













WÂSIT





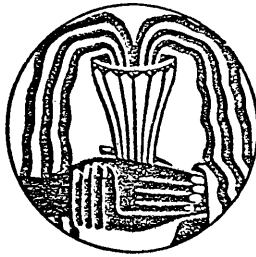
GOVERNMENT OF IRAQ  
DIRECTORATE GENERAL OF ANTIQUITIES

# WÂSIT

THE SIXTH SEASON'S EXCAVATIONS

BY

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IMPRIMERIE DE L'INSTITUT FRANÇAIS D'ARCHÉOLOGIE ORIENTALE  
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## FOREWORD.

In presenting a first report on the excavations of the Directorate-General at Wāsiṭ, it should perhaps first be explained why precedence has been given to the work of the sixth season. The site of Wāsiṭ was selected for excavation in 1936 and the work there had, in fact, continued intermittently for five years when Saiyid Fuad Safar took over the field-directorship in 1942. The principal mosque had by then been only partly excavated and provisionally identified as Jāmi' Al-Ḥajjāj though this identification later proved to be incorrect. At the same time the search for the palace which was known to have been situated behind the mosque had proved fruitless. It was accordingly the inconclusive character of the results achieved up till that time which made the postponement of any definitive report seem expedient.

In the 1942 season, however, by a remarkably fine piece of excavating Saiyid Fuad did succeed not only in discovering the true mosque of Al-Ḥajjāj and the scanty remnants of the palace behind it, but also in clearing up a number of other important points outstanding from previous seasons. It therefore became urgently necessary to make these discoveries known, but owing to circumstances connected with the war and the fact that the field-notes of his predecessors were no longer available, the publication of the complete sequence of results seemed impracticable. It was therefore decided to start publication with an account of the city itself and of its famous mosque, leaving the pottery and objects of the earlier seasons until an adequate study can be made of them.

In introducing the present volume, our first debt is to Professor Creswell for his advice and assistance in bringing our material safely to press under war conditions. Nor has it been forgotten that his urgent interest in Wāsiṭ before 1936 was partly responsible for our selection of the site for excavation. He had repeatedly urged

the Department to excavate at Wâsiṭ as being the most promising Moslem site in 'Irâq, firstly because it was an entirely new foundation on virgin soil, and not a continuation of some pre-Moslem settlement, and secondly because there were known to have been two very large Umayyad buildings there—a Great Mosque 200 cubits square and a Dâr al-Imâra 400 cubits square—of which considerable traces ought to exist under the surface. We are also indebted to the British Council for their help in the difficult matter of obtaining paper.

The field-staff in 1942 included Saiyid Mohammed 'Alî Muṣṭafa, who has acted as supervisor and surveyor throughout of the Wâsiṭ excavations. It was his considerable experience of excavating technique, combined with that of Saiyid Fuad, which made possible this striking elucidation of a very complicated group of ruins. The architectural drawings attached to this report are his work, while the drawings of pottery are by Saiyids Atâ Şabrî and 'Iz-ad-Dîn Şandûq, also members of the expedition.

Seton LLOYD.

Ag. Director-General of Antiquities.

July 1944.

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# I

## WÂSIṬ IN HISTORY.

The city of Wâsiṭ was founded by Al-Ḥajjāj ibn Yūsuf al-Thaqafi, Viceroy in 'Irāq of the Umayyad Caliph, 'Abd al-Malik, and was situated approximately in the centre of 'Irāq al-'Arabī. In choosing the site of his new city Al-Ḥajjāj had several purposes in view. One was to provide accommodation for the Syrian troops on whom his authority depended, under conditions where there would be a minimum likelihood of friction between them and their 'Irāqī neighbours<sup>(1)</sup>. Another was to establish a strong camp in a position equidistant from the two principal existing cities of 'Irāq, namely Baṣra and Kūfa<sup>(2)</sup>, as a base for operations against either in case of revolt. This latter fact was also probably responsible for Al-Ḥajjāj's choice of the name Wâsiṭ<sup>(3)</sup> (i. e. 'the middle'), since al-Ahwāz, the capital of Khūzistān lies at almost the same distance as Baṣra and Kūfa<sup>(4)</sup>. A less plausible explanation of the name should however also be mentioned, suggesting that the site of the city before Ḥajjāj's arrival was known as *Wâsiṭ al-Qaṣab*<sup>(5)</sup>, i. e. 'amidst the Reeds'.

