

CHAPTER NOTES

Chapter 1
Departure From Baghdad and Farewells
السفر من بغداد والمواعدة

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1. **"Thirteenth of the month"** Alexander is mistaken about the date, Wednesday was the 14th of the month.
2. **Mule litter:** (*tahterewān*) From the Persian *taht-e revān* (*taht* meaning seat or throne, *revān* meaning moving). It was commonly used in Iraq, sometimes in the abbreviated form *taht*. In the English diary of the return journal, Alexander used the term *tehtersin*, for which we have been unable to find any references.
3. **Balioz:** The word *Balioz* was originally the Turkish form of the title of the *Baglio*, the Venetian representative to the Ottoman court. In later years the word 'Balioz' became a vulgar term for any foreign consul. The British Consulate or Residency in Baghdad was commonly known among the inhabitants there as "the house of the Balioz". Here the term refers to the British Consul-General.
4. **Colonel Edward Mockler:** The British Consul General in Baghdad from 1892 to 1897, when he was replaced by Colonel William Loch and journeyed overland to Cairo with Alexander Richard Svoboda and his parents. Born in 1839, he served in several positions in the British Army in India and the Middle East. He was also a scholar and linguist. For more information, **See:**
http://courses.washington.edu/otap/svobodapedia/index.php?title=Edward_Mockler the Edward Mockler page in the Svobodapedia.
5. **al-Dayr:** An abbreviation commonly used by the diarist for the town Dayr al-Zawr.
6. **Kasperkhan:** Fathallah (*Fettohi*) Kasperkhan was born around 1819 and married some time before 1862 to Sophie-Elizabeth Svoboda (Alexander's Aunt Eliza). He was an Armenian who seems to have worked both for the Ottoman government and in the construction business. He was the relative of Tanton Kasperkhan whose daughter was married to Selman b. Berbin, who worked for Seyyid Turki, the Sultan of Muscat. Fathallah died at nearly 76 on 07/19/1895. [JMS-MM27:117; JMS-MM41:11]
7. **Aunt Eliza:** Sophie-Elizabeth Svoboda (12/03/1830-04/26/1910). She was married to Fathallah Kasperkhan some time before the first JMS diaries (ca.1862). They had two sons, Johnny (*Jany*) and Artin (*Arteen*), and four daughters: Guiseppina, Theresa (*Tarousa*), Regina, and Jenny (who became a nun).
8. **Turkish time:** Refers to the Turkish version of the traditional time-keeping called *gurūbī* (sunset) time or *ezānī* (*edhānī*) (call-to-prayer) time. According to this practice the "day" began at sunset and was divided into two 12 hour periods, the first ending at sunrise and the second at sunset. The period between sunset and sunrise was divided into twelfths as was the period between sunrise and sunset. This resulted in "hours" that varied in length

throughout the year. In the "Turkish time" developed after the spread of mechanical clocks, the day was divided into two periods of 12 hours of equal length beginning at sunset. All clocks were re-set at sunset. "European" or "Western" time was "mean time" which ran from high noon to high noon with regular hours and had no other connection to hours of light and dark.

9. **The House of Lynch:** The Lynch Brothers Trading Company, a shipping and trade conglomerate operating mainly in the Middle East, founded the Euphrates and Tigris Steam Navigation Company in 1861. It operated two 100 ton steamers between Basrah and Baghdad along the River Tigris because the Euphrates River was thought to be unsuited to navigation by deep-draft vessels. These steamers transported a mix of passengers, wool, dates, rice, and other cargo. **See:**
http://courses.washington.edu/otap/svobodapedia/index.php?title=Lynch_Brothers_Trading_Company
 10. **Western time:** (*al-franġiyyeh*) Also known as European time.
See Chapter 1, Note 8.
 11. **Fagan:** Major Charles George Forbes Fagan (1856-1943) was born to a military family. He served in the second Afghan War of 1878-1880. He was Assistant Political Agent in Basrah at the time of Alexander's journey. **See:**
http://courses.washington.edu/otap/svobodapedia/index.php?title=Major_Charles_George_Forbes_Fagan
 12. **Colonel Loch:** Colonel William Loch replaced Colonel Edward Mockler in 1897 as the British Consul General in Baghdad.
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13. **East wind:** In Iraq, the East wind is actually a southerly wind.
 14. **Consulate:** (*al-koṣṣolhāne*) The diarist refers to the British Consulate in Baghdad, which was established under Mamluk rule in 1802 and staffed by a British Consul-General who also acted as a political agent to the Government of India and ranked second to the British Ambassador in Istanbul.
 15. **Uncle Antone:** Antone Jebra Marine was the brother of Alexander's mother Eliza Jebra Marine (*Sayegh/Svoboda*). Antone worked for the British Residencies in Baghdad and Basrah and was part owner of the Marine family date groves at Sufyah. After his proposal of marriage within the Svoboda family was rejected, he married Theresa (*Tarousa*) Hannosh As far on 04/11/1880. Their children: Rosa Guiseppina (b. 03/10/1881), Ellen Iranohy Semiramis (b. 02/08/1883), Gabriel Yousif Abdulmessih (*Joury, Jeboury*) (b. 04/11/1884), Mary Goseppine, Yousif, John and Philip who died in infancy. [JMS-MM23:143-32:8; JMS-MM15:146; JMS-MM22:2]
 16. **Joury:** Gabriel Yousef Abdulmessih Marine. He is the first son of Antone Jebra Marine Alexander's uncle on his mother's side. He was born on 04/11/1884 [JMS-MM26:233].

The christening of Gabriel took place on 04/15/ 1884 [JMS-MM26:234] in the Assyrian Church. At Antone's request, Alexander was chosen to be Gabriel's godfather and he was assisted by Tookyeh Sayegh his half sister on his mother's side as he was still too young. Gabriel ["Jeboory" in Joseph Mathia diaries] was named after his grandfather Jebra Marine, "Jebra" is short for the Arabic "Jebra'il", the equivalent of "Gabriel" in the West. The name Joury (also the Iraq colloquial name for the rose flower) is a nickname used by Alexander.

17. **Harmonium:** The portable harmonium used in India and the Middle East is a type of reed organ that rests on the ground. The musician usually kneels and plays with one hand while the other pumps a bellows located at the back of the instrument. The sound is similar to that of an accordion.
 18. **Uncle Henry:** Henri Charles Pierre Svoboda (06/28/1847-10/17/1901), the son of Antoine Svoboda and Euphemie Joseph Muradjian. Henry worked on the Lynch Brothers steamships. He married Marie Chanteduc (b.12/1851-d.05/26/1922) who was the daughter of neighbors of the Svobodas, with whom Antoine had a long standing quarrel. They had seven daughters and five sons, of whom Louisa Madeline (d.1954), Hariette (Henriette Adeline) (d.1971), Marie Josephine (Soeur Marie-Louise) (d.1966), and Louis Pierre Augustin (d. 1956) survived to adulthood.
 19. **Aunt Medula:** (*Medoula, Medouli, Madalena*). (05/07/1843-08/31/1913). Madeleine Fransisca Svoboda, the daughter of Antoine Svoboda and Euphemie Joseph Muradjian. She was married to Stephan Andrea (d.01/31/1884) sometime before 1862, and they had only one daughter, Guiseppina (d.09/18/1886). Medula's second marriage was to the Polish apothecary Vincent Grzesiky (d.01/29/1900) and the third, one year later to Rezouki Andrea. [JMS-MM32:12; JMS-NA50:98; Appendix; JMS-MM26:186 and 29:26]
 20. **Johnny:** (*Jany*) The son of Fathallah Kasperkhan and Sophie-Elizabeth Svoboda. Johnny was born sometime before 1862 and employed at Lynch Brothers in Baghdad ca.1874 by his aunt Carolina's husband Mr. Thomas Blockey. In 1886, he married Guiseppina (d.09/29/1893), the youngest daughter of Antony Hanna Andrea (d. 09/04/1877) and Takouyi. They had two children: Antoine Marie Albert (b.10/20/1887) and Rosa (b.03/14/1889); [JMS-MM30:141 and 33:66; JMS-MM13:85; JMS-MM18:104 and 26:186].
 21. **Artin:** (b.05/28/1859) The son of Fathallah Kasperkhan and Sophie-Elizabeth Svoboda. Like his brother Johnny, Artin was employed by Lynch Bros. He married Sirpohy, daughter of Dr. Cazassian on 11/26/1889 and they had two daughters: Henriette Elizabeth Marie (b.09/12/1900) and Marie (b.10/03/1901). [JMS-NA51:82 and Appendix]
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22. **Aunt Emilia:** Emilia Josephne Svoboda Rogers (12/25/1837-05/09/1921), the daughter of Antone Svoboda. Sometime before the birth of her daughter Alice in 1861, she was married to Mr. Richard Rogers, an Englishman who worked at the British Residencies in Baghdad and Basrah. Following the death of her husband in 1859, she returned to her father's house where she remained following his death (09/07/1878) until the marriage of her daughter to

- Captain Clements (06/20/1880), when she went to live in their house. [JMS-MM28:65, 19:193, 20:09, 22:50 and Appendix]
23. **Breakfast:** Alexander meant "lunch" but wrote "breakfast" because in the late nineteenth century, "lunch" was rarely used. In Joseph Mathia's diaries, breakfast was the main meal of the day. A light meal was taken in the early hours of the afternoon, and supper was the last meal.
24. **Razouk (Dinha):** The friend of Joseph Mathia. When Alexander made the return trip from Europe with his wife, Marie, Joseph Mathia sent a letter to Razouk at al-Dayr. Razouk traveled with Alexander from Dayr al-Zawr to Baghdad in 1900. [*Journey to Baghdad from Europe via Der-el-Zor and Musul*, Oct. 1900]
25. **Catherine Yaghechi:** (*Catherina Yaghechi*) is Catherina Sayegh. Fathallah Sayegh, Eliza Marine's first husband, was Catherina's Uncle. She was married to Rafael Yaghechi (d.05/28/1878), and their children were Theresa (*Terouza*), Mikh'ail, Yousif, and their youngest son Gabriel. Gabriel pursued religious studies in Mosul with his uncle Père Augustin [Elias Sayegh] and Père Louis. Mikh'ail tutored Harry Tom Lynch in Arabic during Lynch's visit to Baghdad and accompanied him to Basrah and eventually became a clerk in Basrah. [JMS-MM19:162; JMS-NA39:120; JMS-MM36:142]
26. **Kefeshkan:** From the Persian *kefsh-ken* "a place for removing shoes" (*kefsh* meaning shoe and *ken*, from *kenden* means to dig up or peel off). As used in Iraq it referred to a small elevated chamber in old Baghdad houses used mostly for storage. It was usually reached by the stair leading to the roof or by a wooden ladder. Joseph Svoboda's diaries also indicate that it was used for sleeping at the beginning of the hot season, especially April and May.
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27. **Khirr bridge:** In 1897, the Khirr Bridge was inaugurated in the presence of provincial governor Ata Pasha, as well as Field Marshal Rajab Pasha and high state officials, both military and civilian. The bridge was called the Hamidi Bridge, but people continued to call it the Khirr Bridge.
28. **Alice:** Alice Rogers Clements (09/29/1861 - 03/10/1904) is the daughter of Emilia-Josephine Svoboda Rogers and Richard Rogers. She took her first communion at the Latin Church in Baghdad on 04/27/1873. In the first week of March 1880, Captain Clements, who worked on the Lynch Bros. steamers, proposed to Alice and they were married in the British Residency on 06/20/1880. Alice was widowed on 07/31/1895, when Captain Clements died of illness. [JMS-MM28:65; Appendix; JMS-MM12:7; JMS-MM41:13; JMS-MM22:50, and 21:200]
29. **Louisa:**(Louise) Louisa Madeleine (03/20/1876-01/18/1954), the daughter of Henri Charles Pierre Svoboda and Mary Chanteduc (*Mariam, Mari, Menusha*). On 12/19/1895, her father bought her a piano. She married Yousif Yaghechi on 11/21/1898. Their sons and daughters are Philip (01/21/1901-08/19/1918), Mary (b. 08/19/1902), Jano, Robby, and Camille.[JMS-NA16:24; Appendix; JMS-MM42:3; JMS-NA60:171; JMS-NA51:178]

