasting, which consists in keeping the Fast of Ramadhan, with

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sobriety and abnegation and in all things attending to what is laid down, and abstaining from all that is forbidden by God and His Prophet; with knowledge of the proper rites.

Pilgrimage.

Fourthly.—Pilgrimage to the Holy House of God for those who are in a[1] position to perform it, with the enjoined conditions, namely, abstaining from sin, tarrying on Arâfât, visiting the Temple and making the circuit, and throwing the stones.[2]

These rites must be accompanied by understanding of the [3]obligations and laws of the Pilgrimage such as making atonement for slaying of game [4]or the cutting down of trees.

Religious Precepts and Laws.

Generally it is necessary to observe the precepts of the Koran as to gifts to relations and parental piety, and acting righteously and avoiding evil. Also as to the Jehâd or warring against infidels and rendering their dues to kinsfolk, wayfarers, &c. Instituted observances and civil laws must be attended to, including of wine, or other intoxicating liquor, also abstaining from food, or wearing of apparel forbidden by the Korân.

* * * * * * * * *

It is forbidden to wail, beat the face, rend the garments, or tear the hair (in grief). It is forbidden to make pilgrimage to the tomb of any save the Prophet. Women are forbidden to adorn themselves for any but their husbands, saving the wearing of a finger ring and annointing the eyes with callyrium. It is incumbent to salute the Faithful and return their salute. Silken clothes and gold are forbidden to men. In fine the Believer must avoid all that God has forbidden, whether mentioned or omitted.

Doctrine.

It is essential to be free from the error of those who hold that good and evil are of God, and that all sins are capable of expiation.[1]

Those who do the right whether written or unwritten should receive support.

3 T o

Note 1.—Amongst the Ibadhis a person must have amassed sufficient for expenses and one year's ordinary expenditure in addition before making the pilgrimage.

Note 2.—In Minavally the pilgrim throws 3 stones typical of Ibrahim driving away Satan who sought to tempt him.

Note 3.—The five chief points to be observed are :—

1. The spirit or intention.
2. Praying on Mt. 'Arafât.
3. Shaving in Minavally.
4. Circuit of the Temple.
5. Running seven times from Safa to Merwâ.

Note 4.—2. After donning the Ibram or pilgrim's dress the pilgrim must kill no game, and not even the vermin on their bodies under penalty of expiatory offerings.

Note 1.—On this point the Ibadhis differ from Sunnites.

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Note 2.—The Sefatians or Attributists comprise Asharians, Mushebbehites, Keramians, Jabarians, and Morjians.

Note 1.—The Morjians rely on Faith alone.

Note.—Ismailians called by the Crusaders "Assasins" from "Hashishin," *i.e.* eater of Hashish. The word assassin is said to have been so adopted.

2.—*i.e.* Mahdi.

Note.—Azrekites so called from Nâfá ben Azrek a sect formerly found at Kutecf.

i.e. Countries or dwellings of Infidels.

It is necessary to be clear of the errors of the sect of the [2] Sefâtiyeh, who believe that persons who indulge in things forbidden by God and violate His prohibitions may still be in the Faith; and who doubt His promises and warnings.

The false doctrines of the sect called [1] Morjiyeh are also renounced by the Believers (Ibâdhî), for they pretend that God will punish them for a limited period, after which He will release them from torment, and cause them to enter Paradise, receiving them after being angered against them

Let the errors of the sect of the Shiâh be repudiated. They who pretend that God has commanded recognition of Vice-Regents, executors of His will on earth, and obedience to them.

They believe that God has bestowed on these Vice-Regents (notwithstanding they be sinners treading the paths of error) power and dominion on earth, and that those who acknowledge and follow the Vice-Regents are pardoned their sins through their merits.