The history of the city and of its monuments, including those whose ruins have been excavated can be incompletely reconstructed from references in the works of miscellaneous Arab writers of all periods<sup>(6)</sup>. Certain historians in particular make contributions to the subject. Amongst these<sup>(7)</sup> :

1. Aslam ibn Sahl Baḥshal, who died about the year 288/900, wrote a history of the locality which mainly consists of biographical notes, but includes a brief description of Al-Ḥajjāj's city.

2. Ibn Maghāzili al-Jullābī, who died in 534/1139. His history is probably a continuation of Baḥshal's.

3. Ad-Dubaiṭhī (died in 637/1239) wrote a chronicle probably as an appendix to the last mentioned work.

Among the work of these three, the only outstanding manuscript (copied c. 642/1244) of Baḥshal entitled *Ta'riḥh Wâsiṭ*, i. e. History of Wâsiṭ, is the only surviving document, and may be found in the Egyptian National Library, Cairo<sup>(8)</sup>.

<sup>(1)</sup> AT-ṬABARĪ, II, 1125, 1126. ИБН АЛ-АṬṬĪR, IV, 396.

<sup>(2)</sup> ASSEM'ANI, 576 b; YĀQŪṬ, IV, 881.

<sup>(3)</sup> AL-YA'QŪBĪ, 322; YĀQŪṬ, IV, 881.

<sup>(4)</sup> AL-BALĀDHĪNĪ, 290; AL-MUQADDASĪ, 118.

<sup>(5)</sup> BAḤSHAL, 7-9; according to this writer Wâsiṭ-al-Qaṣab existed before Wâsiṭ.

<sup>(6)</sup> To avoid deviation from the main subject of this report references have only been made in connection with

the archæological discoveries in the ruins of the city and with its general history.

<sup>(7)</sup> *Encyclopedia of Islam*, "Wâsiṭ".

<sup>(8)</sup> This manuscript was recently copied especially for the Library of the 'Irāq Museum. Another photographic copy was later acquired. Any reference to the book of Baḥshal found in this report is taken from the former copy.

The majority of writers agree that Al-Ḥajjāj founded his new city in the year 83/703 or 84, and finished building it in 86 H. <sup>(1)</sup>. But according to Bahshal, who is the most notable authority on the early history of the city, the work of building lasted from 75/694 to 78/697 <sup>(2)</sup>. It appears that the cost of the undertaking amounted to the equivalent of 'Irāq's entire revenue over a period of five years <sup>(3)</sup>. On this subject Yāqūt <sup>(4)</sup> is particularly specific. He estimates the cost of building the principal mosque, the palace, two moats and a wall round the city at 43 million *dīrhams*. From the beginning Wāsiṭ occupied both banks of the river Tigris upon which it was situated. According to Al-Ya'qūbī <sup>(5)</sup>, when Al-Ḥajjāj arrived there already existed on the bank a small Sasanian city called Kaskar inhabited largely by Persians and Aramaeans. The new town which Al-Ḥajjāj proceeded to build over against Kaskar on the west bank was at first occupied only by Arabs <sup>(6)</sup>, but after his death this restriction was removed and in the course of time the inhabitants of both cities became interfused. The two were thus gradually merged by their common interests, both economical and political, into a single community.

