

This PDF was generated on 28/01/2022 from online resources of  
the **Qatar Digital Library**

The online record can be viewed at:

[http://www.qdl.qa/en/archive/81055/vdc\\_100000001524.0x0003c6](http://www.qdl.qa/en/archive/81055/vdc_100000001524.0x0003c6)

It contains extra information, high resolution zoomable views and transcriptions.

## Drafts of memoranda and reports on Lewis Pelly's journey to Riyadh

|                               |                                                          |
|-------------------------------|----------------------------------------------------------|
| <b>Holding Institution</b>    | British Library: India Office Records and Private Papers |
| <b>Reference</b>              | Mss Eur F126/59                                          |
| <b>Date(s)</b>                | c 1865-1927 (CE, Gregorian)                              |
| <b>Written in</b>             | English in Latin                                         |
| <b>Extent and Format</b>      | 1 file, 11 items (77 folios)                             |
| <b>Copyright for document</b> | <a href="#">Open Government Licence</a>                  |



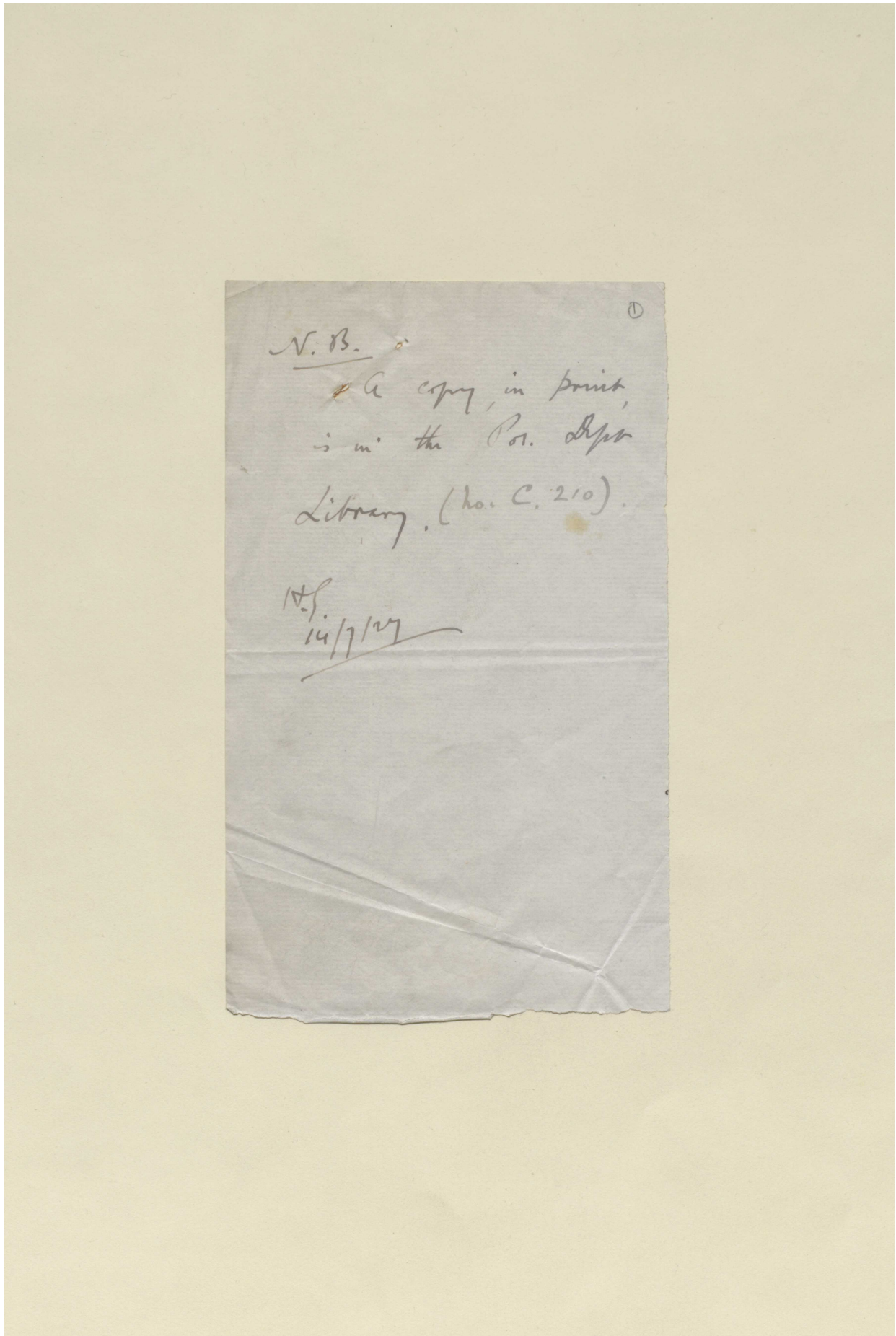
### About this record

The file contains memorandums, draft reports, notes and sketches made by Lewis Pelly during his visit to Kuwait and journey to Riyadh January to March 1865.

These papers include a history of the Shatt al-Arab watercourse; the history of the Sebaih tribe of Qatif; notes relating to questions of sun and fire worship; a description of the coastline from al-Qatif to Kuwait and onward journey to Riyadh; notes on Muhammad ibn Sa'ud and Faisal ibn Turki al-Sa'ud; and notes on trade between Kuwait and inland Nejd [Najd]. Some of the contents of these papers were used in the reports Lewis Pelly submitted to the Government of Bombay on his journey.

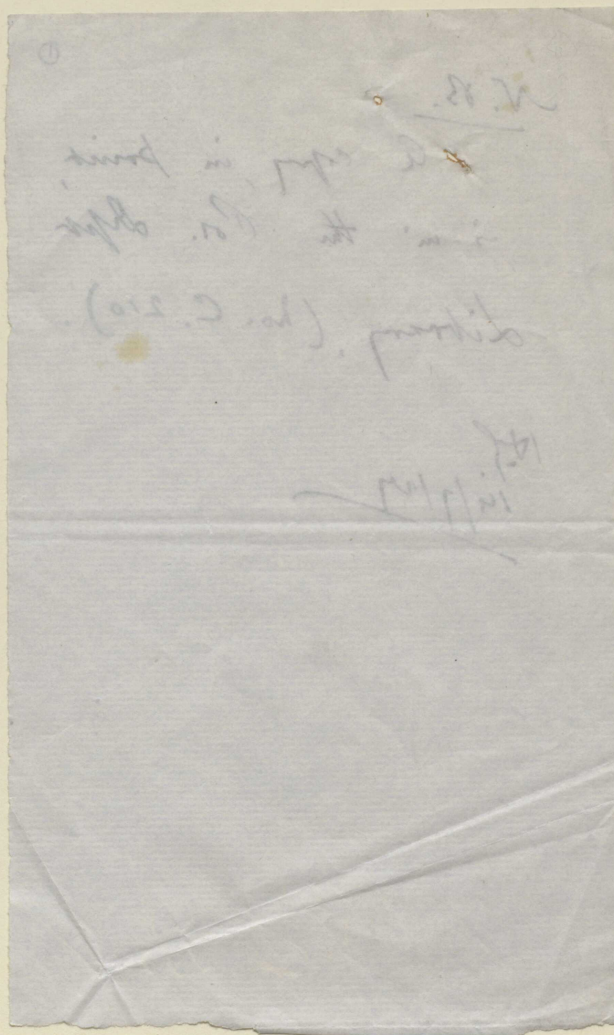
Two cover notes (folios 1 and 1A) are also included in the file and relate to reports written by Lewis Pelly, copies of which can be found in the Political Department Library - only one report is named, Pelly's Riyadh [Riyadh] report. The two notes are dated 14 July 1927.

Drafts of memoranda and reports on Lewis Pelly's journey to Riyadh [1r] (1/154)





Drafts of memoranda and reports on Lewis Pelly's journey to Riyadh [1v] (2/154)

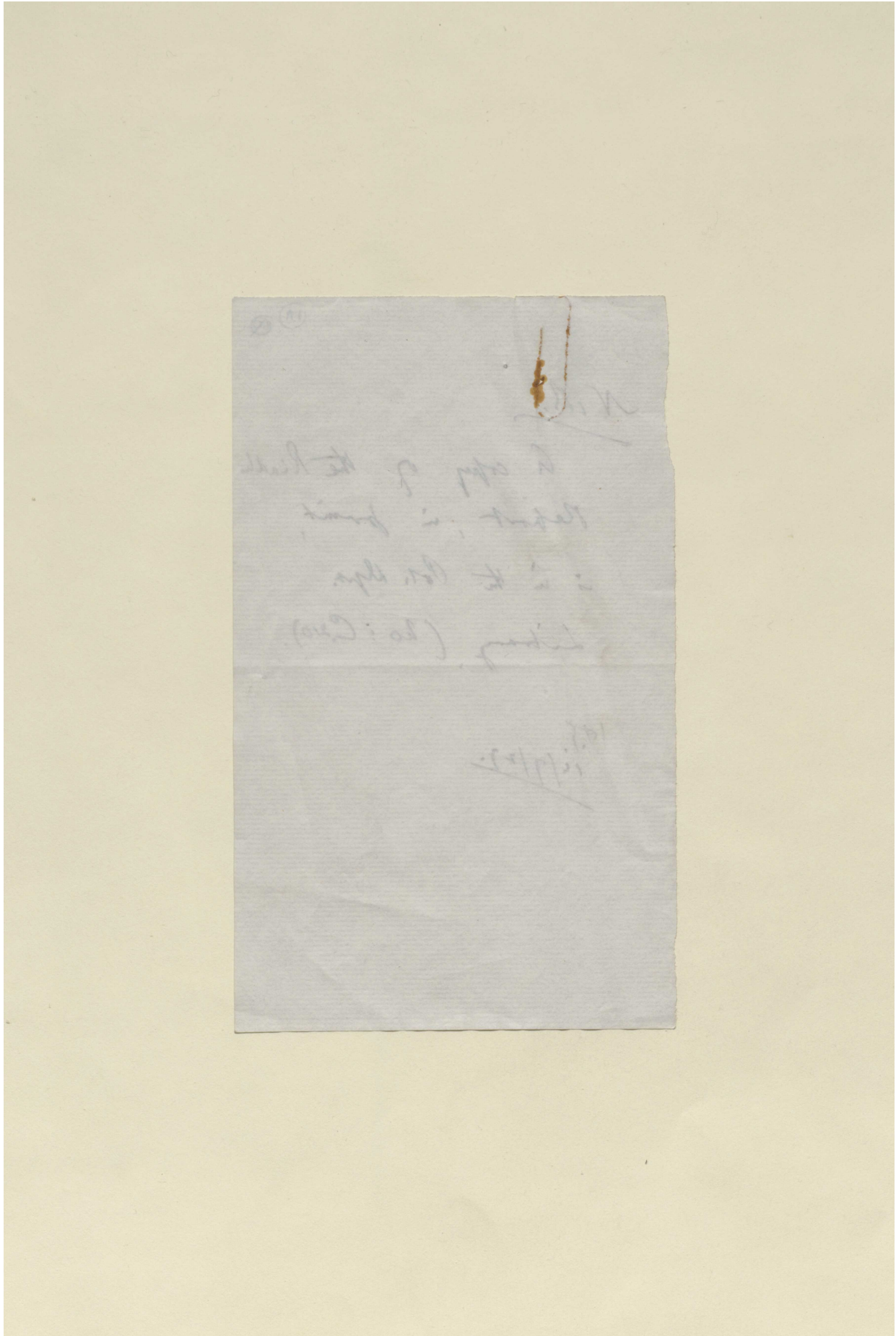


Drafts of memoranda and reports on Lewis Pelly's journey to Riyadh [1ar] (3/154)

N.B.  
A copy of the Riyadh  
Report, in print,  
is in the Pol. Dept.  
Library. (no: C.210).  
145.  
14/7/22.



Drafts of memoranda and reports on Lewis Pelly's journey to Riyadh [1av] (4/154)





1 ②  
The Tigris & Euphrates unite  
at a point called Korna,  
& tradition asserts that this was  
the veritable Eden: Be that  
as it may, nothing could be  
more dreary than this southern  
most point of Mesopotamia -  
a desolate marshy plain  
stretching far as the eye can  
reach, & enlivened only from  
time to time, by a few tents  
of squalid Arabs, or by the

Movement of the wild hog, as  
as he grubs up the roots of  
of the scrub brushwood, or  
or wools himself by splashing  
in the swamps.

From Korna to the head of  
of the Persian gulf, the united  
flood of the two great rivers  
is known as the Shat el  
el Arab, a noble tidal river  
brimming to the exact level  
of its rich banks, & shaded its



Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [3r]  
(3/80)

③  
Almost throughout, with the  
finest date proves that the  
world knows the soil, for  
the native proverb, is  
ling folded, & bears marks of  
ancient magnificent irriga-  
tionary works: at present  
however thanks to  
government, all ~~within~~  
behind the belt of date  
river proves is desert. Basrah  
the most famous city on  
its right bank, is dilapidated

& yearly falling off in popu-  
-lation; its vaulted bazaars  
almost tenantless, its tattered  
mosques crumbling bit by bit,  
its flat roofed houses built  
for privacy, yet every where  
overlooked & its people <sup>so</sup> recklessly  
idle that the traveller  
wonders how the town ever  
got half built & whether  
anything has ever been  
finished or repaired.



2. (A)  
Northward & inland from  
Basrah, lies Zobeir, the  
ancient ~~Bagd~~ Basrah,  
now utterly in ruins, & sur-  
-rounded on all sides by  
a howling wilderness. A little  
to the South of Zobeir, lies  
a creek navigable for large  
craft, & the port former  
port of Zobeir. In these days  
valuable for the solitary mast  
of some wood or hay boat.  
Nothing stir in the creek

but a few miles down, on its  
Porten shore. Stands a deserted  
fort called Mungkussur in  
this in the middle of last cen-  
tury was the stronghold  
of the sea chief who pirated  
the mouths of the Shat el  
Arab plundering or looting  
black mail from all  
craft passing to & fro the  
Persian Gulf. About eighty  
years ago however the Turkmen



Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [5r]  
(7/80)

its government attacked <sup>⑤</sup>  
the Thonghupen & expelled its  
inmates. These with their  
best chattels & families took to  
their boats, & sailing down  
the creek, landed on the  
Southern side of a spacious  
harbour which lies at the  
creek's entrance. Here they  
had to defend themselves  
against the frequent attacks  
of the Bedouins of Central

Arabia who during the  
winter, wander with their  
flocks camels & horses from  
the colder highlands of  
Central Arabia to the shores  
of the Persian Gulf in  
search of pasture & plunder.  
By degrees the immigrants  
reared a wall of defence  
almost parallel with the  
sea shore & around enclosing  
their settlement



<sup>3</sup> They abandoned their old <sup>6</sup> predatory habits, built boats opened a trade with the Persian Littoral, Muscat, & the West coast of India invited the Bedouins to exchange their ghee & horses, for coffee, piece goods and arms & in the end created a thriving town of some twenty thousand inhabitants - litenti - They called the town Khot or Koweit

Which means the fort or be-  
little fort but foreigners the  
called it frane because for  
it was located on the shore of  
of that ancient Chaldean Stra-  
harbour known where stood the  
Sicambensis It was the tra-  
old sacred bay from which to  
the trade of the East was  
carried on to & from the whole  
city of Basra - the  
The government of Kuwait leg



Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [7r]  
(11/80)

became Jettiehel, the  
Chief Sheikh & the Kaye  
sat daily in the gateway  
of the town, to welcome  
strangers & to hear complaints  
(or) taxes here unknown but  
the traders & others made gratuities  
to the chief according to their  
needs & their profits. one  
the wholesome rule obtained  
that all arms should be  
left at the gateway: for

the rest there was little  
punishment, & little heed  
of any: fresh water was  
scarce, but an Arab thinks  
even brackish water a luxury.  
Like his camel he drinks  
rarely, & any water that  
will make coffee, is accepted  
with thanks to the Prophet.  
A fall of rain & locusts is  
an occasion for general  
rejoicing & I have seen



4  
The entire town of Koweit,  
Men, women, & children, turn  
out with shouts of delight  
at the bounty of Heaven as  
thus showering on them  
freely, both meat &  
drink. The climate it is  
true was fiercely hot during  
the summer months, yet  
disease was almost unknown.  
Stomach or back ache was  
readily cured by firing with  
a hot iron it was hot

uncommon for the Sheikh, or  
to take with themselves seed  
new wives at 90 & die at Cap  
about 120 & here where of  
this is the case the climate pro  
can scarcely be considered the  
as prematurely exhaustive the  
It is now some months ago  
that I appeared in my  
Steamer off the town of  
Koweit I had determined  
in brief to pay the chief



Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [9r]  
(15/80)

kh or Imam of the Weshabee<sup>9</sup>  
lect a visit in his own  
Capitol Riadth in the Plateau  
of Central Arabia. a polite  
proposal to this effect to  
the Imam himself had  
been met with a discourteous  
rejection, a second offer  
to the Imam's slave governor  
Kutuff had roused that  
functionary into African  
bravado but I have always  
been of opinion that

Baron Munchausen that  
an ingenious man is never  
without resource; his words  
failing, I resolved to set  
steamed across to Koweit, &  
registered my flag &  
politely sent ashore to say  
I was come: presently  
a large pulling boat  
came along side & I welcomed  
on board the eldest son  
of the chief Sheikh of  
Koweit together with my  
old friend Sheikh Gutoof



5  
Bin Beed's little sons (10)  
following - After coffee & the  
usual compliments I proposed  
a visit to the shore & it was  
arranged that I should leave  
the following day & take up  
my abode in the guest  
apartments of the chief Sheikh.  
Accordingly the next morning  
I pulled on shore - three  
honey combed jars resting  
on logs of wood on the beach  
gave me a slow & dangerous  
salute: some Arab men

of good blood here standing  
with their grooves in the  
water to that I & my  
officers staff could mount  
them from the boat; at  
the water's edge stood the  
Chief's eldest son and  
immediately in front of  
the first house threshold  
stood the chief himself in  
barefooted (since he never  
wears sandals) of Acreulean  
proportions, about a hundred



ing years of age his voice still  
tremendously loud & full  
& ~~leaving~~ for stopping sudden-  
ly from time to time  
at with an interrogatory  
Ah! something between the  
back of the ear of the  
patriarch of the flock &  
a sudden blast & pause  
in a favorite Polka.  
The chief conducted me  
into my apartment & placed  
me at the head of a

table spread with sweet  
meats & a bountiful meat  
breakfast. He sat himself  
on my right hand & did  
ample justice to the meal  
his sons & dependants sitting  
on the carpets with their  
backs close to the walls at  
the lower end of the room  
The breakfast over the  
chief called for pipes & coffee  
from time to time a



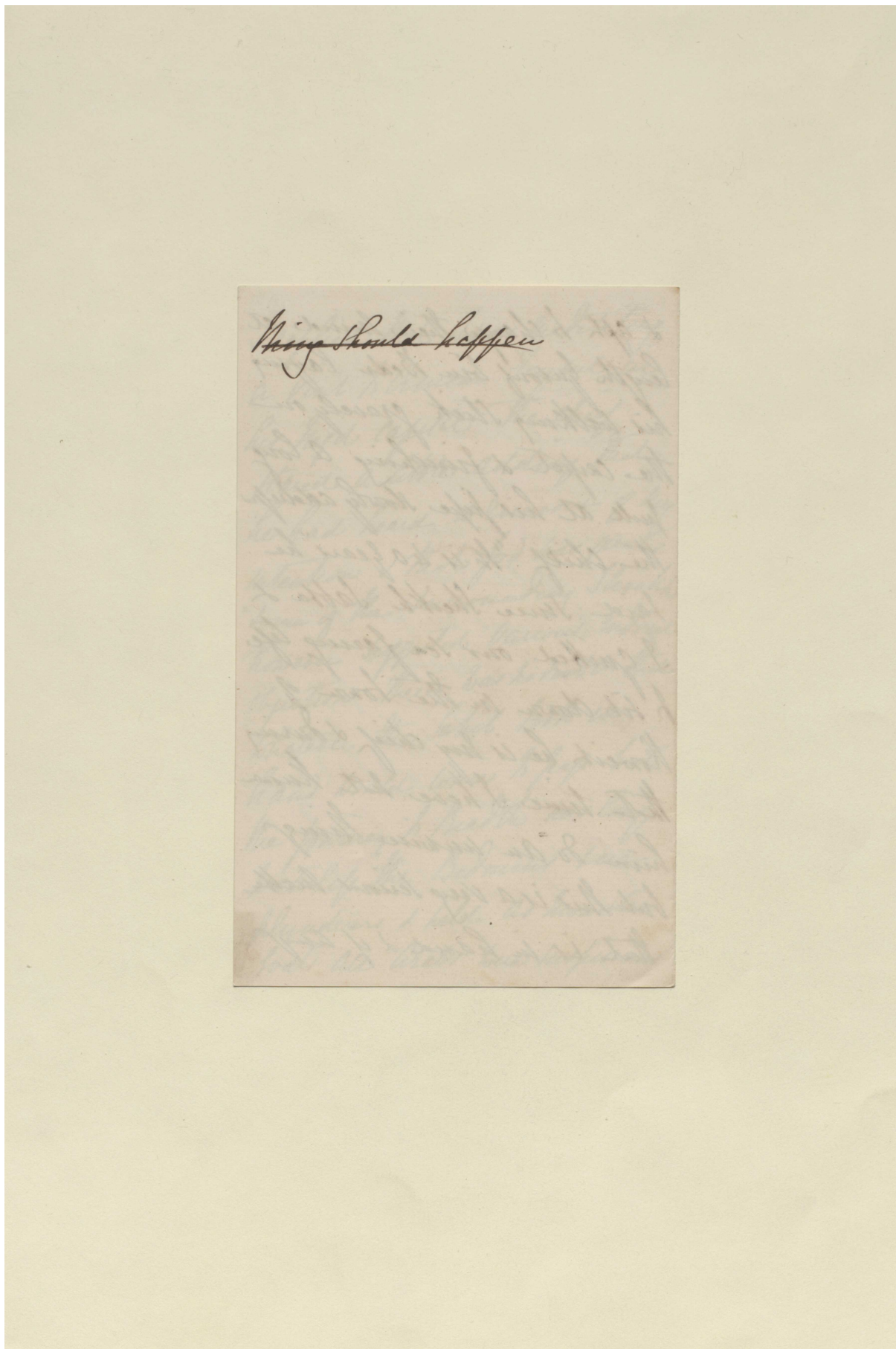
<sup>6</sup> Sheikh of the town would <sup>12</sup>  
drop in give me salutation  
& take his seat, in like  
manner & without any  
ceremony or leave taking a  
guest would rise & retire  
for the Arabs are free from cer-  
emony as their neighbours the Persians  
on the other side of the Gulf are  
ceremonious. The chief frequently  
reiterated his welcome & howeith  
& assured me that his house  
& servants were entirely at my  
disposal. Is there any thing I  
could do for you he asked.

I replied that I was meditating &  
a visit to Ammar Feyzul in  
his Fejd capital. The chief his  
stated a little adding that the  
he had heard a rumour of my  
intention & that God was great the  
some of the surrounding Sheikh  
however suggested various indirect  
objections there was no doubt that I  
whatever the Sahib took in & he  
hand would come to pass but how  
the journey to Kirdth was long that  
waterless the Bedouins were his  
plunderers & held as mountain but  
boats All Arabs were suspicious the



up & apt to change their mind at <sup>(13)</sup>  
length Guroof bin Bedr laying  
his walking stick gravely on  
the carpet & finishing a long  
pipe at his pipe slowly address  
the Chief. "It is 40 years" he  
said since Sheikh Sabba &  
I quitted our sea faring life  
I sit down in the town of  
Koweit he is my chief & during  
that time I have not known  
him do an unwise thing  
but this is a very serious matter  
that is in hand & if any

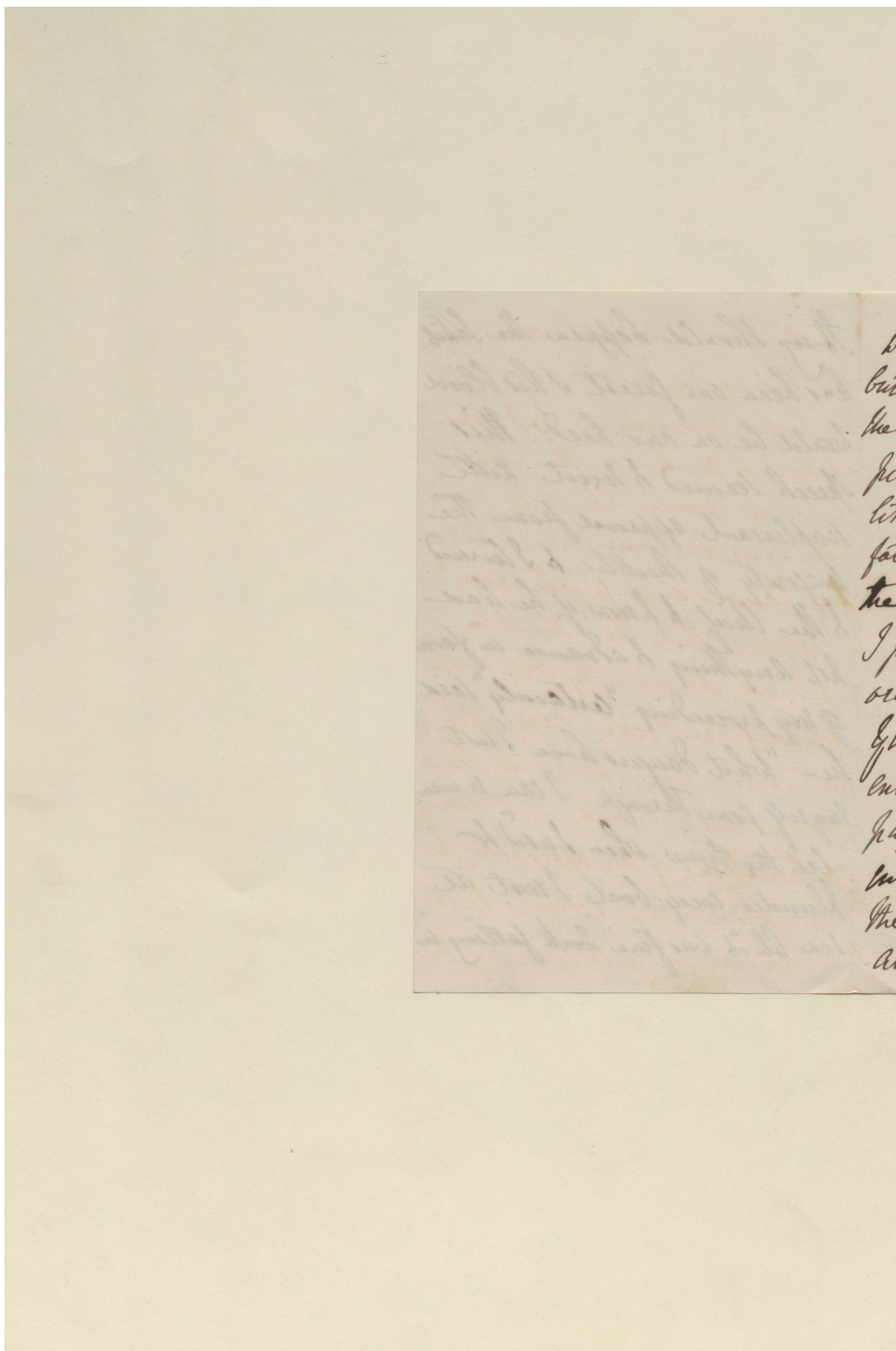
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [13v]  
(24/80)





4  
thing should happen the Sahib  
has been our guest & his blood  
should be on our heads this  
speech seemed to meet with  
unpleasant approval from the  
majority of the tribe & I turned  
to the Chief to know if he had  
not anything to advance in favor  
of my proceeding "certainly" said  
he "what dangers have I not  
myself gone through I can remember  
the time when I used to  
blunder every boat I met at  
sea as it was fine work falling in

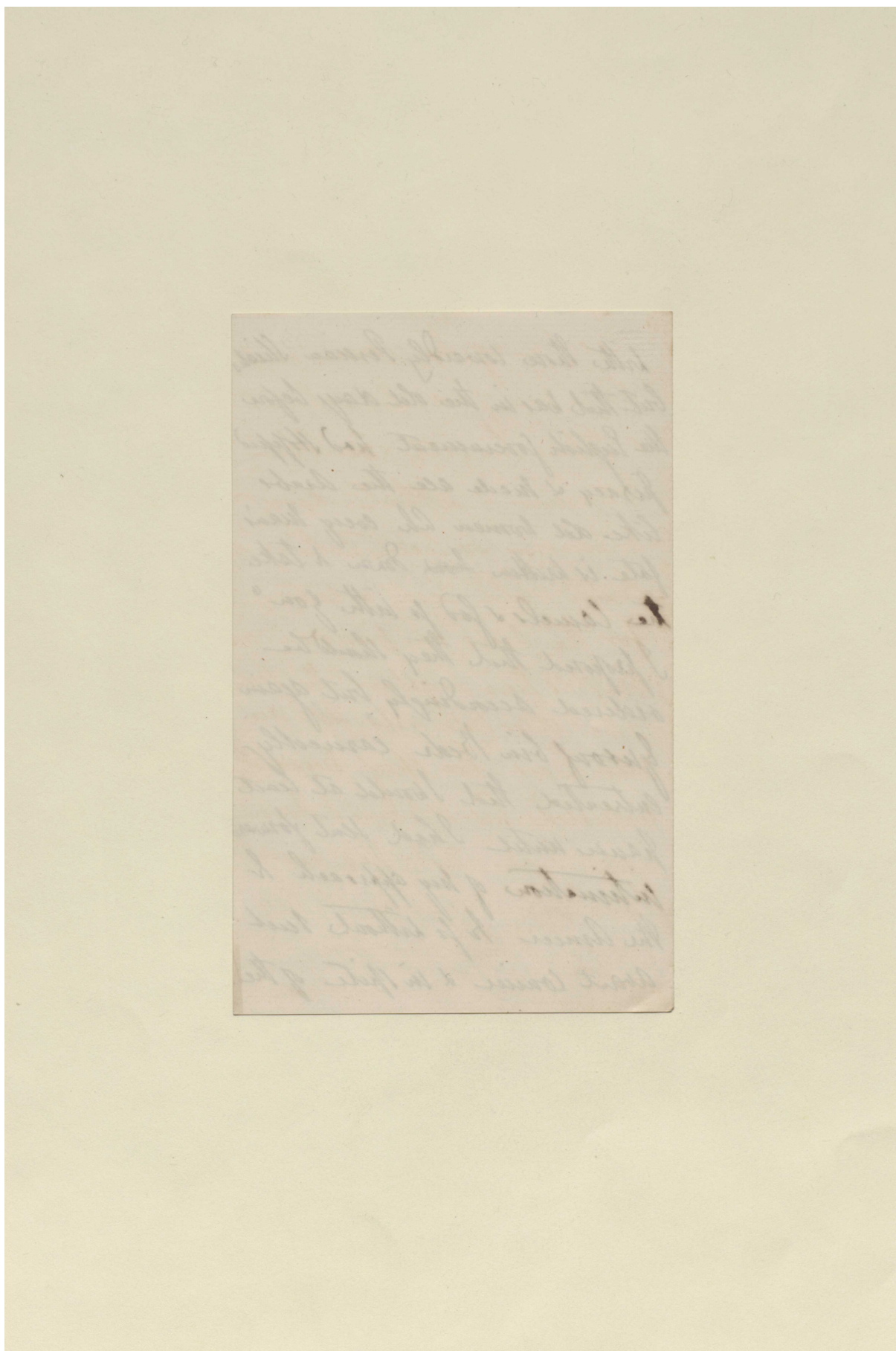
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [14v]  
(26/80)





with those cowardly Persian <sup>15</sup>Shicks,  
but that was in the old days before  
the English government had stopped  
piracy & made all the Arabs  
like old women wh every man's  
fate is written down & take  
the camels & food for with you"  
I proposed that they should be  
ordered accordingly but again  
Gusouf bin Bedr earnestly  
entreated that I should at least  
pause until I had sent forward  
intimation of my approach to  
the Amier to go without such  
avant courier & in spite of the

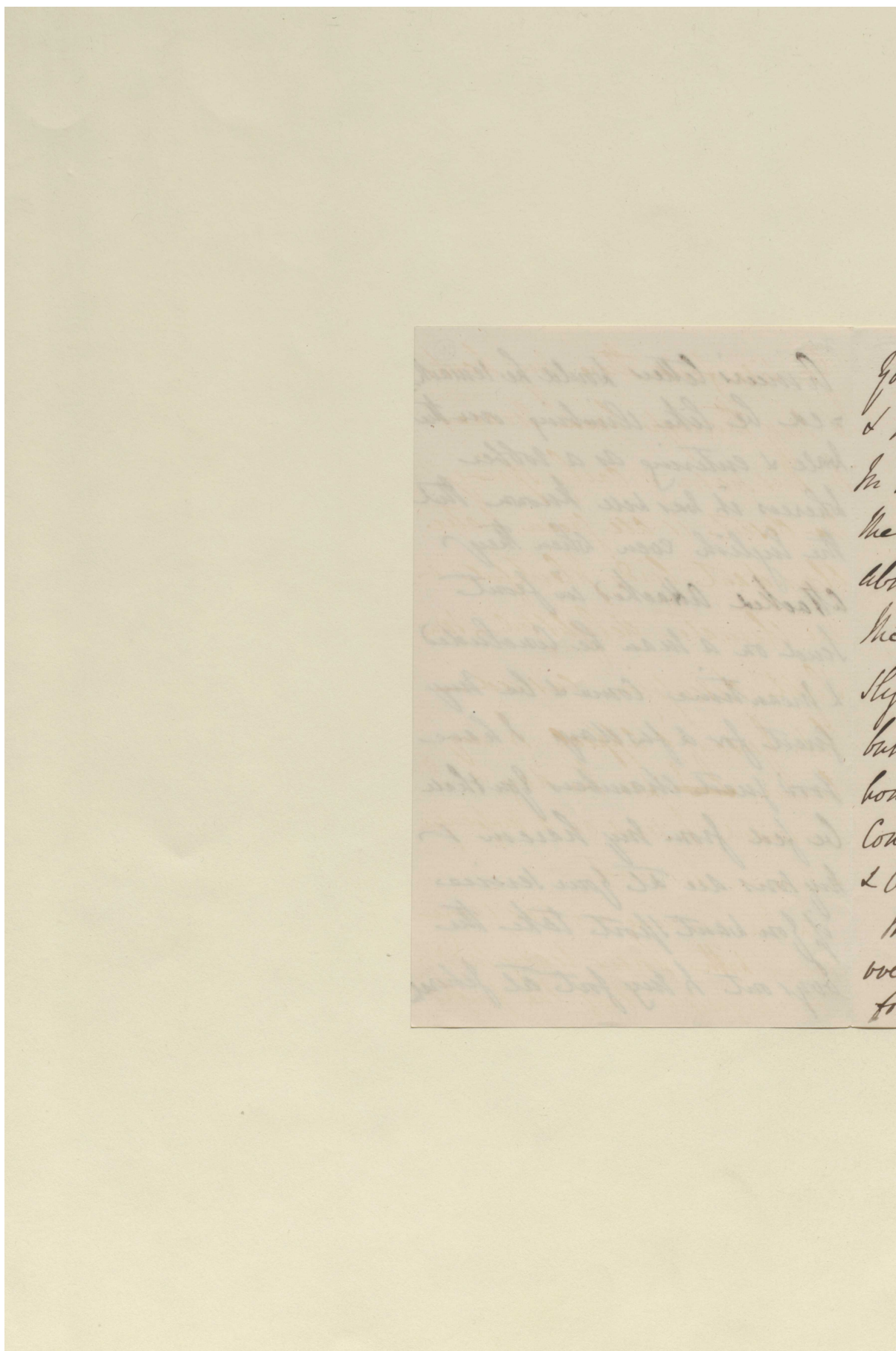
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [15v]  
(28/80)





8  
Ameer's letter would be remark- (16)  
-ed be like climbing over the  
wall & entering as a robber  
whereas it has been known that  
the English even when they  
attacked attacked in front  
Send on a man he concluded  
& meantime come & be my  
guest for a few days I have  
good guest chambers you shall  
be fed from my harem &  
my boys are at your service  
if you want sport take the  
boys out to my fort at Jherah

Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [16v]  
(30/80)

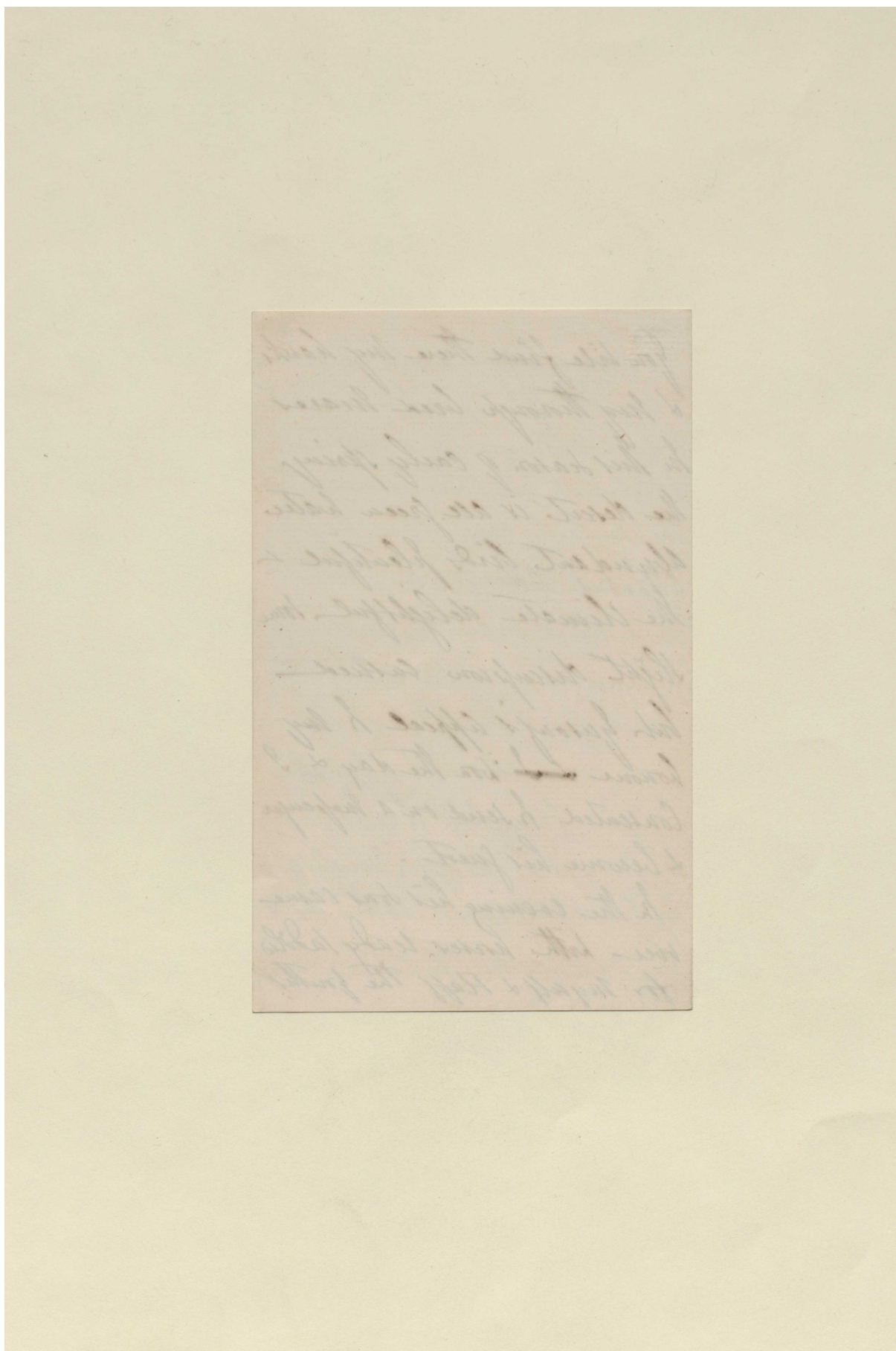




You will find there my horses  
& my thorough bred mares  
In this season of early spring  
the desert is all green water  
abundant birds plentiful &  
the climate delightful some  
slight discussion ensued  
but Huson's appeal to my  
honour ~~and~~ won the day & I  
consented to send on a messenger  
& become his guest.