30. **Tarousa:** (*Theresa Terousa*), the daughter of Fathalla Kasperkhan and Sophie-Elizabeth Svoboda. On 02/20/1881, she was married to Razouki, the son of Antone Sayegh, Eliza Jebra Marine's first husband. Razouki's mother was named Catherina. Razouki Sayegh and Terroza Kasperkhan had only one daughter born on 02/14/1882 named Bella. Bella later married Razouki Batta, a shopkeeper in Basrah on 11/17/1907. [JMS-MM23:33; JMS-MM24:79; JMS-MM24:79]
 31. **Regina:** The daughter of Fathalla Kasperkhan and Sophie-Elizabeth Svoboda. She married Duncan Alexander, who worked as a clerk on board the S.S.Comet. In 1904, Duncan Alexander was appointed to Bombay with his wife and left Baghdad. They had one son who did not survive infancy, and a daughter named Daisy. [JMS-NA51:25; JMS-NA60:63; JMS-NA51:25 and 60:103]
 32. **Rosie:** Rosie Giuseppina (b.03/10/1881) was the daughter of Antone Jebra Marine and Tarousa Hannosh Asfar. "Rosie" is Alexander's nickname for "Rosa". [JMS-MM23:45]
 33. **Ellen:** Ellen Iranohy Semiramis (b. 02/08/1883) was the daughter of Antone Jebra Marine and Tarousa Hannosh Asfar. In Basrah on 09/11/1907, Ellen was betrothed to Antone Bedroni, a native of Jaffa who was employed in the Russian Agency's Steamers at Bushire. His mother was Syrian and his father, Italian. [JMS-MM25:143; JMS-NA60:183]
 34. **'Akkal and Kaffiyah:** The headscarf (also *jaffiyah*, more commonly known as *kaffiyah*) worn by Middle Eastern males, which is fastened to the head by a corded loop (*'akkāl*).
 35. **Bridge:** The Baghdad Bridge. In the last decade of the nineteenth century there were two bridges crossing the Tigris, which connected the two parts of Baghdad: Karkh to the west and Ressafa to the east. The Baghdad Bridge, a very old bridge, was at the center of the town. Upstream was the A'zamiya Bridge near to the *Bab al-Mu'adhdham* formerly known as the *Bab Khurasan* (the Khurasan Gate), which connected the little town of *Kādhimiya* (*Kāzimīya*) to the district of Mu'adhdham. Both bridges were approximately 200 meters long. The Baghdad bridge was wider, at about 8 meters. They were both pontoon-type bridges consisting of wooden planks laid on barges coated with bitumen and fastened to buoys with iron chains. The modern Baghdad Bridge ordered by the Ottoman governor of Baghdad province, Namik Pasha, was completed in 1902. It was later burnt (1916) by retreating Turkish troops.
 36. **Jamil Krekor:** The son of Kirikor Hanna Kouroukchi (*Kurukchy*). He travelled from Basrah with his nurse, Mīna, on the road to Hudayda on the Red Sea for an appointment as a clerk in the Societe du Tombac. His sister married Artin, the son of Eassayi Elias 'Aysa in 1892. [JMS-NA51:70 and 37:126]
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37. **Shukrullah Sayegh:** Shukrullah (*Shukoory*) was the son of Antone Sayegh. His father passed away in 1873 and his mother's name was Catherina. Eliza Jebra Marine's first husband Fathalla Sayegh was his uncle. On 02/01/1894, the Armenian priest Phillipus officiated his

- marriage to Takouyi Eassayi Elias Aysa. Shukrullah's brother was Razouki, who married Theresa, the daughter of Fathallah Kasperkhan and Sophie-Elizabeth Svoboda. [JMS-NA39:30; JMS-MM23:33]
38. **Yaqoub Tessay:** The son of Hannsoh Tessay (d.02/12/1893), the uncle of Ferida Ghorgis Faraj (d.03/14/1892). Yaqoub Tessay worked for the Lynch Brothers in Baghdad. He married Medula Sayegh, daughter of Fathallah Sayegh and Eliza Jebra Marine on 05/10/1880. [JMS-NA37:27; JMS-MM36-106; JMS-MM22:23]
39. **Medula:** Alexander's half-sister, the oldest of the children of his mother Eliza Jebra Marine and Fathulla Sayegh. This was not Alexander's Aunt Medula.
40. **Khalifa:** The name of one of Lynch steamships (Euphrates and Tigris Steam Navigation Company). It was built with parts from England in Maghil, southern Iraq, and brought up to Baghdad in 1879 by Lynch's agent Mr. Thomas Blockey, the husband of Alexander's Aunt Carolina .
41. **Alawi al-Hilla:** Alawi al-Hilla 33° 20' 0" North, 44° 23' 0" East. This place is in the western part of present day Baghdad. It was known to Joseph Mathia as "al-Alwa" and appeared in a 1908 map of Baghdad as "Alawi al-Hilla". [JMS-MM21:194]
42. **Issa al-Zhair:** (*Zhair*) in Joseph Mathia's diaries, is the son of Abdullah Zhair and the brother of Salih Abdullah Zhair. The Zhair family lived in the walled city of Zobeir and were known for their political role during the Ottoman rule of Iraq and held titles of "Sheikh", "Bey", and "Pasha". [JMS-MM13:45, 29:59, 27:96]
43. **Bicycle:** The bicycle became a popular means of locomotion in 1885 with British inventor John Kemp Starley's Rover Safety Bicycle which was based on a design substantially similar to that of the modern bicycle and rode on inflated rubber tires. Tommy Dexter, who accompanied the Svoboda party on their journey through the desert, was an early adopter of the bicycle and a story of one of his bicycling exploits is related in Cheeseman's *"A History of Steamboat Navigation on the Upper Tigris"* as having occurred sometime shortly after 1885. See the Svobodapedia: http://courses.washington.edu/otap/svobodapedia/index.php?title=Tommy_Dexter and Chapter 2, note 12 (Tommy Dexter).
44. **Mrs. Mockler:** Mrs. Mockler was the daughter of Colonel Edward Charles Ross, the chief political resident of the Persian Gulf for Bahrain, Kuwait, Oman, Qatar, and the Trucial States (1872-1891). During Colonel Mockler's service at the British Residency at Basrah, Mrs. Mockler delivered a child on board the mail steamer as she was traveling to Bushire (06/1885). [JMS-MM28:7]
45. **Miss Tanner:** It is not clear who this person is but it is likely that she was connected to the British Residency in some way. Because Alexander calls her "Miss" in this place and "Mrs." in all other references to her, it is possible that she was one of the daughters or even a granddaughter of John Tanner who worked for many years for the British East India Company in Bombay, or even the wife of one of his sons. It is interesting that John

Tanner's son, John Jr., is the father of Beatrice Stella Cornwallis-West (Mrs. Patrick Campbell) in whose book, *My Life and Letters* (New York, Dodd Mead and Company, 1922) she briefly describes the unhappy marriage of her aunt, Stella Romanini, to Alexander Sandor Svoboda, our journal writer's uncle Alexander, the painter (pp 6-7).

Chapter 2

Departure From the Homeland and the Journey from Al-Kharr

تركان البلد و السفر من الخر.

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1. **Minarets:** These are the minarets of *al-Kadhim/al-Kadhimiya*, (*al-Kāzīm/al-Kāzīmīya*) (also Persian: *Mashhad-e Kāzimiya*), a Shi'ite religious shrine in Baghdad with two gilded domes. Originally the burial place of the Imam Mūsā ibn Ja'afar al-Kāzīm, the seventh imam of the Twelver Shi'a, who died in 799. Since then the shrine became a pilgrimage site for the Shi'ite community and a town grew round the graveyard, known as the Kādhiimiya. In 835, the ninth imam, Muḥammad ibn 'Alī at-Tāḳī al-Jawād was also buried by the side of his grandfather. Hence the name *Kāzīmāyn (Kadhīmāyn)*, referring to the two *Kāzīms* (the enduring ones). A noted school of theology was founded in this town and it is still a source of learning. The present shrine dates back to the 16th century. The gold tiles for the two cupolas were provided by the Iranian Shah Agha Muhammad Khan in 1796. It is said that al-Manṣūr, the second Abbasid Caliph (754-775) ordered the construction of a graveyard here, on the west side of the Tigris, adjacent to his famous round city of Baghdad. His eldest son Ja'far al-Akbār was the first to be buried here in 767. The graveyard was also known as the Quraysh (Quraysh) cemetery and the western part of the mosque was known as the Sahn Quraysh (Ṣaḥn Quraysh—the Court of the Quraysh). Up until the early 20th century, the main language of the *Kāzīmāyn* was Persian.
2. **Johnny Pahlawan:** The son of Yaḳoub Pahlawan and Farida). The Pahlawan family were neighbors of Joseph Mathia. In 1906, he was the agent of the Ottoman Bank of Basrah and the following year, he transferred to the Mosul branch. [JMS-NA59:45, 183]
3. **Antoine Guilietti:** The son of the French superintendent and inspector of the Turkish Telegraph line, Mr. Guilietti, was responsible for erecting and inspecting telegraph lines along the Tigris River, especially in southern Iraq from Baghdad to Basrah. His family settled in Baghdad and were friends with the Svoboda family. [JMS-MM26:186; JMS-MM42:23]

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4. **Akarkuf:** A prominent landmark located in the desert of Southern Mesopotamia, situated about nine miles to the northwest beyond the town of Baghdad near the confluence of the Tigris and Diyala rivers. It is thought to be the remains of a ziggurat (Babylonian pyramid) that marks the site of the 14th century (BCE) Kassite city of Dur Kurigalzu. Originally a

huge tower of more than fifty meters in height on a 70 X 68 meters base, only the base remains today with the inner mud-brick core rising above it.

5. **Dot:** The word translated as "dot" here is problematic. The Arabic is clearly written as *n-gh-t-a-* (*nuġtā*) but no such word appears to exist in either literary Arabic or the dialects. The closest match is the form *n-gh-t* (*nuġuṭ*) found in several standard dictionaries of classical Arabic including the Lisānu'l -'Arab and al-Ḳāmūsu'l-Muḥīṭ [<http://www.baheth.info>] with the meaning "tall persons". We know that Alexander would have had an excellent education in classical Arabic at the Carmelite School in Baghdad, which boasted such outstanding teachers as the noted philologist Père Anastas and it is somewhat remotely possible that he might have retained a vague memory of a classical term that he for some unknown reason wrote with the added alif and hamza. Indeed the receding sight of Akarkuf might have resembled a "tall person". However, given the context we have leaned toward the very tentative conclusion that Alexander was rendering his pronunciation of the word *nuqta* in the meaning of "dot". When *nuqta* is used in the sense of a "police post" he spells it correctly but it is possible that when it means "dot" he thinks of it as a different word which he renders phonetically (*nuġtā*).
6. **al-Zoba:** One of the three main branches—with the Abda and Aslam—of the Shammar tribal confederation which migrated to Iraq from the northern Najd in the 17th century and became a major power in the Jazīra up to Mosul. Alois Musil says of them, "The Zōba' are descendents of the Tajj (Ṭayy) tribe. Their main camping ground lies between al-Mahmūdīje, Abu Ḥunta (Ḥabba), and the highroad from al-Felluġe to Baghdad." [ME, 127]
7. **Imam Abu Dhaher al-H'mud:** (*Imām Abū Zāhir al-H'mūd*) It is common in Iraq that *imam* (prayer leader) means "shrine" and does not necessarily refer to the title or occupation of the person named. This is possibly the tomb of H'mūd ibn Thāmer (*Ḳabr H'mūd*), who was chief of the Muntafiq tribe early in the 19th century. The reference to the Mutafiq tribe conflicts with information from Joseph Svoboda's diaries. [ME, 127]
8. **Abu Ghrayb:** The name of one part of Baghdad, located to the west of the city center. The old road to Jordan passed through Abu Ghrayb. The city of Abu Ghrayb was established by the Government of Iraq in 1934.
9. **Sanniya:** The *sannīya* lands refers to land held personally by the sultan, "crown lands." Here Alexander may be referring to a building that preceded what Musil calls the "Ḥān as-Seniyye". [ME, 126]
10. **Nawwab:** Literally means "representative". Joseph Mathia's diaries repeatedly refer to the "nawwab and his sons" for Nawwab Ahmad Agha. The Nawwab bought the Gherara garden and socialized with Joseph Mathia's family and other foreign diplomats, traders, etc. [JMS-NA51:10, 59:168 and 60:82]
11. **Falluja:** A town of ancient origin near to the Euphrates on the main west road about 69 km from present day Baghdad. At the time of Alexander's journey much of the land around

Falluja was owned by the Kouyoumdjian brothers, Kerop and Hagop, who seem to have been acquaintances of the Svobodas. For an unpublished history of the Kouyoumdjians, See: <http://courses.washington.edu/otap/svoboda/public/kouyoumdjian/index.html> .

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12. **Tommy Dexter:** Tom Dexter has a long history in Iraq. Captain R. E. Cheeseman (of the Secretariat of the High Commissioner for Iraq) in his 1923 article "A History of Steamboat Navigation on the Upper Tigris" related a story that he received "first hand" from Tom Dexter, who was a dragoman at the British Residency in Baghdad at the time of writing (1922). According to Cheeseman's account, a steamer named the Comet was built in Bombay to replace a steamer by the same name which had sailed out of Basrah since 1852. Tom Dexter was, at the time, a 17 year-old apprentice at the Bombay dockyard. He was assigned to the post of engine-driver on the Comet's trial voyage. Because he was a member of the foreign community in Baghdad of English and Armenian parentage, he was sent with the ship when it traveled to Baghdad in 1885. Shortly thereafter he served on it during an adventuresome exploratory journey up the Tigris to Mosul. Of the many amusing stories he related to Captain Cheeseman, we will cite just one, which has especial relevance to Alexander Svoboda's journey in the company of the colorful Dexter. Cheeseman writes: "*On one occasion, seeing a band of mounted Arabs in the distance, Dexter thought a visit on a bicycle might impress them. Mounting his 54 inch bicycle he went out to meet them dressed in his white uniform. The effect was not exactly that desired. The whole cavalcade turned and put their horses into a gallop, and nothing could be seen of the column but flying dust and gravel. Doubtless the unfamiliar outline had been sufficient and the mirage had done the rest.*" Subsequently a rumor reached the ship that a long thin white *jinn* (Ar. spirit) haunted the lands of Waush-haush, that was three times as high as a man and could travel faster than a horse. The bicycle afterwards became famous, and visitors from distant tribes came in from afar to see for themselves this wonder of machinery. At the time he accompanied the Svobodas and Colonel Mockler on their journey, Tom Dexter would have been 29 years old and may have been working for the Lynch Brothers as was Alexander's father. It is also possible that the bicycle that accompanied the caravan and amused Alexander, was similar to or the same as Dexter's famous machine. [Cheeseman, *The Geographical Journal* Vol. 61, No. 1, Jan. 1923, 27-34; Navigation, 32]
13. **Remedy:** The Arabic here gives the letters *t-r-k-h* for which the various possibilities include "something left behind, abandoned, the property of a deceased person". None of these make much sense in context. Our tentative suggestion is that Alexander intends the word *tiryak/tiryaki* which is a *theriaca* (antidote, cure-all, medicinal compound, remedy). He may also be representing the European term "theriaca" in Arabic characters as he has done with other words.