By assembling the combined evidence of literary sources and the results of excavations, we may now make some attempt to visualise the lay-out of the new city on the west bank, where Ḥajjāj's principal buildings were located <sup>(7)</sup>. At some distance from the river stood his famous palace <sup>(8)</sup>, which was known as *al-Qubbat-al-Khaḍrā* on account of its celebrated green dome, which is known to have been visible from as far away as Fam-aṣ-Ṣilḥ <sup>(9)</sup>, seven leagues to the north <sup>(10)</sup>. This building, which measured four hundred cubits square <sup>(11)</sup>, had four main entrances, each opening into a street 80 cubits wide <sup>(12)</sup>. The dome itself was probably placed in the centre of the building where the main axes of the plan intersected <sup>(13)</sup>. Next to the palace Al-Ḥajjāj built a great congregational or 'Friday' mosque <sup>(14)</sup>, whose dimensions were 200 cubits square <sup>(15)</sup>. Also in the vicinity of the palace was the main bazaar <sup>(16)</sup>, where merchants of various commodities were separately grouped. The area occupied by the bazaar extended from the palace eastward to the Tigris and southwestwards to a main street called *Darb-al-Kharrāzin*, which started by running southwestwards and afterwards curved eastwards towards the river. Here Bahshal <sup>(17)</sup> should be cited, for he gives some details of the bazaar itself. He says: — "And he (Al-Ḥajjāj) settled the food-sellers, the drapers, the money-changers and druggists from the right (approximately the

<sup>(1)</sup> AL-BALĀDHURĪ, 290; AT-TABARĪ, II, 1125; ASSE-M'ANI, 576 b; YĀQŪT, IV, 884; AL-QAZWINĪ, 320; ABU'L-FIDĪ, 307.

<sup>(2)</sup> BAḤSHAL, 10.

<sup>(3)</sup> *Ibid.*

<sup>(4)</sup> YĀQŪT, IV, 884.

<sup>(5)</sup> AL-YA'QŪBĪ, 322. For the history of Kaskar, cf. A. L. B., II, 321-322.

<sup>(6)</sup> BAḤSHAL, 13; YĀQŪT, IV, 886.

<sup>(7)</sup> All the Arab geographers agree that the monuments of Al-Ḥajjāj were in the western half of the city.

<sup>(8)</sup> AL-MUQADDASĪ, 118.

<sup>(9)</sup> IBN RUSTA, 187.

<sup>(10)</sup> QUDĀMA, 194.

<sup>(11)</sup> YĀQŪT, IV, 885.

<sup>(12)</sup> BAḤSHAL, 11.

<sup>(13)</sup> Herzfeld in his description of Al-Mansūr's palace at Baghdād writes, "the name of the palace, the square form, and the length of each side as 400 cubits are identical with those of the palace built by Al-Ḥajjāj at Wāsiṭ in the year 84/703 to 86/705". *Archäologische Reise im Euphrat- und Tigris-Gebiet*, II, 135 and fig. 180 on page 120. These points of similarity combined with the corresponding position of the Friday mosque in relation to both palaces and the incorrect *qibla* in both mosques seem to suggest that in the palace of Al-Ḥajjāj also the dome would be in the centre.

<sup>(14)</sup> IBN RUSTA, 187.

<sup>(15)</sup> YĀQŪT, IV, 885.

<sup>(16)</sup> AL-MUQADDASĪ, 118.

<sup>(17)</sup> BAḤSHAL, 11.



west side) of the bazaar to the Darb-al-Kharrâzîn<sup>(1)</sup>. He settled the grocers, sellers of seeds and seasoning food (i. e. *saqd*), and fruit-sellers, from the *qibla* side (approximately south of the bazaar) to Darb-al-Kharrâzîn. And he settled the cobblers, the masons and the handicraftsmen from Darb-al-Kharrâzîn and from the left of the bazaar to the Tigris. Thus he allotted a quarter for each class of merchants with a single money-changer only to each.

In the area of the town there are known to have been at least three squares or open spaces (called *rahba*)<sup>(2)</sup>: the largest, probably located southeast of the bazaar, was 300 cubits square. Another measuring 200 × 100 cubits probably lay at the extreme west side, while a third whose dimensions were 300 × 100 cubits has not been located.

Also in this part of the city was Al-Ḥajjāj's principal prison, known as *Dimās*<sup>(3)</sup>, an imposing building which must have been capable of accomodating some thousands of unfortunates, and the small harbour known as Mashra'at-al-Fil<sup>(4)</sup>, near the end of a bridge of boats<sup>(5)</sup>.