The false doctrines also must be shunned of those who assert the Korân to have an outward and apparent, and an inward and hidden meaning, the former known to mankind in general but the latter only to God's inspired Vice-Regents, by whom it is revealed to their faithful followers. They hold also that God at no time leaves the world without an inspired Vice-Regent. These the tenets of the Ismâilîyeh, a sect of the Râfidhîs. The latter are heretics who deny Abu Bekr and 'Omar, calling them oppressors who kept the rightful heirs from the Imâmâte. As to the Vicars of God on earth they believe that a man[2] will appear in the latter days bringing verifications of their sayings. Another sect of errors is needful to be avoided, that of those who like the Azârekeh assert that persons dwelling in abodes not governed by the rules sent down by God, will not be accepted of God. That their good deeds will not avail them; nor are any such meet for reward: neither are their sins forgiven. They assert that God will not excuse any for remaining therein unless they remove, and that those who die before removal, are Infidels. But that those who have removed even though they be murderers or adulterers, or

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thieves, are Muslims, and have their reward with God, and that in the abode to which they have removed none shall be accounted impious or wicked. It is even as if they were in the house of the Apostle of God. These Azarekeh also reject stoning (for adultery) and the beating of the drinker of intoxicating liquor, but allow attack on those who are inimical to their doctrines. These heresies must be avoided.

The Ibadhis renounce the false teaching of those who hold that Muslims who commit mortal sins are to be accounted neither as Believers nor yet Infidels (but in a middle state) and that God will punish this class of sinners otherwise than infidels are punished.

Note.—The orthodox hold such persons not to be infidels. The Kharejites considered them infidels. The sect of Motázilites arose holding the middle view.

The Ibâdhi sect oppose their false teaching who say that God is not the author of their actions, but that they themselves originate them, and that God does not guide the Believers, nor distinguish them by His guiding mercy; but that guidance to Truth and wandering to error are alike optional, to choose which they will, and that God willeth not the actions of His servants, but that they are free to act in opposition to His will. These are the heresies of the Kâdiriyeh and Môtezeleh and the like.

It is heresy to assert that God compels His servants to acts of obedience or sin. It is also heresy to assert that God knoweth not all things before they happen, such are the tenets of the Jahmîyeh and the like which must be avoided. It is needful to renounce and be clear of all who reject the Muslims and scoff at their religion. Also to renounce all who do not take the part of the [1]Muslims and who do not acknowledge the true [2]"Imâm," or who fail to aid those who do the right whether laid down or not.

Note 1.—Meaning the Ibádhiyeh.

2.—Imám of the Ibádhiyeh.

The foregoing are the Laws and Ordinances handed down to us by the just one from another. We do not impose our Religion on children of perdition. We do not submit to the guidance of the worldly. We have not derived our belief from the foolish and ignorant.