In the evening his sons came  
over with horses ready saddled  
for myself & Flaff the youths

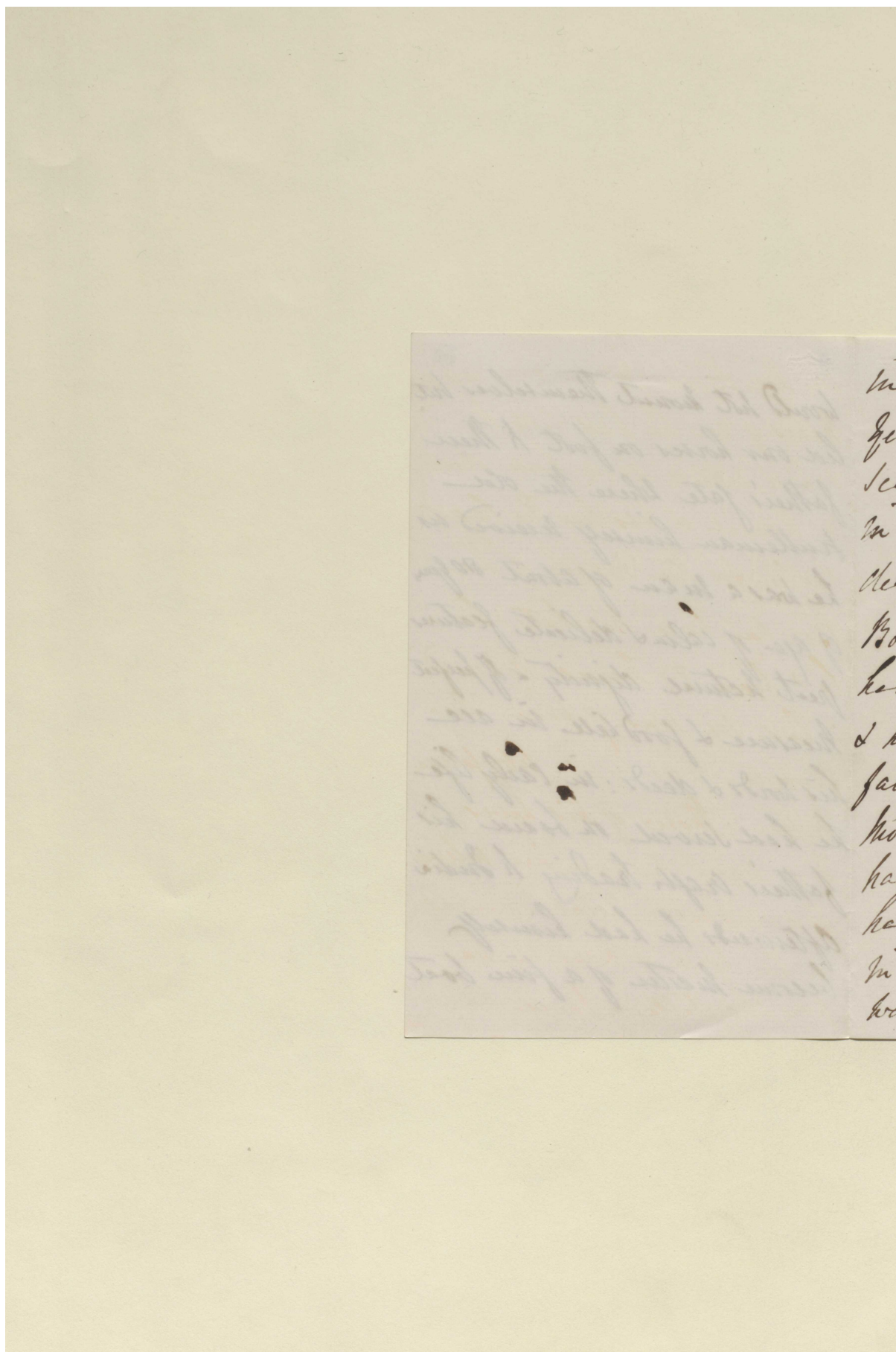
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [17v]  
(32/80)





9  
would not mount themselves but  
led our horses on foot & their  
father's fate where the old  
hunterman himself received us  
he was a man of about 80 years  
of age of calm & delicate features  
great stature dignity & of perfect  
measure & good will in all  
his words & deeds: in early life  
he had served on board his  
father's craft trading to India  
afterwards he had himself  
become master of a fine boat

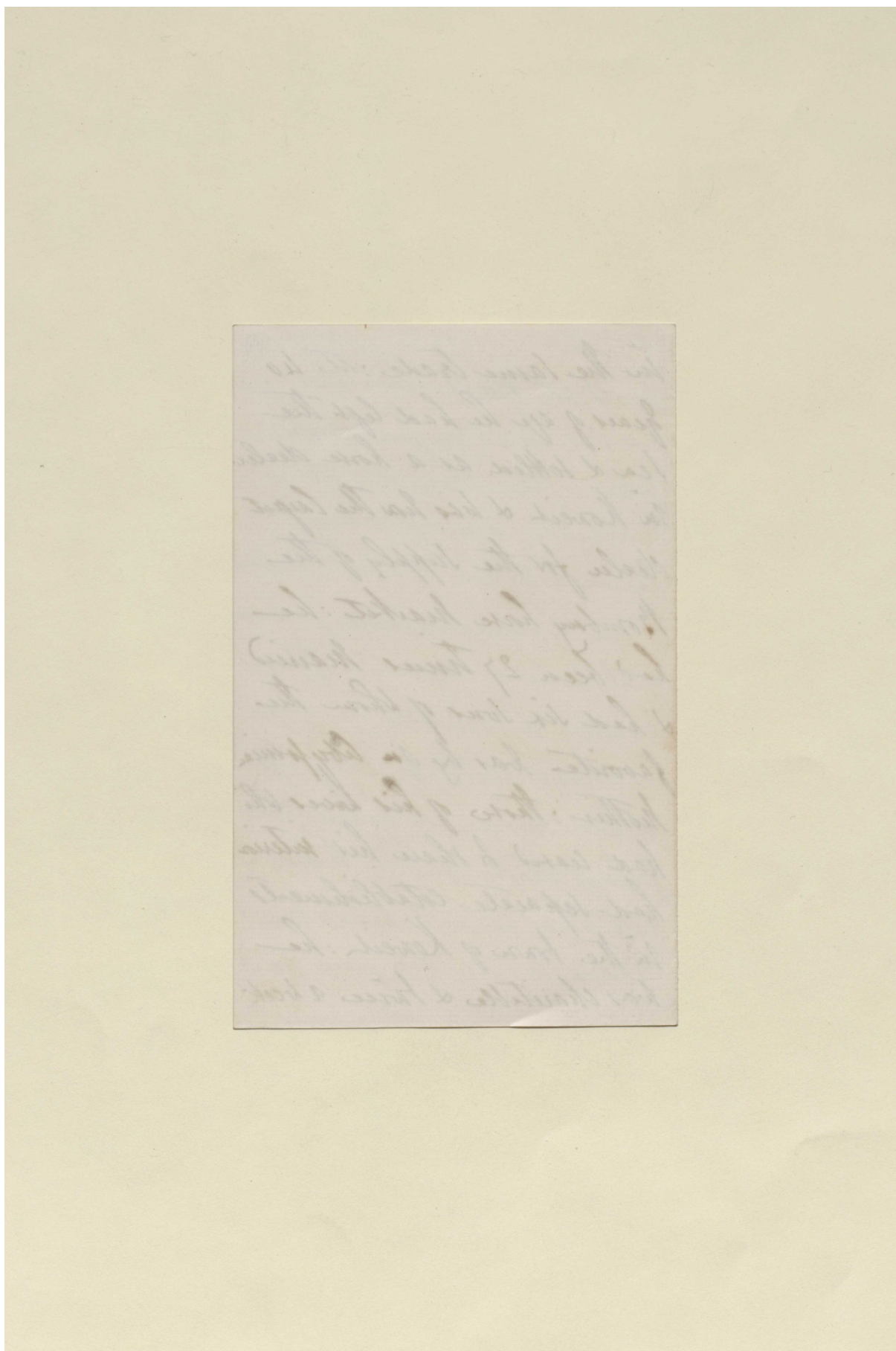
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [18v]  
(34/80)





in the same trade: at 40<sup>(19)</sup>  
years of age he had left the  
sea & settled as a horse dealer  
in Koweit & was now the largest  
dealer for the supply of the  
Bombay horse market: he  
had been 27 times married  
& had six sons of whom the  
favorite was by an Abyssinian  
mother: three of his wives who  
had ceased to share his interior  
had separate establishments  
in the town of Koweit: he  
was charitable & twice a week

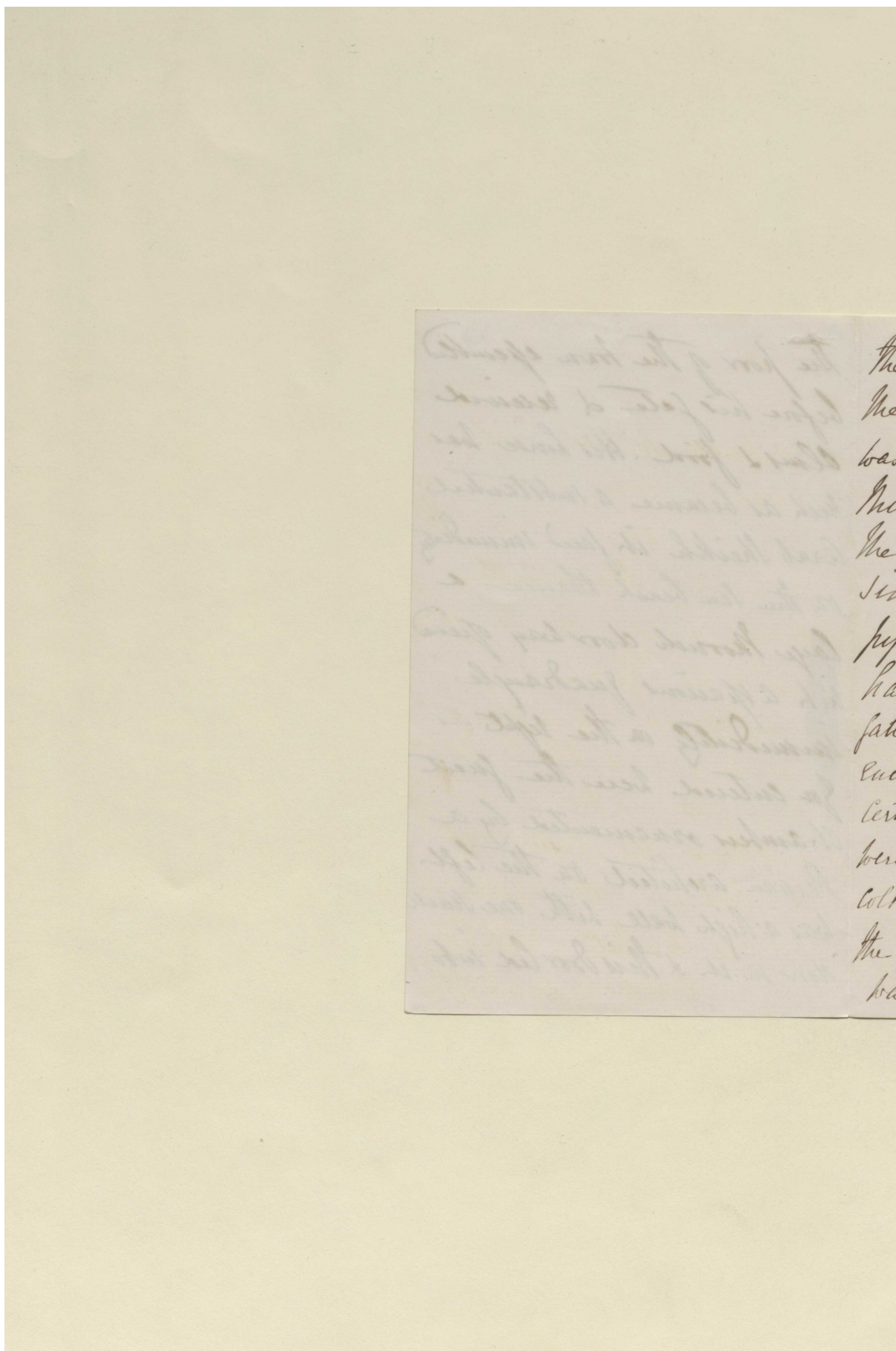
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [19v]  
(36/80)





<sup>10</sup> The poor of the town expended <sup>20</sup>  
before his fate & received  
Alms & food. His house was  
such as became a substantial  
Arab Sheikh it faced immediately  
on the sea beach whence a  
large Moorish doorway opened  
into a spacious quadrangle  
immediately on the right as  
you entered here the finest  
chamber ornamented by a  
Persian architect on the left  
was a high wall with one small  
door in it & this door led into

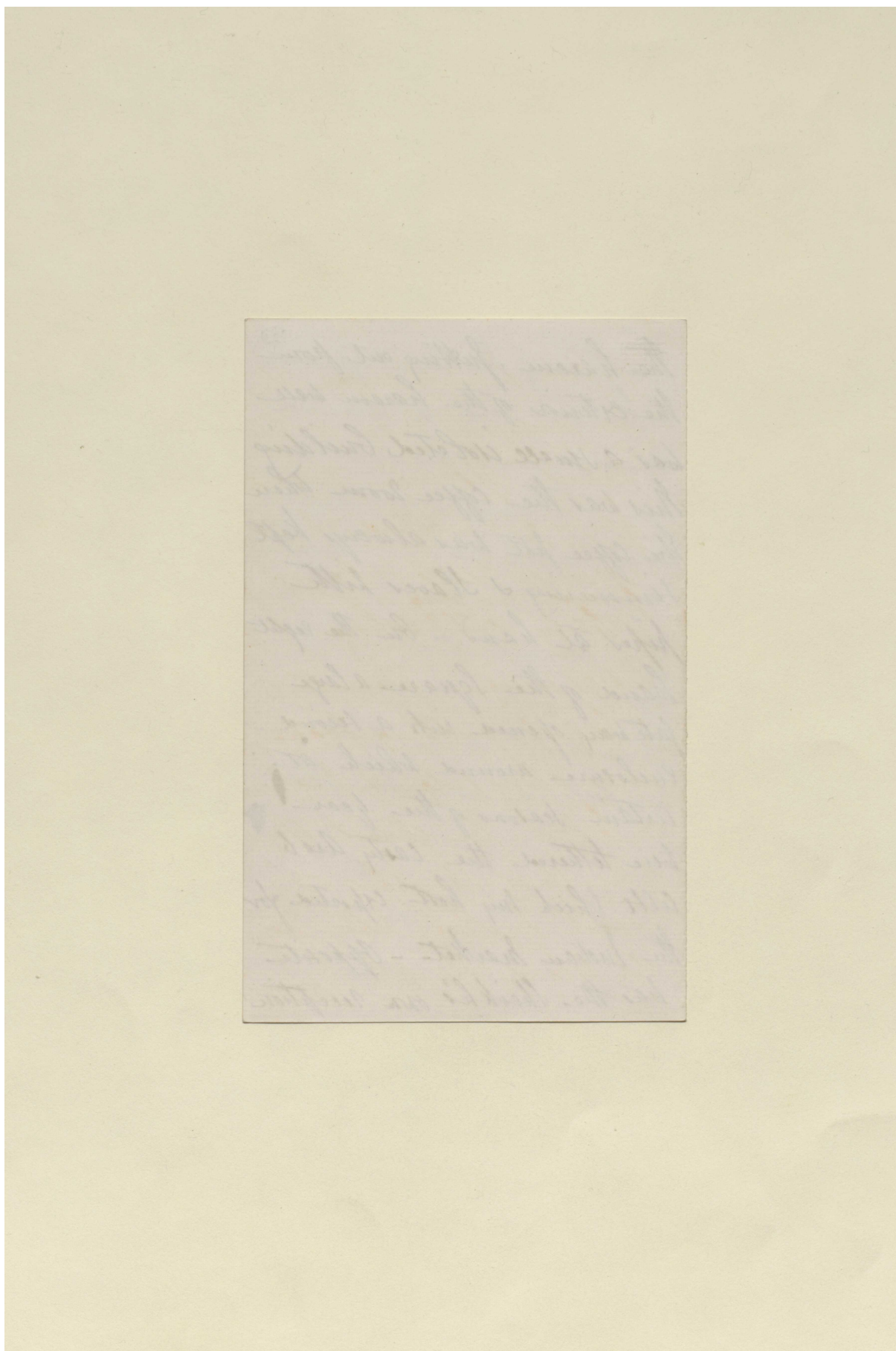
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [20v]  
(38/80)





the harem. Jutting out from <sup>(21)</sup>  
the exterior of the harem wall  
was a small isolated building  
this was the coffee room where  
the coffee pot was always kept  
simmering & slaves with  
pipes at hand - On the right  
hand of the square a large  
gate way opened into a second  
enclosure around which at  
certain seasons of the year  
were tethered the costly Arab  
colts which my host exported for  
the Indian market - Opposite  
was the Sheikh's own reception

Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [21v]  
(40/80)



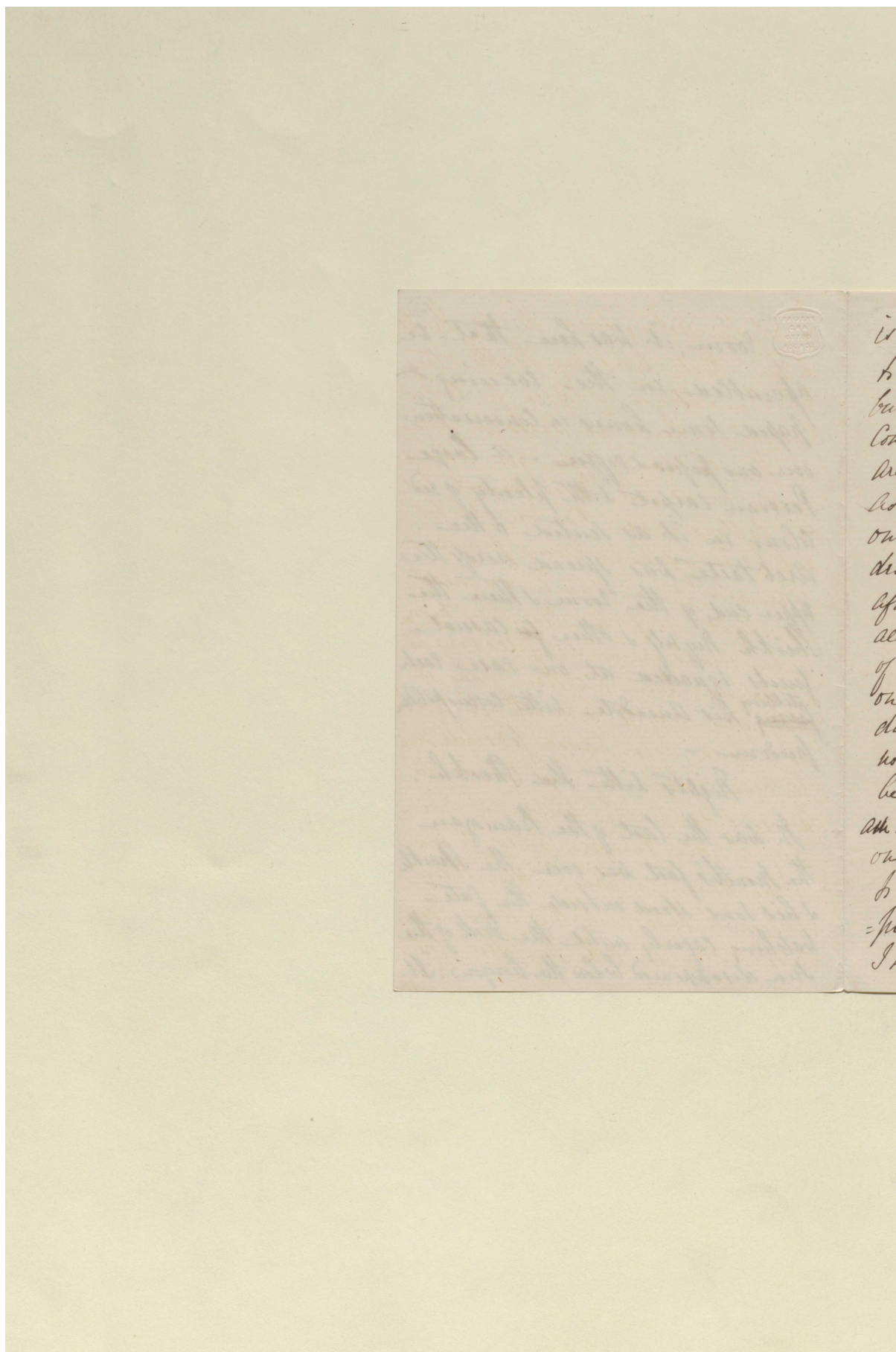


11  
room; it was here that we  
assembled in the evening &  
passed some hours in conversation  
over our pipes & coffee - a large  
Persian carpet with plenty of red  
colour in it as suited to the  
Arab taste was spread across the  
upper end of the room & there the  
Sheikh myself & other for casual  
guests squatted at our ease each  
telling ~~his~~ <sup>his</sup> anecdote with cosmopolitan  
freedom -

Nights with the Sheikh.

It was the last of the Ramadan  
the month's fast was over the Sheikh  
& his sons stood outside the gate  
watching eagerly until the disk of the  
sun disappeared below the horizon. It

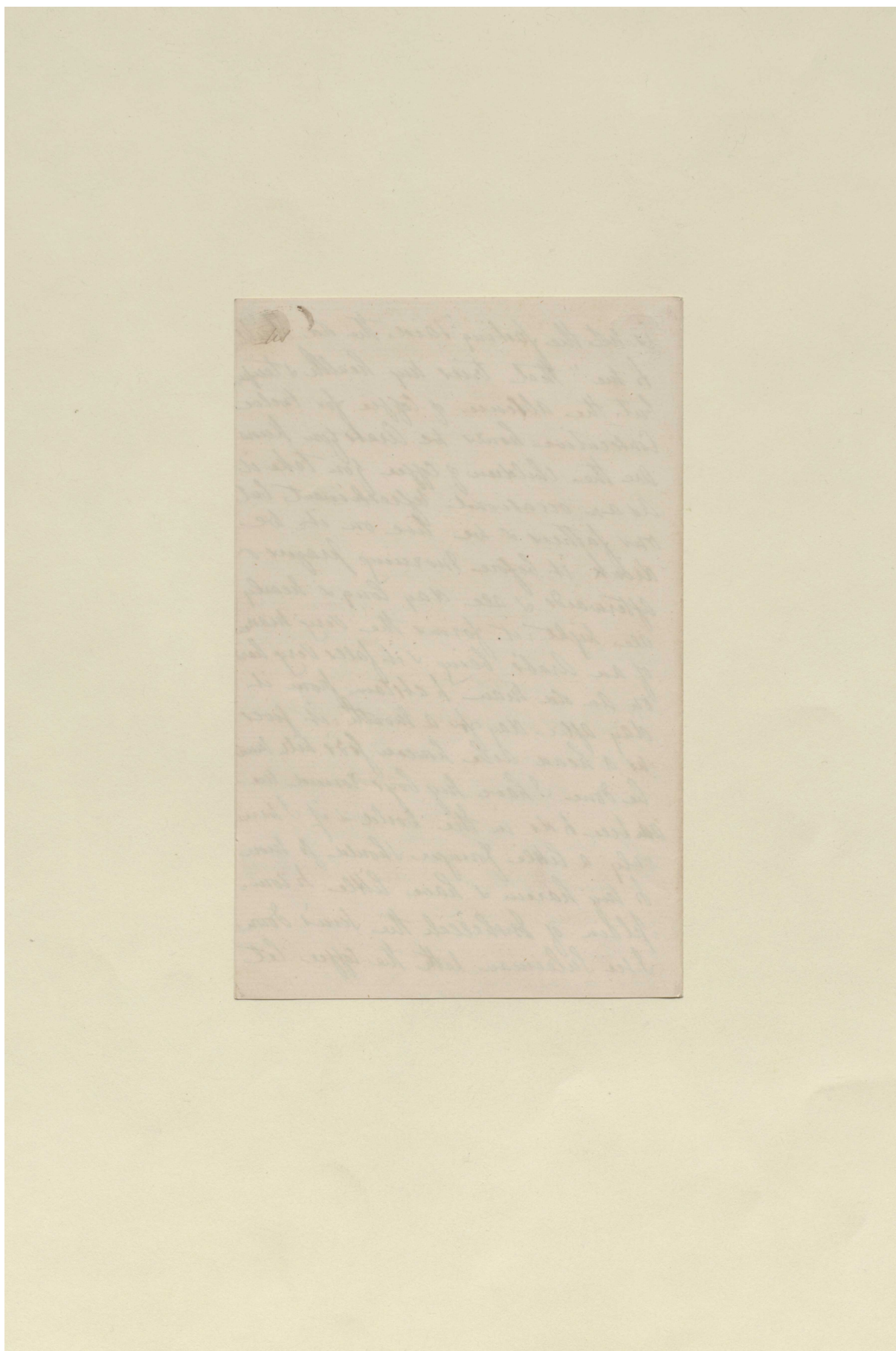
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [22v]  
(42/80)





is not the fasting "said the old Sheikh<sup>(2)</sup>  
to me" that tries my health & temper  
but the absence of coffee for twelve  
consecutive hours we Arabs you know  
are the children of coffee you take it  
as an occasional refreshment but  
our fathers & we live on it we  
drink it before morning prayers &  
afterwards & all day long & nearly  
all night: it forms the very marrow  
of an Arab's being & it falls very hard  
on an old man to abstain from it  
day after day for a month: it gives  
us a head ache however food will turn  
be done I have my boys round me  
as bees to do in the world & if I were  
only a little younger should go more  
to my harem & have little to com-  
-plain of Inshallah the Lord's down  
I see Sulaiman with the coffee let

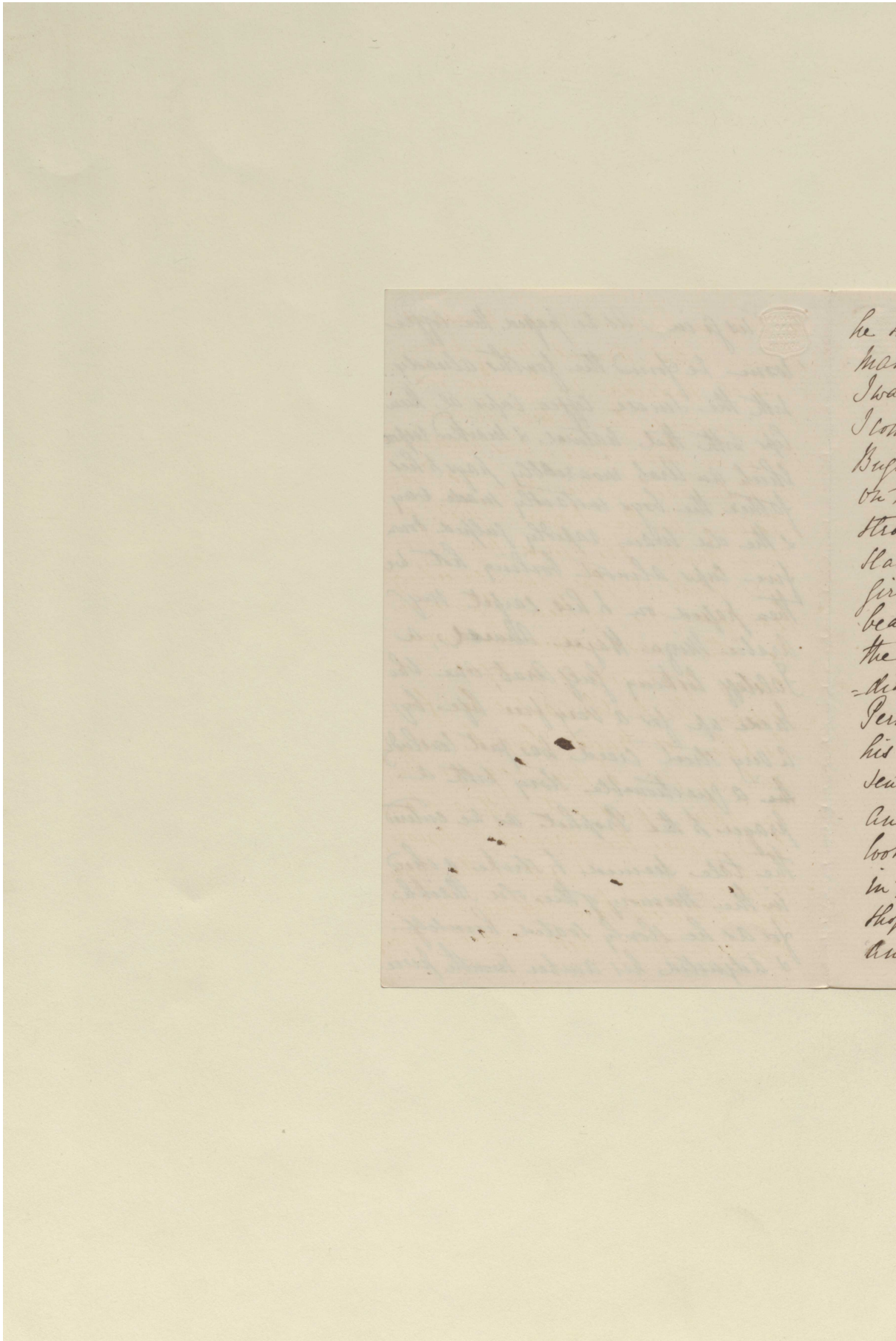
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [23v]  
(44/80)





<sup>12</sup> <sup>12</sup> <sup>24</sup>  
 he got in - As he passed the coffee  
 room he found the youths already  
 with the small coffee cups at their  
 lips with that natural & marked respect  
 which an Arab invariably pays to his  
 father the boys instantly made way  
 & the old man rapidly gulped down  
 five cups almost boiling hot: we  
 then passed on to his carpet my  
 Arabic Mirza Hajee Ahmed, a  
 Falstaff looking full Arab, one who  
 made up for a very free life by  
 a very strict creed was just concluding  
 the a questionable story with a  
 prayer to the Prophet as we entered  
 the tale seemed to strike a chord  
 in the memory of the old Sheikh  
 for as he slowly seated himself  
 & adjusted his amber mouth piece

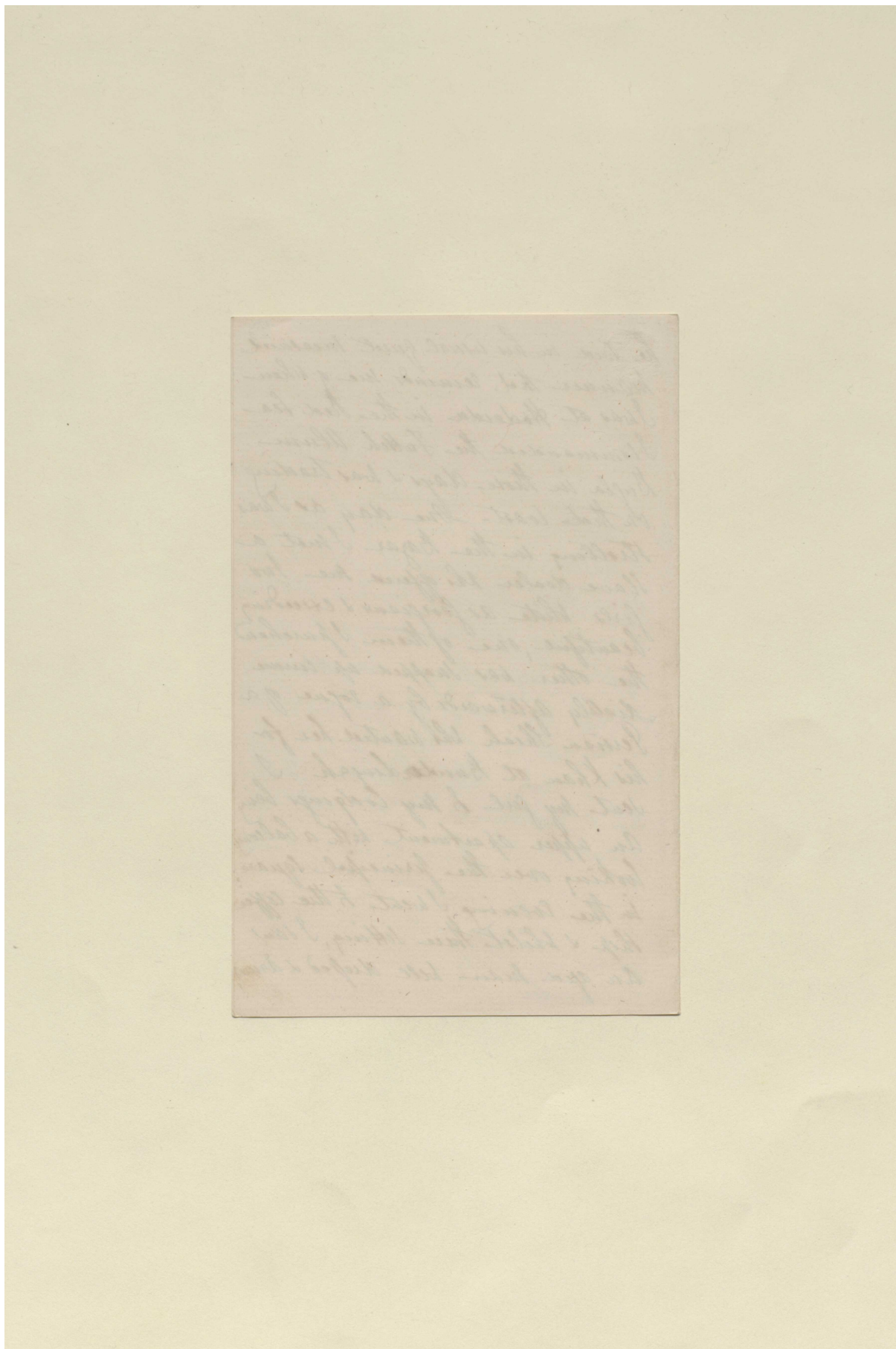
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [24v]  
(46/80)





he said in his usual quiet measured manner that reminds me of when I was at Hodeida in the Red Sea I commanded the Dutch Alum Bugla in those days I was trading on that coast. One day as I was strolling in the Bazar I met a slave dealer who offered me two girls white as georgians & exceeding beautiful, one of them I purchased the other was snatched up immediately afterwards by a rogue of a Persian Shiah who wanted her for his Khan at Bandar Lingah. I sent my girl to my lodgings being an upper apartment with a balcony looking over the principal square. In the evening I went to the coffee shop & whilst there sitting, I saw an aged man well dressed & armed,