14. **Plains:** (*al-sahāb*) We were unable to find a direct reference for the word *al-sahāb* with any meaning that makes sense. The usual meaning (Arabic, Persian and Ottoman) of "clouds, cloud" is not tenable here. Our conjecture is that Alexander has confused and conflated *s-h-b* with *s-b-b* which in the form *sahb, suhūb* means "level country, plains", which fits the sense of the passages in which it is used.
15. **Kadhim Pasha:** (Kazim) The Turkish commander of the troops. Toward the end of 1892, Joseph Mathia mentioned Kadhim Pasha and the troops went in pursuit of Sayhoud of the Elbu Muhammad in the marshes south of Iraq. Sayhoud's Arabs attacked the Lynch Brothers' Khalifa steamship in 07/08/1880. Kadhim Pasha possessed a palace on the western side of the Baghdad. Built around 1875, the palace was known as Khadim Pasha's palace after the brother-in-law of the last Ottoman Sultan who resided there as a political detainee. It was purchased by Sir Arnold Wilson to provide offices for the High Commissioner, Sir Percy Cox and remained in British hands until 1932, when the League of Nations took it as their headquarters in Baghdad. [JMS-MM25:126, 36:151, 22:64; The British Embassy - Baghdad]
16. **Kerop Agha:** (1846-1902) The son of Mardiros Narutiun Kouyoumdjian by his first wife. Kerop's grandfather was an Armenian from Izmir. Both his father and grandfather were goldsmiths. His wife was Maritza, and they had three daughters (Vergin, Shoushan, and Eva) and three sons (Kaloust, Misag, and Harutiun). In 1890, Kerop worked for Messrs. Gulbenkian who had substantial businesses in Istanbul. In 1892, he represented their holdings in Baghdad. [*The Kouyoumdjians - A History and Reminiscences* compiled and written by J. Kouyoumdjian]
17. **Tiffin:** Transcribed as *t-f-n* in the Arabic text. A usage popularized in British India with the meaning "lunch" or "a light meal/snack".

18. **al-Mi'dan:** (*Mi'dan/Ma'dan*) The so-called "Marsh-Arabs", who dwelt in the swamps around Basrah and in the vicinity of Amara. Led by powerful local sheikhs, they generally remained independent of the Ottoman Government and the Bedouin tribes of Iraq. They raised large herds of water buffalo and sheep and, on occasion, raided shipping traveling up the Euphrates.
19. **al-Saklawiya:** (*al-Şaklawiya*) In Joseph Mathia's diaries (ca. 1872-1876), the Saklawiya was the name of a canal connecting the Euphrates and the Tigris rivers. In the last decade of the nineteenth century, the Saklawiya canal branched from the Euphrates a few miles above the village of Falluja upstream carrying river water to the Tigris, entering the town of Baghdad to the south through the Mas'ūdī canal that encircles the Western parts of Baghdad. The canal was closed in 1883 and by the early 19th century its bed was used as farmland. In his account of a 1912 journey along the Euphrates, Alois Musil twice refers to "the settlement of as-

Saklāwiyye". This is likely the site referred to by Alexander in his journal. [JMS-MM15:9; JMS-MM12:33; ME, pp. 151-152]

20. **al-Ramadi:** (*al-Ramadi, al-Rumādī*) The name of a town to the northwest of Baghdad on the Euphrates River. It was founded and built in 1869 by the Ottoman Wali of Baghdad Midḥat Pasha (1869-1872) to control the nomadic Dulaim (Dulaym/D'laim) tribes of the region, but it also proved to be an important stopping point along the caravan route between Baghdad and the Levant. al-Ramadi is the capital of al-Anbar province in Iraq and most its inhabitants are Sunni Muslims from the Dulaim tribe. Alois Musil's account of his 1912 journey describes al-Ramādī as a "wealthy settlement of about fifteen hundred inhabitants" with extensive land holdings. It also had a population of some 150 Jews who had their own synagogue. [ME, 33]

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21. **Realtor:** The Arabic word *sagha* - سغاء is unclear in the diary. Alexander apparently used it to refer to a leasing agent.
22. **Telegraph:** Introduced into Iraq in 1861, following an 1857 agreement by the Turkish and British governments to allow the installation of lines by British Engineers as a purely Turkish enterprise. The line from Istanbul to Baghdad was followed in 1864 by a line from Baghdad to the gulf. Subsequently, Iraq was linked to telegraph networks throughout the Middle East. Stephen Helmsley Longrigg, *Four Centuries of Modern Iraq*, (Oxford, Clarendon Press) 1925.
23. **Sheikh Mas'oud:** Musil mentions "the little sanctuary" of Sheikh Mas'ūd located on the bluffs above the ruins of al-Bārūd on the outskirts of al-Ramādī. [ME, 34]

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24. **Cubit:** The cubit (*dirā*) is a measurement of length. In Baghdad, the cubit is equivalent to 75 centimeters. There is a cubit of Aleppo at 68 cm and a cubit of Persia.
25. **Qa'imaqam:** (Kā'im-makām, qā'imakam) Established during the Ottoman "Tanzimat" (reform, reorganization) period in the late 19th century, the *qa'im maqam* was the highest administrative official of a sub-district appointed by the district governor and confirmed by the provincial governor. He handled all administrative and financial affairs of the sub-district, including taxation and policing.
26. **al-Hit:** First mentioned in accounts of a visit by the Assyrian king Tukulti Enurta II in 885 BCE. At that time it was known as Īd and later as Īs, Iskara, and Ispolis, all of which are thought to be related to words for "bitumen". The town is mentioned by writers from Herotodus to Talmudic and Arab sources. Musil, in his account of a 1912 visit, describes al-Hit as follows: "*The dark brown buildings of the town of al-Hit cover from top to bottom a yellowish cone about thirty meters high. The largest and tallest houses are on the east side, where also stands the old mosque with the leaning minaret. A broad street divides the town on the cone from the khans and warehouses at its southwestern foot. Between the suburb and the gardens of ad-Dawwāra are ovens for melting and refining*

bitumen. al-Hit has about five thousand inhabitants, two-thirds of whom come from the Dlejm (Dulaym) tribe and only about a fifth from the 'Akejl ('Akeyl). The houses are usually two stories high, the streets narrow, crooked and dirty, as they are washed only during the copious winter rains. Above the houses rises the tall minaret. Among the inhabitants are numerous Jewish families who have lived there from time immemorial... The principal occupations of the inhabitants are gathering bitumen and naphtha, quarrying stone, gardening, and building boats (ṣahātīr)... The ground in the vicinity of al-Hit consists of yellow limestone, covered with a thick layer of roughly crystallized gypsum, from which issue many springs with salt or somewhat bitter water, the latter smelling of sulfur. From these springs various gasses escape, which form large bubbles. The bitumen flowing to the surface resembles dirty scum. The salt surrounded by rosy-tinged slime settles on the edges of the springs." [ME, 27-28]

27. **Nousha flower:** (Ar. *ward an-nūsha*) It is unclear what Alexander means by 'nousha flower', as we have not been able to find a native speaker who recognizes it. *Nousha* is typhoid fever in Arabic and this may refer to a flower used in an infusion to reduce fever. It is also possible that he is (also) reflecting or recreating the common word for violet in Arabic, Persian, and Turkish, *banafsha* which in Kurdish speaking areas is pronounced *wanawsha*.

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28. **Ajhaysh:** A tribe of the Al BuJamel/BuKamil confederation.
29. **al-Dulaym:** (*D'laym*) A Sunnī tribe of Iraq made up of both nomadic and sedentary populations inhabiting a large area in the Jazīra along the Euphrates from Fallūja to al-Kā'im.
30. **Akbah:** Alexander writes the name of this "valley" as **اعكبه** (*a-'k-b-h*) which we believe refers to the rocky ridge called al-'Oqoba that forms one side of this valley (*wādī*). [ME, 32 and 158]
31. **Imam Wais al-Qarrani:** (*Ways al-Qurani, Uwais al-Qarni*) The son of Anis al-Qarni born 594 AD. He was a Muslim theologian, founder of the "Uwaisi" tradition, a form of spiritual transmission between persons. He fought on the side of Ali at the battle of Siffin where he was killed. He was buried near the city of al-Raqqā in Syria. Musil mentions "the little shrine of al-Imām al-Uwīs" who is likely Alexander's Wais al-Qarrani. [ME, 33]
32. **Shariat Abu Rayat:** (*Ṣarī'at Abū Rayāt*) Musil describes this place as "...the farm and khan of Abu Rajjāt, where there are several small ponds filled with water from the Euphrates." A *ṣarī'a* is a pond or watering hole or the flat land surrounding a pond. [ME, 32]
33. **Gherara:** (*Gherrarah, Gherareh*) In the late nineteenth century, Gherara was the name of a garden on the Tigris river bank to the southeast of Baghdad. The garden was private property, walled, and frequented by local and foreign dignitaries such as Nawwab Ahmad Agha, who owned the gardens during Joseph Mathia's lifetime. [JMS-MM30:131,132]
34. **Jerd:** (*kard*, pl. *kurūd/kroud*, also *cherd/çerd*). Waterlifts. A kind of waterlift that employs a draft animal going down an inclined path pulling a rope over a pulley. The pulley is on top of an upright pole and the rope is attached to a cow skin or goatskin sack or bucket that draws

water from the river and empties it on land. The *kard* of Mesopotamia resembles the *sakya* of Egypt.

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35. **Akbah Hit:** We believe that Alexander is referring to the same rocky ridge (*al-'Aqoba*) mentioned in Chapter 2, note 30. This would be a section of the ridge near the town of al-Hit.
36. **al-Muhammadi River:** (Mḥammadī) In Musil's map of Northern Arabia, the al-Muhammadi River is shown between Abu Rayyat and al-Hit entering the Euphrates near the village of al-Muhammadi: [Map coordinates: e-f17 in ME]
37. **The Damascus Post:** Postal services were absent in Iraq until 1868, when British-Indian post offices were established in Baghdad and Basrah. These were later extended to towns along the main rivers. In 1878, Turkey participated in the Paris Conference and adopted its Postal Convention. The British post was obstructed at times and Turkish post offices were gradually opened and connected to postal service throughout the area. (Longrigg, *Modern Iraq*, p. 317)

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38. **"Abundant as sand":** A local expression repetitively used by the writer throughout the text, meaning "in great quantity".
39. **Persian (*Farsi*) ants:** The Persian ant that is called "Farsi ant" in the Arabic diary is possibly the Sahara Desert ant, *Cataglyphis bicolor*.

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40. **al-Flaywi:** (*al-Flaywī, al-Flīwī, al-Eflīwī*) Musil describes this as an "islet...which has been converted into a garden." [ME, 26]
41. **al-Baghdadi:** (*al-Baġdādī*) Musil describes crossing the small wadi of al-Kasr, "...near which a zaptiye station and the khan of (*al-Baġdādī*) stand on the banks of the Euphrates." [ME, 25]
42. **Water wheel:** (*al-nā'ūr, an-nā'ūra*) Musil describes one of these water wheels as follows: "...a large wooden wheel with longish earthen jugs tied to its rim. The wheel rests very deep in the river on an axis supported by two pillars of stone. It is connected with the bank by a row of set pillars carrying arches, on which a trough is placed. The stream sets the wheel in motion, the water fills the jugs and is poured by them into the trough, from which it flows into the fields. The hoarse squeaking of these wheels is heard day and night." [ME, 17]
43. **al-Ju'ana:** (Ar.) meaning 'the hungry woman'.
44. **Jubba:** A settlement located on the island of Ālūs in the Euphrates. Musil notes its palm trees, seen from a distance. [ME, 163]

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45. **Haditha:** (*al-Ḥadīṭa*) Musil describes al-Haditha as follows: *al-Ḥadīṭa lies on an island. The houses of its northern half stand close together; in the southern half grow fine palm trees. A bridge leads to the*

right bank and close to it stand the *zaptiye* station and a *khan*. On the surrounding hillocks are seen many white graves. [ME, 23]

46. **Wooden barge:** The *shakhtour* (*şahtūr*, pl. *şaḥātūr*) was a large, flat-bottomed, shallow draft barge that is made of wood and covered with bitumen. It can carry a load of approximately three or four tons. The *shakhtour* is used to transport loads on the Euphrates River, especially between al-Hit and Mussayeb because deep-draft boats could not ply the river in this area. Once it reached its destination, it is then dismantled and sold as it cannot travel up river. Alois Musil describes building boats as one of the chief occupations of the inhabitants of al-Hit and goes on to say, "The material used in making these boats is wood and palm pulp, with pitch for coating both the outsides and insides. A boat sells for six or seven Turkish pounds (\$27 or \$31.50)." [ME, 27]