We have heard the Lord of mankind say in his perspicuous Book:—

"All ye who believe fear God and be

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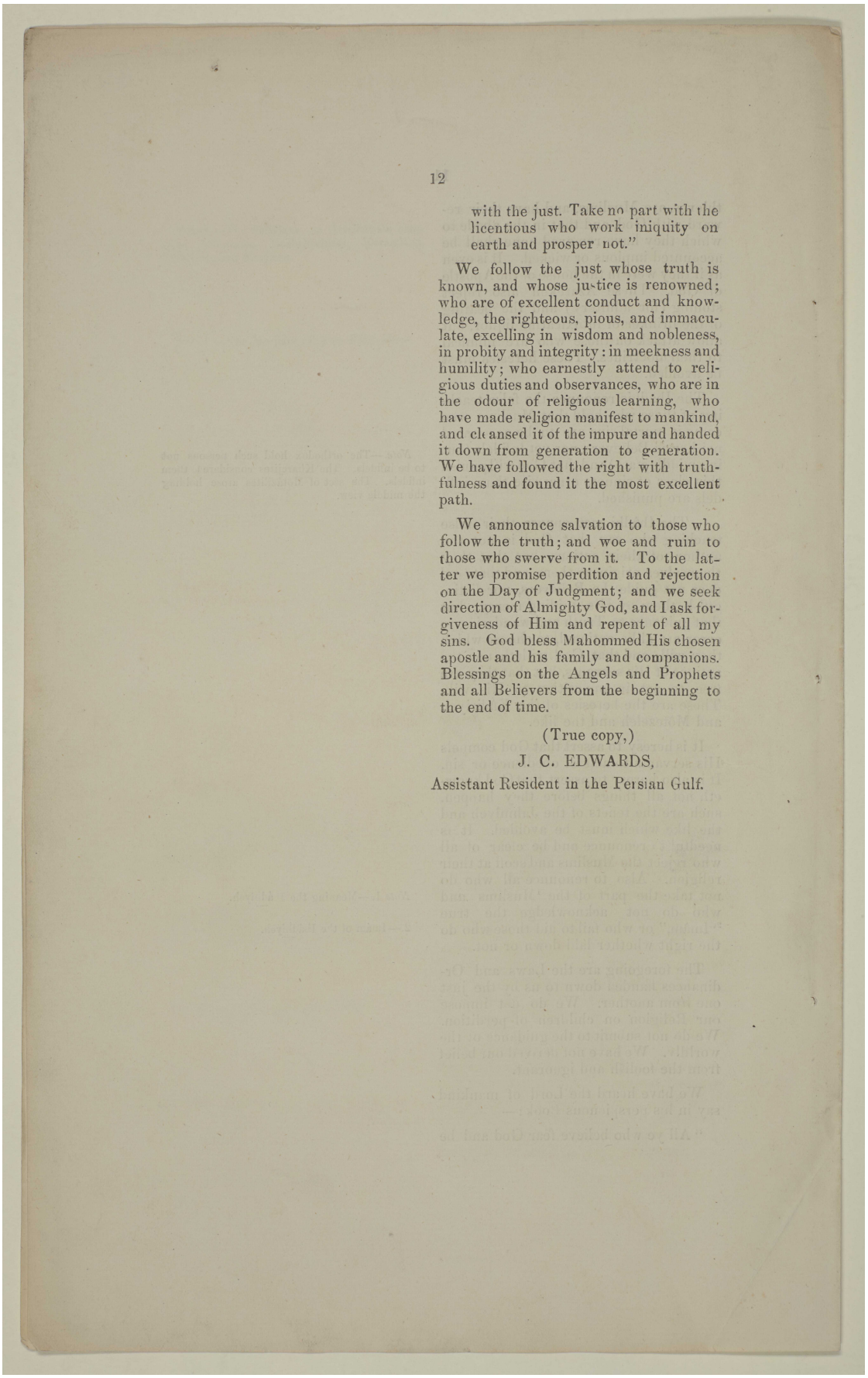
Printed letter No.1294/344 of 1872 from Lieutenant-Colonel Lewis Pelly,H.B.M.'s Political Resident in the Persian Gulf, Bushire to the Secretary of Government, Bombay [65v] (12/12)



with the just. Take no part with the licentious who work iniquity on earth and prosper not."

We follow the just whose truth is known, and whose justice is renowned; who are of excellent conduct and knowledge, the righteous, pious, and immaculate, excelling in wisdom and nobleness, in probity and integrity: in meekness and humility; who earnestly attend to religious duties and observances, who are in the odour of religious learning, who have made religion manifest to mankind, and cleansed it of the impure and handed it down from generation to generation. We have followed the right with truthfulness and found it the most excellent path.

We announce salvation to those who follow the truth; and woe and ruin to those who swerve from it. To the latter we promise perdition and rejection on the Day of Judgment; and we seek direction of Almighty God, and I ask forgiveness of Him and repent of all my sins. God bless Mahommed His chosen apostle and his family and companions. Blessings on the Angels and Prophets and all Believers from the beginning to the end of time.

(True copy,)

J. C. EDWARDS,

Assistant Resident in the Persian Gulf.

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