It seems probable that the two moats and a wall referred to by Yāqūt<sup>(6)</sup>, enclosed only the western half of the city, but since the remaining side was protected by the Tigris this would accordingly have constituted a securely fortified camp. It could only be entered through its main gateways, one of which, probably on the western side, is known to have been called Bâb-al-Midhmâr<sup>(7)</sup>. All of these were closed at sunset, after a formal summons to strangers to leave the city.

Al-Ḥajjāj died at Wâsiṭ in 95 H. and was buried there<sup>(8)</sup>. Yet throughout almost the whole period of the Umayyad Caliphate Wâsiṭ remained the virtual capital of 'Irâq and the seat of its governors. Although it afterwards lost its function as control-centre of the whole country, its strategic importance continued to be considerable, and its domination of the province enclosed by the Euphrates, Tigris and Shaṭṭ-al-Gharrâf remained undisputed. In the year 261/874 the first Friday mosque which is known to have existed in the eastern half of the city, was built by the Turkish General, Mûsa ibn Bughâ, and called after him<sup>(9)</sup>. From that time onwards Wâsiṭ is known in history as a city divided into halves with a Friday mosque in each. The year 304/916 saw a minaret built by the Caliph al-Muqtadir, and the lamentation of the people when it fell in 497/1103 is recorded<sup>(10)</sup>. It is not, however, clear to which mosque it belonged.

In the middle of the vii<sup>th</sup> century H. new buildings appeared in the eastern quarter of the city. Sharaf ad-Dîn ash-Sharâbî established a *madrasah* or college where twenty-four teachers were appointed for the cultivation of Moslem theology and the establishment permanently endowed. Both this building, and an old mosque whose restoration is recorded at this period, overlooked the river<sup>(11)</sup>.

<sup>(1)</sup> The word which is tentatively read as Kharrâzîn (cobblers) occurs four times on page 11. But due to bad punctuation in the manuscript, it could also be read as Jarrârin (potters), Jazzârin (butchers), and Khazzâzin (sellers of cloth made out of a mixture of wool and silk). The reading as Kharrâzîn however is nearer to the script.

<sup>(2)</sup> YĀQŪṬ, IV, 885.

<sup>(3)</sup> AL-BAKRĪ, I, 358; YĀQŪṬ, II, 712.

<sup>(4)</sup> AL-BALĀDHURĪ, 292; YĀQŪṬ, IV, 885-886.

<sup>(5)</sup> BAḤSHAL, 11.

<sup>(6)</sup> According to YĀQŪṬ, IV, 884 Wâsiṭ was enclosed by two moats and a wall, but BAḤSHAL, p. 10 mentions one moat and two walls, which seems more probable.

<sup>(7)</sup> BAḤSHAL, 204.

<sup>(8)</sup> Ibn Khallikān of his biography of Al-Ḥajjāj.

<sup>(9)</sup> Ibn RUSTA, 187, writes, "The Friday mosque to the east of the Tigris is called the mosque of Mûsa Ibn Bughâ". See also A. L. B., II, 320 footnote.

<sup>(10)</sup> Ibn AL-JAWZĪ, IX, 137.

<sup>(11)</sup> Ibn FUWATĪ, 76.

Sixteen years later a benefactor of the city, Al-Dawraqi also interested himself in the eastern quarter. He restored the mosque of Ibn Ruqâqa and built two *ribâts* or asylums for the poor, where they could reside and study the Qurân. One of these was situated next the college of Ash-Sharâbi<sup>(1)</sup>. Another monument in the same neighbourhood was seen by Yâqût, who described it as follows :

... a shrine surmounted by a high dome which is supposed to contain the tomb of Muḥammad ibn Ibrâhîm ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alî ibn Abi Tâlib<sup>(2)</sup>.