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47. **al-Fahaymi:** (*al-Fḥaymī*) Musil describes the wide valley of al-Fahaymi and the *zaptiye* station by the same name "with two high piles of stone in front of it, which point the way." These "piles" are surely what Alexander describes as looking like minarets. [ME, 23]
48. **Midhat Pasha:** Ahmed Şefik Midhat, a noted Ottoman administrator, statesman, and reformer. He served in several high administrative positions including stints as grand-vizier and was active in promoting the broad administrative, educational, and social reforms of the Ottoman Tanzimat (Reforms) Period. Appointed as Governor of Baghdad (the highest position in the province of Iraq) in 1869, Midhat moved energetically to implement a program of reform which included consolidating the trend towards a centralized administration in an area that had been neglected for some time by the Ottomans. As part of this effort, he began to bring local, provincial administration into line with the organization of urban centers, to strengthen local government units, to settle the nomadic tribes, and to establish a regularized system of land tenure. In addition, he reformed the educational system, introduced modern communications systems (telegraph), and initiated building projects intended to modernize Iraq's infrastructure. His tenure as governor was brief (1869 to 1872) but its influence on the modernization of Iraq was profound.
49. **'Ana:** (*'Āna*) Musil says the following about 'Ana: "...(*W*)e reached the gardens of the settlement of 'Āna. Of the vegetables cultivated here, onions and garlic were the most plentiful. As to trees, besides the palms there were pomegranates, figs, mulberries, and, but rarely, olives. We rode at first among the gardens and along the rocky slope, in which are many natural and artificial caverns. Later we followed a narrow lane among the gardens and huts, which look as if they were pasted to the rocks, for the settlement is nothing but a single street almost five kilometers long between a steep cliff on the south and the Euphrates on the north." He goes on to say that at the time of his visit (1912) the town had "about seven hundred Muslim inhabitants and five hundred Jewish inhabitants" who had a synagogue in the town. The houses in the Jewish quarter are described as being "built in the antique style, forming either a square or an oblong, narrower towards the top and covered by a flat roof enclosed by a low, machicolated wall. Many of them are three stories high but without windows on the ground floor." [ME, 19-20, fig. 12]

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50. **Mudhaffar Bey:** (Muzaffer) The son of Nusret Pasha and aid-de-camp of the Grand Vizier Cevad Pasha. He was sent by Cevad Pasha to Baghdad to investigate the allegations made by Baghdad authorities about his father's increasingly erratic behavior and to assess the local political situation (Çetinsaya, 54-55). He returned to Istanbul in 1893 and reported. His father was neither punished or recalled. (Çetinsaya, 171, Note 37)
51. **Nasret Pashat:** (Nusret) A Circassian by birth and one of the last slave statesmen from the time of Mahmud II. Popularly known as "crazy (Delî)" Nusret, he was at one time a confidant of Sultan Abdulhamid II exiled in 1888 to Baghdad where he was appointed Honorary Inspector of the 6th Army. He used his position to acquire large amounts of land in and around Baghdad, which brought him into a conflict with local powers that ended only with his death in 1896. Despite his opposition to British influence in Iraq, he seems to have been on good terms with Colonel Mockler. **See:** Gökhan Çetinsaya, *Ottoman Administration of Iraq, 1890-1908* (London: Routledge, 2006 pp. 52-57 and p. 171, note 55).
52. **The Wali of Baghdad:** At the time of Alexander's journey the post was held by Ata'ullah Pasha, who was from the ulama class and a scion of an influential Syrian family, the Kawakabis. (Çetinsaya, Ottoman Administration of Iraq, p.58.)
53. **Qa'imaqam Dervish Effendi:**

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54. **al-Nahiyya:** (*an-Nehīya*) Musil remarks that al-Nahiyya is the name of a "zaptiye station ...lying south of the road near a pile of old building material". [ME, 18]

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55. **al-Qa'im:** (*al-Qā'im, al-Kāyim*) Musil says that the zaptiye station stands on the high ground on the bank of a small wadi. "West of it, down by the highway a khan has been built; to the east stands a heap of ruins, above which project the remains of a tower." He also notes that al-Qa'im was once a frontier town of the Persians and was known for its watchtower in ancient times. The name (al-Qa'im) refers to a "standing (qa'im) tower". [ME, 14-15]
56. **Sand grouse:** (*qaṭā, kaṭā*) Musil runs into flocks of sand grouse in the vicinity of Abu Rayyat. He writes: "*On a pool hard by kaṭa sand grouse were quenching their thirst. Flying in a long row they dropped down to the surface of the water and drank one after another from the same place without stopping in their flight; then they turned, came back and drank again. Not before they had had their fill did they fly away. There were thousands of them forming a great ellipse.*" He goes on to say, "*In the fields...the peasants were beginning their harvest. The wheat was fully ripe but the grain small; moreover the peasants could not keep off the kaṭa birds which flew in swarms from field to field destroying the ears of grain.*" [ME, 32-33]

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57. **Abu Kemal:** (*Abū Kemāl, Abū Çemāl*) Musil writes, "...we saw the new settlement of Abu Çemāl with its rather small mosque and slender minaret and a few larger buildings in the southwestern part. At Abu Çemāl the western upland merges into the cultivated flood

plain.” The settlement Musil describes must be what Alexander calls “the new village.” [ME, 12]

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58. **Shinina:** (*şinîna*) a beverage made of yoghurt diluted with water.
59. **"An old construction on the mountaintop":** These are the extensive ruins of Dura Europos, known locally as Dura (fortress). Dura was founded by Seleucid Greeks in about 300 BCE and grew to become a major manufacturing center. When it was taken by the Romans in about 160 CE, it became an important military outpost. During the first half of the third century, the city fell to a Persian siege and remained a forgotten ruins until it was finally identified in the 1920s. Alexander visits the site well before it was definitively identified. In a private communication, the archaeologist Prof. Simon James pointed out that Alexander seems to exaggerate the height of the raised plateau on which Dura stand by a factor of ten and calls it "a mountain". The circumference of the ruins is also exaggerated .

For Simon James See:

<http://www.le.ac.uk/ar/stj/dura/index.htm#late>

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60. **al-Showayt:** (*aş-Şowayt*): The stopping place is named after the al-Showayt clan of the al-G'aydat tribe who are primarily agriculturalists living in the regions of Dayr al-Zawr and al-Mayadin near to the Euphrates.
61. **Piaster:** (*qurush*, *ghurush*, Trk. *kuruş*) Lorimer's *Gazetteer of the Persian Gulf, Oman, and Central Arabia*, (henceforth “Lorimer, *Gazetteer*”) Part II: Geographical and Statistical, (Vol. I, p. 810-812) has an article on forms of money available in 19th and early 20th century Mesopotamia. It begins with the statement, “The question of the currency in ‘Iraq is difficult and complicated”, which the subsequent description demonstrates. According to Lorimer, the basic unit of currency is the lira or Ottoman pound. The “gold piaster (*qurush*)” is a theoretical coin equaling 1/100 of a lira. There are also several other theoretical piasters (*mejidiyeh qurush*) ranging from 102.6 to 108 to the lira, used by banks and merchants to keep accounts. There is also a *qurush ra'ij* which is worth about a quarter of the *mejidiyeh qurush*. The actual piaster coin (*sagh qurush*) is a silver coin worth about 20 to the *mejidi* (the basic silver coin worth 5.4 to the lira).

For Lorimer See:

http://books.google.com/books?id=lnXiAAAAMAAJ&pg=PA811&clpg=PA811&dq=qamari+coin&source=bl&ots=v_H6ZYbSNp&sig=Cn3Ar3y-TZ5s6BXq8YJ9KyI0Wkk&hl=en#v=onepage&q=qamari%20coin&f=false

62. **Majidi:** An Ottoman silver coin introduced by Sultan Abdulmajid (Abdulmecid) in 1844. It was worth 20 *gurush* (*kurüş*). It also appeared in half and quarter *majidi* units. It is highly unlikely that people in this region did not know of this coin.
63. **Metlik:** Here Alexander writes a word that appears to be *menlik* but we cannot find reference to a coin by this name. Accordingly we are assuming that he intends *mitliq/metelik*,

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a form of the Ottoman Turkish *metālik* which refers to a low value coin often made of copper or nickel sometimes adulterated with other metals. Lorimer (*Gazeteer*) says that the mitliq is worth 4 to the piaster (sagh qurush).

64. **Ashari:** Alexander's account of the currency in this area seems quite confused and it is difficult to see how the people who lived in this area and traded with others could have been the ones who were this confused. The word "ashari" means "a ten" and, according to Lorimer's list, would probably refer to the "abu asharah" or half "beshlik" (a "five" from Trk. "besh" "five") which was worth ten mitliq. This coin could hardly be considered equivalent to a piaster worth four mitliq.
65. **Qamari:** According to Lorimer the qamari has the value of 2 mitliq or ½ qurush.

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66. **al-Mayadin:** A town in eastern Syria built in 1868 on the right bank of the Euphrates River. It lies about 45 kilometers south of Dayr al-Zawr. The name means "field" in Arabic and it once a training ground for cavalry. al-Mayadin was a principal town in the Syrian desert and an important market for the exchange of goods with Bedouins.
67. **Rahabah or rahabut:** (*al-Rahba*) Alexander is referring to a town mentioned in the Old Testament spelled *Rah bout* that was most probably built by Nimroud (*Nimrod*) Bin Koush in 2000 BCE. It was one of the Aramaic principalities destroyed by the Assyrians upon the rise of their Empire. In Alexander's time it was also known as Rahbat Malik ibn Tawq after the local ruler who restored and rebuilt it sometime between 813 and 833. The ruins Alexander's party saw were likely the remains of the fortress built or restored by Shirkuh ibn Muhammad in 1321. Today, the site is known as the "Rahbi Citadel" or "Rahba Citadel" or "Qalaat al-Rahba." [ME, 341-344.]
68. **Syriac:** Referring to the Syriac Christians, a community rooted in Near Eastern Christianity. The Syriac language developed out of Aramaic to become the literary language of the Aramaic Christians in the Eastern provinces of the Roman Empire and further east in the Sassanian Empire. In the 5th century, the Nestorian schism and the Council of Chalcedon led to significant shifts in the Church. Ctesiphon became the capital in the East and Antioch in the West. In the 18th and 19th centuries, Syriac Christians formed distinct but not isolated communities in Syria, Iraq, and Jordan. [*Syriac in Encyclopedia of Medieval Islamic Civilization.*]

Chapter 3

Arrival at Dayr al-Zawr

الوصول الى دير الزور

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1. **Khabur River:** Name of a river in Syria; al-Khabur (Ar. *Nahr al-Khabur*, Tr. *Habur Nehri*) was an important tributary of the Euphrates River. It rises in the mountains of southeastern Turkey near Diyarbakr and flows southeastward to al-Hasakah, Syria, where it receives its

main tributary, the Jaghjagh. It then meanders south to join the Euphrates downstream from Dayr az-Zawr. The Khabur ("Source of Fertility") has a total length of about 200 miles (320 km). The climate of the drainage basin is warm and semiarid to arid. The river has long been important for irrigating the fertile al-Hasakah region of northeastern Syria.

2. **Bab al-Mo'adhdam** (*Bab al-Mu'adhdam*, *Bab al-Mu'azzam*): The gate at the northeastern entrance to Baghdad. Originally named "Bab al-Sultan" in honor of the Seljuk Sultan Tagur Bek (1055 CE), the gate was demolished in 1923. The name was subsequently changed as the gate then led to the big mosque of Imam al-Mo'adhdam. See Chapter 1, Note 34.
3. **Battalion commandant**: (Tr. *tabur-aghasi*) *Tabur* is a Battalion of about 800 men and the *agha* is its commander.
4. **Zaptiye**: (Tr. *zaptieh*, Ar. *zabīye*) The 'policing' (*zabita*) in Ottoman times was usually carried out by companies of the janissaries and so was a military function. The Zaptiye was officially established by a 1869 Tanzimat Military Code which established a police force distinct from the army. However, because this police force was armed it came under the jurisdiction of the Military Commander in Chief's Office and was organized on military lines with a company (*bölük*) of 200 men, battalion (*tabur*) of 800, and regiment (*alay*) of 3200, commanded by a *Bölük Ağası*, *Tabur Ağası*, and *Alay Beyi*. The individuals were called 'zaptiye'. The zaptiye were later called 'jandarma' (gendarmes).

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5. [...]: Illegible word.
6. **Thomas Ossany**: Ossany moved to the village of Amara in 1873 with his wife and six children where he was appointed a member of the Mejlis of Tamayyiz. In 1875, he was replaced by Fathalla Sayegh. [JMS-MM12:94; MM15:15]

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7. **Holy Month of Mary**: (Ar. *al-shahr al-maryami*) The annual month of devotions to the Virgin Mary in May.
8. **Armenian Catholic Church**: The Armenian Catholic Church is an Eastern Catholic Church. Historically it represents a schism from the Armenian Apostolic Church. It is in full compliance with and subject to the authority of the pope in Rome. The Catholic Armenians have dioceses in many countries of the Middle East, Europe, and the Americas. In 1928, the Armenian Catholic Church in Lebanon was administratively, academically, culturally reorganized. The congregation includes approximately thirty thousand people, served by about thirty priests and monks, spread over eight parishes. Despite a broad diaspora, the Armenian people maintain a sense of their national, cultural, and religious identity.
9. **Sa'id Effendi**: Archbishop Ignatius' brother.
10. **Archbishop Ignatius**: (Khoury Ignatius) The Assyrian priest traveled from Basrah to Baghdad on board Lynch Brothers Steamship. In March 1891, he gave Joseph Mathias two letters of introduction for his travels in Europe. [JMS-MM33:171, 172; MM44:5; MM35:195]

11. **Touza, Jarjous's wife:** Alexander is mistaken here. Touza is Jarjous' (Jirjis') daughter and not his wife.
See: *Damascus During the Rule of Sultan Abdul-Hamid II, [1876 –1908] AD, [1293 - 1325] Hejire* by Marie Dikran Serko, published by the Syrian Public Organization for Books, Ministry of Culture, Damascus,
See: http://hekmatdaoud.com/web/?p=664#_ftn379
12. **Archbishop Basil:** In September 1889, Basil wrote to Joseph Matthias informing him of the arrival of Joseph's niece, Alice, and her husband Captain Clements. [JMS-NA59:133]
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13. **Kubba mosul:** (Ar.) A kind of meatball made of bulgur, onions, minced meat and spices.
14. **Citron:** (Ar. *turunj*) Citrus fruit mostly found in hot tropical countries. The scientific name *Citrus Medica Risso*, also known as the Seville Orange.
15. **Palace:** (Tr. *saray*) Ganj Yousif Pasha built this palace during his governorship over Damascus (1807-1810).
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16. **Mutasarrif:** (Ar.) The governor of an Ottoman administrative district called a *sanjak*.