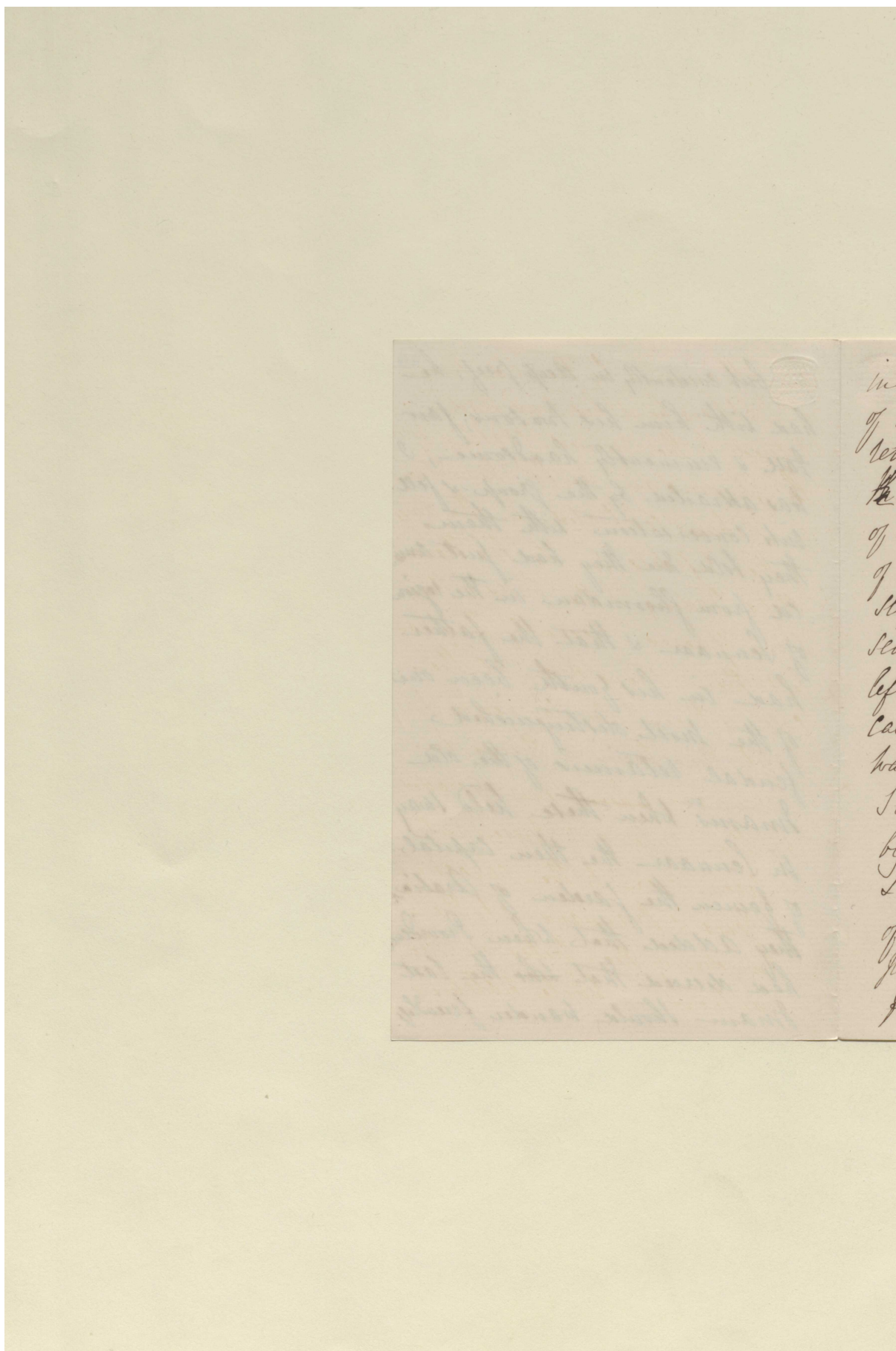
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [25v]  
(48/80)





13  
but evidently in deep grief; he<sup>26</sup>  
had with him his two sons, fair  
tall & eminently handsome; I  
was attracted by the group & fell  
into conversation with them.  
They told me they had just arriv-  
ed from Shoondan in the region  
of Sennaar & that the father  
had in his youth been one  
of the most distinguished  
feudal retainers of the old  
Imams when these held sway  
in Sennaar the then capital  
of Yemen the garden of Arabia.  
They added that when Providence  
had decreed that ~~the~~ the last  
Imam should wander friendless

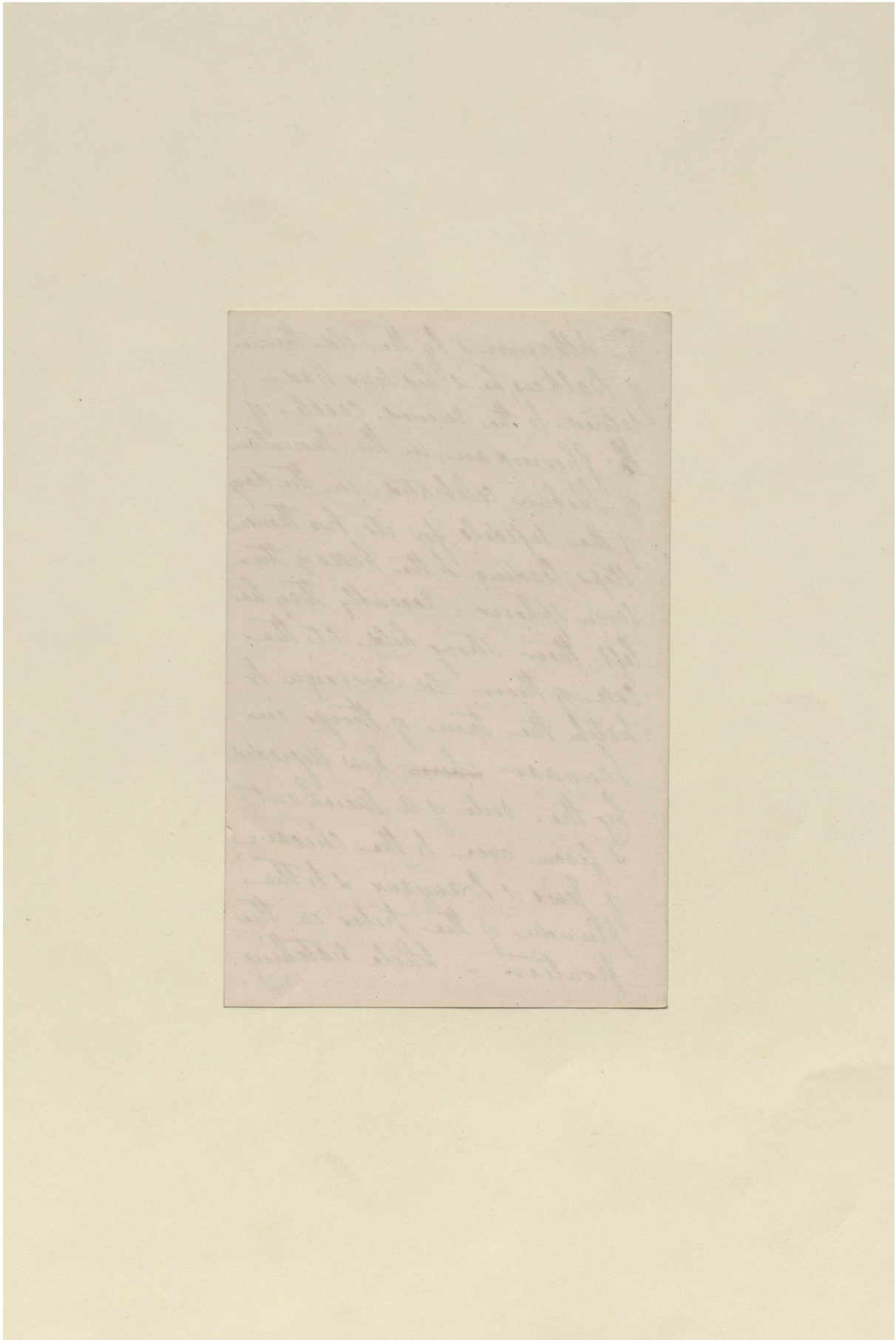
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [26v]  
(50/80)





in Ithamar & by the old throne<sup>(27)</sup>  
of Balkees, he & his sons had  
retired to the ruined castle of  
the Shoomdan, in the mountain  
of Shibau, celebrated in the days  
of the infidels for its two thousand  
steps, leading to the halls of the  
seven spheres. Recently they had  
left their strong hold at the  
call of their old sovereign to  
watch the turn of things in  
Sennaar ~~where~~ how degraded  
by the rule of a merchant  
& given over to the chicanes  
of Jews & Banyans & to the  
plunder of the tribes on the  
frontier - while watching

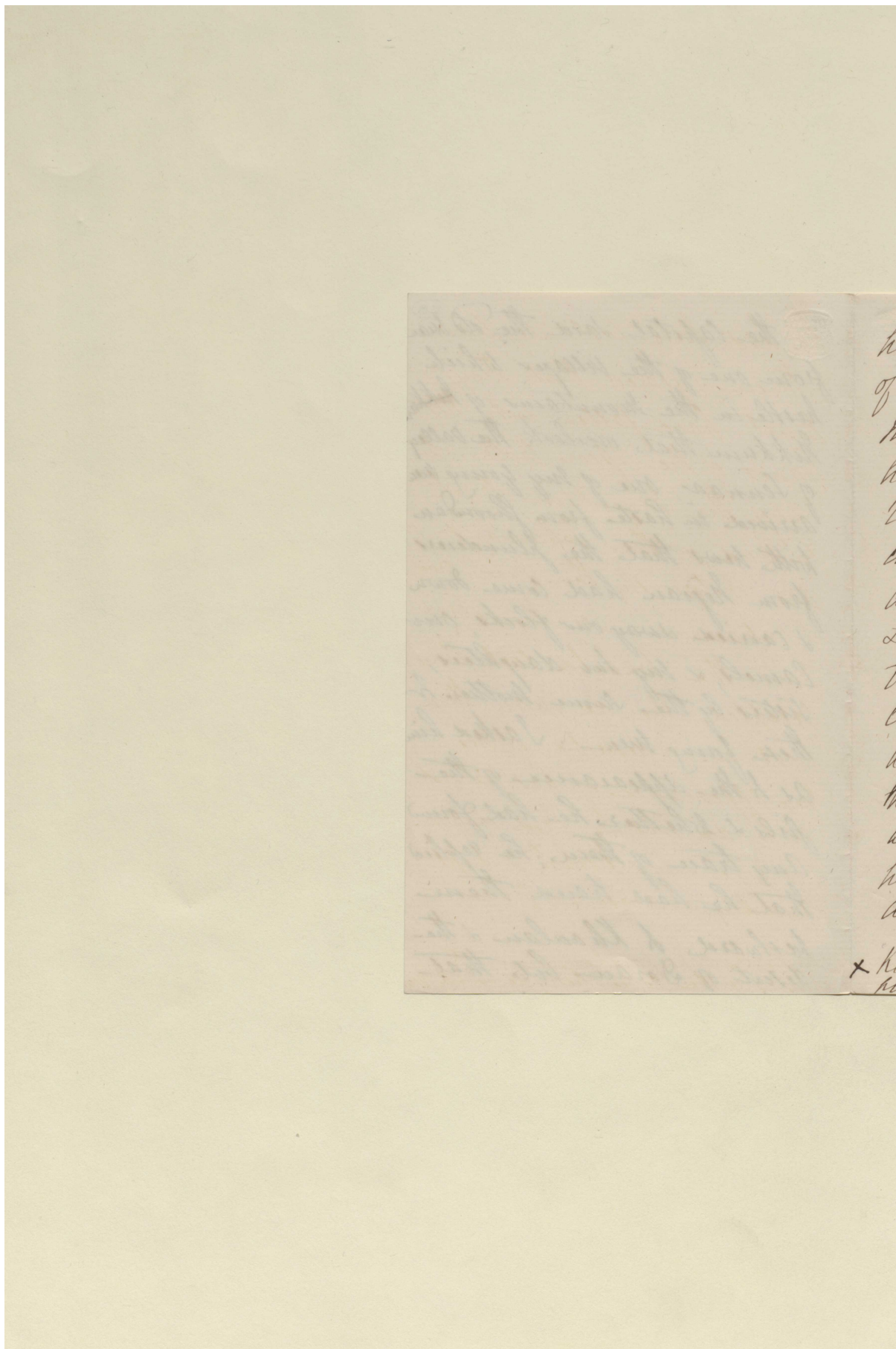
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [27v]  
(52/80)





14 the capital said the old man  
from one of the villages which  
nestle in the mountains of Nakkum  
Nikkum that overlook the valley  
of Sennaa, one of my young men  
arrived in haste from Shoondan  
with news that the plunderers  
from Nejran had come down  
& carried away our flocks, our  
camels, & my two daughters,  
sisters by the same mother to  
these young men. I asked him  
as to the appearance of the  
girls & whether he had found  
any trace of them; he replied  
that he had traced them  
westward to Khaulan & the  
desert of Doran but that

Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [28v]  
(54/80)

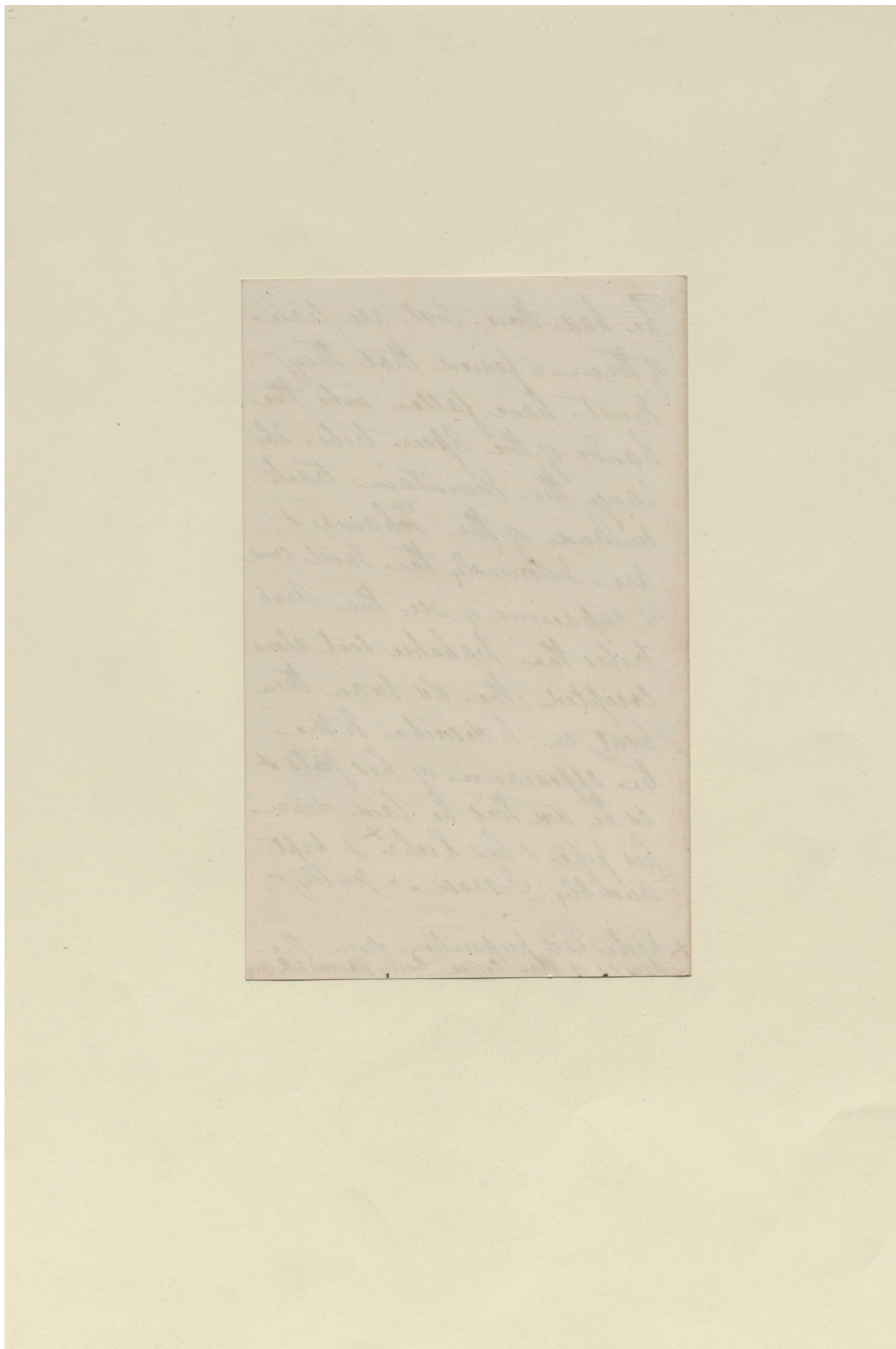




he had there lost all trace<sup>(29)</sup>  
of them & feared that they  
must have fallen into the  
hands of the Apeer tribe who  
range the Mountain track  
inland of the Tehama &  
are notoriously the most cruel  
& rapacious of all the Arab  
tribes the Wahabee sect alone  
excepted: the old man then  
went on to describe to me  
the appearance of his girls &  
as he did this he laid down  
his pipe & his Kish<sup>+</sup> & kept  
audibly. I rose & gently

+ Kish is a preparation from the  
husks of the Coffee berry flavored with Spice

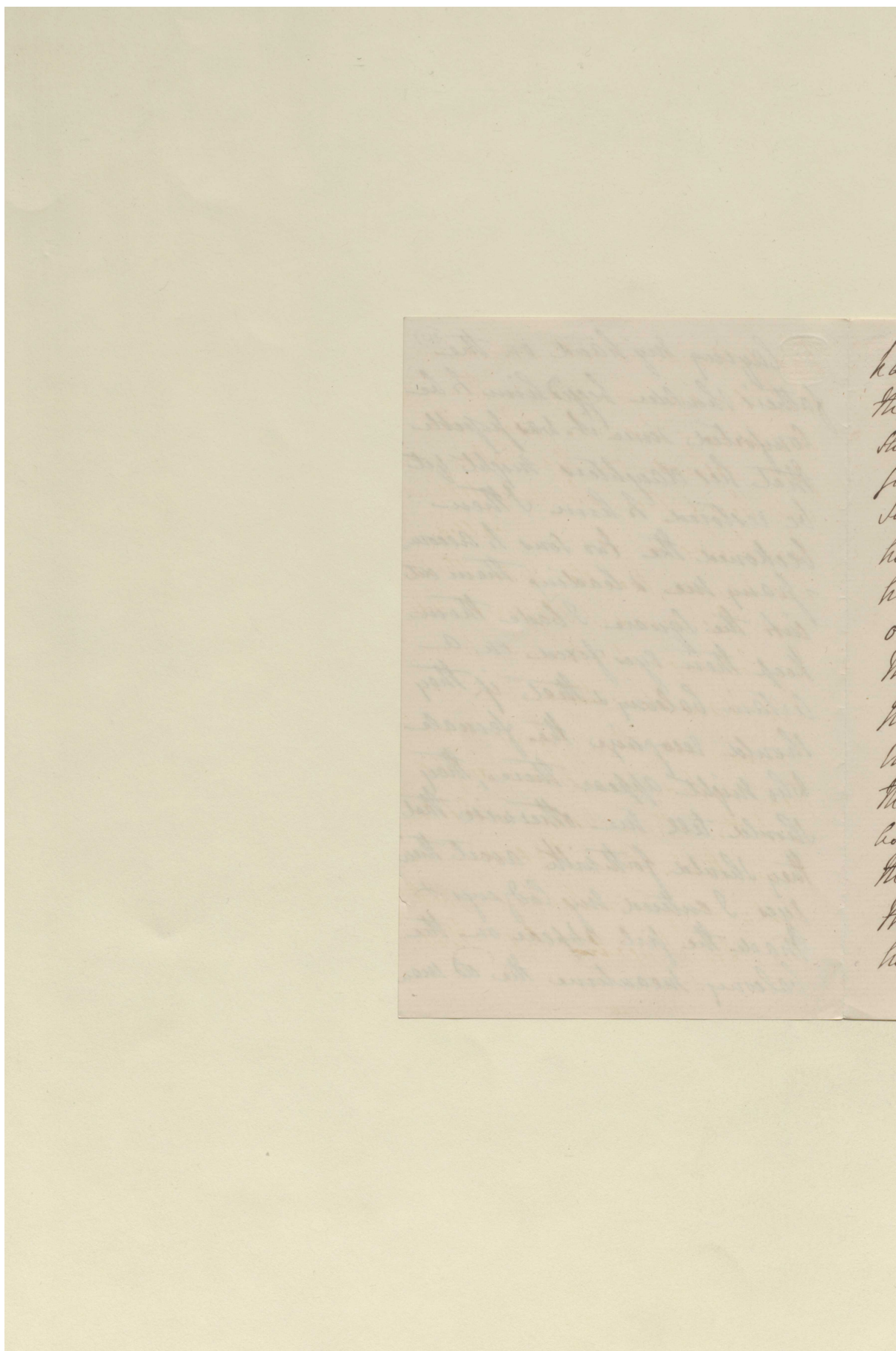
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [29v]  
(56/80)





15  
Laying my hand on the<sup>20</sup>  
father's shoulder. begged him to be  
comforted since it was possible  
that his daughters might yet  
be restored to him. I then  
beckoned the two sons to accom-  
pany me & leading them out  
into the square I bade them  
keep their eyes fixed on a  
certain balcony & that if they  
should recognize the female  
who might appear there, they  
should tell me otherwise that  
they should forthwith avert their  
eyes. I entered my lodgings &  
made the girl appear on the  
balcony meantime the old man

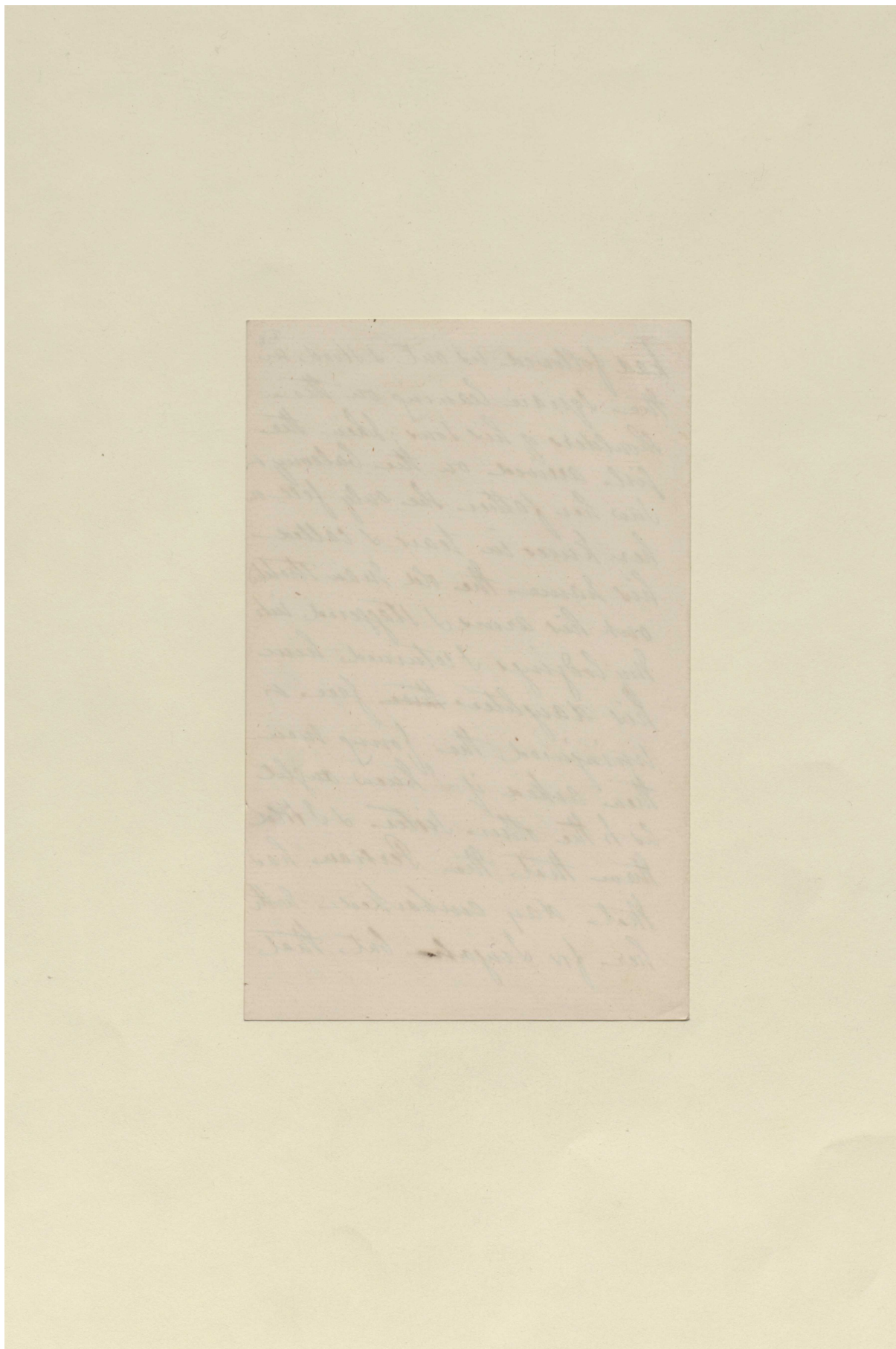
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [30v]  
(58/80)





had followed us out I stood in <sup>(2)</sup>  
the square leaning on the  
shoulders of his sons; when the  
girl arrived on the balcony  
saw her father she only fell on  
her knees in tears I called  
his name the old man stretched  
out his arms I staggered into  
my lodgings I returned him  
his daughter ~~then~~ free &  
uninjured the young men  
then asked if I knew ought  
as to the other sister I told  
them that the Persian had  
that day embarked with  
her for Singapur but that

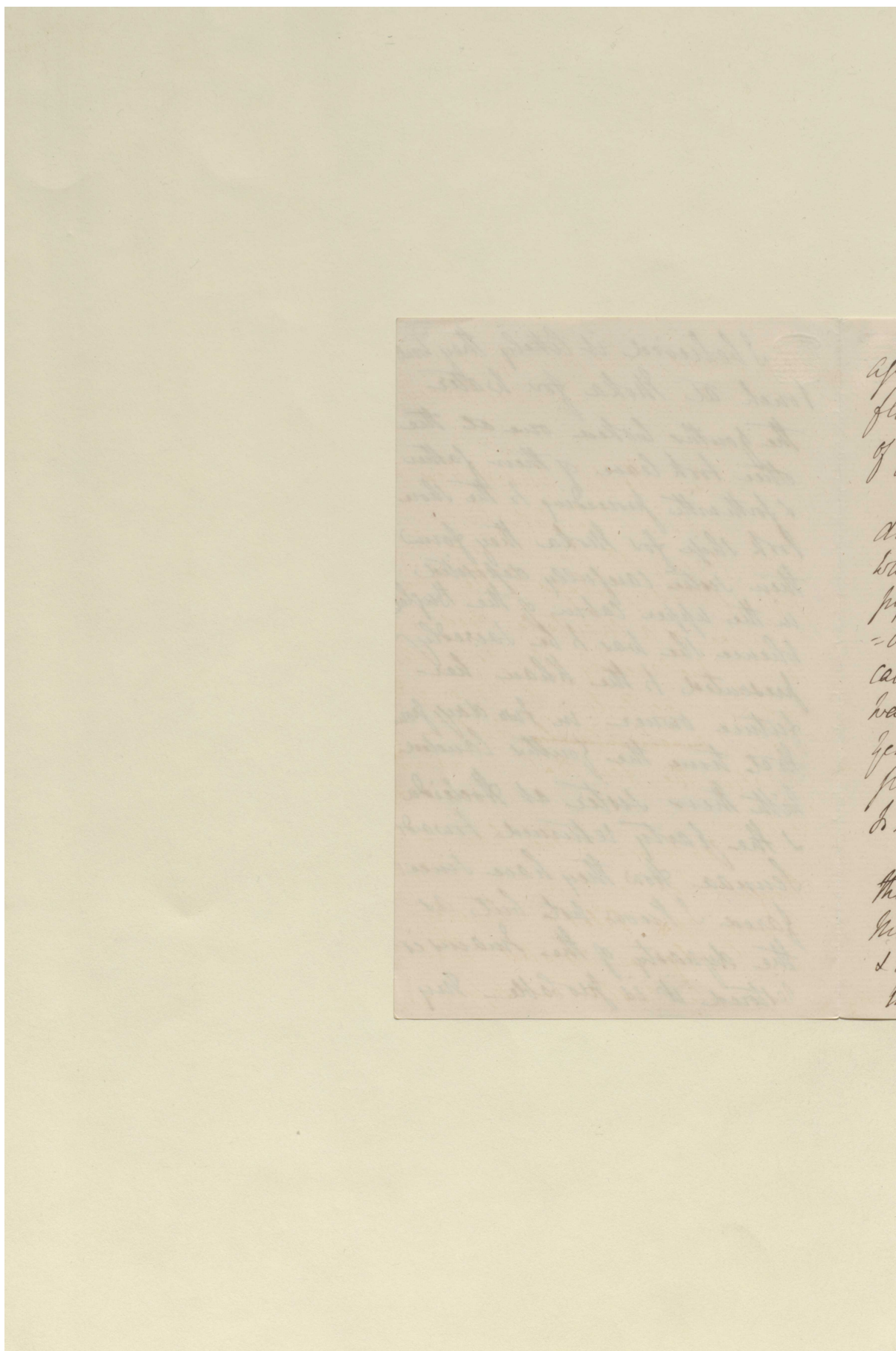
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [31v]  
(60/80)





16 I believed it likely they <sup>32</sup>would  
touch at Moka for water.  
The youths looked one at the  
other took leave of their father  
& forthwith proceeding to the shore  
took ship for Moka they found  
their sister carefully deposited  
in the upper cabin of the Bugles  
whence she was to be sacredly  
presented to the Khan her  
future owner: in two days from  
that time the youths landed  
with their sister at Hodeida  
& the party returned towards  
Sennaa how they have since  
fared I know not but as  
the dynasty of the Imams is  
restored it is probable my

Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [32v]  
(62/80)



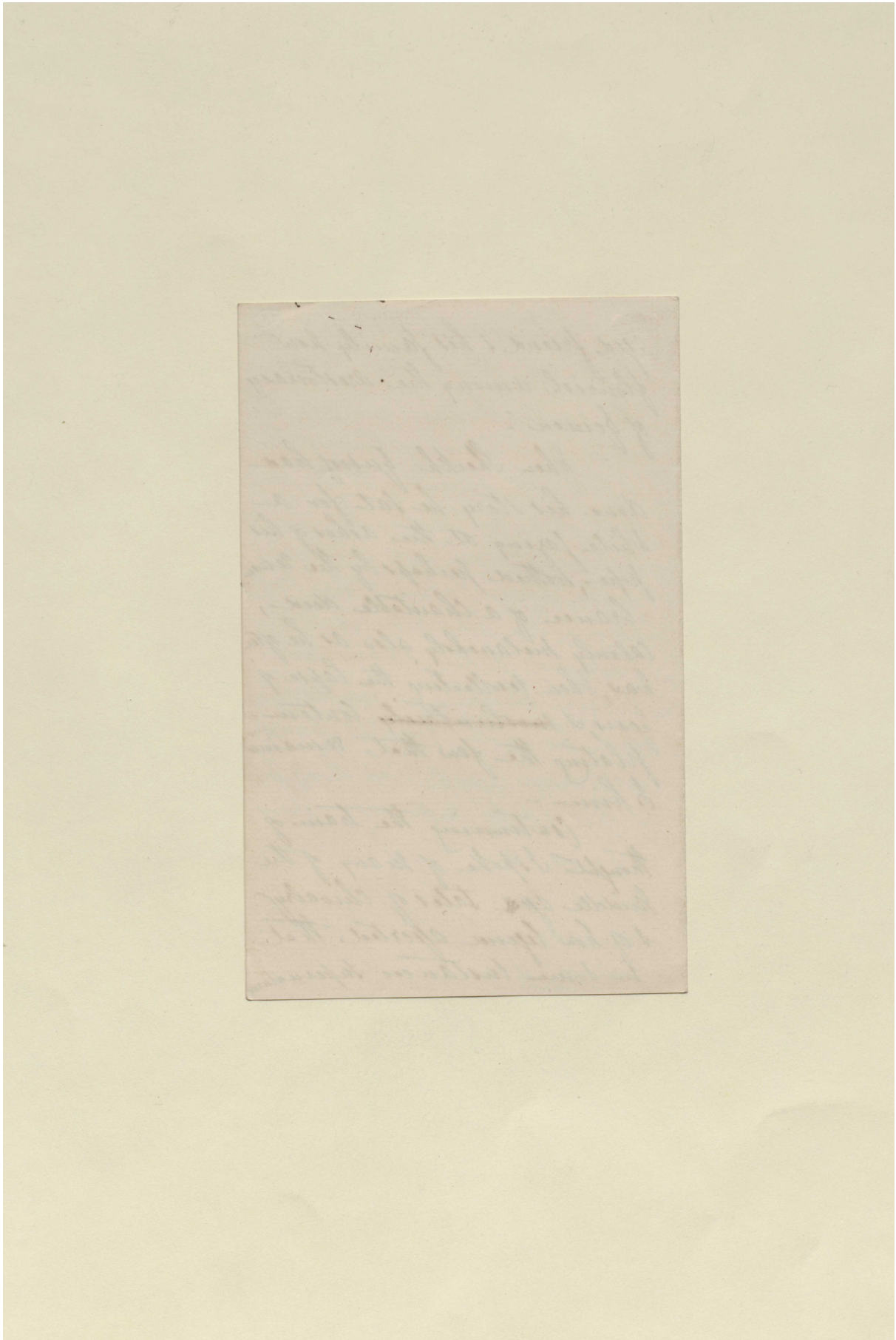


aged friend & his family how <sup>(33)</sup>  
flourish among the aristocracy  
of Yemen -

When Sheikh Yusuf had  
done his story, he sat for a  
while gazing at the ashes of his  
pipe, soothed perhaps by the remem-  
-brance of a charitable deed,  
calmly melancholy also as he often  
was, when recollecting the lapse of  
years, & involuntarily contem-  
-plating the few that remained  
to him -

Continuing the train of  
thought I spoke of many of the  
Middle age tales of chivalry  
& of how legend asserted that  
in some instances supernatural