From the vi<sup>th</sup> century H. onwards Wâsiṭ shared in every adversity through which the country passed. When Hûlâgû sacked Baghdâd in 656/1258, his work of destruction was completed in central and southern ‘Irâq by his general Bughâ Tamir, who continued as far south as Baṣra looting every city which lay in his path and massacring its inhabitants<sup>(3)</sup>. The process was repeated in 795/1392 by Tamerlane, who after subduing southern ‘Irâq, left a garrison at Wâsiṭ to keep the peace<sup>(4)</sup>. Wâsiṭ still appears as an important city under the dynasty of *Musha‘sha‘* a century later<sup>(5)</sup>. Its decline seems to have begun in the xv<sup>th</sup> century A. D. mainly as a result of the gradual return of the Tigris to its ancient bed which flows past Kût-al-‘Amâra. The dessication of the Wâsiṭ district seems to have completed itself in the xvii<sup>th</sup> century A. D., and it is known that by the year 1107/1695 the city had been completely abandoned<sup>(6)</sup>. It should be remembered that the Turkish geographer, Ḥâjji Khalîfa writing at the beginning of the xvii<sup>th</sup> century mentions Wâsiṭ as a city standing in the desert and refers to its famous reeds, of which pens were made<sup>(7)</sup>.

The Wâsiṭ district was traditionally fertile, and much attention and care was devoted to the maintenance of the many irrigation canals. The land was consequently rich and productive, a circumstance to which almost all the Arab writers refer. Their descriptions of the city usually include some reference to its extensive gardens, fruit orchards, palm groves, the general richness of the soil and the abundance of fish in the river. One interesting sidelight on this subject is given by Al-Qazwîni<sup>(8)</sup>. Writing in the latter half of the xiii<sup>th</sup> century he says : “There is no more beautiful city than this (Wâsiṭ). It is full of palaces and orchards with water flowing everywhere. Yet it is the misfortune of the people that the revenues are not theirs, for were they the property of the inhabitants, the city would surpass the richest in the land”.

In addition to being an agricultural centre, Wâsiṭ was also of considerable importance commercially. In the first place it stood upon a navigable river within easy reach of the sea, and secondly it formed a point of convergence for highways leading from Baghdâd, Ahwâz, Baṣra and the West. Ships bound for Baghdâd passed through Wâsiṭ, and a type of river-craft known in ‘Irâq as *Wâsiṭiya*, probably commemorates the industry of its ship builders<sup>(9)</sup>. Similarly its weavers gave to posterity a peculiar textile used mainly in making curtains which is still referred to as *Wâsiṭî fabric*<sup>(10)</sup>. Wâsiṭ was no less important as a centre of learning and its schools of Moslem jurisprudence and theology had a wide reputation. Many preachers and

<sup>(1)</sup> Ibn Fuwârî, 254.

<sup>(2)</sup> Yâqût, II, 257.

<sup>(3)</sup> Ibn Fuwârî, 330-331.

<sup>(4)</sup> LE STRANGE, 39.

<sup>(5)</sup> Cf. LUGHAT AL-‘ARAB, IX (Baghdâd 1931), 641 and

<sup>(6)</sup> NI‘MAT ALLAH AL-JAZÂ‘IRI, p. 129.

<sup>(7)</sup> LE STRANGE, 39.

<sup>(8)</sup> AL-QAZWÎNÎ, 320.

<sup>(9)</sup> LUGHAT AL-‘ARAB, V (Baghdâd 1927), p. 463.

<sup>(10)</sup> *Encyclopedia of Islam*, “Wâsiṭ”.