Chapter 4

Departure From Dayr al-Zawr and the Journey to Damascus

السفر من دير الزور الى الشام

1. **Barren desert:** (Ar. al-aqfir) Probably an old name for the Syrian desert derived from the Arabic word *qafir*, meaning 'wilderness'. We do not know whether this is a description or the name of the desert. It either means "barren" or "barren desert".
page 033
2. **al-Malhah:**
3. **al-Qebaqeb:** Musil mentioned that 'Kebakeb' was one of the military stations on the road between Tudmor and al-Rahaba. [PALM, 252]
4. **Station:** (Tr. *konag*)
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5. **Bedouin:** Derived from *badawi* (Ar.), also spelled Bedouin, is a generic name for a desert-dweller, and a term generally applied to Arab nomadic pastoralist groups. The Bedouins constitute only a small part of the total population of the Middle East but inhabit or utilize a large part of the land area throughout most of the desert belt. Most of them are pastoralists who migrate into the desert during the rainy winter season and move back toward the cultivated land in the dry summer months. Following World War I the Bedouin tribes had to submit to the control of the governments of the countries in control of their pasture lands. Many of them became sedentary as a result of political and economic developments,

especially after the Second World War. Among the Arabic-speaking tribes, the head of the family, as well as of each successively larger social unit making up the tribal structure, is called *sheikh*; the sheikh is assisted by an informal tribal council of male elders.

6. **Muhayfir:** (*M'hayfir*) A military post on the road between Qebaqeb and Riqa. The site of a famous year-around well. [PALM, 81].
7. **al-Safna:** Alexander misspells or misinterprets the name al-Sukhna, which he corrects below. It is the site of an oasis and settlement and also a hot spring. [PALM, 82, 178].

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8. **al-Kerrada:** Part of the city of Baghdad to the South and on the East bank of the Tigris River (also called Karrada Sharqiya, or Eastern Kerrada). During Ottoman rule until the British occupation in 1917, this area was a village made up of farmlands with mud houses and separated from Baghdad province by many expansive orchards with no buildings except a few sarays owned by a handful of wealthy individuals. The farmers and other inhabitants of the village used to draw water from the River Tigris as was necessary to irrigate their farms and plantations, using a primitive hoisting device called *kerd*, hence the name: al-Kerrada'.

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9. **Riqa':** In 1908, Musil also stopped here, mentioning that it was another military station, under the protection of the Qumsha clan of the 'Sba'a tribe'. [PALM, 84-85]
10. **Shammar:** A Bedouin tribe mainly in Saudi Arabia, central, and western Iraq. It is the second largest Bedouin tribe of the Arabian Peninsula. They are part of the Tayy tribe, originally from Yemen. For centuries, they lived a sedentary lifestyle until they became camel herders and horse breeders in Northern Najd and expanded north into Iraq during the seventeenth century.
11. **Fahad ibn Idhghayyim ibn Haddal:** The correct name is Fahad ibn D'ghayyim ibn Hadhdhal. He and his cousin, Fahad ibn Mohsen, were influential sheikhs of the P'niza tribe and controlled the roads across the desert.
12. **Howdaj:** (Ar.) A camel litter usually used by women on long journeys.
13. **Palmyra:** (Ar. *Tadmor, Tadmur*) An important city in ancient times, located in the Syrian desert, 145 km/90 miles east of Hims. The name 'Palmyra', an original Greek translation of the Aramaic name *Tadmor*, means "palm tree". From the first until the 12th century C.E., Palmyra flourished as a caravan station and grew steadily in importance because of its location on the caravan route connecting Mesopotamia and Syria. In the 3d century, it was an vital link in Roman defenses against the Parthians and Persians. It is most famous for Queen Zenobia, who was captured, imprisoned, and executed by the Roman Emperor Aurelian in 272 after a brief attempt at independence which threatened to deprive the empire of lucrative trade tariffs. Palmyra fell into steep decline following the Arab invasion of Syria in the 7th century. It was rediscovered and became a tourist destination in the after its rediscovery in 1678 and the 1753 publication of Robert Wood's description of the ruins.

[*Encyclopedia of Islam*, "Tadmor"] The monumental ruins of Palmyra described and sketched by Alexander are still visible and can be seen in many sources.

For example:

http://en.wikipedia.org/wiki/Palmyra#City_remains

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14. **Aniza:** (*Iniza*) Bedouin tribe that lives in northern Saudi Arabia, western Iraq and the Syrian steppe. The Royal families of Saudi Arabia, Kuwait and Bahrain are traced to this tribe. The Sheikh General lives in Western Iraq. This is one of the largest Arab Bedouin tribes with clans in Saudi Arabia, Kuwait, Gulf countries, Iraq, Jordan, Palestine, Turkey and Egypt.
15. **The Islamic Feast of Sacrifices:** *Eid al-Adha* (Ar.) falls on the tenth day of the Islamic month of *Dhul Hijjah*. *Eid al-Adha* is celebrated by Muslims in commemoration of the Prophet Ibrahim's (Abraham's) willingness to sacrifice his son Ismael for God.

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16. **Castle:** (Fakhr al-Din al-Ma'ani Castle) Situated on a mountaintop to the West of Palmyra, the Arab fort known as Palmyra Castle (*Qalat Tadmor*, or *Qalat ibn Ma'an*) was originally built during the Ayubid era (12-13th century) and then reconstructed and extended by the Lebanese Emir Fakhr Al-Din ibn Ma'ani in the 17th century to prevent Ottoman encroachment. His plans were unsuccessful and he was captured and executed by the Ottomans in 1635. The castle was surrounded by a moat and only accessible by drawbridge.
See: http://en.wikipedia.org/wiki/Fakhr-al-Din_al-Maani_Castle

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17. **Sheikh of Palmyra, Mohammed bin Abdullah:** Muhammad bin Abdullah, 1846-1929. His family was from the Najd and the tribe of Beni Laam. The son of a Sheikh of Palmyra, he was a wealthy and influential man who ruled Palmyra from 1880 until his death. He had many wives and children and at one time was married to the sister of George Clemenceau, the French Prime Minister. He was very hospitable to European visitors famously including Lady Ann Blunt, Edward Nolde, the Russian Consul in Baghdad, and the Orientalist Max Freiherr von Oppenheim.

See: http://en.wikipedia.org/wiki/Max_von_Oppenheim

and from the Arabic Wikipedia,

<http://ar.wikipedia.org/wiki/%D8%AA%D8%AF%D9%85%D8%B1>

The book titled "*Women On The Roads of Palmyra*" by Dr. Adnan al-Bunni, [pages 90, 92 and 282]; The translation of the book "*A Journey To Najd*" by Dr. Ahmad al-Ay'bash, [Chapter 15, pages 339, 415 and 416]; The book titled "*The European Travelers In The North Of The Arabian Peninsula*" by Dr. Awadh al-Badi [page 259].

18. **Zenobia:** Queen of Palmyra from 269 C.E. She was a famous warrior Queen who established a large empire stretching from Asia Minor to Egypt. She died sometime around 274 C.E. after being defeated and captured by the Romans.

19. **Binoculars:** (Pr.) *Derbin* is *durbin* (with و and ي) which is a Persian compound (*dur* meaning 'far' and *bin* meaning 'to see') used in Ottoman Turkish for 'binoculars'. This word is still commonly used in Iraq.
20. **Faust Lorion:** (Lurion, Lurian, Lurean in Joseph Mathia's diaries) is the son of the Austrian Jew Isak (Isack) Lurion who was Joseph Mathias' friend and a watchmaker who had a shop in Baghdad. Isak Lurion's sons Edward (Ezra) and Faust seem to have also been friends of Joseph Mathia and engaged in business dealings with him through their office in Vienna. [JMS-MM36:155, JMS-NA39:4, 56]
21. **Coloman:** (also "Coleman"—a more likely option—in the Joseph Mathia diaries). As recorded in the JMS diaries, on 09/12/1869 [JMS-MM7:62 to 68], two engineers Messrs. Coleman and Titzahll were on board the Dijleh steamship of the Lynch Brothers Company, traveling down the Tigris to Basra. When the steamer was halted because of shoal water, Joseph Mathia would land to hunt and the engineers Coleman and Titzahll would sometimes accompany him to shoot mostly partridges on the riverbanks. In 1893 [JMS-NA37:146], Mr. Coleman, the engineer in the Turkish service was among the passengers from the village of Kut (Coot) in the south of Iraq. He came to survey the Dijleh Canal on the Ottoman Crown Lands (Senniye).
22. **Joseph Khoury:** (Monsieur Joseph Khoury of Beyrouth, in Joseph Mathias' diaries). A French citizen, Chancellor in Zanzibar in 1885 [JMS-MM27:154]. later served as French Chancellor for Baghdad beginning in 1895 [JMS-MM27:157]. In 1886, Joseph Mathias and his brother Henry went to visit him at the French Consulate at the invitation of Monsieur De Sarzec, the French Consul in Baghdad together with all the French subjects and Protégées. Monsieur Khoury was in origin from Beirut and he had only his mother with him and two married sisters. [JMS-MM28:136, 137] (01/19/1886). In 1887 [JMS-MM29:149], Joseph Khoury was transferred to Jerusalem and appointed as Chancellor there. He was replaced by the French Elève Dragoman Monsieur Ballien who arrived from Jerusalem on 03/21/1887 [JMS-MM29:159]. On 04/04/1887 [JMS-MM29:166, JMS-MM30:1], Joseph Khoury and his mother left Baghdad to travel to Jerusalem via Hilla to see Babylon, thence to Aleppo, Beirut and Jerusalem. On 04/1887 [JMS-MM30:1], Joseph Mathias printed some photographs of Joseph Khoury that he had taken and he sent him two copies. In 1907 [JMS-NA59:182], Joseph Khoury was the Chanceller of the French Consulate in Port Said.
23. **Josephine:** (Guisseppina in the Joseph Mathia diaries) born 1868, died 9/18/1886. The only child of Madeleine Fransisca Svoboda (1843-1913) and Stephen (Stifan) Hanna Andrea (d. 1884). After a betrothal to one Antone Latinik, which was prevented by the opposition of her parents, [JMS-MM25:122] she was betrothed to Joseph Khoury on 2/4/1886 [JMS-MM28:146]. The wedding never took place as Josephine died of the Basra fever on

9/18/1886 and was buried in the wedding clothes she had sewn herself. [JMS-MM28:191, JMS-MM28:192, 193, 194, JMS-MM29:26]

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24. **al-Qaryatayn:** “The two villages” located at the edge of the Syrian desert to the southeast of Homs. It is a town of ancient origin that served as a marketplace for trade with the Bedouin. According to Musil, who calls it 'al-Zerjitejn', it was a large Christian and Muslim settlement protected by the Rwala tribe until 1903. The settlement lay on the western slope of the Kehle mountain and the al-Nusrani ridge, with ample pastureland and agriculture irrigated by the Umm al-Qalajid spring. [PALM, 98-101]
25. **The Consul in Damascus:** The diarist meant the British Consul at Damascus.
26. **The Governor of al-Qaryatayn:** In 1908, this was Ahmad bin Fajjaz Agha. [PALM, 101]
27. **al-Baydha:** A military station on the road between Tadmor and al-Qaryatayn.

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28. **al-Iqsayr:** A small village slightly south of al-Baydha.

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29. **Vienna chairs:** Seats manufactured by the Thonet Brothers Company, established in Vienna-Austria in 1849, for the manufacture of bentwood furniture. They received a patent in 1856 for creating furniture by bending steamed wood. Their designs were considered forerunners of the 'Art Nouveau' movement.
30. **Beds:** (Pr. *charpaye*) A form of *charpa* (*char* meaning 'four', and *pa* meaning 'foot') which means, among other things, "bedstead".
31. **Pistols:** (Ar. *warawer*) In the Arabic diary, plural of *warwar*, a colloquial word that means 'a revolver'.

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32. **The Government of Damascus:** Alexander means the Ottoman authorities in Damascus.
33. **Maheen:** According to Musil, the village 'Mhin' was to the northwest of al-Qaryatayn on the road to al-Qastal. [PALM, 37]

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34. **Hajra:** A small village between Maheen and al-Qastal.
35. **Hafayyir:** (*H'fayyir*) A small village between Maheen and al-Qastal.
36. **Jacobite Christians:** In the 19th Century the Syrian Orthodox Church was quite marginal in the midst of a Muslim majority. However, they had strong ties to European philosophies and institutions. European ideas were translated by the Jacobites, putting even more pressure on the already decaying Ottoman Institutions.
37. **Telkeyif:** (Telkeif) A village in Nineveh province (capital Mossul) of northern Iraq, it is surrounded by farming lands where residents grow wheat and vegetables and maintain livestock.
38. **"As clear as albumen":** “As clear as egg white (albumen)”: a local Iraqi expression indicating exceptional limpness.