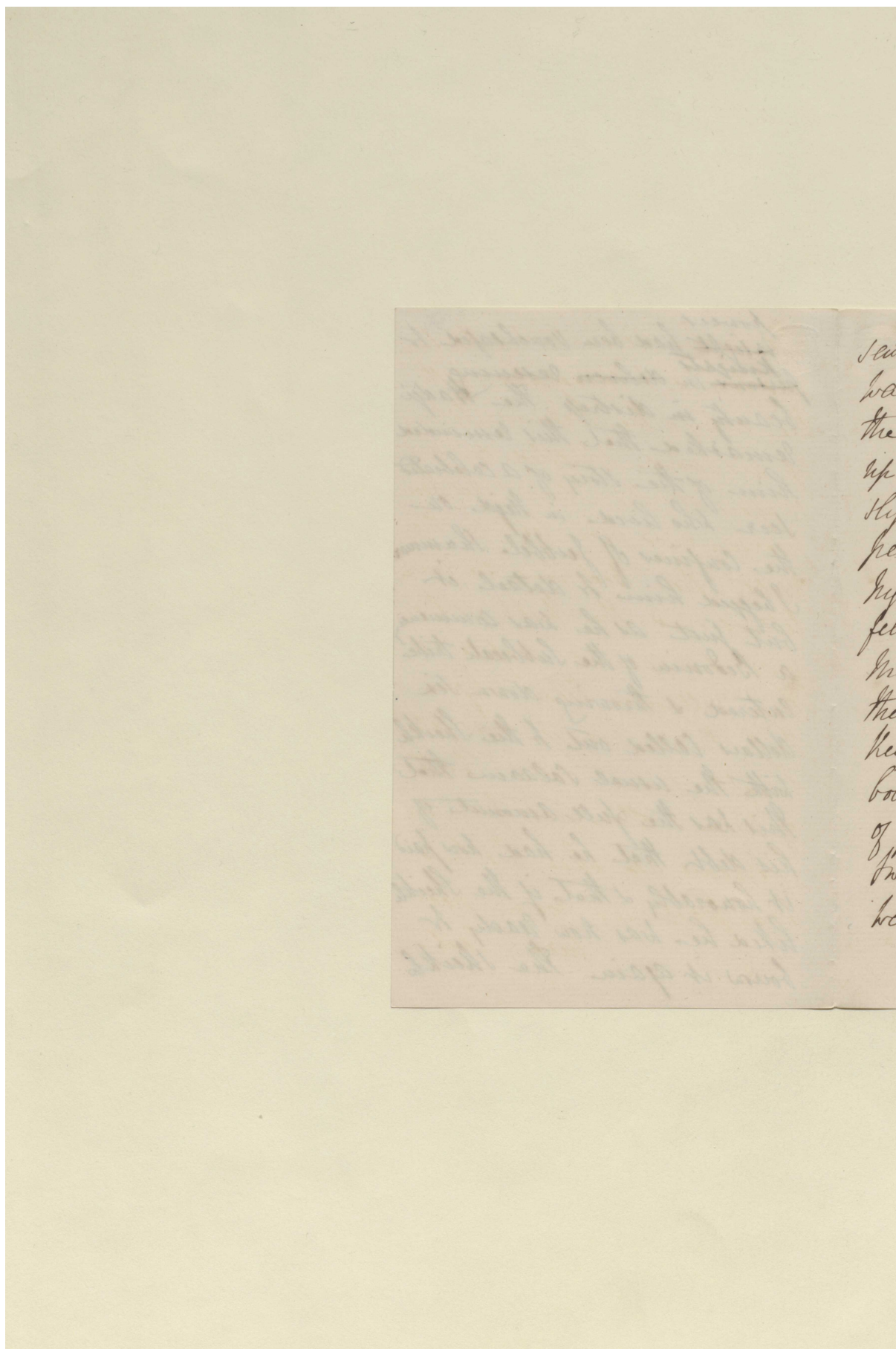
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [33v]  
(64/80)





17 powers  
sight had been vouchsafed by  
~~fortune~~ in ~~debtors~~ <sup>34</sup>rescuing  
beauty in distress. The Hadji  
remarked that this reminded  
him of the story of a celebrated  
seer who lived in Mejd. on  
the confines of Jebbel Shummar.  
I begged him to detail it  
but just as he was commencing  
a Bedouin of the Subbeeah tribe  
entered & throwing down six  
dollars called out to the Sheikh  
with the usual salaam that  
this was the full amount of  
his debt that he had now paid  
it honorably & that if the Sheikh  
liked he was now ready to  
borrow it again. The Sheikh

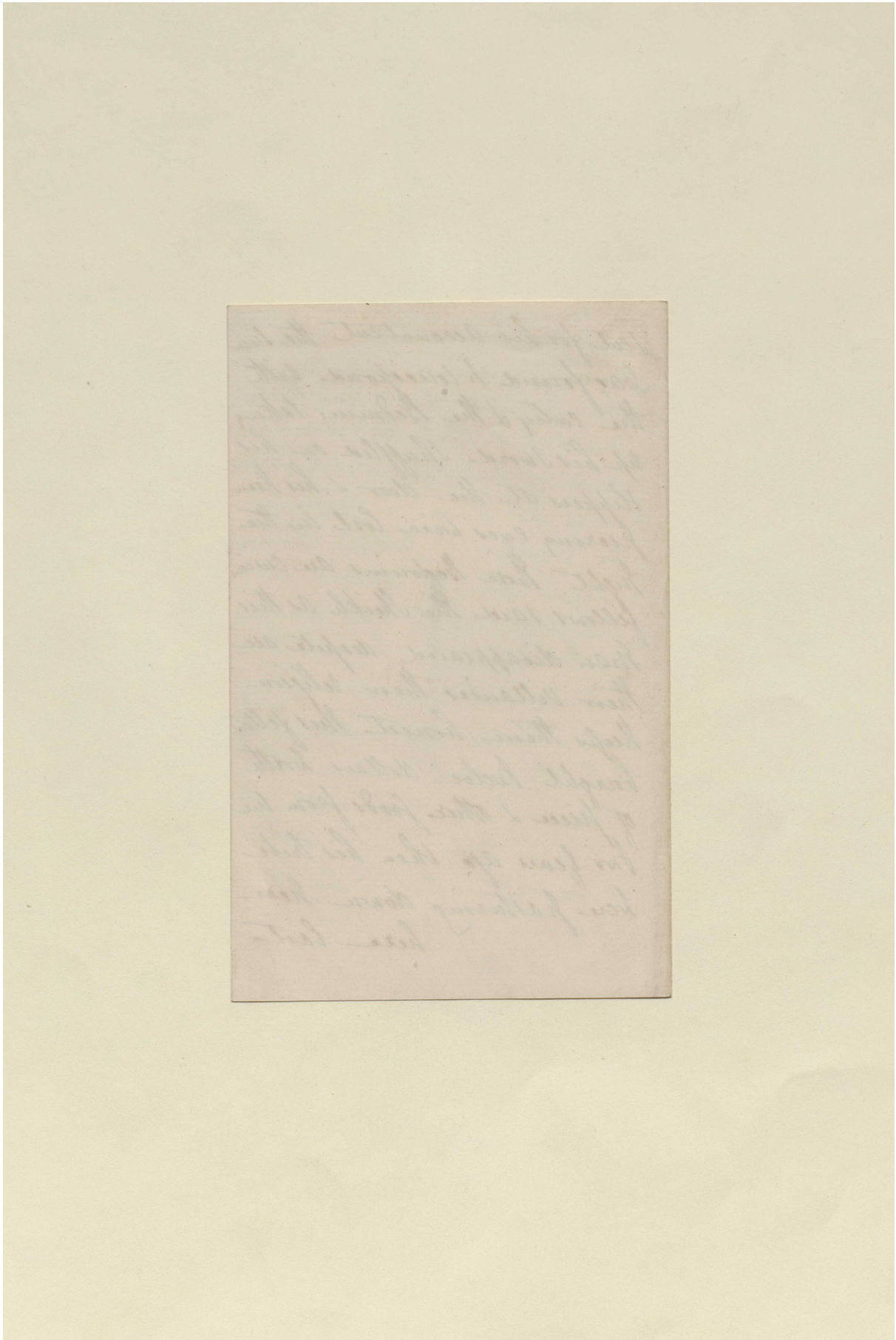
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [34v]  
(66/80)





sent for his accountant, the sum<sup>25</sup>  
was found to correspond with  
the entry & the Bedouin taking  
up his sword. Shuffled on his  
slippers at the door & his keen  
peering eyes were lost in the  
night. These Bedouins are curious  
fellows said the Sheikh as this  
man disappeared despite all  
their villainies their religion  
keeps them honest. This fellow  
bought twelve dollars worth  
of piece & other goods from me  
two years ago when his tribe  
were pasturing down near  
here last.

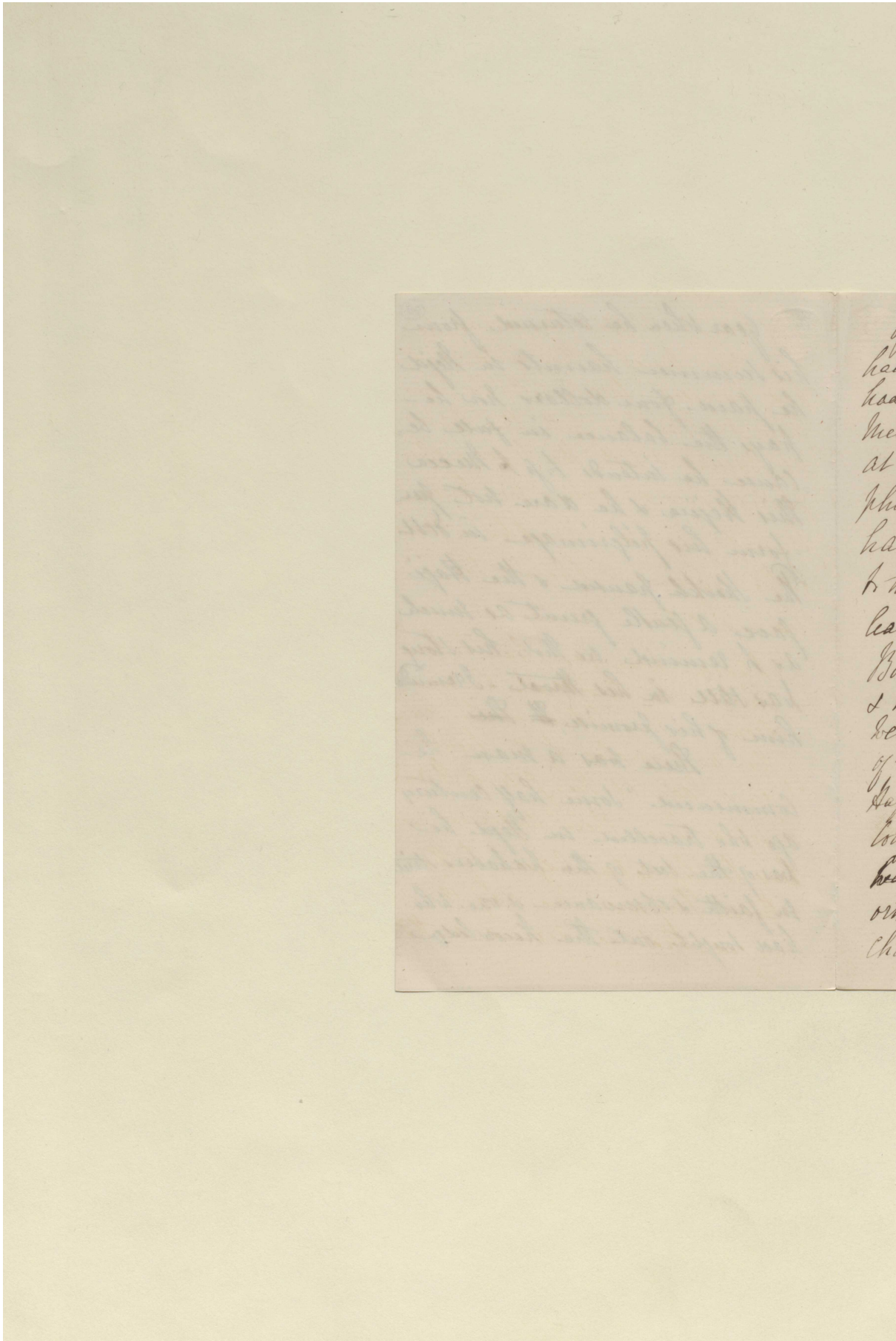
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [35v]  
(68/80)





18 year when he returned from <sup>(36)</sup>  
his summer haunts in Nejd  
he paid four dollars now he  
pays the balance in full be-  
cause he intends to go to Mecca  
this Hajira & he dare not per-  
form his pilgrimage in debt.  
The Sheikh paused & the Haji  
gave a feeble grin as much  
as to remind us that his story  
was still in his throat. I reminded  
him of his promise. ~~The~~  
There was a man he  
commenced "Some half century  
ago who travelled in Nejd he  
was of the sect of the Wahabees strict  
in faith & observance & one who  
had bought out the knowledge

Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [36v]  
(70/80)

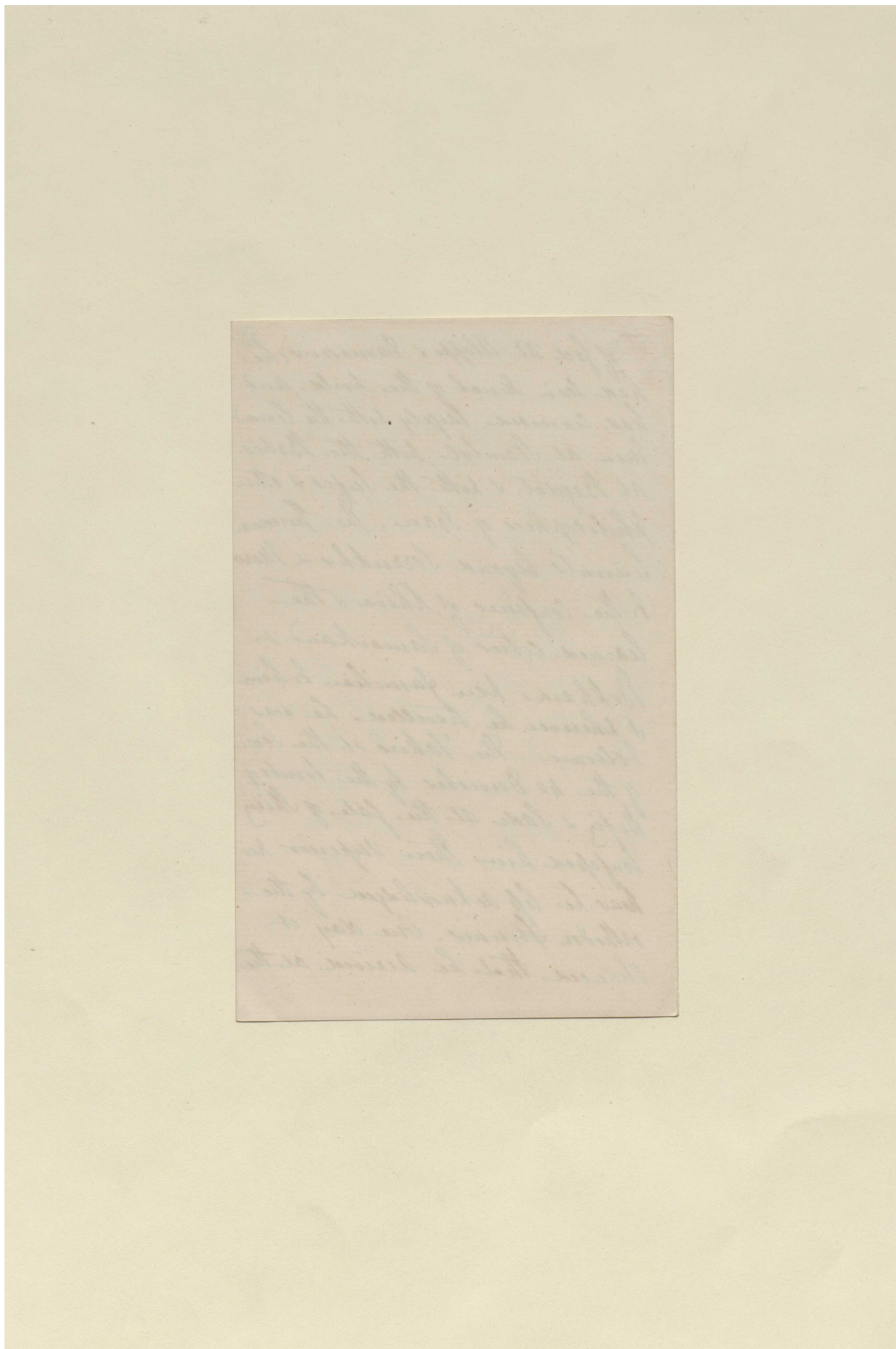




Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [37r]  
(71/80)

of foot at Aleppo & Damascus; he<sup>37</sup>  
had seen much of the world, and  
had conversed largely with the learned  
men at Stambol, with the Babes  
at Bagdat & with the Sufis & other  
philosophers of Iran. The Persian  
haunts beyond Serrukhs & Mero  
to the confines of Khiva & the  
learned cities of Samarkand &  
Bokhara were familiar to him  
& wherever he travelled he was  
welcomed. The Fakirs at the Serai  
of the 40 Dervishes by the tomb of  
Rafiq & Sadi at the gate of Shiraz  
confessed him their superior nor  
was he less acknowledged by the  
orthodox Sunnis. One day it  
chanced that he arrived at the

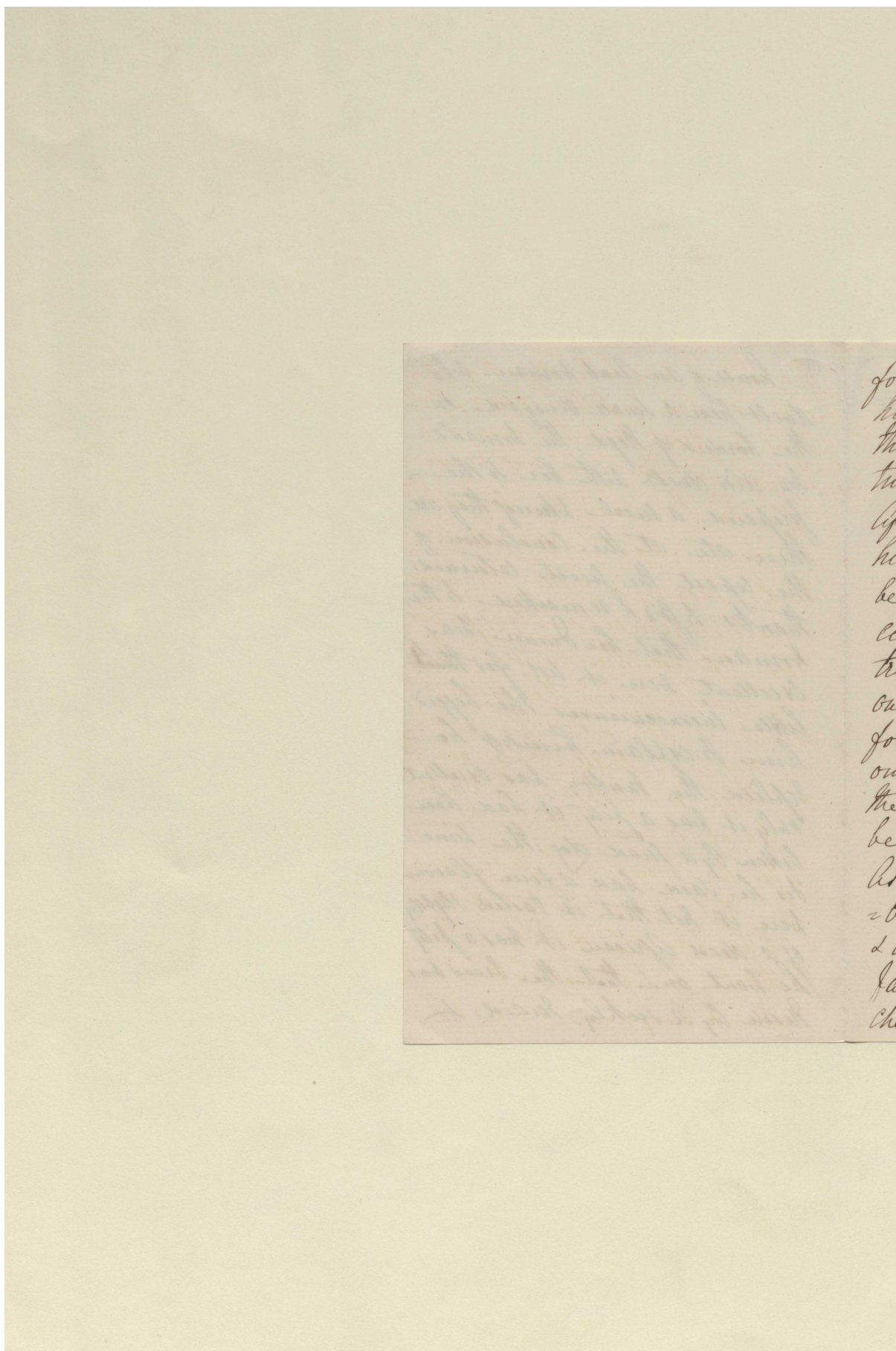
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [37v]  
(72/80)





19 House of an Arab woman who <sup>38</sup>  
dwelt near a small vineyard on  
the borders of Nejd; the woman's  
son also dwelt with her so she  
prepared a meal whereof they all  
three ate; at the conclusion of  
the repast the guest returned  
thanks to God & remarked to the  
woman that her dinner was  
excellent here it was not for ~~that~~  
little inconveniences she begged  
him to explain himself he  
replied the mutton was excellent  
only it was a pity it had been  
bitten by a mad dog; the wine  
as he said had a fine flavour  
here it was not that it tasted slightly  
of a dead African it was a pity  
he went on that the bread was  
ruined by a sickly maid &

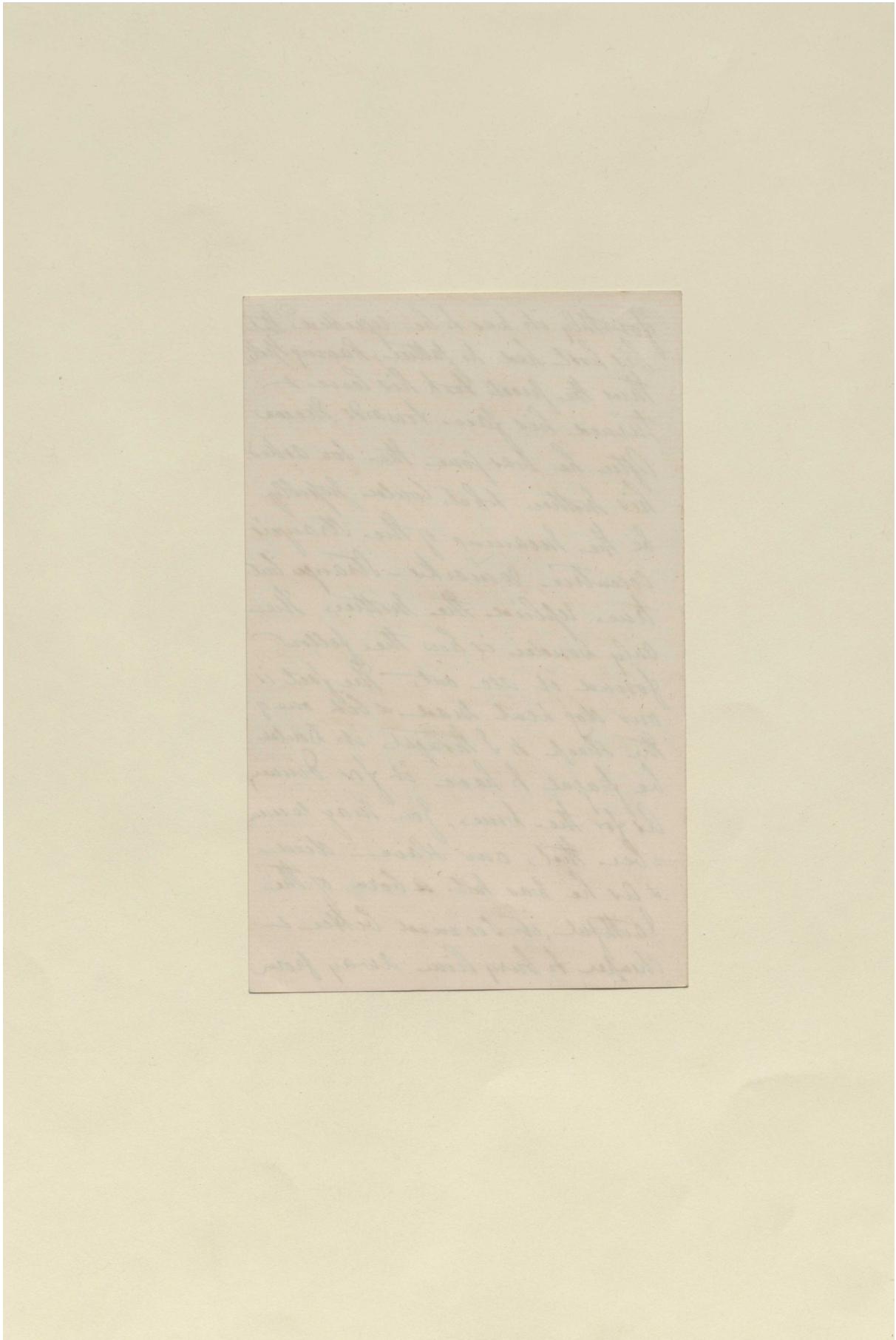
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [38v]  
(74/80)





fourthly it has to be regretted that  
his host had no father. Having spoken  
thus the guest took his leave &  
turned his face towards Mecca.  
After he was gone the son asked  
his mother what could possibly  
be the meaning of the stranger's  
eccentric remarks - Strange but  
true replied the mother the  
only wonder is how the fellow  
found it all out. The fact is  
our dog went mad & bit one of  
the sheep & I thought it would  
be foolish to have it for dinner.  
As for the wine, you may remem-  
ber that our slave died  
& as he was not a born of the  
faithful, it seemed better &  
cheaper to bury him away from

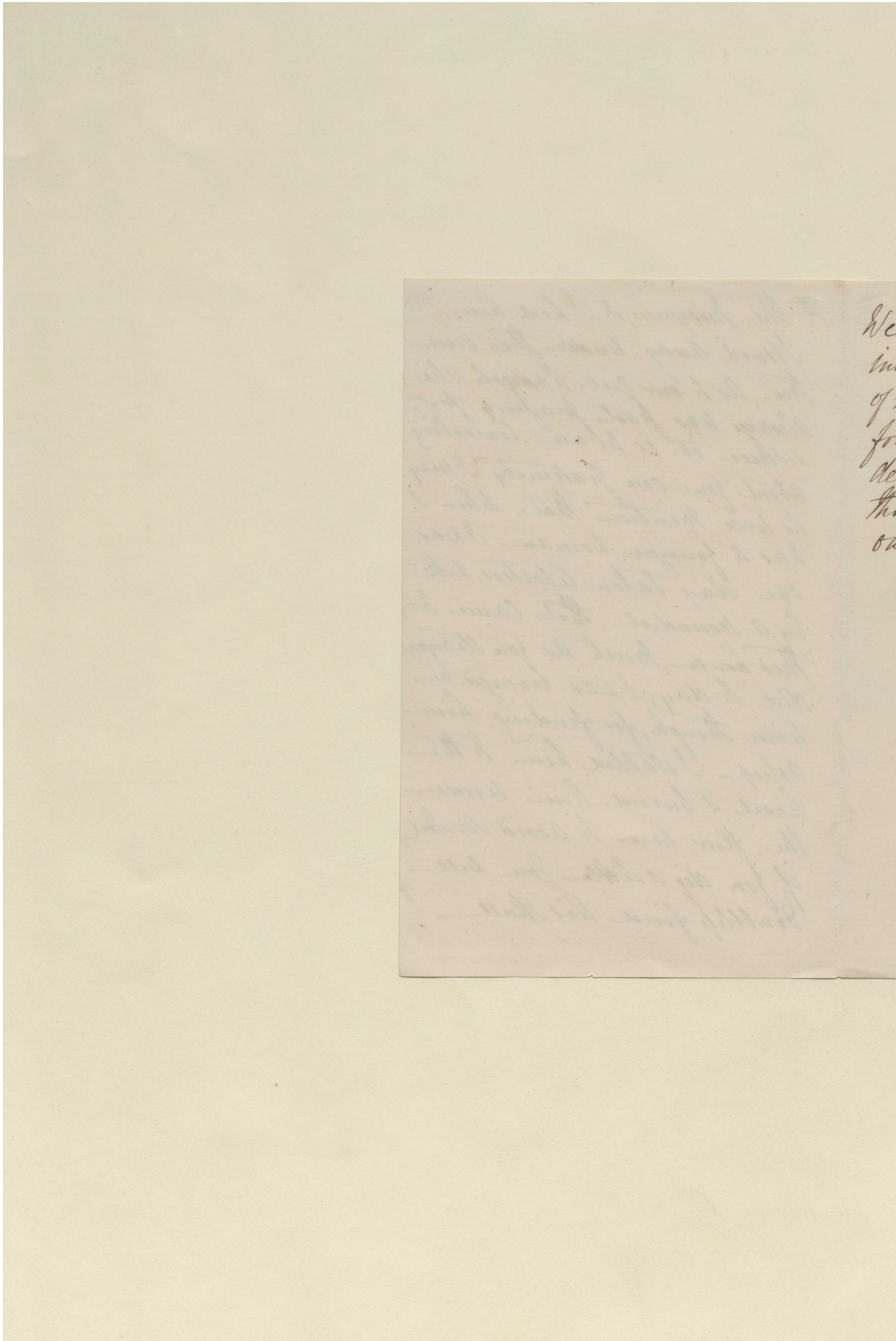
Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [39v]  
(76/80)





20 the Mosque, & I had him (AO)  
Stowed away under the vine  
tree; As to our girl Kadajah she  
always was fast grazing for,  
& since it is his use concealing  
about your own fraternity I may  
as well mention that when I  
was a younger woman I was  
one day taken liberties with  
by a scoundrel that came to  
this house, much as you strange  
did to day; I was revenge on  
him though, for finding him  
asleep I stabbed him in the  
heart & buried him under  
the floor here to avoid scandal;  
if you dig a little you will  
certainly find his skull.

Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [40v]  
(78/80)

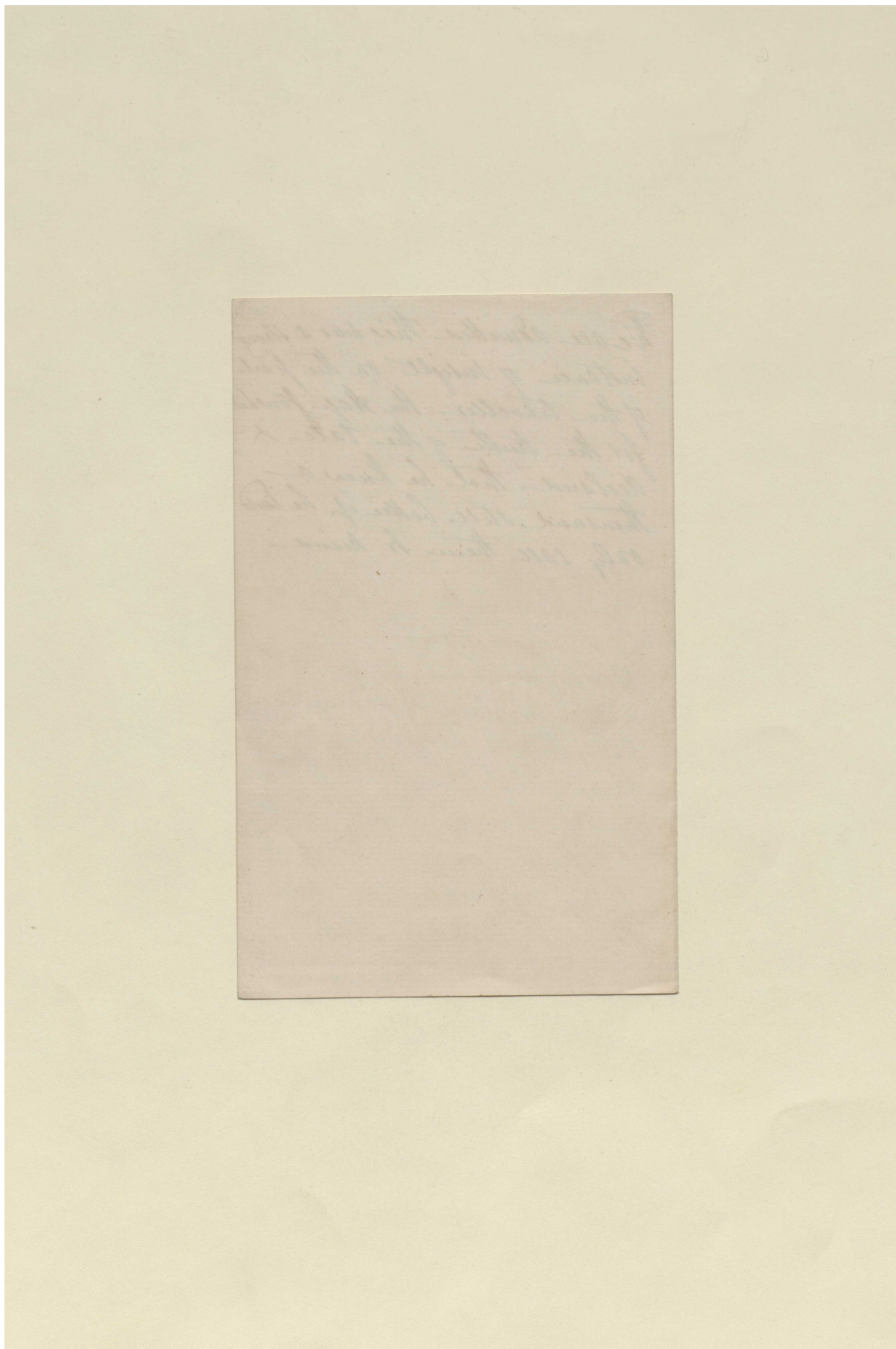




Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [41r]  
(79/80)

We all admitted this was a strong  
instance of insight on the part  
of the traveller. The Haji touched  
for the truth of the tale &  
declared that he knew a  
thousand still better if he could  
only call them to mind.

Handwritten report regarding the Shat el Arab [Shatt al Arab] watercourse [41v]  
(80/80)



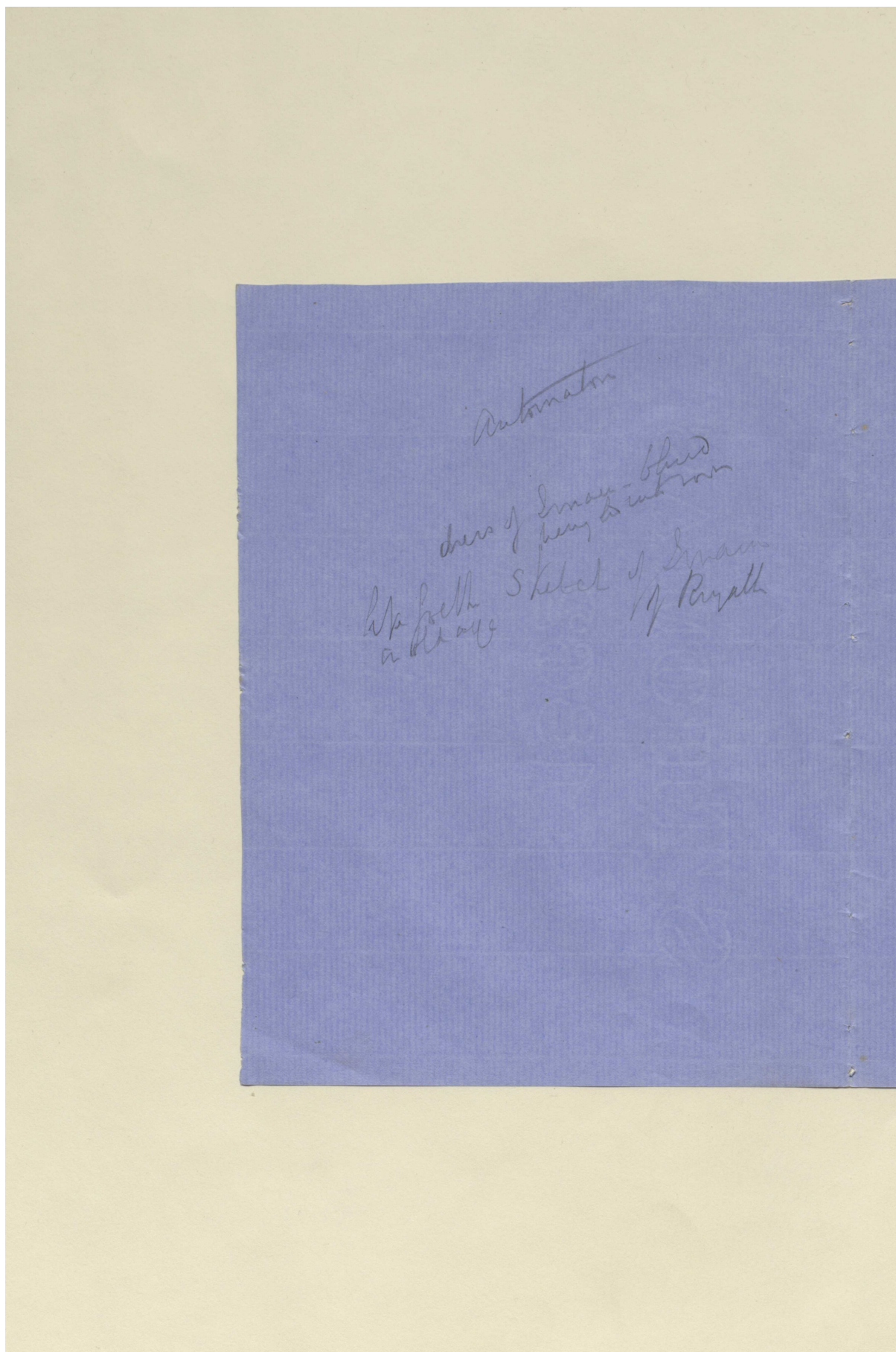


Draft pencil notes relating to Lewis Pelly's journey to Riyadh [Riyadh] [42r]  
(1/12)

42

Delay at Kharrut  
Sketch of road up to  
Riyadh Entry -  
Sketch of house  
long narrow with Mahabub's  
Black appearance -  
Call of the Emperor -  
Interview as per note  
asking his remark that if we  
cut off from the world that is  
States to us that an independent  
Sovereign is feared no one -  
Call of Mahabub the  
emir - talks about Englishmen  
Pamphlets - and about over  
to proceedings in regard to the  
slave trade -  
Trip to Set  
where one Setra

Draft pencil notes relating to Lewis Pelly's journey to Riyadh [Riyadh] [42v]  
(2/12)





Draft pencil notes relating to Lewis Pelly's journey to Riyadh [Riyadh] [43r]  
(3/12)

El-Rhoda - (43)  
A District stretching from  
No town of this name. —  
Chief town El-Huffuf where  
Ginnar (name) (last town of the province  
at Marmat) resides.  
The first of El-Rhoda is four  
marches from Khartoum. The town El-Huffuf  
is four marches from Khartoum.  
From El-Huffuf to Hajir 25  
marches. Principal groups of villages  
among the date groves of El-Rhoda are  
El-Harrah El-Haghl  
Ayn Najim Emnukheraisan  
Sek E- is a source about two  
hours from Beaz where the Amara feeds  
some of his horses. — from South to North  
There is a rock cave in a  
mountain called El-Gharrah some three  
hours from Hofuf.

Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [43v]  
(4/12)

*Nafod means a succession of sand mounds.  
The Gehnas slopes Southward through Nafod  
into the Khub ul Khali.*



Draft pencil notes relating to Lewis Pelly's journey to Riyadh [Riyadh] [44r]  
(5/12)

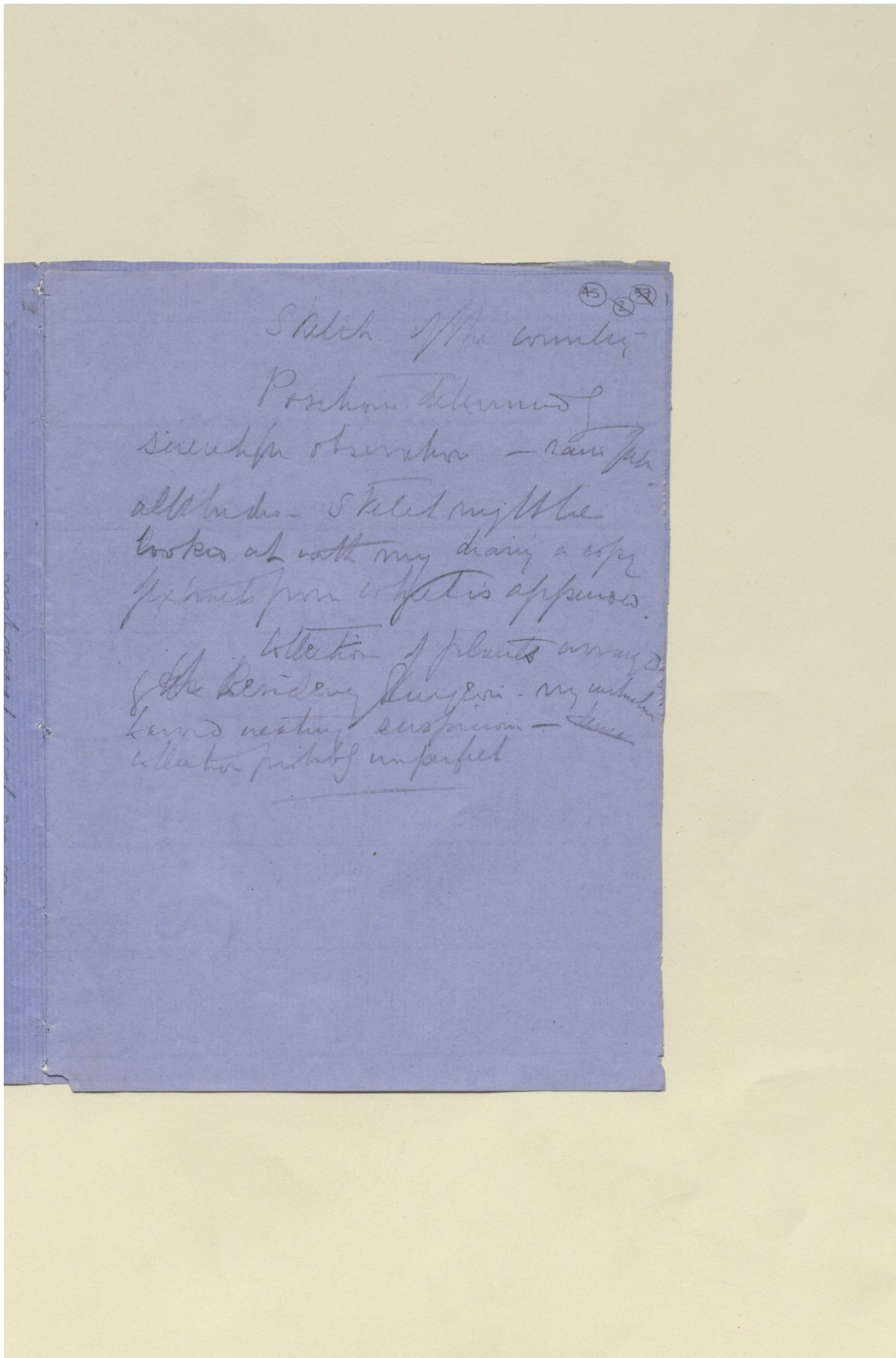
General description of  
country - Political position  
& relations with the Sultan  
as described by himself  
as Sultan's head and absolute  
power - the most absolute  
despotism. I could imagine - / felt  
of position reserve & dignity as  
a ruler of a great  
The revenues -  
Tribute  
Taxes -  
mercantile.  
Sultan's confession of  
the weakness of his kingdom  
and the defect of  
dignified answer that he was  
still content - and desired to know  
what I had to say.

to aff. under him as nothing. Sir H  
Raisbourns home. The assurance being interpreted  
after my departure that he was very pleased  
with the result, that for the future he had opened  
a new book of relations with us & that he would  
write me & keep all his proceedings current from  
& in direct communication with me.

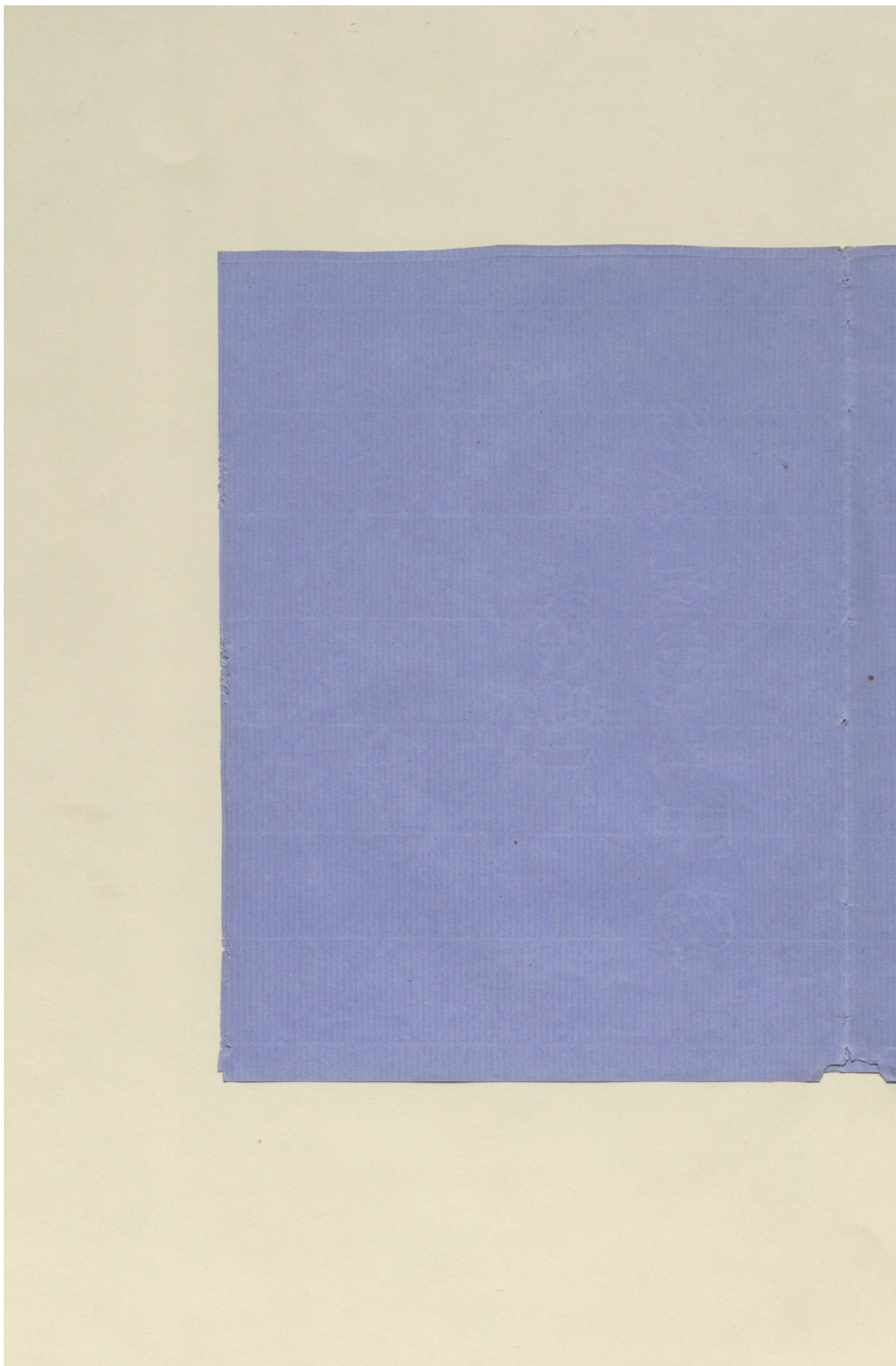
We indirectly expected me to  
allude to the Sultan's proposition  
for arbitration. But I thought it better  
not to commit myself to any word on this  
matter until I had had conferred with  
Mr. Allen as per Marguerite on this matter.



Draft pencil notes relating to Lewis Pelly's journey to Riyadh [Riyadh] [45r]  
(7/12)

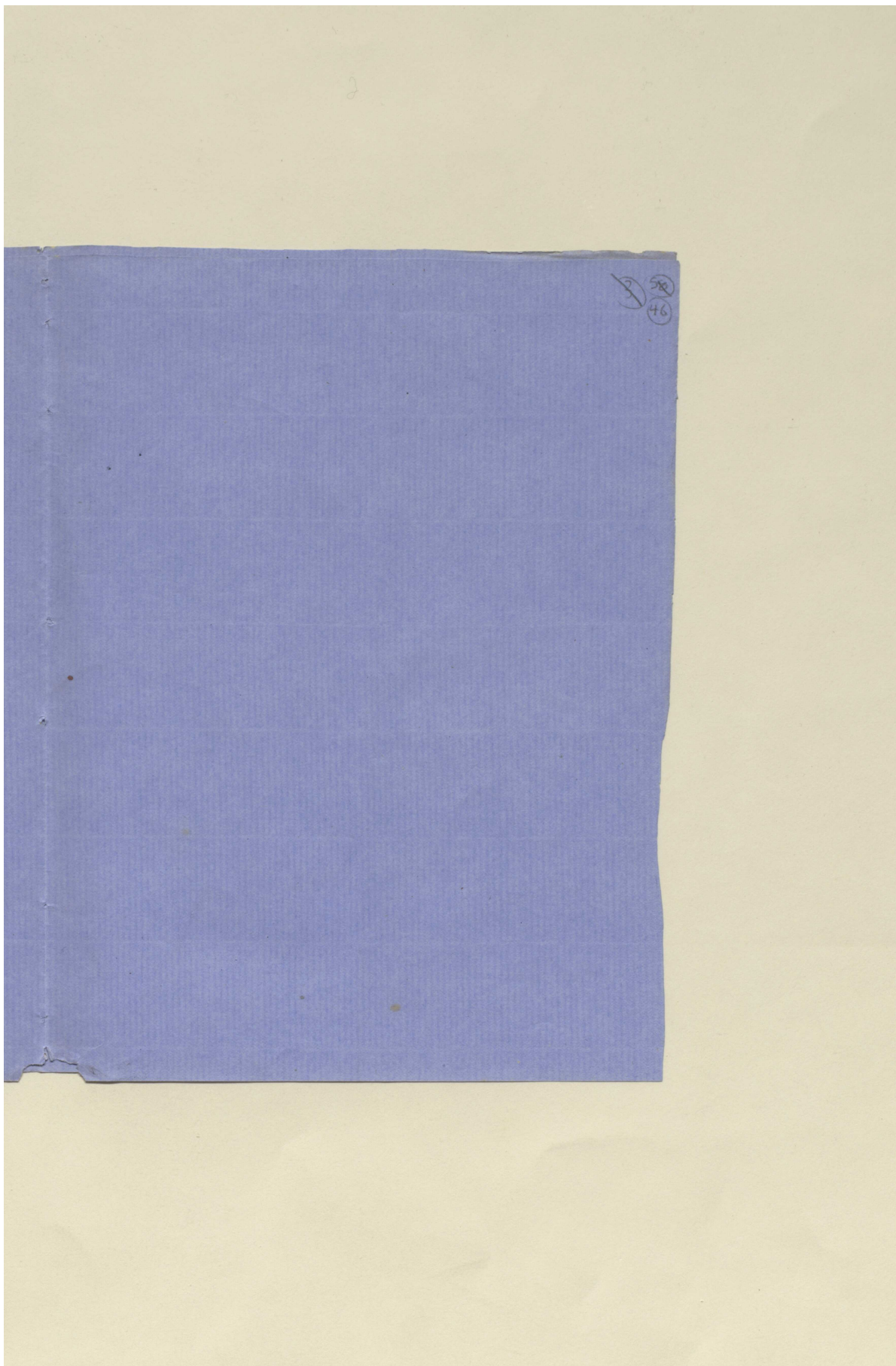


**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [45v]  
(8/12)**

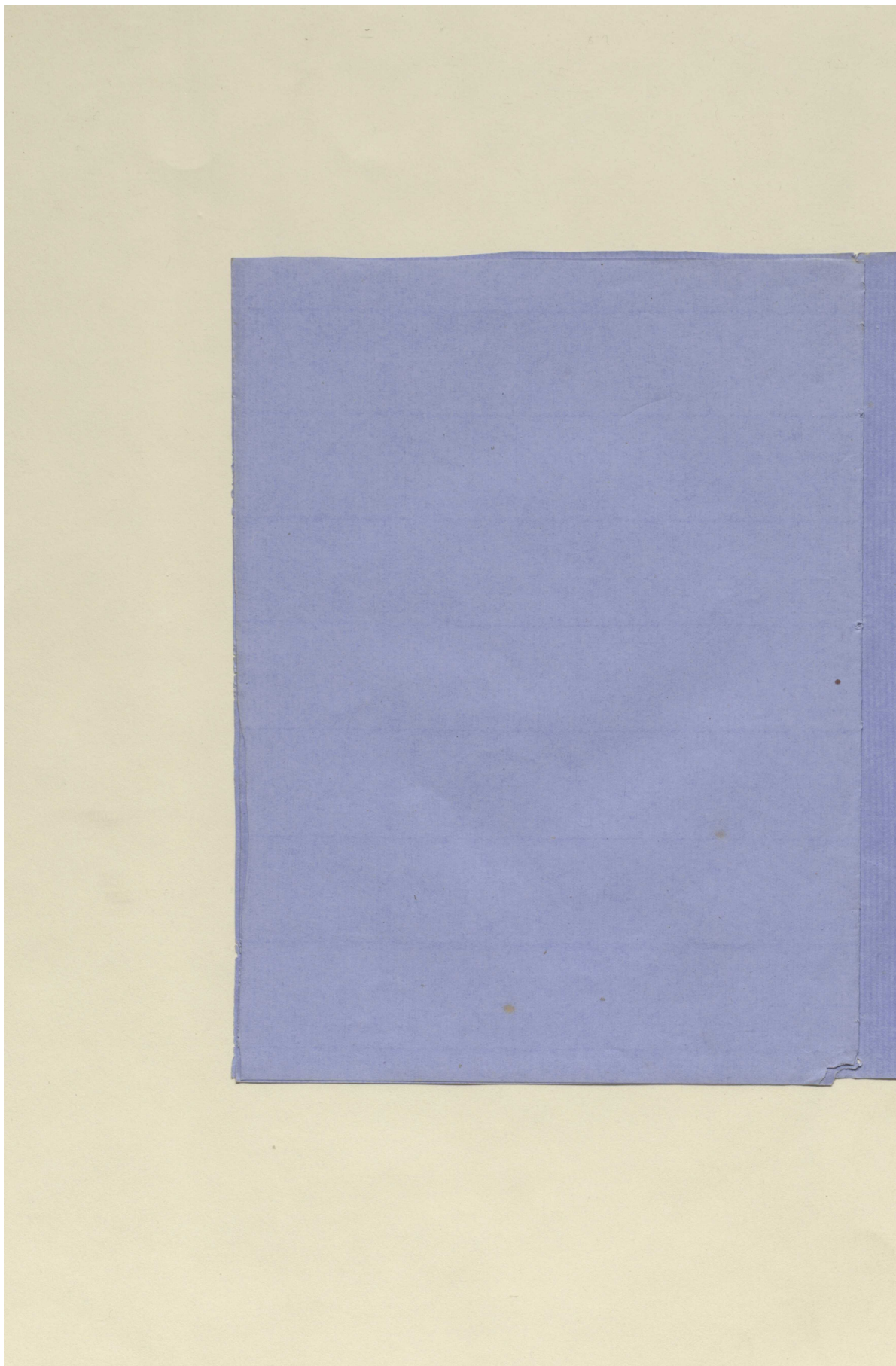




Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [46r]  
(9/12)

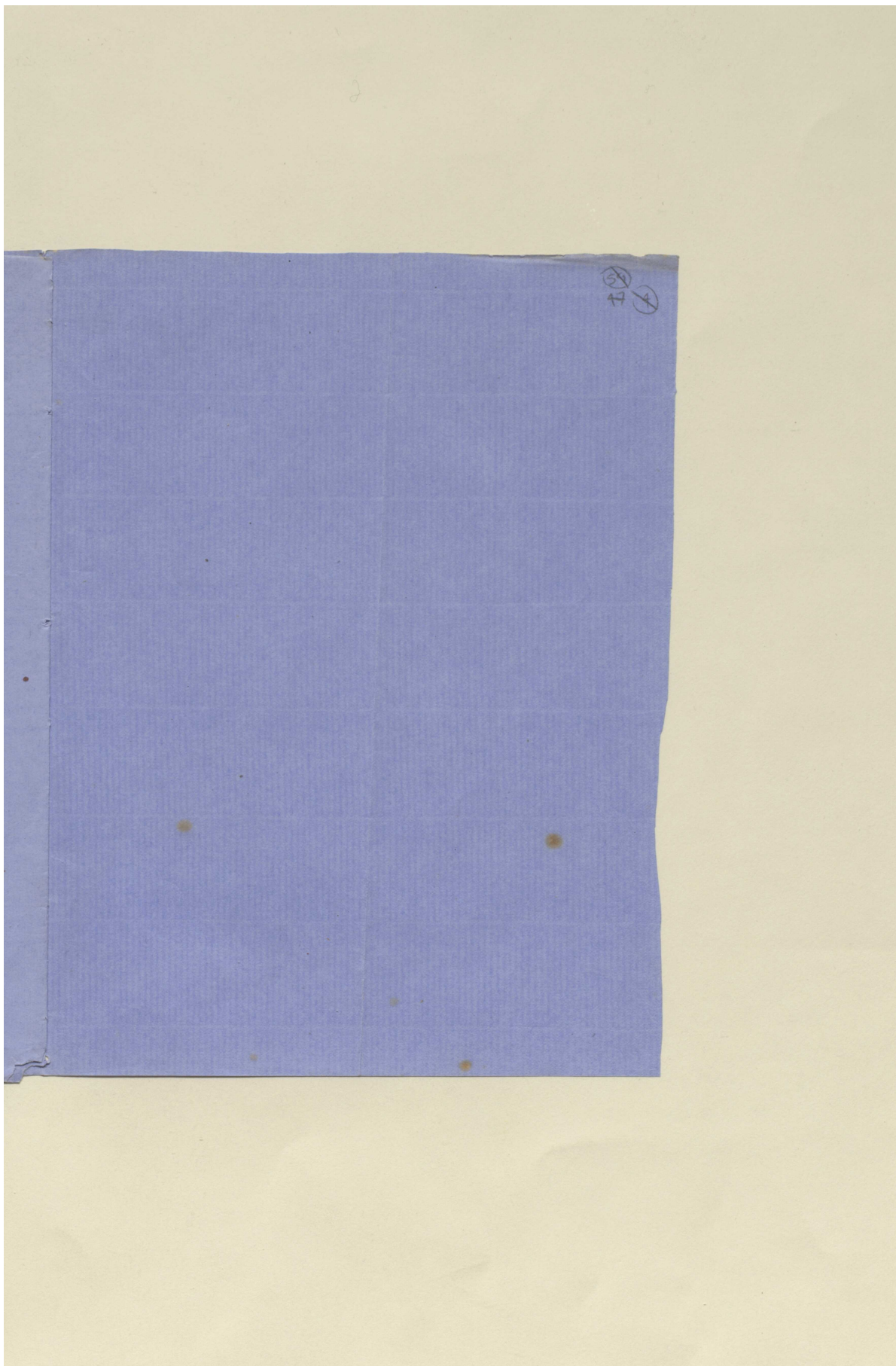


**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [46v]  
(10/12)**

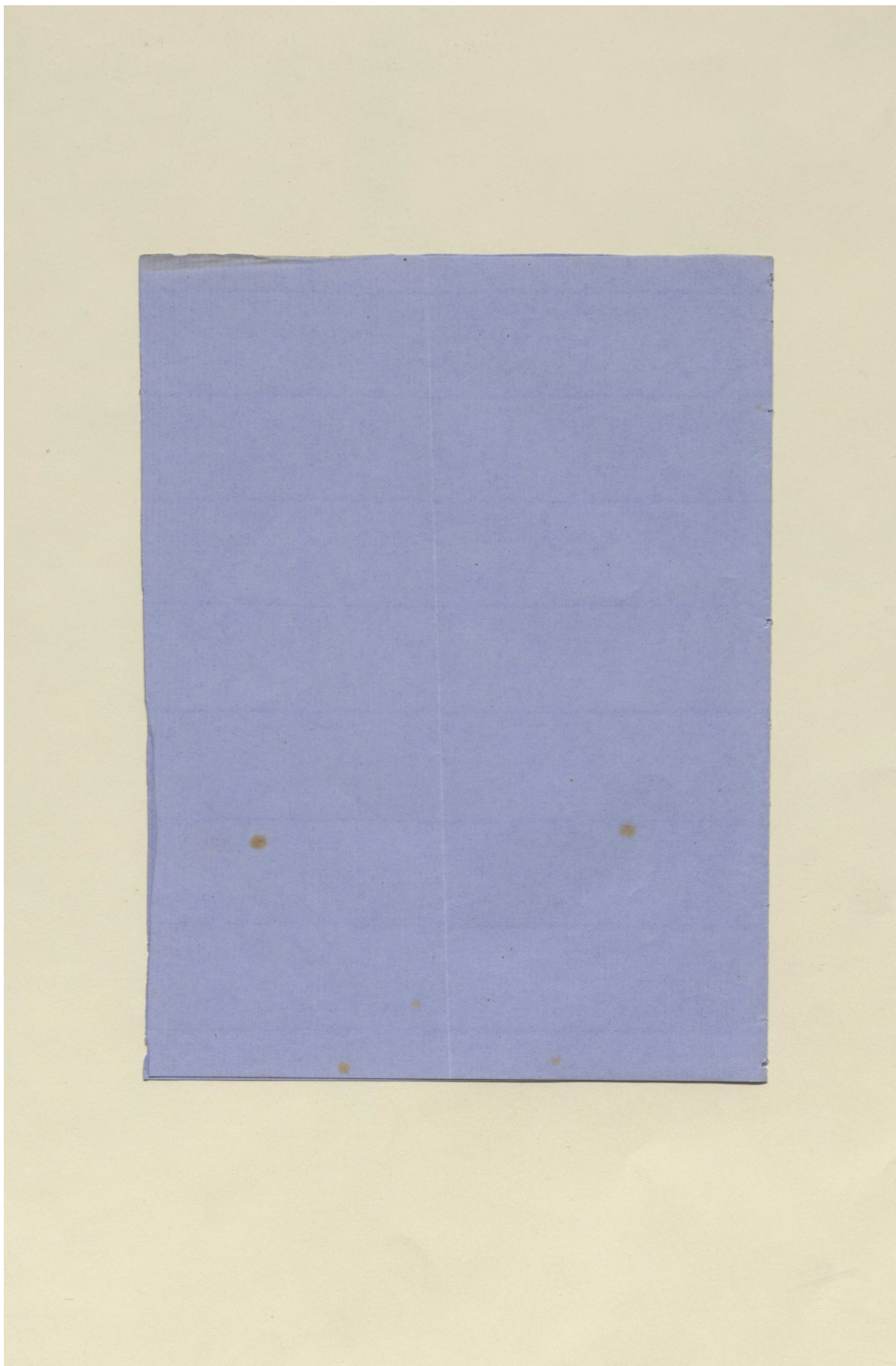




Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [47r]  
(11/12)



**Draft pencil notes relating to Lewis Pelly's journey to Riadh [Riyadh] [47v]  
(12/12)**





42

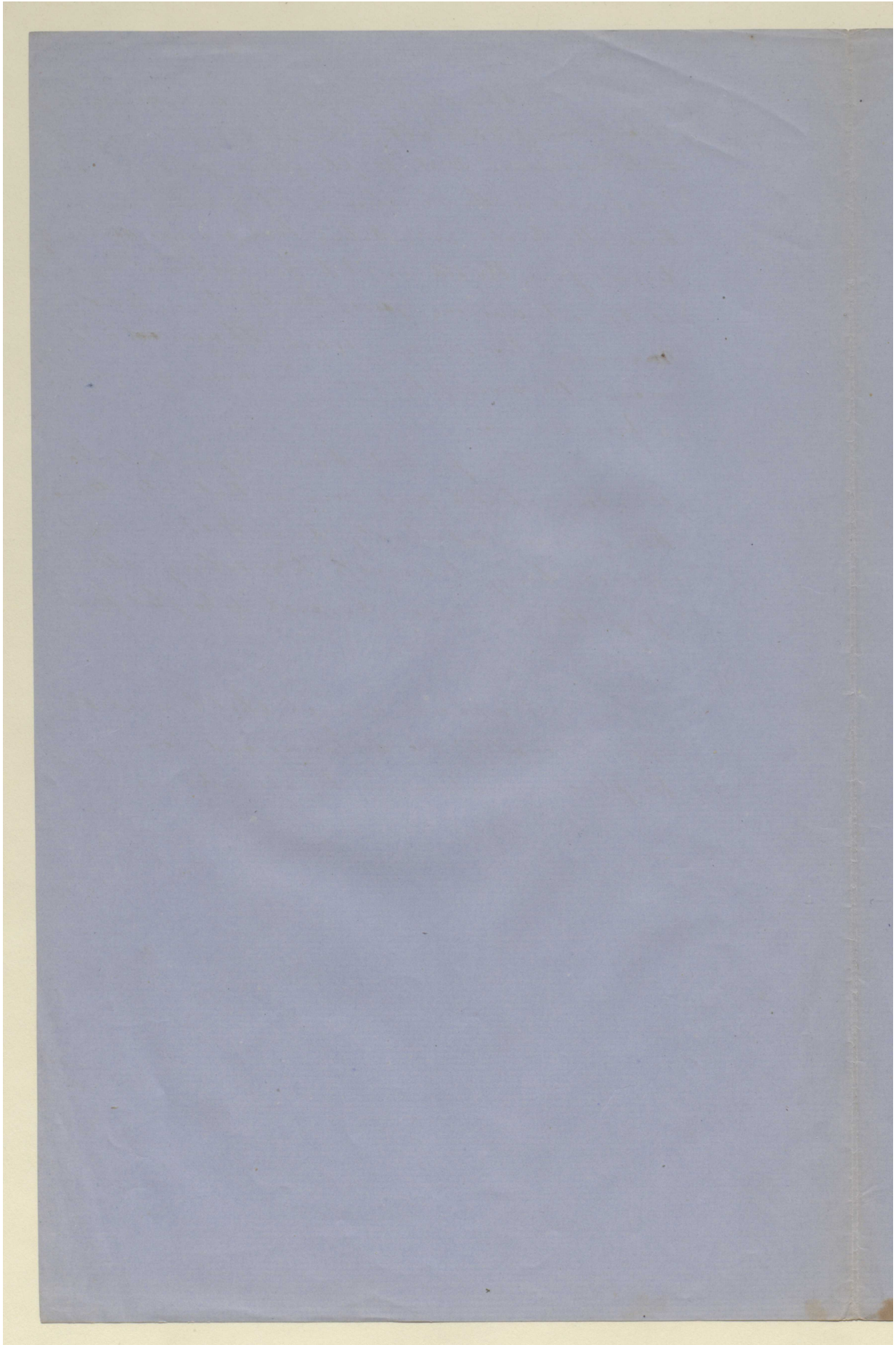
I have not as yet found any existing  
cerimonies of sun or fire worship - It is vaguely  
stated however that people of these religions are  
to be found in the direction of Ad Yamama -  
Some of the Arabs nevertheless bear names obviously  
derived from the old worship for instance my host  
at Koweit was one Yusef Abu Bader - Bader  
meaning the moon - Again Itham ~~and~~ Itham  
means the sun - & Ithra the name of a woman  
is from Sirius.

It is perhaps known to you that the  
Mundery of Butch and Oca in that Gulf derive  
their names respectively from Medina and  
Mecca being traceable to a colony of the  
prophets own tribe of Koreish who fled from  
Arabia -

I append a rough sketch map showing  
approximately the distances and bearings of  
the places mentioned in the above paras -

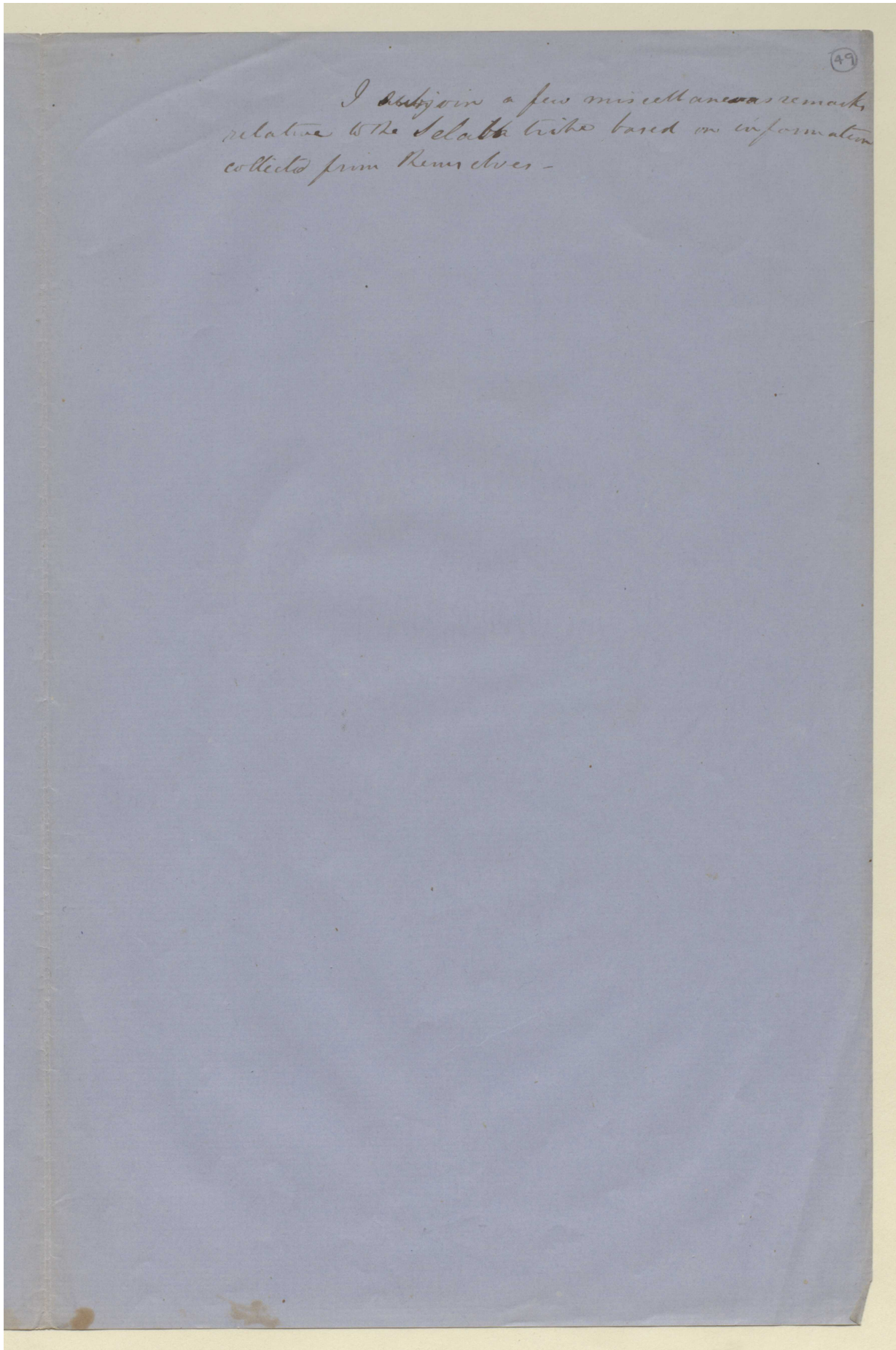


Notes by Lewis Pelly on ceremonies of sun and fire worship [48v] (2/26)

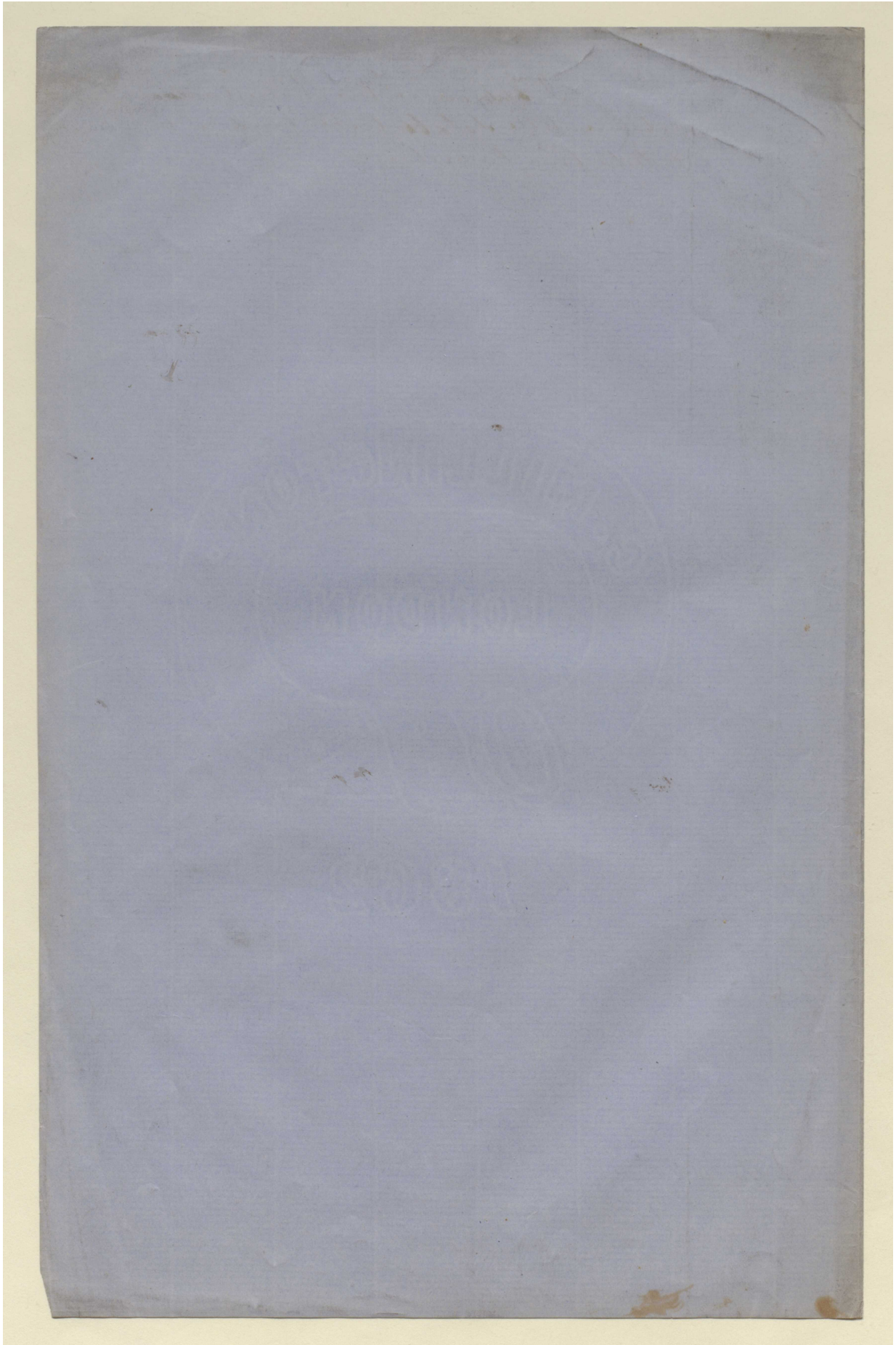




Notes by Lewis Pelly on ceremonies of sun and fire worship [49r] (3/26)