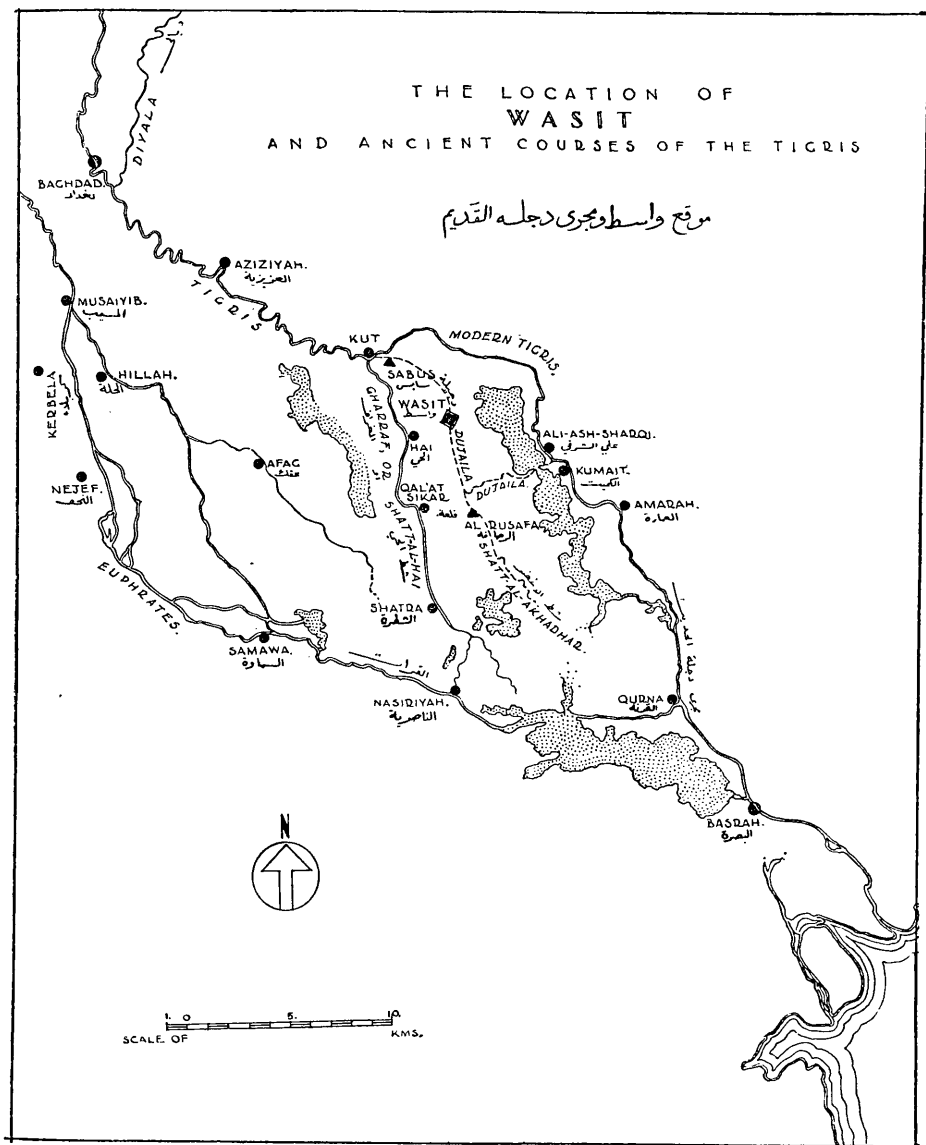


Fig. 1. — The location of Wasit and the ancient course of the Tigris.

learned men whose names became famous in the great cities of the 'Abbâsîd Empire had received their early education in Wâsiṭ. Ibn Baṭṭūṭa <sup>(1)</sup> who visited the city in the xiv<sup>th</sup> century commends the piety of the Wâsiṭ citizens, most of whom knew the Qurân by heart, and mentions especially its fine college with three hundred rooms for students.

### The Ruins of Wâsiṭ and their Location.

The city of Wâsiṭ, as has already been said, was abandoned completely and ceased to be an inhabited site in the latter part of the xi<sup>th</sup> (xvii<sup>th</sup>) century, when the main flow of the Tigris diverted itself into its more easterly bed, the Shaṭṭ-al-'Amâra. From that time onwards the ruins of the city came to be known as Manâret-Wâsiṭ, on account of the double minaret which remained standing in the eastern half of the town at its northern end, and which now became a familiar landmark to caravans crossing the deserted regions between the Shaṭṭ-al-Gharrâf and the Shaṭṭ-al-'Amâra. To-day the site is usually known simply as Al-Manâra, though the writer understands from the elderly Sheikh of Maqâṣiṣ, whose home is at the head of the Dujailah near Kût, that within his memory the name Manâret-Wâsiṭ was still in general use. The dry bed of the Dujailah is clearly recognizable passing through the Al-Manâra ruins, which spread out for a considerable distance on either side of it. Their location on the map is in latitude 32°, 11' and longitude 46°, 18', fifteen miles due east of Al-Ḥayy, and almost twice this distance southeast of Kût <sup>(2)</sup> (see fig. 1). They consist of a formidable group of mounds, the highest of which rises fifteen metres above the bed of the Dujailah, and they occupy an area of more than three square kilometres (see contour map of the site, fig. 2). The western section of the ruins is approximately triangular in shape, and the mounds slope gradually downwards from a high ridge along the river-bed. Amongst them there are occasionally flat open spaces, and it was in one of these that a number of large stone column-drums littered about the surface originally gave evidence of the ruins of an important building, which proved to be the mosque of Al-Ḥajjâj. On the extreme western side the ground slopes sharply to plainlevel and is covered with pottery of a late date, while to the southwest the limit of the site is marked by a comparatively modern canal running into the old bed of the Dujailah.