39. **Dayr Setam:** A village just north of Nabk, which Musil recorded as *Dayr 'Attiyye* in 1912. [PALM, 223]

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40. **al-Nabk:** (Nebk) A large village on the road to Damascus. Nabk was on the northern edge of the She'eb al-Loz mountain range and was reportedly surrounded by orchards and a large spring. [PALM, 223]

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41. **al-Qastal:** A village one day's march south of al-Nabk and on the western edge of al-Qabbaas, part of the She'eb al-Loz mountain range. [PALM, 224]

42. **Qatif:** (Qutayfa, Qutaifa) The name of a village and a district containing several villages. It has ancient origins going back to Roman times and was a major stop on the silk route. **See:**

http://www.qutaifeh4dev.sy/index.php?option=com_content&view=frontpage

http://www.qutaifeh4dev.sy/index.php?option=com_content&view=article&id=131:2010-03-16-13-24-44&catid=35:2010-02-15-10-57-31&Itemid=105

43. **Wali of Damascus:** Wali Husayn Nadhoum Pasha was the governor (*wali*) of Damascus in 1897. He was appointed governor by Sultan Abdulhamid II with the charge of providing shelter and lodging for the large number of refugees fleeing disturbances in the Balkans and other Ottoman territories. See "Damascus during the rule of Sultan Abdul-Hamid II, [1876 – 1908] AD, [1293 - 1325] Hejire" by Marie Dikran Serko, a publication of the Syrian public organization for books [al-Haya' al-Amma al-Sooriya lil-Kitab] - Ministry of Culture, Damascus.

44. **khan:** (han, an inn) This is the inn known as the "Khan al-Nouri" (or Khan al-Atiq) found to the east of present day Qutayfa (Qatifa). It was built by the Ayubid Sultan Nour al-Din Zangi near the end of the 12th century.

See:

http://ar.wikipedia.org/wiki/%D8%AE%D8%A7%D9%86_%D8%A7%D9%84%D9%86%D9%88%D8%B1%D9%8A

http://www.qutaifeh4dev.sy/index.php?option=com_content&view=article&id=182:2010-11-20-10-22-22&catid=35:2010-02-15-10-57-31&Itemid=105

http://www.qutaifeh4dev.sy/index.php?option=com_content&view=article&id=155:2010-05-24-17-05-42&catid=37:2010-02-15-10-58-39&Itemid=107

45. **Boughaaz:** *Boughaz* is a Turkish word meaning 'straights' or 'throat' and most likely was the name of the valley.

Chapter 5
Arrival at Damascus

الوصول الى الشام

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1. **al-Qusayr:** A village with ample pastureland and an inn (*khan*) north of Damascus.
2. **Duma:** (*Douma*) The largest city in the governorate of Damascus. Situated to the north-east, it is surrounded by farms and agricultural lands as well as vineyards and orchards planted with olive trees. It was one of the several districts that formed part of the region of Damascus. It was settled by a number of Circassian immigrants. Ottoman records mention that Mustafa Bey, the Wali of Mossul, owned lands of some villages in the district of Duma and he ruled the farmers of these lands. [See: Serko, *Damascus during the Rule of Sultan Abdul-Hamid II.*]
3. **Military Barracks:** These buildings are called "al-Kishla al-Hamidiya" (the Hamidian Barracks) because the Ottoman Sultan Abdul-Hamid II ordered their construction. The complex was to be used as a university but during WWI it accommodated the soldiers of the Ottoman Army headquartered in the center of Damascus. Hence the name "kishla". The edifice forms one of the important achievements of the Wali of Damascus Husayn Nadhoun Pasha (1895 – 1907).
4. **Touma:** One of eight extant gates to the old city of Damascus, Thomas' Gate (Bab Touma, or Bab Touma) is on the north-east corner of the old of the city of Damascus.

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5. **Roman Church.**
6. **al-Hamidiyya:** Famous market in Syria that still bears the same name.

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7. **Hotel Basraoni.**
8. **Shama'aya's house:** The historian Naoman al-Qasatli speaks of the Jews' palaces that were built between 1865 and 1872 in Damascus of which the house of Shamaya among many other houses saying that not less than 20 thousands liras were expended for each. Shma'ya Angel represented the Valero Bank in Damascus until his death in 1874 (see Joseph B. Glass and Ruth Kark, *Sephardi Entrepreneurs in Jerusalem: The Valero Family 1800-1948*). His house is known to this day among Jews of Damascus descent simply as the "Shma'ya Angel house." Angel was a prominent and wealthy figure in the Jewish community in Damascus.

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9. **al-Soufaniya:** Also transcribed as as-Soufaniyeh - الصوفانية, as-Sowfaniya, as-Soufanieh and as-Soufaniya) is the name of an area and an outstanding garden in the city of Damascus. The garden is naturally made and it is a semi-island bound by the two branches of the Barada River. It lay near to the eastern wall of the old city of Damascus and outside the Touma

Gate. The lands of al-Soufaniya were appropriated to be used as a public garden. Inside, the garden had coffee shops and wooden benches for the people to sit. Its location has not changed to the present day and it is a major place of recreation for the inhabitants of Damascus.

See: The Arabic article entitled "*Pages and Memoires*" by Nasr ed-Din al-Bahra, <http://an-nour.com/index.php?option=com/content&task=view&id=12916&Itemid=31>

Also, the book "*Damascus During The Rule of Sultan Abdul-Hamid II, [1876–1908] AD, [1293 - 1325] Hejire*" by Marie Dikran Serko, Dr., published by the Syrian public organization for books (*al-Haya' al-Amma al-Sooriya lil-Kitab*), Ministry of Culture, Damascus, **See:** http://hekmatdaoud.com/web/?p=664#_ftn379

10. **al-Midan:** One of the suburban areas that surrounded the old city of Damascus that was enclosed by the city walls and it lies to the South-west of the city. The history of these districts date back to the Middle Ages and they arose on roads leading out of the city, near to the tombs of religious figures.
11. **Habib al-Ghanounji:** (*Qanounji*) A qanounji is a player of the qanoun, a lap harp like a large zither. In the Joseph Mathia diaries, Habib the qanoun-player, is mentioned as a friend of the family [JMS-MM35:207, 36:109].
12. **al-Ashani:** This is the “Hamam al-Qishani/Qashani” (in some dialects, the “qaf” is pronounced as a glottal stop so Alexander hears “Ashani”). It was built or restored with tiles from Qashan (Kashan) in Persia by Dervish Pasha the son of the Ottoman grand vizier Rustam Pasha in 1571-74.

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13. **House of Lady Rosa the Damascene:** (Bayt Al-Sit Rosa Al-Shamiyah) in the Arabic text.
14. **Lazarists:** A nickname given to the members of the congregation of the Mission that was established in 1625 by Saint Vincent de Paul because they lived at the priory of Saint-Lazare.
15. **European:** In the Arabic text, the word 'Franjiyat' (feminine, plural), has for meaning, the Franks or Europeans.
16. **Parson Boutros.**

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17. **Saint Ananias:** A Christian disciple who lived in Damascus at the time of Saul of Tarsus. The Saint was born and lived in Damascus among an existing community of Jews in the city that was mainly occupied by an Arab merchant people at the time, called 'Nabateans'. A community of Christian disciples had thus grown up in the city and Saint Ananias was, as known, born in Damascus, where he also lived and was evangelized. He received a vision of Jesus in which he was ordered to find a man from Tarsus named Saul who persecuted the Christians, and cure him of his blindness, at the house of Judas, situated in a street called 'Straight' and this is where, in the cellar of this house, he laid his hands on Saul and thus restored his eyesight, and he also baptized the man who was later known Apostle Paul. The

cellar at the house of Judas is the place where Saint Paul hid and worshipped. It is located at the Christian Quarter, at the end of Bab Sharqi Street, and is made now as a chapel. Apostle Ananias was one of 70 disciples sent by Christ to spread his Gospel. And it was Apostle Ananias who later saved Saint Paul and helped him flee from Damascus where his life was threatened, by putting him in a basket that was lowered over the city wall. But the refusal of Apostle Ananias to offer sacrifices to idols would later result in his martyrdom. (Memorial Day: 25 January). Wikipedia.

18. **Monastery of the Latins:** The Latin church is the church of the West.
19. **Friar:** The word 'Padrieh' is written in the Arabic text, a colloquial form for the French word 'père' or Italian word 'padre'.
20. **Capuchins:** The Order of Friars Minor Capuchin, a reformist offshoot of the Franciscan Order, which had a strong missionary presence in Ottoman Syria during the latter half of the 19th century. There is also a sister order, the cloistered nuns of the Capuchin Poor Clares.
21. **Father Toma:** This is the name of the Christian monk whose death was falsely attributed to a ritual murder by members of the Jewish community of Damascus in 1840. The "Damascus Affair or Damascus Blood-Libel Case" is quite famous and appears in many sources and Alexander repeats the accusations that have been related to him below.
22. **Abd al-Noor.**
23. **Khwaja Mikha'il Sabagh**
24. **Razouk Bahoshi:** (*Bahosh, Bahoosh, Bahoshy*) in the Joseph Mathia Diaries. The Bahoshi family was the neighbor of Joseph Mathia's family in the Christian quarter. In 11/1881 [JMS-MM23:144, 145], Joseph Mathias rented the house of Fetoohi Bahoshi. Polus Bahoshi was an engineer in Lynch's wool press and his brother Naoumy was employed as a tally man at Lynch Brothers on 01/29/1889 [JMS-MM33:31] and then as a clerk. On 04/09/1894 [JMS-NA39:85], Naoumy married the daughter of Yaqoob Pahlawan whose family was also Joseph Svoboda's neighbor. On 09/1889 [JMS-MM34:1], their sister died from the cholera epidemic.

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25. **Grand Hotel d'Orient:** Situated in the north-west corner of "al-Merjeh" square and at the intersection of "al-Joussa" street and the Barada river bank, the hotel consisted of two stories and a penthouse. The construction of the ground floor was made similar to a khan and its southern façade had three wide entrances for the riding animals and the carriages pulled by horses. The eastern façade had two doors for servicing the hotel. The façade of the second floor was made in the old Ottoman style in construction, with its windows and a balcony with four arches. The penthouse had four large rooms with distinguished services. The hotel was established by Petro Poliovitch and its first name was "Hotel America". Afterwards, it was changed to "Hotel Victoria Petro Poliovitch" and then to "Orient Hotel". It was the second modern hotel in the city of Damascus after the inn of Dimitri Kareh built circa 1850

and situated at the horse market near to al-Merjeh. In 1923, the hotel was destroyed by a fire.

See: (in Arabic)

<http://www.yasmin-alsham.com/vb/showthread.php?t=4710&page=4>

26. **English priest.**

27. **al-Salhiyah:** Al-Salhiyah is the name of a neighborhood of the city of Damascus lying at the foot of Mount Qasioun (Qasiyun, Qassiyun) to the north and the northwest of the old walled city. It is famous for the cemetery of holy men existing there. The earliest settlements at al-Salhiyah date back to the time of the crusades (1096 – 1291). Immigrants from Jamail village at Jebel Nablus came to live at Damascus for refuge and they settled in the old city near to a mosque called "masjid abi-Saleh". But as their numbers increased, they left the old city with their Sheikh Ahmad Qudama and went to live at the foot of Mount Qassiyun where they built the first mosque called "Dayr al-Hanabila". In the 18th century, influential families, Jewish families, Christians from the Christian quarter of various sects (Roman Orthodox, Protestants, Syriac and Roman Catholics) left the old city of Damascus and came to al-Salhiyah. Kurds from the region of Kurdistan in northern Iraq also immigrated to Damascus and they settled in a special part at al-Salhiyah called "Hay al-Akrad" or "the district of the Kurds". Mount Qasioun has a religious importance and a ritual exists among the inhabitants of Damascus who climb up the Mount to al-Salhiyah quarter in the evening of the day preceding the Moslem Feast of Sacrifices to visit the religious shrines there. For the article titled "*In the Footsteps of Ibn Batuta – Mount Qassiyun and the Cave of Blood*" by Carolyn McIntyre, dated February 25, 2007, **See:**

http://girlsoloinarabia.typepad.com/girl_solo_in_arabia/2007/02/mt_qassiyun_and.html

<http://en.wikipedia.org/wiki/Al-Salhiyah>

http://en.wikipedia.org/wiki/Mount_Qasioun

The article titled "*The Beauty of As-Salibiya Quarter in Damascus and Its Historical Buildings*" made by Bashir Zahdi: <http://www.shammnacafe.com/vb/shammna3300.html>

28. **Dumar (Dummar):** A town once on the outskirts of Damascus, now a modern suburb.
29. **Francis Shiha:** The brother of Khowaja Habib Shiha (**See** note below).
30. **Khowaja Habib Shiha:** (Sheeha and Chiha in Joseph Mathias' Diaries). Joseph Mathias first met him on 12/30/1877 [JMS-MM19:37], in the village of Amara in the south of Iraq at the house of Jeboury Fathallah Sayegh (d. 04/24/1879) [JMS-MM20:165], the son of his wife Eliza from her first marriage. Habib Shiha had just returned from his travel abroad having left Baghdad circa 1873, after he had lost all his wealth in trade. He stayed in the South of Iraq to do business in trade, traveling from one village to another. The first time he went up river to Baghdad was on 12/24/1881 [JMS-MM24:35, 36], after being away from the city for 11 years. He married Philomena (Philomina) the daughter of Mr. Tonietti, and they had a daughter named Victorine and a son named Phillip. On 12/18/1892 [JMS-NA37:137, 138], Joseph Mathias called on Habib Shiha, who had returned from his travel to Constantinople. With him was a French engineer sent by the Turkish Government to survey the Tigris. On

04/16/1893 [JMS-NA37:115], Habib Shiha's brother Fadlallah died and funeral was held at the Latin Church. On 09/25/1900 [JMS-NA51:93], Habib Shiha with his wife, son and daughter left Baghdad and went to Egypt and then to Constantinople for good.