Notes by Lewis Pelly on ceremonies of sun and fire worship [49v] (4/26)



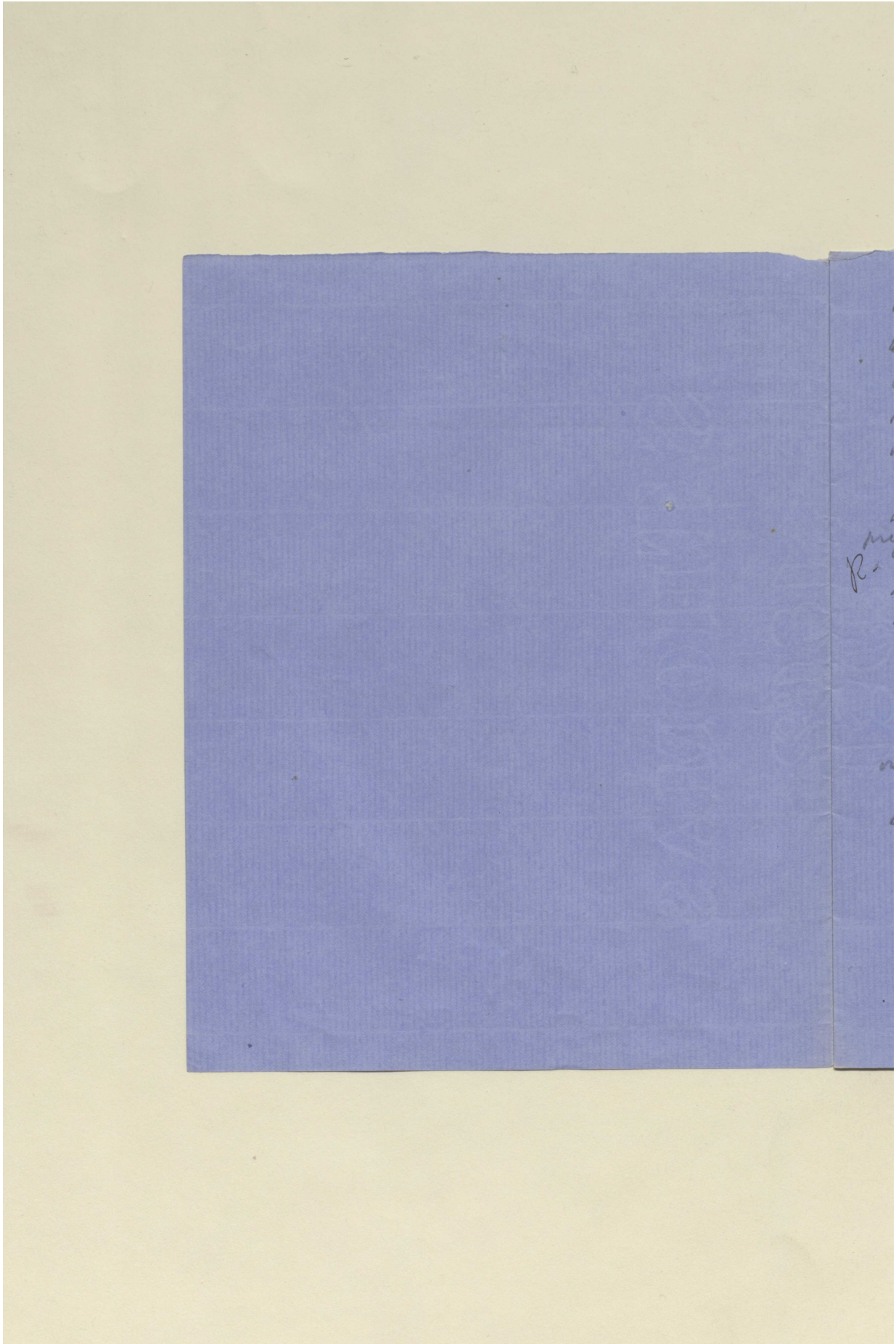


MES EUR F126/59

The *Sebat* or *Seleba* are so called because on certain festivals and particularly on their marriage or encirclement they fix a wooden cross dressed in red cloth and ornamented on the top with feathers at the door of the person married or encircled as signal for the people to collect there and dance & rejoice around it. The word *Sebat* means a cross. Some interpret the name as *Tolb* or *Es-sollet Arab* i.e. <sup>from the back of the Arabs or</sup> pure Arab & descendants of Arabs. *Tolb* meaning the back of the Arabs - Median Arabs contradict this and call them the outcasts or low castes - and have a tradition asserting that when Nimrod wanted to cast Abraham to the fire, some angels had come to protect him. The Bible or Satan discerning the form of a man, came to persuade the people <sup>if they offered they</sup> that committed any shameful crime on the occasion the angels would disappear and would not be able to protect Abraham from the fire. One of the Arabs then cohabited with his own mother and the angels fled - but the Angel Gabriel being sent



Notes by Lewis Pelly on ceremonies of sun and fire worship [50v] (6/26)





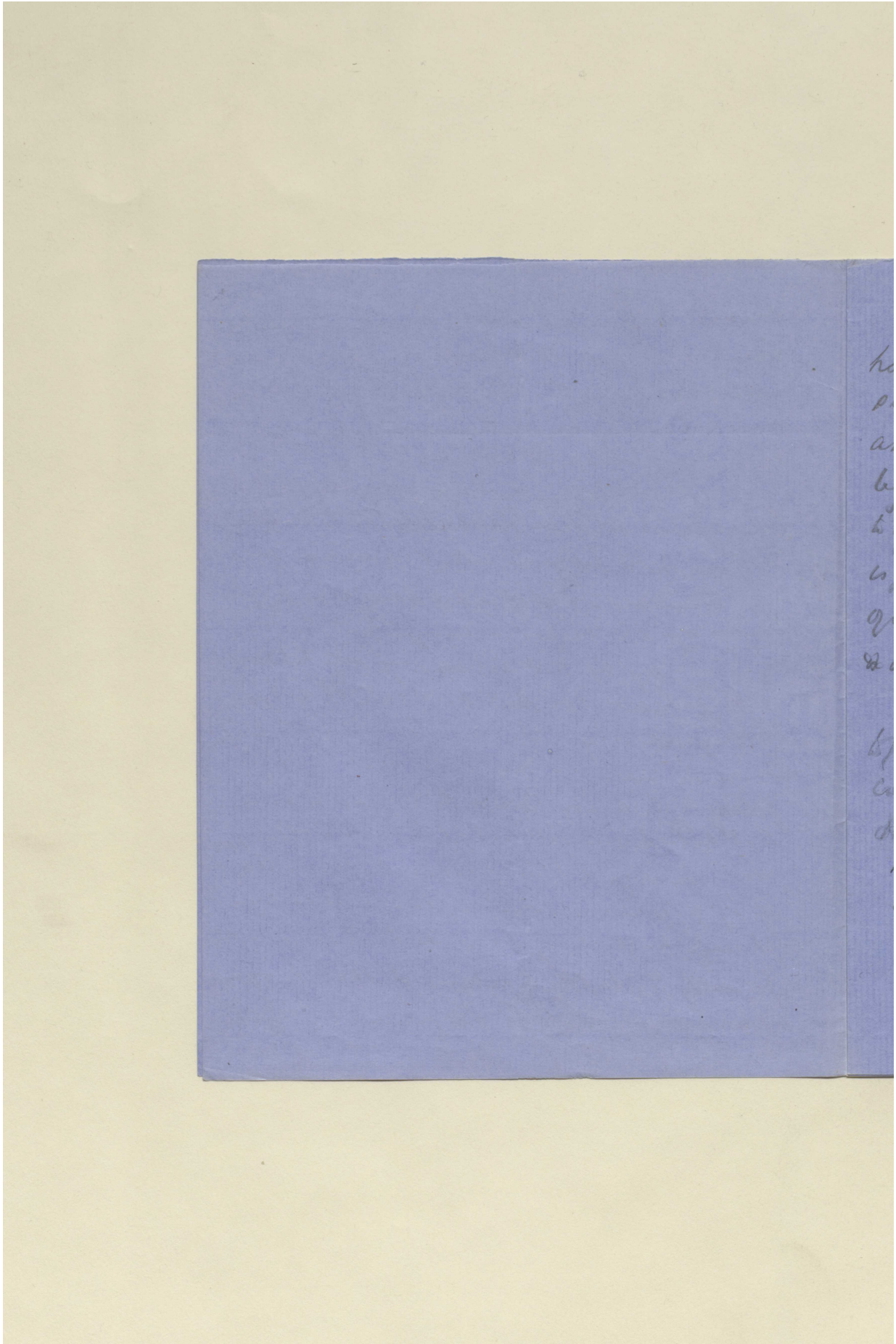
spot whereon the  
caused the fore <sup>was made to acquire</sup> ~~ancestral~~ Abraham ~~was born~~  
being changed into a garden or a place covered  
with green herbs &c. The descendants of the man  
then cohabiting his mother were & have ever  
since been called Israhel.

The Israhel, who have emigrated into Egypt  
and almost all <sup>more in</sup> their settlements outwardly  
pretend to conform to the religious rites & ceremonies of the  
Mohammedans - but they are never seen to do so  
in their own places unless amongst Mohammedans.

They do not intermarry with the Arab  
tribe of Arabs - or that the Arabs do not <sup>condescend to</sup> do so  
because they take them as outcasts or inferiors  
or below the rank of a genuine Arab - This  
feeling of the Arabs towards the Israhel is so far  
that a Bedouin will not plunder a Israhel nor  
will revenge a blood feud with him - And  
if by accident a Israhel is plundered he can  
claim his property - and the Bedouin will  
be ~~very~~ too happy to restore it, that his good  
name may not be dispraced amongst  
his tribe -



Notes by Lewis Pelly on ceremonies of sun and fire worship [51v] (8/26)

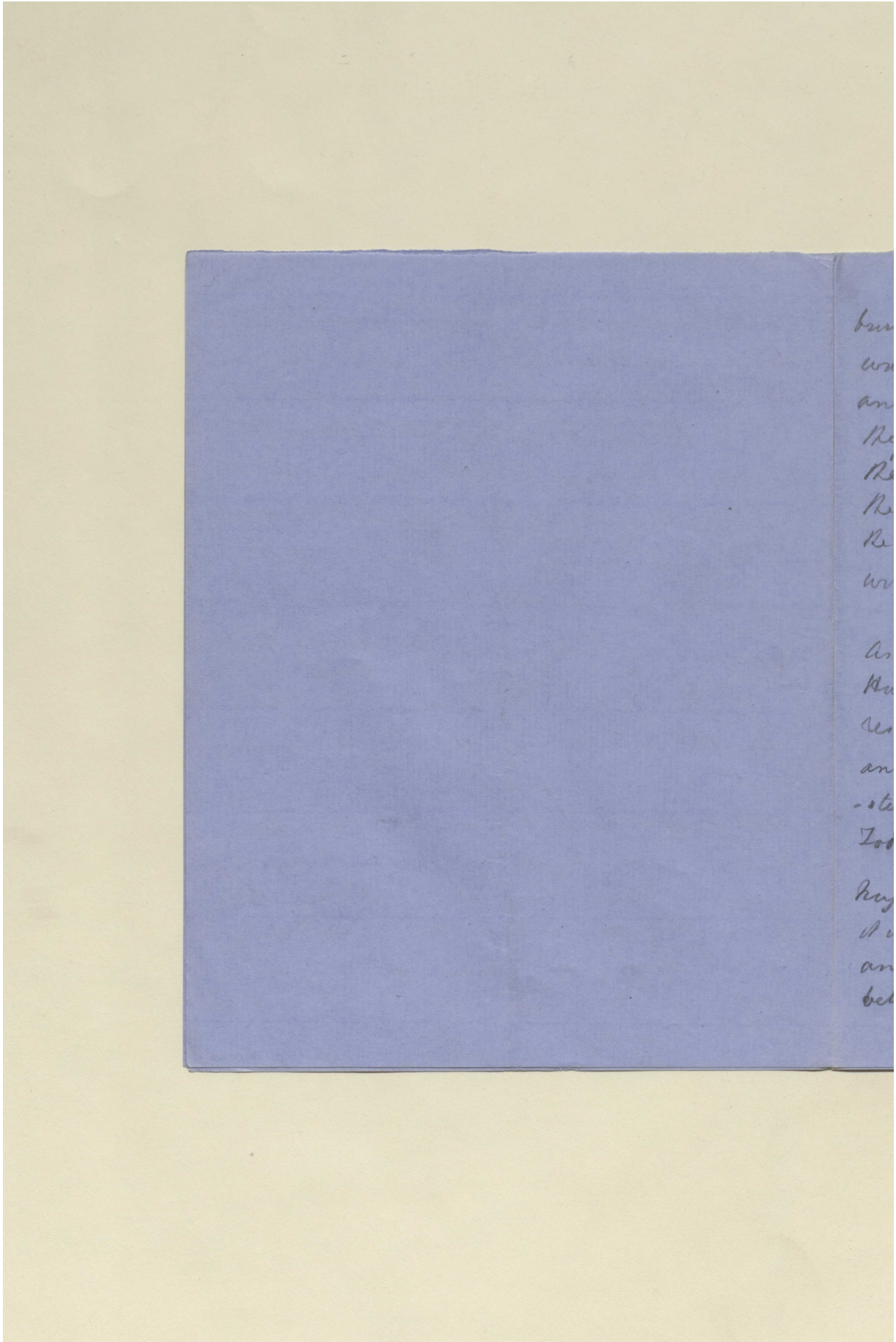




(52) (46)  
Among every Arab tribe the Solahs  
have a chief man who has sworn to conduce  
such a tribe to aid them in time of need -  
and in the event of their being plundered  
by one tribe they go to the other for assistance  
to recover their property - This assistance  
is <sup>not</sup> afforded <sup>by arms but</sup> by mere intercession of persuasion  
of one chief or tribe to the other - of the improbability  
of an Arab or Arabs plundering a Solah -

The Solahs have never been known  
to plunder - they say that they will never  
covet others property and would wish  
every one to do the same - ~~but where~~ And  
that they have thought the Arabs the example  
and that is why the Arabs do not plunder Solahs  
They are also very hospitable and  
if a stranger pass by their tents they will  
insist upon him to take some refreshment or  
at least water -

Notes by Lewis Pelly on ceremonies of sun and fire worship [52v] (10/26)

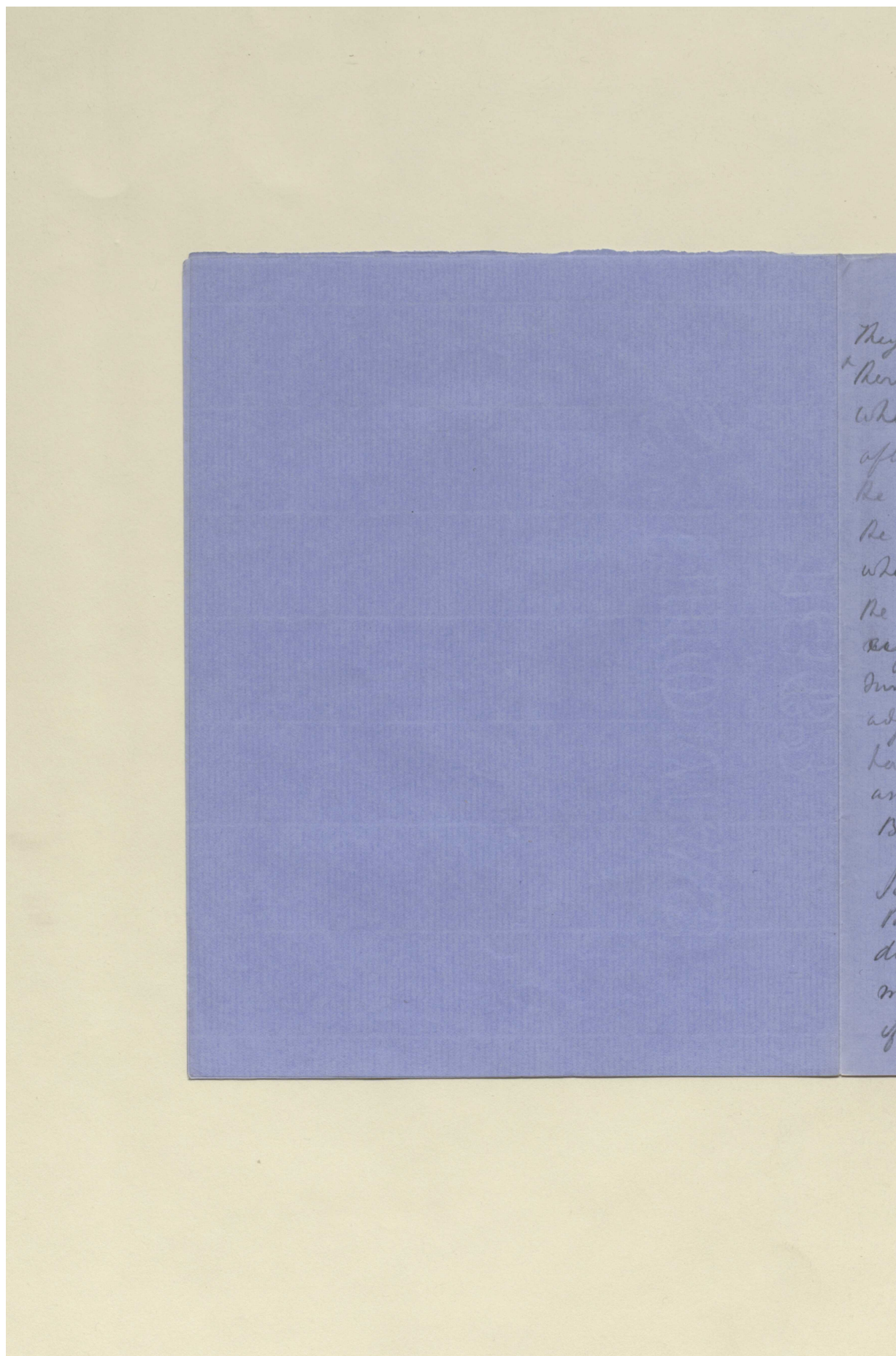








Notes by Lewis Pelly on ceremonies of sun and fire worship [53v] (12/26)



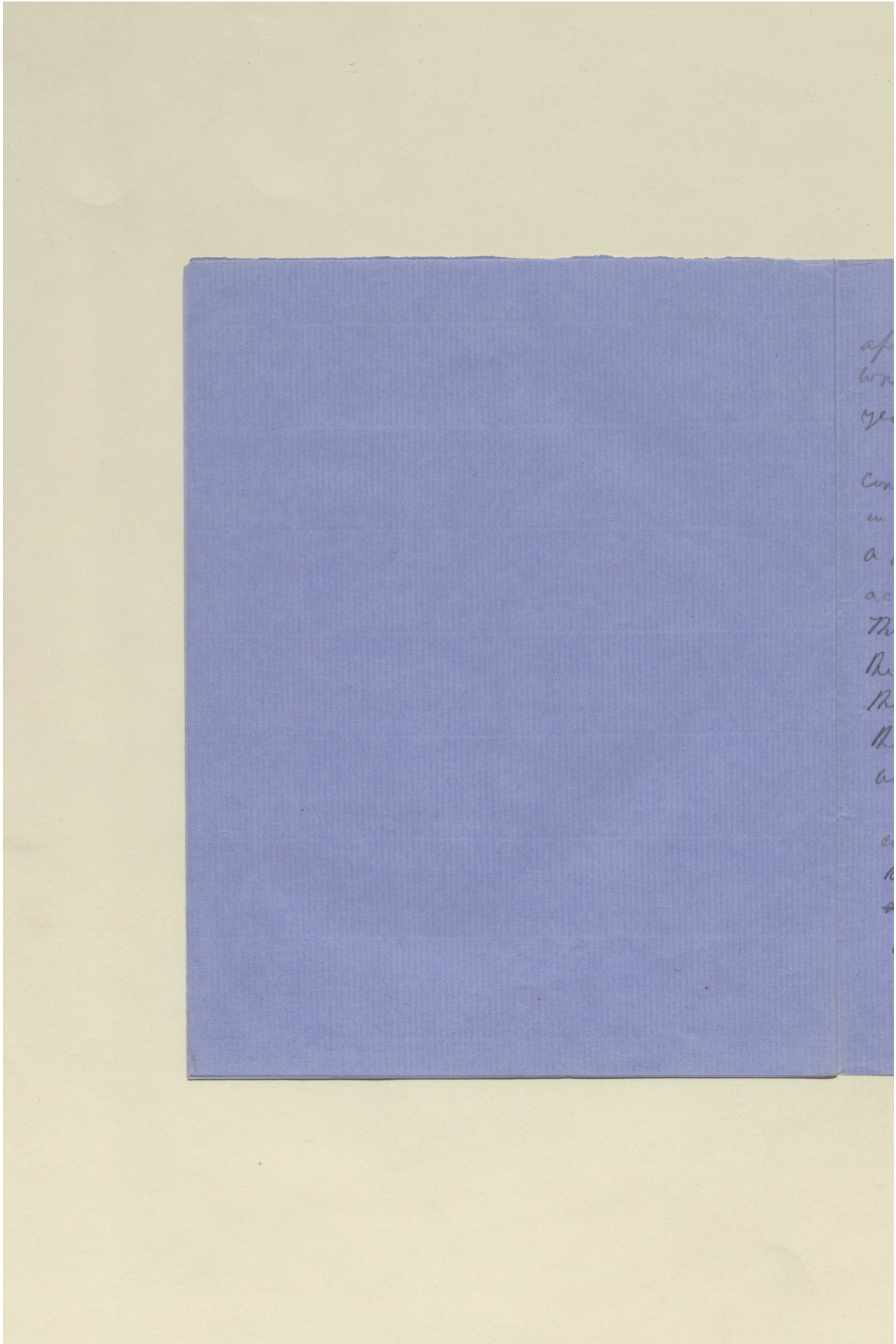


(54) (48)

The Ischia are good shepherds ~~men~~  
 They live on the flesh of deer - and wear the skins  
 thereof - Their principal diet is dates and locusts  
 when procurable - Their business is to look  
 after their cattle - ~~principally~~ <sup>principally</sup> sheep & camels of which  
 the last they have a great number - and ~~also~~  
 the milk butter & ~~thereof~~ <sup>offspring also part of them</sup>  
 when near the towns & oases - They wander about  
 the country with their cattle for pasturage almost  
 eight months in the year and the four months in  
 summer they descend on the oases towns and  
 adjoining <sup>for their requirements of disposal of milk or skins</sup> ~~wildage~~ - like all Bedouins they  
 have the black tent made of goats' hair ~~fur~~  
 and so handy that it can be carried about by the  
 Bedouin himself - The pitch their tents <sup>separate</sup> ~~from the Arabs~~  
 The Arabs themselves confess that the  
 Ischia are <sup>in general</sup> the most beautiful (in features) of all  
 the Arab tribes - But they are rather of  
 dirty habits - They would not in the least  
 mind eating the flesh of dead cattle, even  
 if lying at their gates for 2 or 3 days -



Notes by Lewis Pelly on ceremonies of sun and fire worship [54v] (14/26)



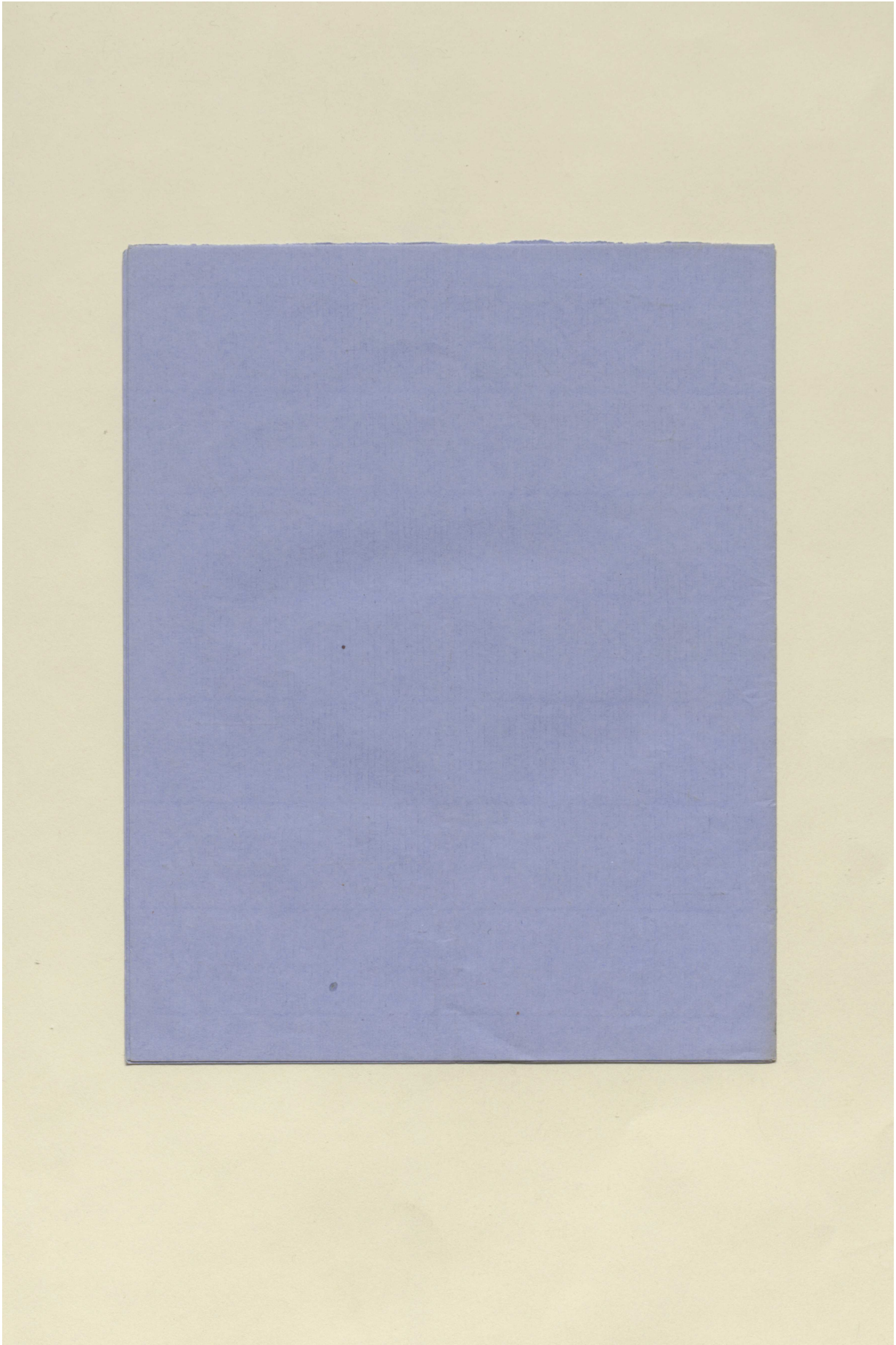


(55) (A)  
+ They have to wash their children 40 days  
after birth, dipping them seven times into the  
water & out - They circumcise them when seven  
years of age at most -

+ Marriage is performed by the mutual  
consent of the parties and their respective fathers  
in the absence of which, the nearest of the kin - and  
a bargain is made for paying a certain sum  
according to ability - to the father of the girl -  
This being done they go to an elderly man among  
the tribe or to a "mulla" when practicable - and  
the latter after having three times asked them if  
they consented to the union, <sup>receives a fee and</sup> they with ~~the~~ are  
allowed to cohabit with each other -

+ As said before on both occasions of  
circumcision and marriage <sup>the crown is fixed at the door</sup> some sheep are  
killed & food prepared ~~the crown is fixed at the~~  
~~door~~ and the people, relatives & otherwise  
collect there and feast with the host -  
that is to say any invitation being rec<sup>d</sup> - the  
crown meaning all -

Notes by Lewis Pelly on ceremonies of sun and fire worship [55v] (16/26)





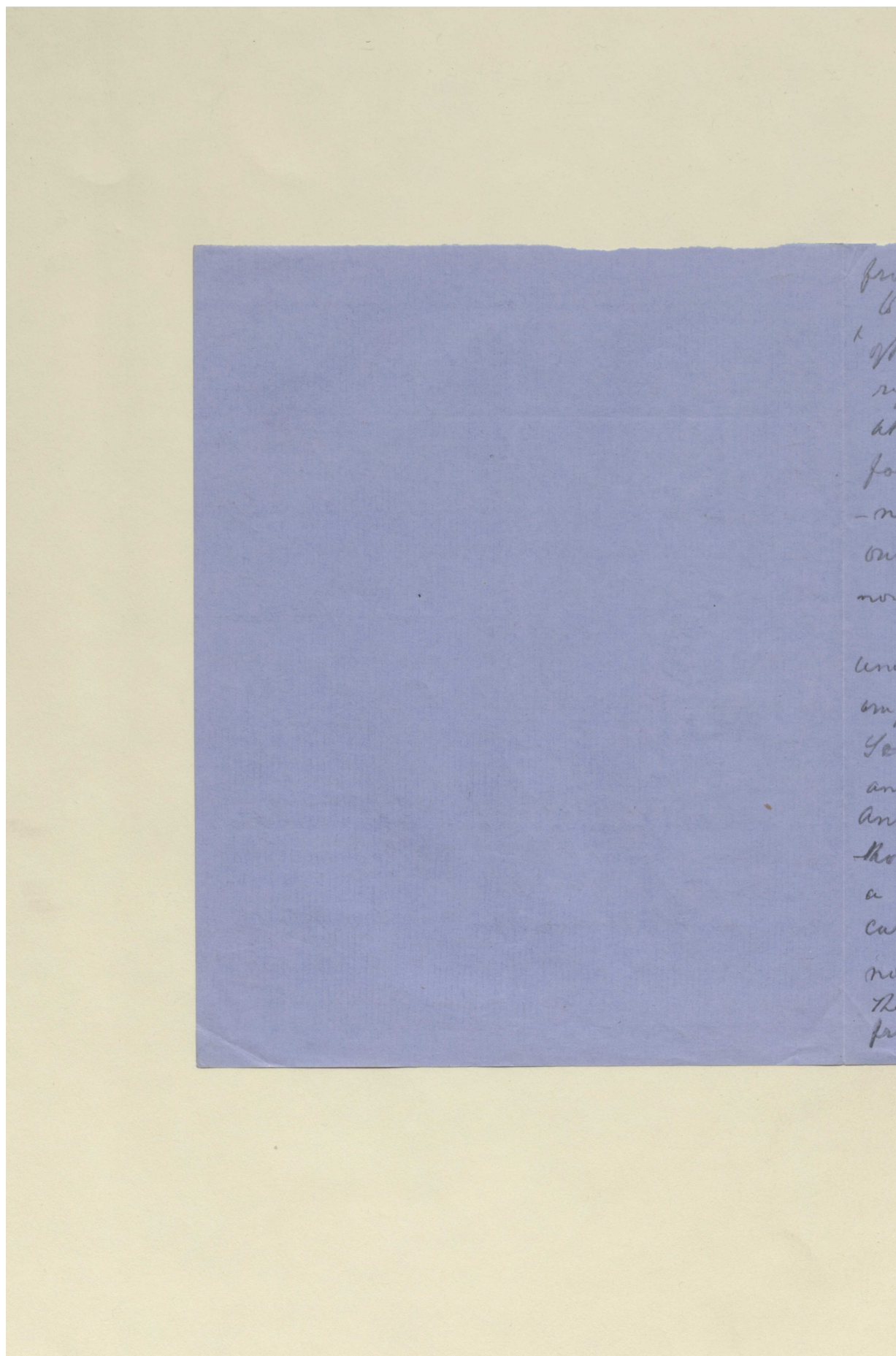
+ They believe in one God - some also in  
 Mahomet - Others deny Mahomet as their prophet  
 but believe in other instances as their prophets  
 calling them the <sup>Confederates of God</sup> but are ignorant of their names -

+ They pray three times a day - before the  
 rising of the sun - before the decline of the  
 sun from the meridian - and before <sup>the sun sets</sup> about sunset.  
 Their prayers are like the Mahomedans - But  
 it is said that those who inhabit in the Chaldean  
 or Syriac - and have some sacred books written  
 in either of those languages - One of these books  
 they ascribe to the Psalms of David and another  
 that of their prophets - They fast three times  
 a year - once for 30 days in the <sup>month of</sup> Ramazan  
 another for 6 or 7 days in Shabron and a third  
 for 5 or 9 days in autumn in summer -

+ The select say that they are the  
 same with the Sabbeens - <sup>although the Mahomedans contra</sup> Sabbeens - and  
 that they are a tribe of them emigrated



Notes by Lewis Pelly on ceremonies of sun and fire worship [56v] (18/26)

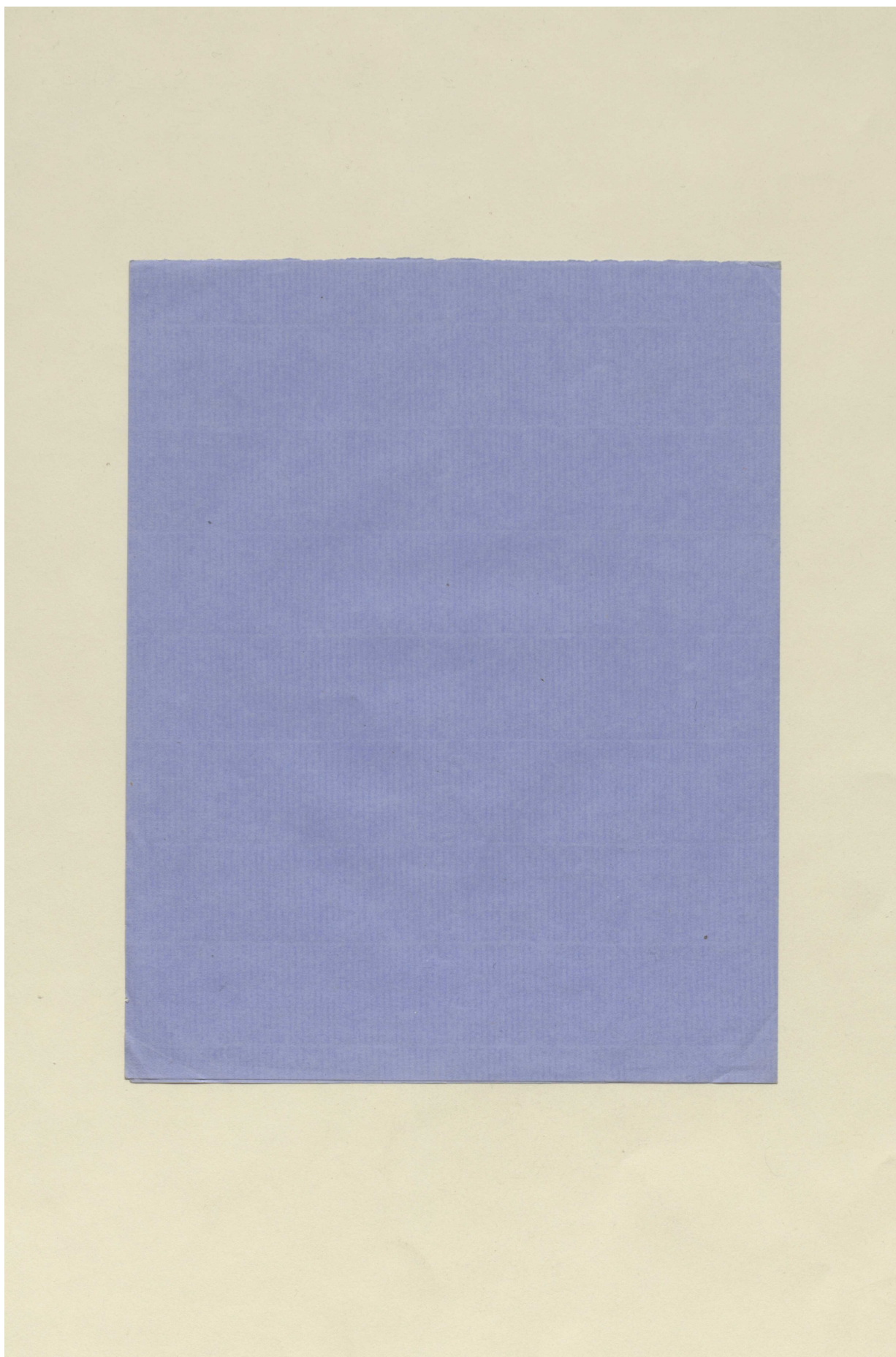




from many years ago (57) (2)  
The King's territory and there they for the fear  
of the Mahomedans persecuting, oppressing or  
refraining from mingling with them, have  
at first outwardly conformed to their religious  
forms and then little by little and from ge-  
neration to generation, have forgotten their  
own forms of religion - and are now quite ig-  
norant of both -

They live very peacefully and quite  
undisturbed by the Arabs owing to the favorable  
impression the Mahomedans see under of the  
Selaibees being inferior to them in rank & caste  
and its being degrading to them to molest any Selaibee.  
And for this reason also <sup>they</sup> pay no tribute <sup>is recd from them</sup> to any Arab Au-  
thorities - ~~When~~ Whenever they happen to take  
a shikah for any Arab Chief - the latter is very  
careful to pay them well, so that he might  
not be indebted to a man or inferior to him.  
The Arabs are also careful from borrowing any thing  
from a Selaibee merely for not being indebted to him for the same.