In the eastern section of the site also, the highest mounds are those along the river-bed. The general accumulation of debris here is somewhat less impressive, but it contains on its north-eastern edge, as has already been mentioned, what is to-day the most prominent ruin of all. The so called "Manâra" is really a monumental gateway flanked on either side by minaret-towers. It constitutes the entrance to an irregularly planned building whose most conspicuous feature is the remains of an octagonal shrine or mausoleum, no doubt once covered by a dome (see Plate XVII a).

The entire site, like all the ancient mounds of 'Irâq, is generously sprinkled with broken pottery. Here and there it is noticeably grouped into deposits which represent distinctive industries or

<sup>(1)</sup> B. БАТṬŪṬA, II, 2-3. — <sup>(2)</sup> Cf. *British Ordnance Survey*. ½ inch scale, sheets 2  $\frac{H}{NE}$ , 2  $\frac{H}{SE}$  and 2  $\frac{L}{SW}$ .

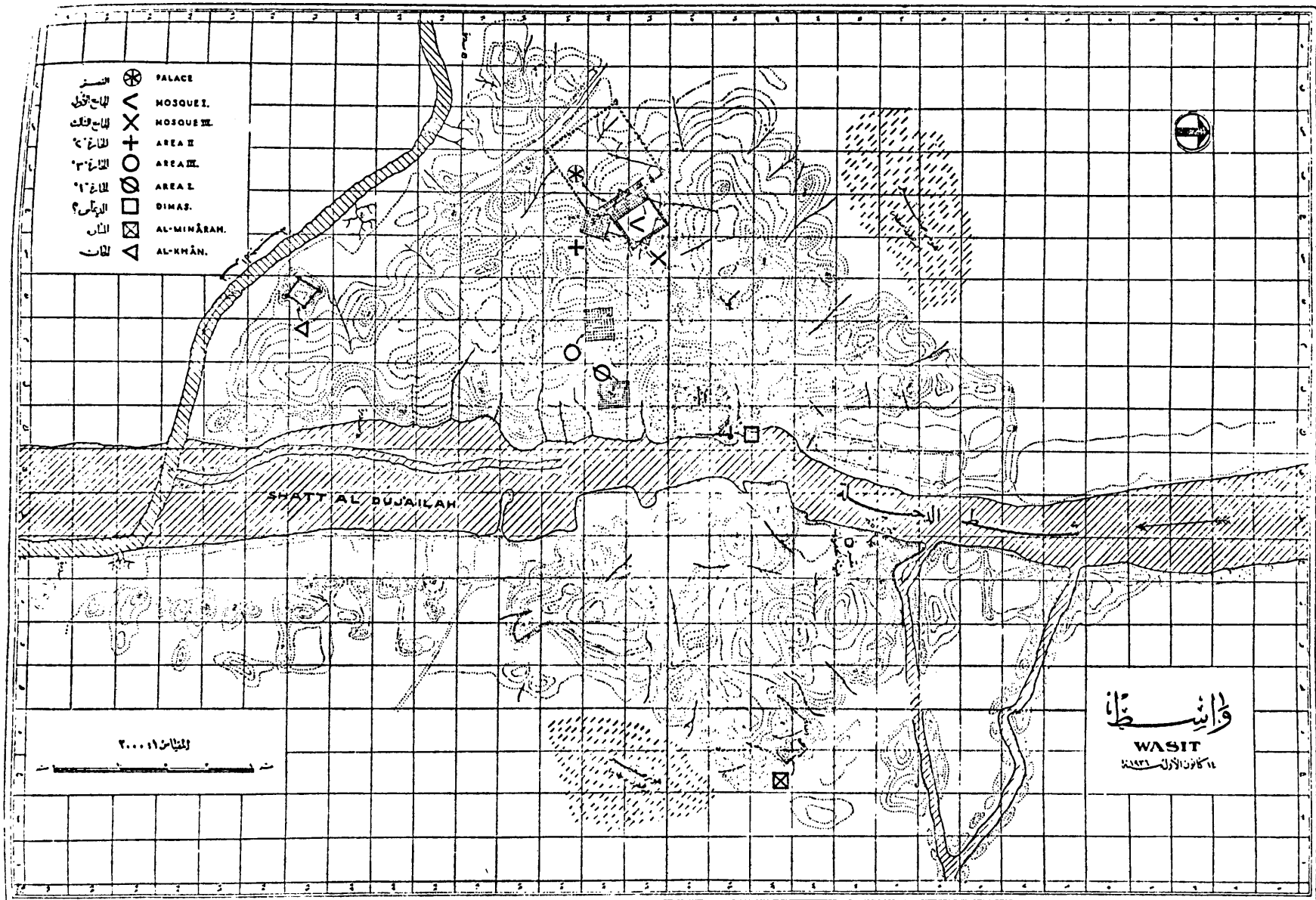


Fig. 3. — Wasit: Contour map of site.



periods varying from the monochrome glazed pottery of early Islam to the curious pseudo-pre-historic painted ware of the xv<sup>th</sup> century and the simple greens of an even later period. Fragments of Islamic glass and weathered copper coins were also to be found in considerable quantities, amongst the surface pottery. In fact the only part of the site unencumbered by broken antiquities was the actual bed of the Dujailah which has here an average width of 200 metres.

The survival of its ancient name is perhaps in itself slender evidence for the identification of the Al-Manâra ruins with the site of Wâsiṭ. Yet combined with the topographical, historical and archæological evidence now available it becomes overwhelmingly convincing. The argument in brief is as follows :