31. **al-Misk:** (al-Musk, al-Moosk) also called "as-Silsila" bath, is situated near to the Omayyad Mosque. Some researchers date back its construction to the 6th century of the Hejire. It was one of a total of 34 baths existing in the old city of Damascus in the 17th century AD (11th century of the Hejire). Historical documents provide that the renewal and the expansion of as-Silsila bath were completed in 06/1700 (1112 of the Hejire).
32. **Collectionneur de timbres-poste:** Stamp collector, written in French in the original journal.
33. **Stamps:** (Trk. *pül*), “an adhesive stamp”.

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34. **Talat Nassouri.**
35. **Standard piasters:** The standard “sagh”. (Trk. sound, standard) piaster (qurush) refers to the piaster coin, valued at about 20 to the Ottoman lira, as opposed to several other piaster valuations used for accounting purposes.
See above, Chapter 2, Note 61.

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36. **Archbishop Antoine.**
37. **Al-Hadi Ashariyya.**
38. **Al-Baghdadi.**
39. **Ba'albek:** Situated east of the Litani River, Ba'albek that is named for the lord Baal of the Beqaa valley where it lies, is an ancient Phoenician city known as Heliopolis. It became a Roman colony in the first century A.D. and since that time continuous constructions were undertaken by the consecutive Roman Emperors to build and modify the sumptuous and monumental temples for their deities as it was a place of an oracle and divination from earliest times. Famous for three great temples of which the most important is the temple sacred to Jupiter Baal that is identified with the sun hence known in tradition as the Temple of the Sun, the other two temples are for the worship of the deities Venus and Bacchus. In the fifties of the third century, Heliopolis was known as one of the largest two sanctuaries in the Western world besides Praeneste in Italy. With the spread of Christianity, the Emperor Constantine and others succeeding him built basilicas using parts of the temples and their vast stone blocks. The Emperor Justinian ordered to have eight columns disassembled and shipped to Constantinople for the construction of Hagia Sophia. During the early Islamic period, the old city was a cause of argument especially between the caliphs of Damascus and then of Egypt. The Crusaders raided the city and it was three times shaken by earthquakes, however it revived in 1282 owing its fine architecture reflected in its mosque and fortress to Sultan Qalawun. In the fifteenth century, the city was pillaged by Timur. In 1517, the city was controlled by the Ottomans as the rest of Syria, though the Ottomans' authority was

only nominal. It was once more destroyed by earthquakes in 1759. In 1840, the Ottomans were granted full authority in Ba'albek with the treaty of London. The digs started in Ba'albek in 1898 by order of the German Emperor Wilhelm II who while traveling to Jerusalem, passed by Ba'albek and was very impressed by the monumentality and beauty of the ruins though earlier in the 18th century interested archeologists had made engravings and documentation of the ruins.

40. **Shukrullah 'Aboud:** (Shekoory Abood, in Joseph Mathias' Diaries) was the brother of Naoum Aboud who was a well-known tradesman in Baghdad. In around 1883, [JMS-MM32:147] Shukrullah Aboud was in Manchester. On 11/21/1890 [JMS-MM35:108], Joseph Mathias wrote that he met him at a dinner at the house of Rufail, Alexander's half brother, in the town of al-Basrah. Shukrullah was then staying at the house of Yousef Marine, Rufail's Uncle on his mother's side. Joseph Mathias remarked that "Shekoory Abood speaks English well but not so fluent". Toward the end of 03/1891 [JMS-MM35:199], Shukrullah Aboud prepared to travel to Europe with Joseph Mathias who planned to start on April 10th, 1891. Together, they went to look for the horses to hire and to make the arrangements with the muleteers to take them to Alexandretta. In 01/1892 [JMS-NA16:?], Joseph Mathias corresponded with him in Beirut.

Chapter 6

The Journey from Damascus to Beirut

السفر من الشام الى بيروت

page 060

1. **al-Baramika:** The station's name is also the name of an area in the western part of Damascus. It was named after the cemetery of the Persian "Barmak" (Baramika, Barmakid) family, the descendants of Yahya ibn Khalid ibn Barmak, first of a line of powerful viziers under the Abbasids in the late 8th and 9th centuries. The lands in the Baramika area were appropriated for the purpose of constructing a railway that ran between Damascus and Beirut. Established in 1895, al-Baramika was a large, principal railway station but second in Damascus to al-Midan station. **See** the note al-Midan, Chapter 5, Note 10.
2. **Zahla:** (Zahlé, Zahleh) the name of the capital city in the Beqa' Governate of Lebanon and also the name of the district in which it is located.

page 061

3. **Ayn Fija:** (Ayn Fijeh, Ayn Fije) The name of a spring (Ar. ayn) situated in the Barada valley west of Damascus. A source of drinking water for the city.
4. **Dayr Qanun:** A village in southern Lebanon.
5. **Souk Wadi Barada:** The small village of Souk Wadi Barada (28 km) stands on the site of the ancient Hellenistic town of Abila.

Chapter Notes

6. **Zabdani:** A city in southwestern Syria, close to the Lebanese border. It is in the center of a green valley and surrounded by mountains. The scenic view and mild climate have made it a popular tourist destination.
7. **Sergayah:** A town in Lebanon along the railway between Damascus and Beirut.
8. **Yahfufah:** A town in Lebanon along the railway between Damascus and Beirut.
9. **Riyaq:** A town in Lebanon, near the city of Zahla. There is still an old train station on the former line between Beirut and Damascus.
10. **Mu'allaqah:** Zahla is sometimes known as “Zahla al-Mu’allaqah” which causes some confusion because there is also a village called al-Mu’allaqah in the Zahla District.
page 062
11. **Ablaha:** A town about 30 km northeast of Ba'albek, Lebanon.
12. **Bayt Shima:** A town in Lebanon.
13. **Hotel Victoria:** A hotel located near the ancient Roman ruins at Ba'albek in Lebanon. This large and well-preserved ancient temple complex was once known as the Heliopolis.
page 064
14. **Karak:** A city in Jordan, famous for its large 12th century crusader castle.
15. **Sayed Nayel:** A town in central Lebanon.
16. **Jaditha:** A town in central Lebanon, near Zahla.
17. **Ashtora:** A town in central Lebanon.
18. **Rijjat:** A town in central Lebanon.
19. **Bahamdun:** A town in Lebanon, historically linked to Beirut by railway. Today this resort town is a popular tourist destination.
20. **Alay:** (*Aley*) A town in Mount Lebanon meaning 'high place' in Aramaic; historically connected to both Damascus and Beirut by railway.
21. **Araya:** A town in the Baabda District of Lebanon.
22. **Jumhur:** A town in Lebanon.
23. **Babade:** (*Baabda*) A town in Mount Lebanon.
page 065
24. **Hadath:** The name of three towns in Lebanon. This one is known as “Hadath Beirut” and is a town (now a suburb) about 5km from the center of Beirut.
page 066
25. **Church of the Lazarists:** The Congregation of the Mission (called CM by the Catholic Church) is an order of priests. They are popularly known as the Lazarists or Vincentians because they claim St. Vincent de Paul as their founder or patron.
page 067
26. **The Forbin:** There have been six French ships named Forbin after Claude Forbin-Gardanne, a 17th century admiral. The ship seen by Alexander was likely the second class cruiser Forbin (not a frigate) built in 1888.

27. **Sœur Angélique:** page 071
28. **Orénoque** : A French paddle packet launched in 1843 and later converted to a frigate. page 072
29. **Sellier.** The name of the Captain of the *Orénoque*.

Chapter 7

The Journey From Beirut to Cairo, Egypt

السفر من بيروت الى القاهرة مصر

- page 074
1. **Cook:** A reference to Thomas Cook and Sons, an international travel company that started as a rail travel company in Britain. It had expanded to give tours in Egypt by 1869. By the time Alexander had arrived in Cairo, the company offered worldwide tours and transit options within and beyond the Middle East. In addition to providing rail reservations and a fleet of luxury steamers within Egypt. The company also offered travel options to many other locations around the world. page 075
2. **Abdul Qader.** page 076
3. **Cemetery:** In Abu Ahdar, a cemetery commemorating the soldiers who died in the 1882 Battle of Tel el-Kebir in Egypt. page 076
4. **Egypt: Battle of Tel el-Kebir:** An important battle in 1882 between the British military and the Egyptian army led by Ahmed Urabi near Tel el-Kebir, about 110 km northeast of Cairo. The British succeeded in maintaining control of the Suez Canal and other regional interests.

Chapter 8

Arrival in Cairo, Egypt

الوصول الى القاهرة مصر

- page 077
1. **Pound/Lira:** Alexander uses the word "lira" to represent both Ottoman "pounds" and "English pounds". Sometimes he uses "English liras" to clearly represent English pounds sterling. Many times we cannot be certain which he means, because the family used both. For this reason we translate "lira" as "pound" in every case, even though in some cases it seems most likely that he means Ottoman pounds. page 078
2. **Effie:** Effie Svoboda was the daughter of Alexander Sandor Svoboda and wife of Ernest Boucherot. Born in Baghdad in 1852, she left the city in 1860, eventually settling in Cairo.

She gave birth to many children, including a girl named Evelyn and sons Paul Louis and Alphonse.

page 079

3. **al-Azbakiyah** (al-Azbakiyya): a district of central Cairo famed for its extensive gardens and significant buildings including St. Mark's Coptic Orthodox Cathedral and the Khedival Opera House. It was renovated in the 1850s as part of the modernization of the city. The site of the garden fence is now a used books market and the gardens have been partly replaced by parking.

page 080

4. **The Well of Joseph:** According to Burckhardt (1812), the Well of Joseph (Ar. *Jubb Yousif*) was on the road between Damascus and Akka. Alexander must have visited a second well, known by the same name, a short distance from Cairo.

page 081

5. **al-Matariyah:** A small historical site located on the outskirts of Cairo of seeming importance to Christians. The site is home to a prominent obelisk, an ancient tree named after the Virgin Mary, and a Fresco of the Holy Family located in a local chapel (date unknown), and a small body of water colloquially called the "Jesus Well."

page 083

6. **Gazereh Palace Hotel:** This was a luxury hotel located in central Zamalek. Jointly managed by the French Gezira Land Company and the Egyptian Hotels Company, the building was converted to a hotel during the late 19th century (only a few years before Alexander's visit); it had previously been a palace of Khedive Ismail. The hotel was famed for its luxury, and it was a popular location with European tourists.

page 084

7. **Yousif Serpos:** The son of Isak (Isack, Isaak) Serpos (Serpas, Sekhpo, Sepkhos). He and his family lived in the Christian quarter in the old city of Baghdad and they were friends with Joseph Mathias as his earliest diaries show. Yousef had two sisters, one was named Takouyi (Zakouya) and the other Mariam (Maraim). On 02/18/1885 [JMS-MM27:107], Yousif prepared to go to Cairo taking with him Joseph Toniatti for the claim on his Uncle Abdul Messyeh's wealth. On 10/16/1886, [JMS-MM29:50], Yousif's wife went down river Tigris to Basrah to take the steamer to join her husband Yousef in Egypt as he had sent for her. In mid April/1894 [JMS-NA39:182], Yousif Serpos was married in Cairo to Elize Maudofia.

page 085

8. **Kopri:** (Trk. *köprü* 'bridge'). Possibly a reference to the area around Gezira Bridge. Constructed in 1872, the bridge linked the East Nile and the island of Zamalek. The bridge has since been demolished, and today the *Qasr al-Nil* bridge serves the purpose that the Gezira Bridge once served.

Chapter Notes

9. **Palace of Antiquities:** Cairo's Museum of Antiquities, which held most relics from Egypt's ancient past. It was moved to Giza in 1891 following a flood that damaged the previous location. Soon after Alexander's visit, the goods in the museum were moved once more.

page 087

10. **Mena House:** A hotel near Cairo and the Giza Pyramids. The site was converted into a hotel after its 1885 acquisition by an English family. The hotel began to stay open year-round around 1890; this marked a shift from other hotels, which typically closed during the summer. The hotel was incredibly luxurious, as it included tennis courts, high-end chefs, and the first hotel swimming pool in Cairo.