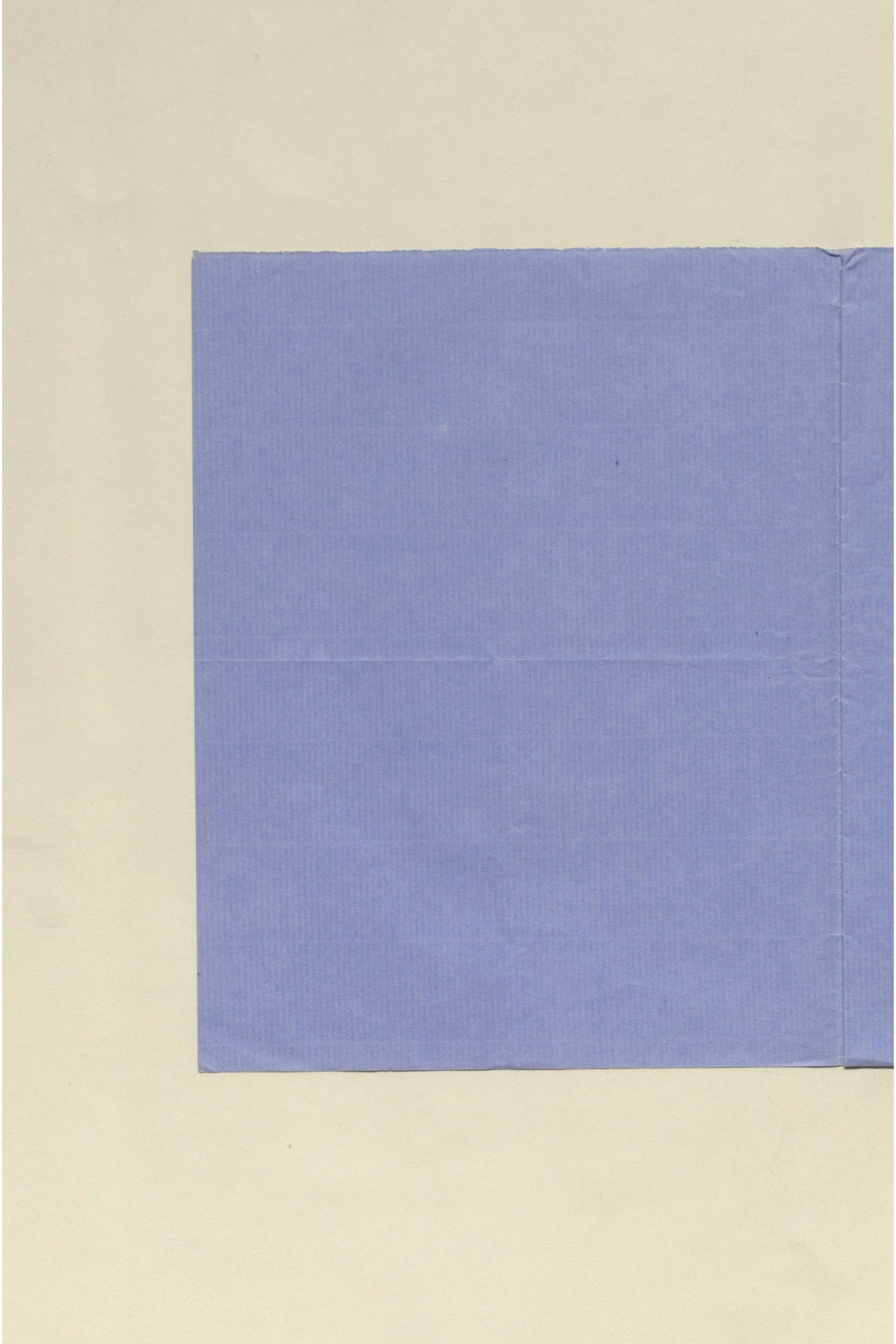
Notes by Lewis Pelly on ceremonies of sun and fire worship [57v] (20/26)





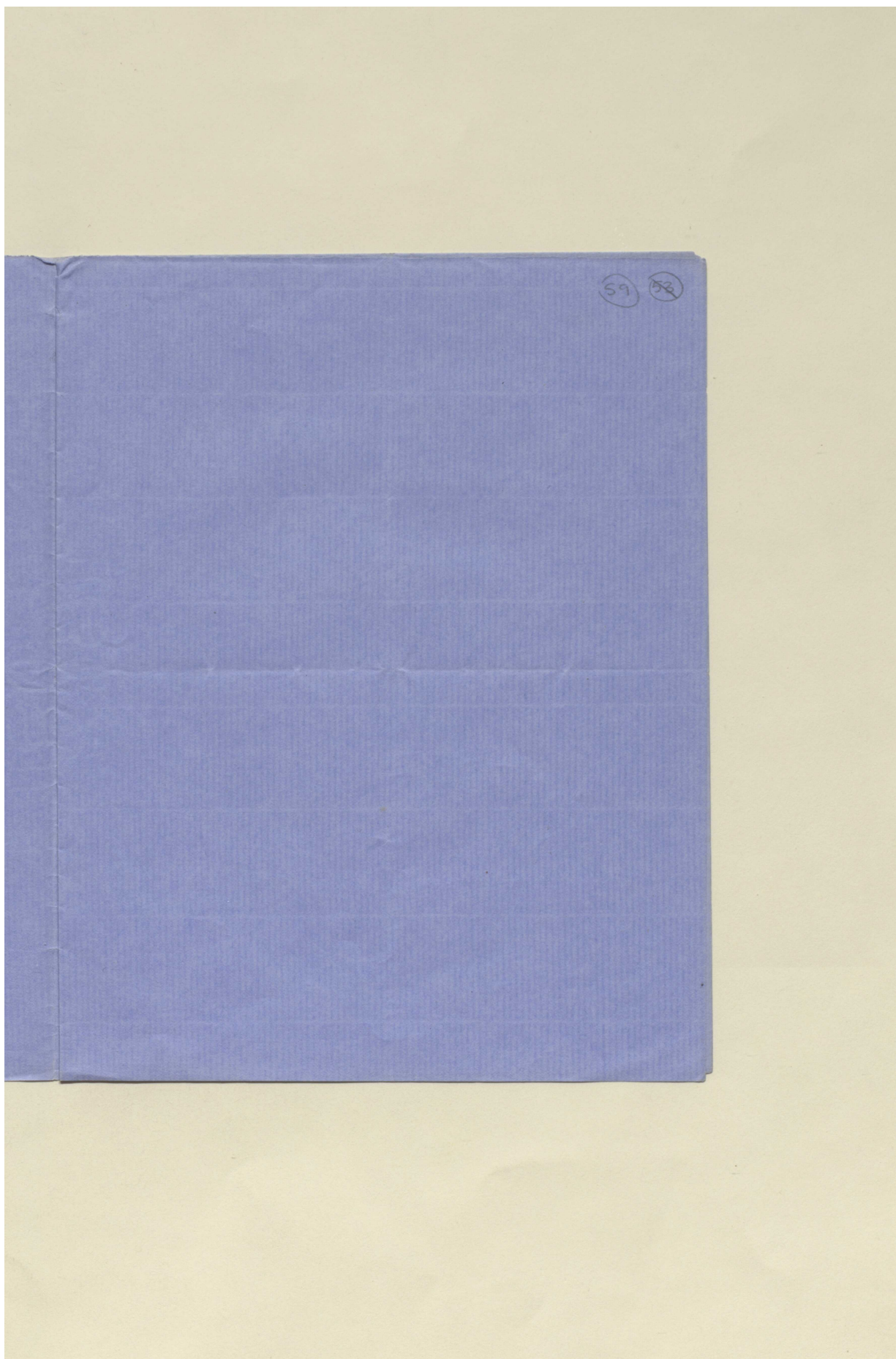
(56) (62)  
When they wish to adore the Polar Star  
or the one in the South. they stand with their face  
towards it & look at it. stretching their arms  
in a manner to represent a cross. The  
Polar star is revered because it is an  
immovable star in the sky and leads  
all travellers through the right path to their  
destination.

Notes by Lewis Pelly on ceremonies of sun and fire worship [58v] (22/26)

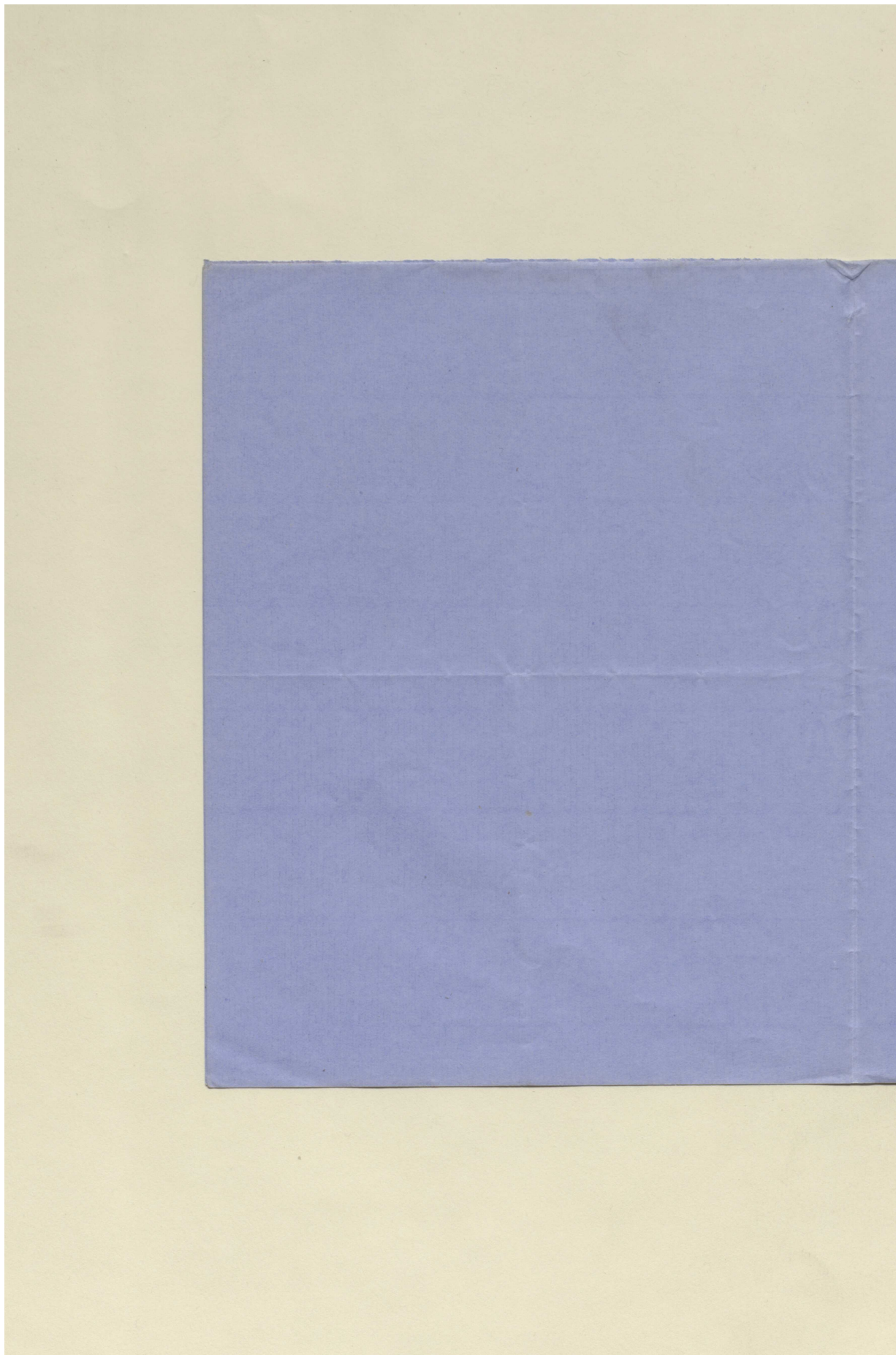




Notes by Lewis Pelly on ceremonies of sun and fire worship [59r] (23/26)

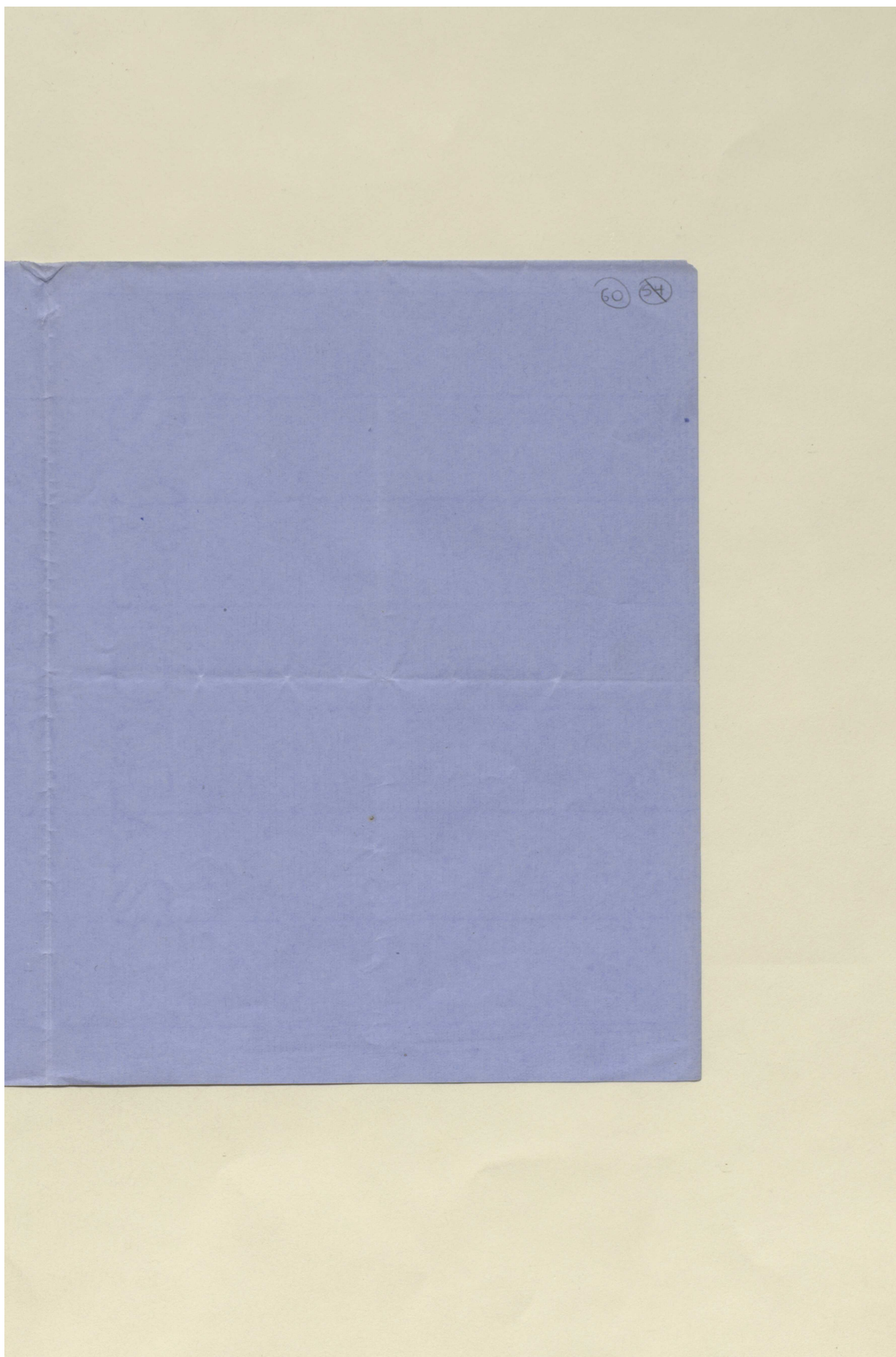


Notes by Lewis Pelly on ceremonies of sun and fire worship [59v] (24/26)

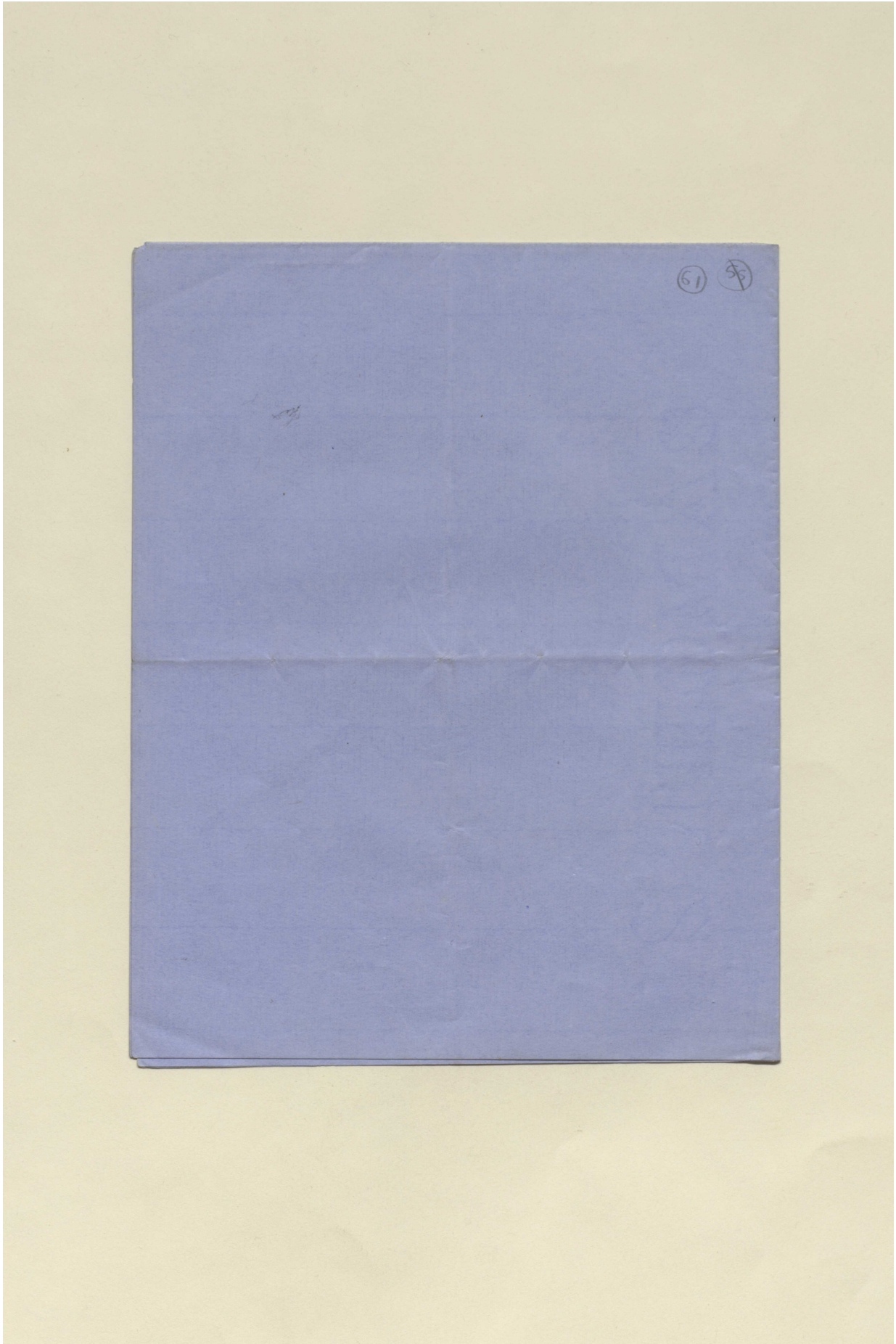




Notes by Lewis Pelly on ceremonies of sun and fire worship [60r] (25/26)



Notes by Lewis Pelly on ceremonies of sun and fire worship [60v] (26/26)





The Coast line between Al. Katif and Koweit  
~~for a distance of one or two days journey inland~~ is loosely  
called Adan. Strictly speaking Adan is a strip of  
rising ground a few miles to the southward of Koweit  
and which is known to the native sailors as *Hajar*  
*Al Bent* - from its supposed resemblance to the  
curve of the girls eyebrows.

Proceeding inland you come on a belt of country  
called *Hajar* or *Sammam*, the *Hajar* being applied  
to sand stone a friable stone generally and *Sammam*  
to a tract strewn with boulders or hard stones. This  
tract is of a stony pebbly character. It may have an  
average of two days journey. It has a general di-  
rection between North West and North and South  
East and South. It lies itself in the great desert  
called *Rub-el-Khali* on its southern extremity  
and in the great uninhabited tract lying to the west  
of *Euphrates* on its Northern extremity.

Leaving the *Sammam* and still proceeding  
inland you come on a second and parallel belt  
known as the *Dahna* or *Kaffoud*. This tract  
also has an average breadth of two days journey  
and like the *Sammam* - emerges at its South  
Eastern and North Western Extremities in the two  
deserts above alluded to. This belt is formed of a  
succession of mounds of sand popularly  
stated to be seven in number. *Dahna* meaning a  
tract composed of sandy mounds and *Kaffoud* implying  
a country composed of succession of such mounds.



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [62v] (2/14)

Leaving the Sabha you come again on a tract of various breadth lying between the Sabha and the highlands forming Najd proper. This tract is known under different names at different points, for instance, at its narrowest part being that immediately beneath Al Towaij hills it is called Sedair further south that is between the Mahmal district and the Sabha, it seems to have no distinctive name but is sometimes called Sedair and sometimes Mahmal. Still further south that is between the Sabha and the Al Wied, it is called Orma.

The hill <sup>line</sup> tract immediately within the above mentioned tract forms the western highlands of Najd proper. This hill line runs in a general direction of North a little west & South a little east. At its northern point is Zolffy and from Zolffy down to the village of Owdeh the range is known as Al Towaij. This is the highest portion of the western highlands of Najd. Below Owdeh, there is a break in the range stretching from one to two days journey namely from the village of Yadij & the old town of Sedass. This district formed by this break is called Mahmal. From Sedass in a southerly direction the country again rises and so reaches Riyadh distant one long day journey through the villages of Agneh, Jebelch and the old Wahabee capital Darceyah. These highlands to the southward of Sedass are known as above stated as Al Wied. The Wady Hanifah cleaves the Al Wied from Agneh through Darceyah (which was situated half on one side of the valley and half on the other) towards Riyadh and afterwards bends in an easterly direction towards Al Ahsa and in a southerly direction to the great desert.



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [63r] (3/14)

(63)

In describing the character of the country as above between the Persian Gulf and Riyadh, I have described it as it would be crossed coming for instance from Koweit to Riyadh and I have not taken into consideration these regions of Wasim, Karam and Subbul Shumman lying to the westward and southward of Al Fawaj and which either politically or geographically appertain at the present moment to Najd.

The <sup>little</sup> district generally in which Darsaghat and Riyadh are situated is known as Al A'wad and it is only the valley which cleaves this district which is known as Wady Hanifah. It was this Wady apparently or a part of it which before it was conquered by the orthodox Mohammedans was known as the Wady Aftan. Usually it is quite dry. After heavy rain it becomes a torrent. The bulk of the water being itself in the sands to the southward and eastward. The <sup>general</sup> water shed of this district seems indeed to be to the southward & eastward. The water which is lost in the sand to the southward draining, <sup>probably</sup>, under the sands, <sup>of Rob al Khali</sup> and that which passes to the eastward draining under the sand of the Sabna and seeping firstly in the lower lands of Al Akwa, secondly in yet lower plain of the southward near Ras Tannura and Katif and thirdly in the sea itself at a depth of 4 or 5 fathoms near the island of Ahren.

From Riyadh two days journey in a south westerly direction is the Valley known as Al Yamama. Tradition asserts that this region now nearly desolate is the remnant of what was once a considerable state destroyed partly by encroachment of the desert and partly by political convulsion. I infer that Al Yamama originally



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [63v] (4/14)

extended from the present Wady Yamama & in an Easterly direction to the shores of the Persian Gulf thus including the present district of Al Ahwa & then known as <sup>as</sup> and having the great desert on its south. and being divided itself by the Wady Hanifet in its eastern branch known whether as Wady Solai or previously as Aflun -

I cannot find that any running water reaches the Persian Gulf at any point <sup>on its</sup> ~~from~~ ~~Koweit~~ ~~at~~ Arab shore from Koweit at the head of the Gulf to Cape Kussendorn at its entrance -

There is a small stream two hours to the South of Riyadh called Sak where the Amir of Muz'd. writes & grazed some of his horses and which is afterwards lost in the sand. The water of the Desha and Al Dawaser Valleys is in large part used for cultivation and the waste is lost in the sand - None of the water from either of these valleys comes eastward to Yamama -

Leaving Riyadh and returning to the Persian Gulf by way of Al Ahwa you <sup>cross</sup> ~~pass~~ the same sort of country which you crossed in going from Koweit to Riyadh only in reversed order of course - That is to say in leaving Koweit for Riyadh you have a march of 12 long caravan days in a general direction of South West & by South of which the first 5 days are diagonally across the plain loosely called Adan then for two days across the stony tract of Yamama then two across the sandy tract of the Dahna, then two days across the plain in lieving between the Dahna and the Ared highland and finally one day through the Ared to Riyadh. While.



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [64r] (5/14)

(64)

While in going from Riyadh back to the Gulf by way of Alaksa you have first three days through the Aljed and its outskirts to the Dahnah. two days across the Dahnah, two days across the Samman <sup>and</sup> one day across the district of Alaksa with chief town Al Haffouf - From Al Haffouf you can either reach the shore line at Beai (commonly called Ajai) or at ~~Al~~ Katif - From Beai to Alaksa is one day journey but the heavy nature of the sand usually protracts the journey to from 1 1/2 to 2 days. From Katif the commencement of the Alaksa district is between one & two days journey and hence the chief town Al Haffouf two days more - Al Haffouf is commonly called Foot al Haffouf from the ancient fort where the Gov. resides. When rapidly spoken the word is pronounced Afoof sometimes also it is called Alaksa from the name of its district - The ancient name of the district of Alaksa was Hajrat It is said that the ruins of a considerable town of this name are still visible two or three days journey the Westward and Southward of Al Haffouf - Hajrat is said to have been a province of Al Yamama and tradition further asserts that the decided battle which gave this region to the Mohammedans was fought near the town of Hajrat - ~~The name of~~ The three words Hajrat being the ancient name of Alaksa Hajai being the name of the strong belt above described and Beai being the proper name of the fort above alluded to seem to have got confounded the one with the other each name is however of entirely distinct origin.



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [64v] (6/14)

Beir means a small excavation or something cut away in allusion apparently to the small inlet and island ~~and~~ at that point of the coast -

Katif is the present port of the old district of Kati which joins the Ahsa district on its south and which originally was of a greater extent than it is now - It has been encroached upon by the desert sands inland - The term Kati bears allusion apparently to the plucking of fruits in this dategrowing district - Katif is the passive of this term - It is stated that the Karamela sect which arose some 300 years after the time of the prophet, once occupied both Alahsa and Al Katif and forcibly carried off the famous black stone from Mecca to Katif which place they seem to have desired to erect into a place of pilgrimage in supersession of Mecca - It appears there are two Alahsa in Arabia namely the one above referred to, and known as Alahsa al Bahrein and the other near Medina on the road towards Mecca held by the Beni Saad of the Al Harab -

The large island of Bahrein was called Aw al after the name of the original chief who settled there in the same manner as the island on the opposite coast was called Katis -

I am told that the remains of a considerable town are buried under the sand on the sea shore at a distance of one day's ride



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [65r] (7/14)

65  
journey on the road from Al Katif to Al-Basra  
(Is this the ancient Hama?)

I cannot find that there is any record  
or sign of any settlement along the shore line  
between Katif and Koweit. There is an uninhab-  
ited road from Koweit to Alahra being a length  
of eight days journey. To the right of this road coming  
from Koweit and at four days distance from that  
place are said to be the remains to an enormous  
stone fort. Traditioned to be from the time of the Moslem  
It is called Taj -

~~Koweit~~ The present town of Koweit ~~has~~  
is only one or two hundred years of age. The name  
is a corruption of Koot a fort. Its chief or his  
ancestors rather were the pirates of the mouth of  
that Al Arab and had their fort ~~there~~ <sup>called</sup> Mofana  
at the head of the Zobani creek. I may mention  
in passing that the neighbourhood of this old fort  
is more accessible from sea and enjoys a better  
climate than Basrah. If we should ever construct  
a railway from the head of the Persian Gulf to  
Ashkandarov, it might be worth while examining  
whether the nearest and preferable route might not  
be for our sea going steamers to meet the rail  
at the Zobani creek and thence to run the line  
direct keeping on the right bank of the Tigris  
throughout towards Aleppo -

The bay of Koweit is also called Jann  
said to be derived from ~~Jann~~ ~~the~~ a horn in allusion  
to the shape of the bay -

At the North west angle of the bay is a  
fort and Sabut called Jaharah. This is said to  
have been the site of the old fort ~~Gharian~~ Gharian  
be this as it may. bricks and other reliques are  
found in ~~the~~ digging the vicinity of this fort -



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [65v] (8/14)

It is & in this port that the horse dealers collect  
their horses from Najd previous to embarkation  
for India - I subjoin a Memo on the various  
breeds of the Najd horses - which are of all colours  
and vary in height from 14.1 to 14.2 average  
A horse of 14.3 is a large Najd Horse - Some of  
the very best in point of endurance and form  
are 14.1 or even under - Within the past few days  
I have, myself seen a ridden a chestnut colored  
Saglawy mare - a bay Arabian mare two grey  
bays and nutmeg colored Kothailah - The com-  
monest color is grey shading from dark nutmeg  
up to almost pure white



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [66r] (9/14)

(66)

The coast line between Katif and Koweit is loosely called Adan. - Strictly speaking Adan is a strip of rising ground a few miles to the Southward of Koweit, and which is known to the native sailors as Hejaz al bent, from its supposed resemblance to the curve of the girls' eyebrows.

Proceeding inland you come on a belt of country called Hajar, or Samman; the <sup>term</sup> Hajar being applied to sandstone or friable stone generally, and Samman to a tract strewn with boulders or hard stones. This tract is of a strong pebbly character. It may have an average <sup>breadth</sup> of two days journey. It has a general direction between North West and North, and South East and South. It loses itself in the great desert called Rob. al Khali on its southern extremity, and in the great uninhabited tract lying to the West of <sup>the</sup> Euphrates on its northern extremity. -

Leaving the Samman and still proceeding inland you come on a second and parallel belt known as the Dohna or Raffoud. This tract also has an average breadth of two days journey, and like the Samman merges at its South Eastern and North Western extremities in the two deserts above alluded to. This belt is formed



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [66v] (10/14)

formed of a succession of mounds or waves of sand  
popularly stated to be seven in number - Dahna  
being a name given to  
~~the~~ a tract composed of sandy mounds, and  
Daffoud implying a succession of such mounds - Nafūd (plural).

Leaving the Dahna you come again on a  
tract of various breadth lying between the Dahna  
and the highlands forming Najd proper. This  
tract is known under different names at diffe-  
-rent points; for instance, at its narrowest part  
being that immediately beneath <sup>the</sup> Al-Towayj hills,  
it is called Sedai. Further south, that is between  
the Mahmal district and the Dahna, it seems to  
have no distinctive name, but is sometimes called  
Sedai and sometimes Mahmal. Still further  
south that is between the Dahna and Baredh -  
it is called Orma.

The hill line immediately within the  
above mentioned tract forms the <sup>Eastern</sup> ~~Western~~ high-  
lands of Najd proper. This hill line runs in a  
general direction of North a little west and South  
a little east. - At its Northern point is Zolffy,  
and from Zolffy down to the village of Budeh  
the range is known as Al-Towayj. - This is the  
highest portion of the Eastern highlands of  
Najd. Below Budeh there is a break in the  
range stretching from one to two days journey  
namely from the village of Tadij to the old  
town of Sedoo. The <sup>plateau</sup> ~~district~~ formed by this  
break is called Mahmal. - From Sedoo  
in



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [67r] (11/14)

(67)

in a southerly direction the country again rises and so reaches Riyadh distant one long day's journey through the villages of Aymeh, Jebelch and the old Wahabee capital, Darceyeh. These highlands to the southward of Sedors are known as above stated as Al Aredh. The Wady Hanifeh cleaves the Aredh from Aymeh through Darceyeh (which was situated half on one side of the valley and half on the other) towards Riyadh, and ~~afterwards~~ <sup>afterwards</sup> bends ~~as~~ in an easterly direction ~~towards Sedors~~.

In describing the character of the country as above between the Persian Gulf and Najd, I have described it as it would be crossed, coming for instance from Koweit to Riyadh, and I have not taken into consideration the regions of Waskem, Kassin and Jabbal Shammar lying to the westward or northward of Al Fowaj and which either politically or geographically appertain, at the present moment, to Najd.

The hill district, generally, in which Darceyeh and Riyadh are situated is known as Al Aredh and it is only the valley which cleaves the district which is known as Wady Hanifeh. It was this Wady, <sup>perhaps</sup> ~~apparently~~, or a <sup>branch</sup> ~~part~~ of it, which before it was conquered by the orthodox Mohammedans was known as the Wady Aftan. Usually it is quite dry. After heavy rain it becomes a torrent. The bulk of the water losing itself in the sands to the southward and eastward.

\* This Al Aredh must not be confounded with Al Ard a range of hills stretching in a westerly direction near the road from Riyadh to Mecca -



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [67v] (12/14)

Central Plateau  
Eastward. The general watershed of the ~~the~~ Arabian -  
-trict seems indeed to be to the Southward. ⊗ It is asserted  
and Eastward. ⊕ The water which is lost in the further that this  
sands<sup>x</sup> to the Southward draining probably <sup>general direction</sup>  
under the sands of Rob. al. Khali, and that which <sup>obtains from</sup>  
passes to the Eastward, draining under the sands <sup>the confines</sup> of Yemen and  
of the Dahnah and reappearing firstly in the lower <sup>Hejaz</sup>  
<sup>level</sup> lands of Al-Ahsa; secondly in <sup>the</sup> lower plain <sup>x</sup> I conjecture  
of the sea board near Ras Tannura and Katif; that there must  
and thirdly in the sea itself at a depth of four or <sup>be lakes, or that</sup>  
five fathoms near the island of Bahrein. <sup>water must</sup>  
<sup>be findable</sup>  
<sup>below the said</sup>  
<sup>in the direction</sup>  
<sup>of the Hadramaut</sup>  
<sup>& Eastern</sup>  
<sup>Yemen.</sup>

From Riyadh, two days journey,  
in a south westerly direction, is the <sup>Kharij district</sup> valley  
<sup>sometimes</sup> known as El Yamama. Tradition asserts that  
this region now <sup>in part</sup> ~~is~~ desolate, is the rem-  
nant of what was once a considerable state,  
destroyed, partly by encroachment of the desert,  
and partly by political convulsion. - I  
infer that El Yamameh originally <sup>Kharij</sup> ~~Yamameh~~  
extended from the present ~~Trade~~ <sup>Kharij</sup> Yamameh  
in an Easternly direction to the shores of  
the Persian Gulf: thus including the present  
district El Akha <sup>&</sup> then known as Hajr,  
having its provincial chief town of Hajr  
now in ruins two or three days journey S West  
of the present provincial chief town El Hüfuf. -

The present town of  
El Yamameh is said to be on the site of  
the old Capital. It is not in the valley  
but in an open plain. - It is six or seven



2

seven days journey from the present El Hafuf. & is four or five days journey from the former chief town of El Ahsa Häjr. - The town of Suleimeh is in Yamameh. and from this point the Eastern branch of the Huneifah valley runs towards El Ahsa, dividing El Yamameh. -

There is running water and extensive date groves in El Yamameh. But this water is said in part to come from a source named Seh (ع) a little to the Southward is here the 'Ameir grazes & waters some of his herds. & is said to be derived from nearer 'springs' wells. There is no water flowing above ground from Bisha or from the Duvassen Valley to El Yamameh. - No water reaches the Persian Gulf in the form of a river or perennial stream at any point along its Arab shore between Khwaib at the Head of the Gulf and Cape Mussund at the entrance of the Gulf. -

The general law of the water shed of the Peninsula of Arabia from the Eastern confines of Hejaz, & from the central Hills & Plateaus, seems to be that of Southward & Eastward direction: That is to say in the same manner as the water shed of Eastern Najd percolates towards the lower levels of the great Desert on the South & of El Ahsa El Khutiffe & the Persian Gulf on the East. - So does the water of the Southern Najd find its way into the lower levels of the valleys of El Yamameh.



Report describing the coastline from Al Katif [Al Qatif] to Koweit [Kuwait] and inland to Riyadh [68v] (14/14)

Tammeh El Howteh El Harej sea  
 with waste to the great Desert. and  
 so does the water from the El 'Aar &  
 from Hasm el Rasie & from the highlands  
 on the Eastern Boundary of Southern  
 Hejaz find its way to the lower levels  
 of the Bisha the <sup>Wadi</sup> ~~El~~ Dowasser and  
 the El Aflad<sup>+</sup> with waste to the great  
 Desert after supplying the cultivation  
 of the above districts. -

Leaving Riyadh and  
 returning to the Persian Gulf by way  
 of El Ahse, you cross the same sort  
 of country which you crossed in  
 going from Khwaib to Riyadh, only  
 in reversed order of course. In other  
 words leaving Khwaib you have a  
 march of twelve long caravan days  
 in a general direction of South West and  
 by South, of which the first five days  
 are in a diagonal direction across the  
 rolling open ground loosely called  
 Adan. then for two days across the  
 stony tract of Sammar. then for two  
 days across the sand 'hills of the Tekna,  
 then for two days across the rolling &  
 plain ground intervening between the  
 Tekna & the Najd Highlands called  
 Daridh. & then finally one long day  
 through the Daridh to Riyadh. - While  
 in returning from Riyadh to the Gulf  
 by way of El Ahse, you have first

+ The Aflad  
 is not a Province  
 of itself. But  
 as its name  
 denotes is that  
 portion of Tammeh  
 which is watered  
 by Kanab or  
 underground  
 water ducts. -  
 Its full name  
 is Aflad<sup>+</sup> Bishal  
 al Dowasser  
 or the Kanab  
 of the Dowasser.



Memo. (69)

Mohammed ibn Saood (known as <sup>gradually</sup> Abd. al. Ali) was the first person who during his time conquered all the territory known as Najd and added to it the province of Al-Ahsa, Khatif, and part of the Persian Coast. When Abd al Azeez, the eldest son, succeeded Mohammed, after his death, enemies from all quarters taking advantage of the change rushed upon him with the object of suppressing the new founded religion and reducing the Mahabee power. This could not be easily managed and the enemies, who were the Pasha of Bagdad and Sheriff of Mecca found some difficulty in facing the endless tribes of the new reformed fanatic Arabs who had been sent by Abd al Azeez. He sent before him Saood to fight them. The



Memorandum about Mohammed ibn Saood [Muhammad ibn Sa'ud] [69v] (2/4)

The Wahabees first descended on巴士拉  
and having given a victorious battle against  
the Turks, they plundered and spoiled every  
place and did not even care to save the  
sacred mosque of Imam Ali. which they  
reduced almost to ruins and took possession  
of all that was therein -

Afterwards Saood fought with the  
Sheriff of Meccah and was then also victorious

Later Saood was sent by his father  
to take  
Hama. He went as far as Jeddah and  
besieged the town - but immediately after  
he was obliged <sup>by the news of his father's death</sup> to ~~return~~ <sup>proceed</sup> for his present expedition  
to come there <sup>on</sup> ~~an~~ <sup>an</sup> opportunity & returned to Riyadh.

Having arranged his home affairs  
he proceeded to Meccah and took possession  
of all the territory - and plundered Meccah  
and Medina -



It is said that on account of this  
unlawful or perhaps a sinful act  
Fortune went against him and he  
and <sup>his</sup> successors ever since have been  
reduced in power so far as to become  
tributary to the British Govt.  
The Mohammedan Nation roused by  
this act of Saood resolved to join all and  
make some arrangement for  
putting an end to the Wahabees -  
Mahomed Ali Pasha of Egypt  
sent Ibrahim Pasha on the head of a great  
force to destroy the Najd completely and either  
slay or take prisoner, all the Saood's family.  
Accordingly Ibrahim Pasha went to Dera-  
eyah and slaying many, took the Saood  
family as prisoner to Egypt & on to Constantinople.  
But when Ibrahim Pasha had reached



Sa'eed ibn Saood had died and Abdallah  
 his son had succeeded him - So Abdallah  
 was taken to Constantinople and killed  
 and the rest of the family <sup>including the present Amir</sup> were kept under  
 arrest in Egypt. The only person that  
 saved himself was Torky the father of the  
 present Amir - by <sup>advising</sup> the <sup>best</sup> country.  
 For some time the <sup>descendants of the</sup> former Khedives ruled  
 in Egypt - but soon after Torky made  
 his appearance and taking away the Khedive  
 regained the territory of Egypt. The Turkish  
 Govt. at first tried to threaten him - but finding  
 it rather difficult entered into some agree-  
 ments with him - gave up all his relatives  
 and acknowledged him as the Amir of Egypt  
 on certain conditions (unknown).  
 Torky was the first who ruled in Egypt  
 from the family of Abdallah.



Koweit -

(71)

The main inland trade is with the Bedouins who  
come down from the direction of Riyadh during the spring  
and bring Roughan & Wool & Horses for Dates  
Coffee Rice & some piece goods. Also Bamboos  
for houses - The Rice is brought mainly from Malacca  
coast - and also from Bangkok & Siam - Corn comes  
from the Persian Coast & Persia - <sup>bales from Persia</sup> Bamboos from  
Gon - The Jews have a great freedom at Koweit  
~~and~~ The currency is French Dollars - & Turkish Lira  
is also some Kears - and some Gold Sovereigns  
Bills can be obtained on Basra, Bombay, Borneo,  
Rangoon, in India -

Water

Climate in the neighbourhood probably the best  
around the Gulf -



Theme:

Bedouins feeding entirely on camel's milk during  
Spring while camels get green grass -  
Mustafa of Bousrah told me of the same -  
Bedouins never eat dried fish - but in the interior  
date, corn, camel's milk. They store locusts also  
When food pushed to an Arab will kill a sheep  
but it - give the meat to his horse one day and then  
feed him on the broth -  
Camel's milk is considered very nourishing for horses  
always given to colts -  
Bedouins Cheffraks and Abbas are made at Laha  
Spears head come from all directions -  
Arabs of the coast smoke both Kargila & chebooks  
& Sebel. In the Kargila they smoke the tobacco  
brought from Lar Kargil Lingsah - But for their  
pipes comes from the direction of Mosul and Gorman  
via Mokhar - Silk is prohibited among the Wahabees  
A Trade in coffee & other articles is carried on from  
Gorman to Najd. They are brought by degrees from  
the different tribes to Nejran & the Suassar  
where they are taken up by the Nejd traders -  
A Wahabee Bedouin found smoking will be killed  
A Banak or howeit Bedouin on the other hand would probably  
smoke any where in Nejd with impunity unless in  
the presence of the Amir himself -  
Camel's milk considered good for eyes -  
The Bedouins do not drink cold water at night, considering  
it bad for the eyes -  
a tradition of an artificial canal from the Euphrates through Adnan  
down to Khaleef.



Note about the Mundwee of Cutch and Occa [72r] (1/2)

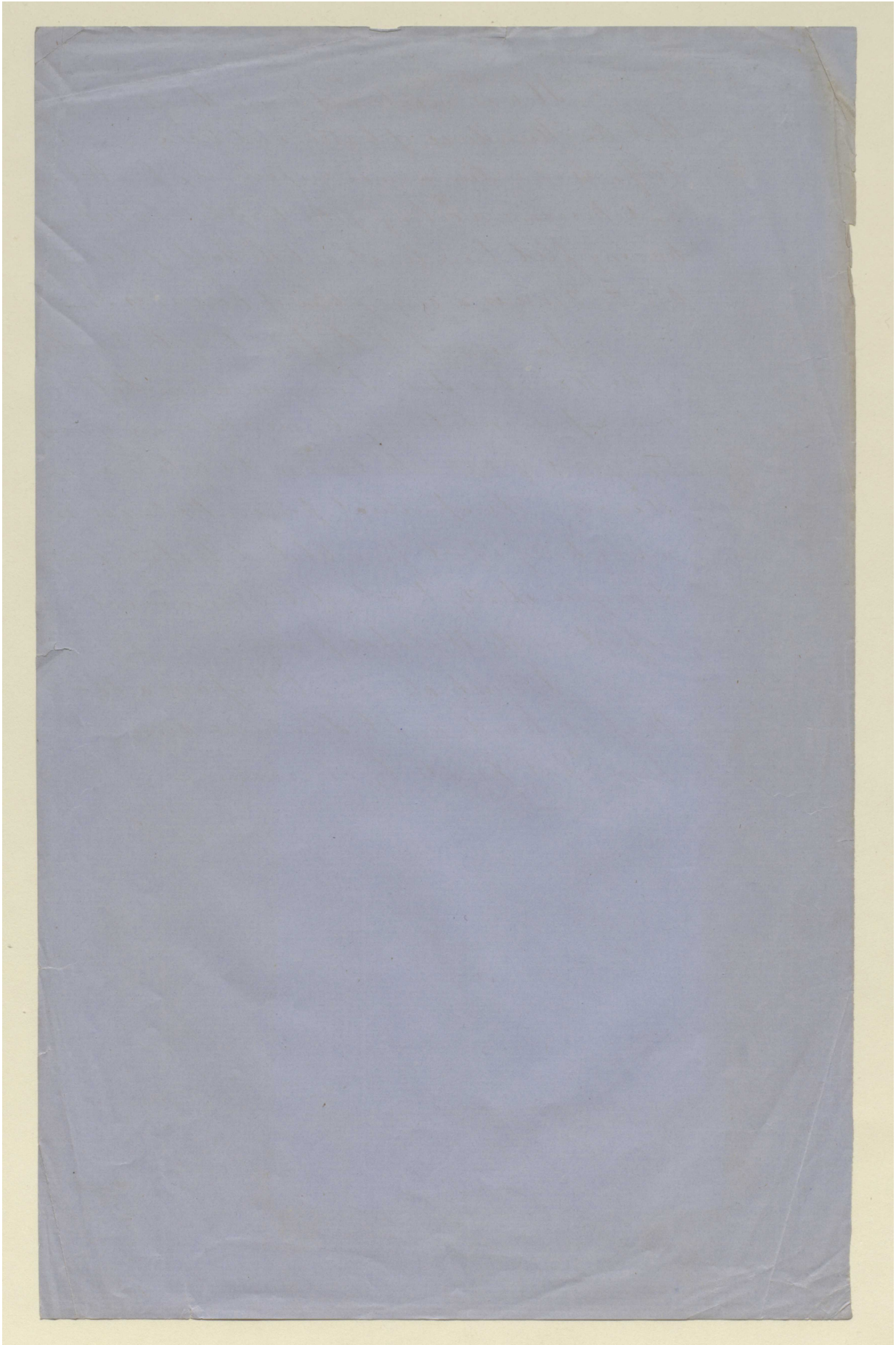
(72)  
It was mentioned to me the other day that the Mundwee of Cutch and Occa in that Gulf, derive their names respectively from Medina, and Mecca: a colony of the Prophet's tribe Korais having fled from Arabia to the Gulf of Cutch. Are the Grassies a corruption of Korais hes?—

In regard to the family of the founder of the Wahabee sect, I may mention that it is now represented only by one old man of ninety years of age who lives on his estate near Riyath. The spiritual power, the eazee, is now wholly apart from Abd. al-Wahab's family. I propose shortly to submit to Government a report on the Wahabee power.—

I trust also soon to prepare a sketch Map of Najd and to determine some of the principal points by observation.—



Note about the Mundwee of Cutch and Occa [72v] (2/2)





Part of memorandum about Amir Faisul ibn Turki al Sa'ud of the Wahabees  
[Wahhabi] [73r] (1/4)

(73)

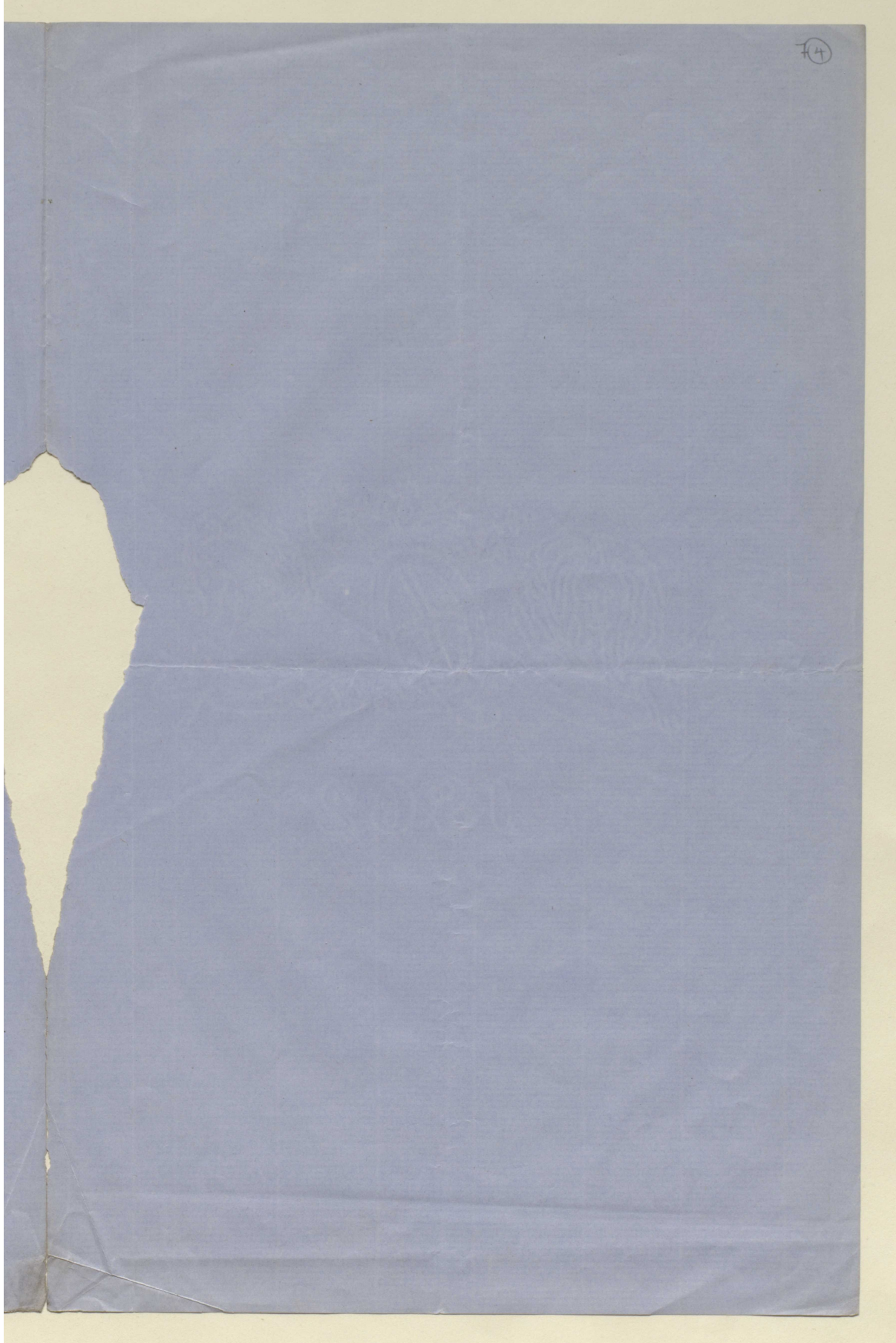
Could men through amongst the enemy to break the -  
 The Amir pays 10 thousand dollars tribute to the Porte  
 also some horses & Precious -  
 His own revenues mainly dependent on date  
 groves at Laka & Khaliff - which give  
 15 thousand dollars -  
 He receives also from the Maritime Arabs & the Bedouins  
 of Muskat Zekat as per Margin -  
 A good deal of the above amount are however  
 made over to pay for the guarding & administration  
 & administration of provinces -  
 Other tribes render him horses & military aid  
 in return for general protection and  
 Muhammad is tributary to the Amir and he  
 sends him some horses & so far that he  
 can remove the chief -  
 There are other tribes round about Riyadh whom  
 under specified arrangement the Amir  
 permits to graze animals within a cer-  
 - tainately beyond his frontier - The  
 Amir however is not pledged to protect  
 these people unless from the tribes directly  
 under his rule - for instance a few  
 days ago - a man of the large tribe Duffeen  
 lying between the latitudes of Muscat and  
 Baghdad plundered one of the unprotected  
 tribes on the frontier of Riyadh but the Amir  
 agreement with the Duffeen chief precluded  
 his interference -  
 The Amir is said to be in a difficult circum-  
 stance his difficulties arise from tribute  
 to the Porte & interference and the

Part of memorandum about Amir Faisul ibn Turki al Sa'ud of the Wahabees  
[Wahhabi] [73v] (2/4)

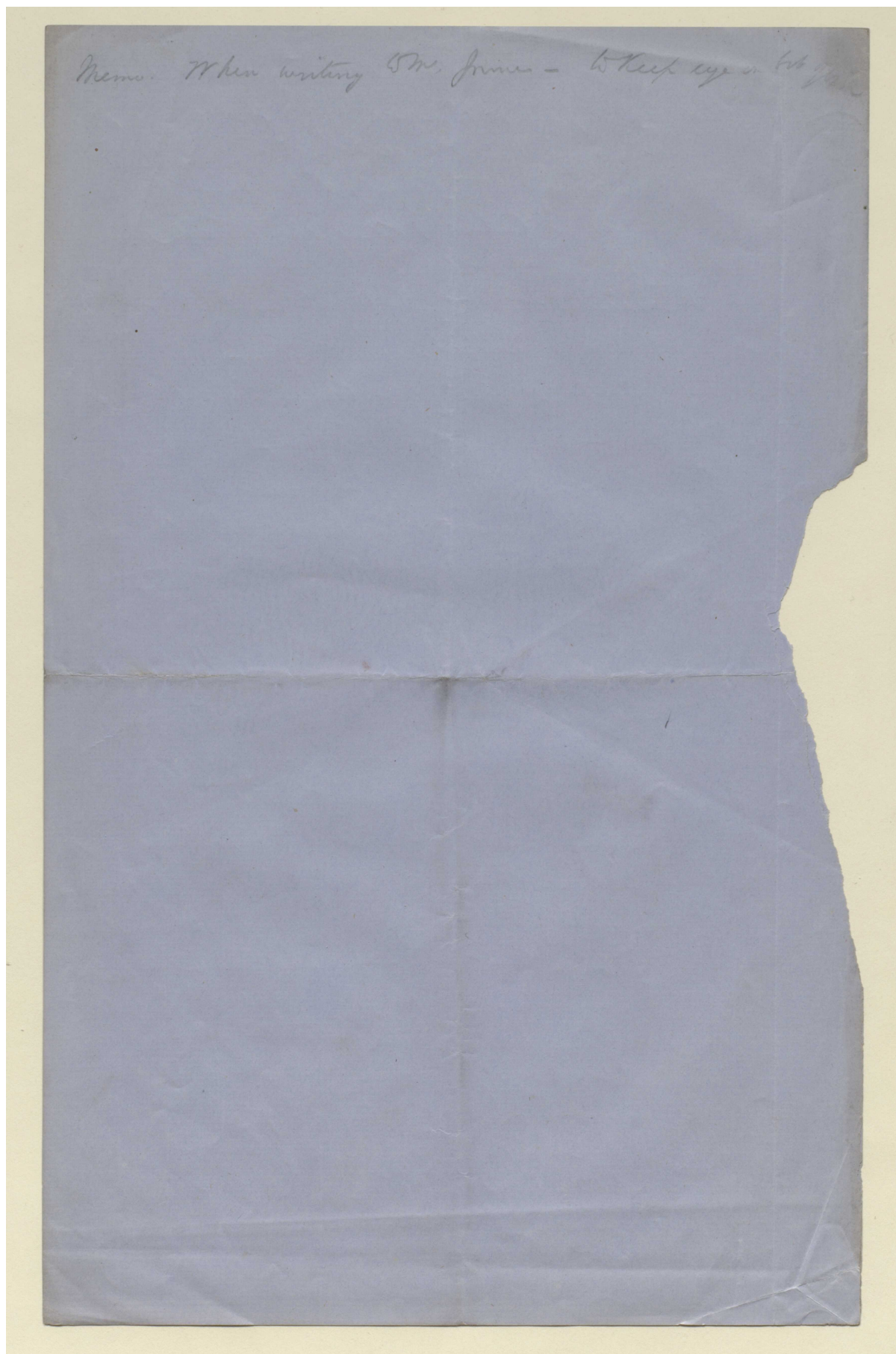
intrigues and opposition of his own numerous  
relatives - His deputy at Baniya named Turki  
may probably become independent - His deputy  
at Sakra being brother to Turki would also  
become independent and if he found the  
~~Amir to be~~  
Gumama is desired -



Part of memorandum about Amir Faisul ibn Turki al Sa'ud of the Wahabees  
[Wahhabi] [74r] (3/4)

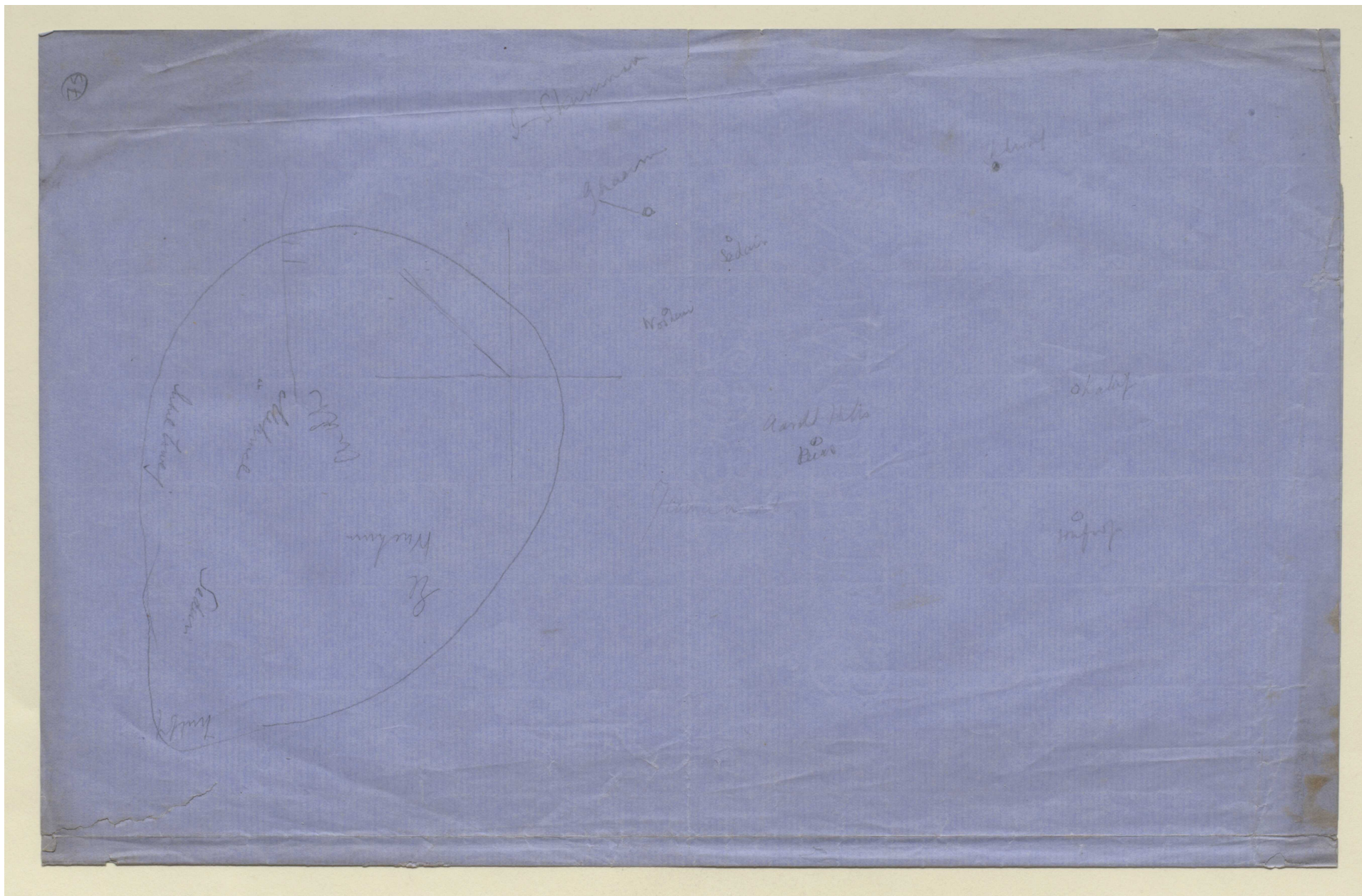


Part of memorandum about Amir Faisul ibn Turki al Sa'ud of the Wahabees  
[Wahhabi] [74v] (4/4)





Draft pencil sketches of Nejd [Najd] territory [75r] (1/4)



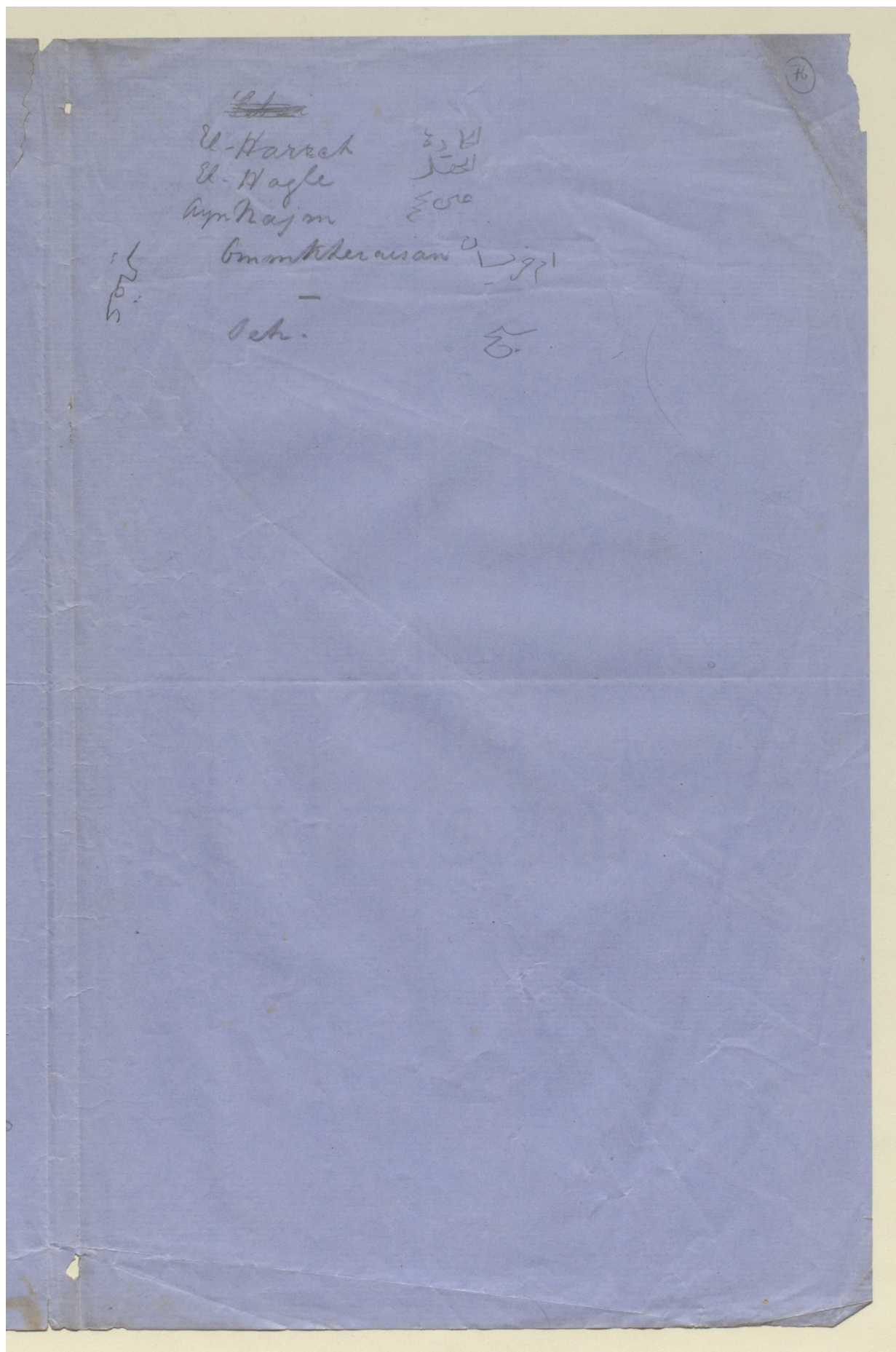


Draft pencil sketches of Nejd [Najd] territory [75v] (2/4)



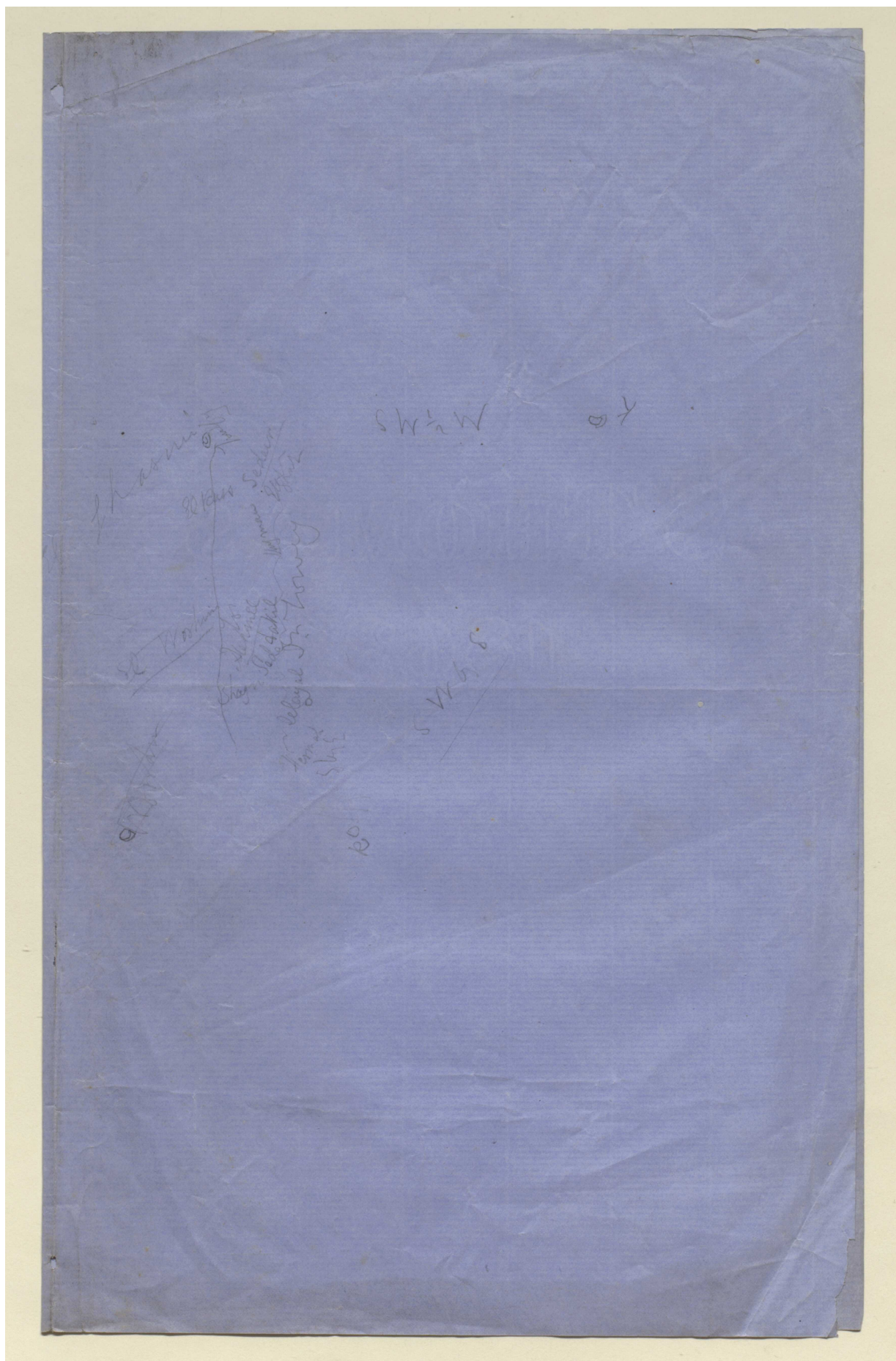


Draft pencil sketches of Nejd [Najd] territory [76r] (3/4)





Draft pencil sketches of Nejd [Najd] territory [76v] (4/4)





'Statement showing the number of names of Arab Tribes of the Nejd [Najd] Territory' [77r] (1/2)

Statement showing the number and names of Arab Tribes of the Nejd Territory

| Name of Tribes | Name of Chief       | Head Quarters                 | Labors | Population | Annual Tribute | Number of Horses for each tribe | Remarks                           |
|----------------|---------------------|-------------------------------|--------|------------|----------------|---------------------------------|-----------------------------------|
| Anaizeh        | Raja al Burajee     | Thaibar                       | 52     | 156,000    | 75,000         | 14,000                          | The Chief of all Tribes           |
| Harb           | al Tarm             | Frontier between Nejd & Hijaz | 45     | 135,000    | 50,000         | 12,000                          | Besides the tribute               |
| Dowafar        | Mahammed ibn Gowaed | Dowafar                       | 40     | 120,000    | 40,000         | 4,000                           | has to give to the Ameen annually |
| Thumman        | Tahat ibn Reheed    | Subul Thumman                 | 35     | 87,500     | 50,000         | 12,000                          | Some horses to the Ameen          |
| Al-Hairai      | Torky ibn Rebayan   | Hajm al Rajee                 | 40     | 80,000     | 75,000         | 10,000                          | number of the same                |
| Cahtan         | Mahomed ibn Garmelo | Ad al Tala                    | 30     | 45,000     | 40,000         | 6,000                           | or but he gives the               |
| Metair         | Maujed al Doweeh    | Sedair                        | 25     | 50,000     | 15,000         | 12,000                          | has under him                     |
| Sebaa          | Spaff abu Tenain    | Qareeth                       | 2      | 3,000      | None           | 1,000                           | In return he will                 |
| Lehool         | Hasy ibn Rawaidun   | do                            | 2      | 4,000      | do             | 1,000                           | receive from the Ameen            |
| Al-Marrak      | Ali al Moradef      | Makha                         | 3      | 9,000      | 10,000         | 1,500                           | some presents of                  |
| Beni Hajje     | Thaleel ibn Kelaul  | Makha Khalif                  | 4      | 12,000     | None           | 1,500                           | clothes, some date                |
| Beni Thaul     | Mendit ibn Mendit   | do do                         | 8      | 32,000     | do             | 6,000                           | The tribes paying no              |
| Awazgen        | Saif al Malak       | Makha & Dehem                 | 40     | 80,000     | do             | None                            | tribute are bound                 |
| Zaat           | Mazdal ibn Mesayem  | Makha                         | 20     | 40,000     | do             | 3,000                           | reported the frontier             |
| Lefran         | Ashabun             | do                            | 3      | 7,500      | 30,000         | 2,000                           | or the tribes they                |
| Al-Hammer      | Ali ibn Torayn      | Kharij                        | 4      | 8,000      | 8,000          | 1,000                           | inhabit and to go                 |
| Giman          | Mahomed al Towel    | Makha                         | 6      | 15,000     | 25,000         | 12,000                          | on any expedition                 |
| Lehtan         | Thauleh ibn Lamy    | do                            | 8      | 16,000     | None           | 10,000                          | the Ameen may wish                |
| Source Reheed  | Meari ibn Mesayem   | Sedair                        | 15     | 30,000     | 20,000         | 3,000                           | toward them                       |
| Berak          | Meddant ibn Mesayem | Gasseem                       | 12     | 30,000     | 75,000         | 8,000                           | The chief pouch                   |
| Adwan          | Kaunir ibn Kossul   | Makha                         | 5      | 10,000     | None           | 3,000                           | tribes are paid by                |
| Mascheer       | Hamad ibn Kassar    | do                            | 2      | 5,000      | do             | 3,000                           | the Ameen and get                 |
| Selaid         | Selmeis ibn Shailan | Kalif                         | 2      | 6,000      | do             | 2,500                           | an annual supply                  |
| Beni Samim     | Abdella ibn Menni   | Makha                         |        |            |                |                                 | of provisions & such              |
| Menasser       | Hamad ibn Kassar    | Galat                         | 6      | 15,000     |                |                                 | because the Arabs                 |
|                |                     |                               |        |            |                |                                 | take them for a low               |
|                |                     |                               |        |            |                |                                 | price and do not re-              |
|                |                     |                               |        |            |                |                                 | ceive any thing from them         |
|                |                     |                               |        | 409        | 976,000        | 573,000                         | 129,500                           |



**'Statement showing the number of names of Arab Tribes of the Nejd [Najd]  
Territory' [77v] (2/2)**