Chapter 9

The Journey from Cairo to Rome via Brindisi and Napoli

السفر من القاهرة الى روميه ه على طريق برنديزي و نابولي

page 090

1. **Sutlej** (The SS Sutlej): There were several ships named Sutlej. On page 78 Alexander writes this as Sutleg. The one that Alexander took was likely the Peninsular and Oriental Steam Navigation Company's Sutlej (and not a Cook vessel), which carried mail and passengers between Europe and Alexandria. We cannot, however be sure. For a photograph, **See:** <http://www.flickr.com/photos/whatsthatpicture/3732034774/>
http://en.wikipedia.org/wiki/Peninsular_and_Oriental_Steam_Navigation_Company

Chapter 10

Arrival at Rome

الوصول الى رومية

page 100

1. **Propaganda:** The Propaganda Fide (Propagation of the Faith) or The Congregation for the Evangelization of Peoples, a branch of the Catholic Church entrusted with expanding Catholicism and of managing Church affairs in non-Catholic countries. This branch of the Church operated in non-Catholic Europe, the Middle East, the Americas, and elsewhere. A few years after Alexander's travels, it expanded its operations under the direction of Pope Pious X with Cardinal Gotti, Alexander's Cardinal Jerome (below n. 3) as Prefect.

page 101

2. **Père Bodin.**

page 103

3. **Cardinal Jerome:** The Cardinal Jerome that Alexander refers to in his diary is Cardinal Girolamo (the Italian version of Jerome) Maria Gotti, who was almost elected pope during the Papal Conclave of 1903. He was a Bishop of the Discalced Carmelites and became a Cardinal in 1895. At the time of Alexander's visit he was Prefect of the Sacred Congregation

of Indulgences and Sacred Relics. [add this] The marginal note written on a slant at the top of page 103 appears to be an address for Cardinal Gotti and reads: Gotti X / Corso Di???? / ❧ (beginning Via “street” but crossed out) Porta Laterana (Lateran Gate).

4. **Carmelite Priests:** The Order of the Brothers of Our Lady of Mount Carmel or Carmelites. A Roman Catholic religious order founded in the 12th century on Mount Carmel, Israel.

5. **Father Anastas Marini:** Father Anastas-Mari al-Karmali. (b.08/05/1866 – d. 01/07/1947), his father was from Lebanon in origin and named Mikhail Awwad and his mother from Baghdad and named Mariam Augustin, they had 5 sons and Anastas’s birth-name was Butrus. Anastas studied at the Latin School (the School of the Carmelite Fathers) in Baghdad and then at the Al-Itifaq Al-Catholici School where he excelled in the Arabic language. He graduated in 1882 and was appointed there as a teacher of the Arabic language at the age of sixteen. Also, at this age he started to publish articles in well known newspapers. In 1886, he travelled to Beirut and taught Arabic language at the College of the Jesuit Fathers School and at the same time he continued his studies of Arabic and learned French, Latin and Greek. A year later, he travelled to Belgium where he became a celibate at the Carmelite monastery there, where he took the name Anastas-Mari Al-Karmali (literally “Anastas-Mari the Carmelite”). Around 1888, he travelled to Montpellier where he studied theology, philosophy, and the Christian religion. He stayed there about 6 years, and in 1894 became a priest. Returning to Baghdad, he was assigned to the administration of the School of the Carmelite Fathers. After he left this post he dedicated all his time to research work, his studies and writing books and articles for his monthly magazine named “Lughat al-Arab (The Language of the Arabs)” until his death in Baghdad. He regularly held a salon to discuss the literature, languages and the sciences and many of the elites of Baghdad of all the religions used to attend. For the article titled “*In Memory of the Departure of Anastas Al-Karmali*” by Nabil Damman, **See:**

<http://www.bakhdida.net/NabilDamman/enstaskarmali.htm>

http://en.wikipedia.org/wiki/Anastas_Al-Karmali

6. **Popes Tiberius and Symmachus:** Alexander’s statement that the Vatican was “founded by the Popes *Tiberius* and *Symmachus*”, is a mystery. Alexander seems to have been confused. There was a Pope Symmachus (498-514CE) who did build two Episcopal residences flanking the Basilica and he may have been told about these and elevated Symmachus into a founder (or builder) of the Vatican. There was no Pope Tiberius and we have no idea what he might have meant by this. Alexander reports that he was feverish during this day and his usual concern for his health might have made him less than attentive to what he was told.

page 104

7. **Rapl. Angelo:** Raphael (Raffaello) Santi (1483-1520), among the greatest painters of the Italian Renaissance. During the years 1508-1520 he spent in Rome under the patronage of Pope Julius II, he produced a remarkable series of masterpieces, including the Stanzi di

Chapter Notes

Raffaello (the Raphael Rooms). These are reception rooms in the public part of the Vatican adorned with frescos by Raphael and his workshop.

8. **The Galleries of Paintings:** (in the Sistine Chapel) Established in 1815 by Pius VII, although officially begun under his predecessor Pius VI in 1799. Contains a number of paintings by well-known artists, including da Vinci and Caravaggio. During the time of Alexander's travels, the paintings were contained in the Borgia Apartments.
9. **Sultan of Austria:** Alexander may be referring erroneously to a work by Jan Matejko, entitled John III Sobieski at Vienna (Jan Sobieski pod Wiedniem), an 1883 painting which commemorated the 1683 defeat of an Ottoman Army under the Grand Vizier Kara Mustafa Pasha by a combined Holy Roman Empire and Polish Army commanded by the King of Poland, Jan III Sobieski. As a consequence of this battle, there never was a Sultan of Austria. Although the painting is very large, Alexander's size estimates may have been an exaggeration. It is contained in the Sobieski Room of the Vatican Museum. **See:**
http://www.flickr.com/photos/_digitalreflections/6961623655/

page 105

10. **Stone of ...[illegible]:** The word here is legible but cannot be definitely interpreted. The Arabic letters are "alif, lam, ta, mim, alif, nun", which at first glance suggests "altmaan" but could be "al-tamaan" or several other possible readings, none of which suggest anything definite.

page 107

11. **June 22:** There are two June 22nd's. Alexander mistakenly entered an incorrect date.

page 108

12. **Fire:** (in St. Paul's Basilica). Reference to Basilica of St. Paul Outside the Walls, built over the grave of St. Paul in the 4th century CE. The referenced fire occurred in 1823 and damaged significant portions of the church. The church was re-consecrated in 1855.

Chapter 11

Departure from Rome and the Journey to Marseille

ترك رومية و السفر الى مارسيليا

page 109

1. **Church of the Annunciation:** Basilica della Santissima Annunziata, is a Catholic cathedral (1520) located in Genoa, Italy.

Chapter 12

Arrival in Marseille

الوصول الى مارسيليا الرواح و المجي

page 114

1. **Bains Paradis.**

Chapter Notes

2. **Turkistan.** (ship)
3. **Cannebière.** *page 115*
4. **Notre Dame de la Garde.** *page 116*
5. **Jardin Zoologique.** *page 118*
6. **Syriac Archbishop.** (in Mosul)

Chapter 13 **Journey from Marseilles** **السفر من مرسيليا**

1. **Hotel de France on Lafayette street.**
2. **Father Exupierre:** (Also called Père Exupert in the Joseph Mathia diaries.) Joseph Mathias often met him at Eliza Marine's house in Baghdad. He came to Baghdad circa 1870 and together with Père Antonine, they established a school . But in December 1873, the two fathers were recalled to France and they left on 12/06/1873 by the Damascus caravan. They were both very sorry to leave Baghdad and they said that the Prefect in Baghdad Père Joseph wrote against them and intrigued to be rid of them [JMS-MM12:166]. In Aug/10/1874 [JMS-MM13:163, 164], Père Exupierre sent from France a parcel of saints medals and objects for prayer to Medula Svoboda, Alexander's Aunt. *page 121*
3. **Capuchin and Carmelite fathers:** For the Capuchins see above Chapter 5, page 56, note 20. The Carmelites trace their descent from the pre-Christian holy hermits of Mt. Carmel. The first attested references to a community of Christian ascetics living on Mt. Carmel is from the middle of the 12th century. The community developed into an order which sent colonies to Europe in the 13th century, where both monastic and lay orders flourished. At the time of the French Revolution, attempts to secularize France resulted in the occasional persecution and martyrdom of members of the Holy Orders. The expulsion from Toulouse that Alexander mentions may have been one of these persecutions but from the paucity of sources referring to such an event, it could only have been a minor incident.
4. **Rivers flooded in Western France:** According to La Dépêche magazine of Toulouse dated November 20th, 2010, the floods of July 1897 were some of the most important in the entire history of France. In this article, it is particularly noted that “the 2nd of July 1897 was the most spectacular and the most important flood of all time, since at the town hall, the water rose to 1.8 meters. The coast rose to 7 meters. The flood caused enormous damage since 25 buildings and 27 houses were destroyed and 154 others were well damaged.” In another

Chapter Notes

article in La Dépêche dated December 8th, 2008 it is noted that “among others the most devastating floods were produced about once every century (1584, 1694, 1795, 1897)...The most consequential was that of 1897 where the water collapsed 25 houses, and 27 others were seriously damaged, not counting the other important damages that had taken place during this summer flood. It is also known that there had been a water level of 1.8 meters at the town hall at that time.” For photographs of flooded rivers and flood damage, **See:**

<http://www.flickr.com/photos/bibliothequedetoulouse/2586116063/>

page 123

5. **de la Chapelle.**

page 124

6. **Grotte:** The Massabielle grotto is a place of Catholic pilgrimage in Lourdes, France (1858).
7. **Spring of Miracles:** The water which flows from the Grotte in Lourdes, France. The water is not considered holy water, but ordinary water taken from a sacred spring.

Chapter 14

Travel From Lourdes to Paris

السفر من لورد الى باريس

page 127

1. **Basilique de St. Andre:** Consecrated by Pope Urban II in 1096 and rebuilt in the mid 12th century with a total of seven bays, it contains an important collection of Gothic sculpture. Grove Art Outline describes the interior as follows: The choir has four straight bays flanked by aisles that opened into chapels. In the 19th century the partitions separating these chapels were removed, transforming them into second aisles. The inner choir aisles are continued into the ambulatory, which opens into five polygonal radiating chapels. For a photo tour of the interior, **See:**
<http://inventaire.aquitaine.fr/saint-andre/>
2. **Thrones:** By "thrones" (*t'ronir*), he seems to be indicating the altars of the various side chapels that circle the main central area, which he calls the "middle throne".

Chapter 15

Arrival at Paris

الوصول الى باريس

page 129

1. **Les Invalides:** National Residence of the Invalids, a complex of buildings in the 7th arrondissement of Paris, France, containing museums and monuments relating to the military history of France, and known as the burial site of Napoleon Bonaparte.

page 130

2. **Magasin de bon Marché:** The brain child of Aristide Boucicault and the first great department store. Financed by Henri Maillard, a baker who made his fortune in the U. S., and encouraged by his wife, Boucicault began, in 1869, building the huge edifice that remains today. His business plan was based on encouraging shopping and expenditures by women, employing sales techniques still widely employed. **See:**

http://fr.wikipedia.org/wiki/Aristide_Boucicaut

3. **Bois de Boulogne.**

4. **Théâtre:** (The Paris Opera)The primary opera company of Paris, it was founded in 1669.

5. **Magasin du Petit St. Thomas:** The department store named “Le Petit St. Thomas” was established in Paris in Rue du Bac by a Frenchman named Simon Mannoury from Normandy. It opened in 1830 and was named after Saint-Thomas d'Aquin (Aquinas) whose church was in the vicinity. Monsieur Mannoury was the first to mark prices on his goods. He invented mail-order, made various exhibitions, and was the creator of the seasonal sales. Also, he brought a donkey to give rides to children in the galleries. Le Petit St. Thomas was closed in 1848 and in 1852 it became another department store called “Le Bon Marché”. Alexander refers to a dry goods store by this name but we are as yet unable to determine what he means. It is possible that he is referring to some department of the Bon Marché. For the article titled “*Histoire des Soldes*” – by Maryam Terrace, **See:**

<http://www.mrugala.net/Histoire/Moderne/Histoire%20des%20soldes.htm>

For the article titled “*Le Bon Marché*” online, **See**

<http://www.culture.gouv.fr/culture/actualites/celebrations2002/bonmarche.htm>

page 131

6. **Grand Magasin du Louvre:** A department store in Paris, France, founded in 1855, three years after the Le Bon Marche.

page 132

7. **Chatelet:** A theatre and opera house, located in the 1st arrondissement of Paris, France.
8. **Michel Strogoff:** (play) The play was based on a novel written by Jules Verne in 1876, it was adapted into a play in 1880.

page 133

9. **Exhibition of 1889:** Referring to the World's Fair held in Paris, France from May 6 to October 31, 1889.

page 134

10. **Paddle wheel:** Alexander writes “jargh” here but most likely intends the Persian/Ottoman/Iraqi Arabic “charkh”, which means “wheel, engine, machine”. Because “wheel” is the most common Iraqi usage, we tentatively conclude that he means the “paddle wheel”, although he could be working on the engine as well. It is also possible that he is creatively reflecting the local pronunciation of the district of Karkh, where there were ship works at the time.

page 135

11. **Musée Grévin:** A waxwork museum in Paris located on the Grands Boulevards.
12. **Republic Day** (Bastille Day in English-Speaking countries) The National Celebration (La Fête Nationale) held on 14th July each year. It commemorates the Fête de la Fédération held on the anniversary of the 1789 storming of the Bastille.

page 136

13. **Republic Day Revue:** The spectacular military review that is the centerpiece of the National Celebration (Bastille Day). The 1897 review observed by Alexander was graced by the flamboyant presence of the President of the Republic, Félix François Faure, (30 January 1841–16 February 1899). M. Faure was noted for his appearances at public occasions and infamous for his participation in the Dreyfus Affair and for dying suddenly at the age of 58 while engaging in sexual relations with a 30 year old woman in his office.
14. **...[illegible]:** The word here appears to be "ta'luum" for which we cannot find an attested definition. It might mean "troop of banners" but we cannot be at all certain.

page 137

15. **Pont de Change:** A bridge over the Seine River in Paris.