1. A preliminary to any search for the ruins of Al-Ḥajjāj's city would be an examination of the mediæval western branch of the Tigris which, as we have said, was gradually superseded owing to the river's increasing preference for its present course through 'Amâra. But here we find that there are two channels to choose from, both leaving the latter near Kût. One of these, known as the Shaṭṭ-al-Gharrâf, has a very early origin and its importance has recently greatly increased on account of the new Kût barrage, from which it has become the principal affluent. The second is the Shaṭṭ-al-Dujailah which has so long been disused that no one still living can remember it except as a dry channel. The Shaṭṭ-al-Gharrâf runs approximately southwards from Kût, and passing Al-Ḥayy on its eastern bank, divides into two branches. The western branch is called Abû Juhairat and the eastern, which at present seldom carries water, Shaṭṭ-al-A'ma. Eventually these two are reunited to discharge into the Euphrates near modern Naṣirîyah<sup>(1)</sup>. It will presently be demonstrated that the Shaṭṭ-al-Gharrâf could in no circumstances have been the main course of the Tigris in 'Abbâsid times.

The Dujailah leaves the Tigris about six miles below Kût<sup>(2)</sup> and after making an S-curve, passes by the mounds still known by the early Islamic name, *Sâbus*<sup>(3)</sup>. Then, running roughly S. S. E. it passes through the Al-Manâra ruins and continues about fifteen miles beyond to a point where it turns eastwards and eventually rejoins the modern Tigris midway between 'Alī-ash-Sharqī and Kumait. A little below the eastward turning-point there are traces of a secondary branch called Shaṭṭ-al-Akhdhar continuing the S. S. E. course and growing clearer and clearer as it approaches and passes the Islamic ruins called Ar-Ruṣâfa. Now the average width of the main Dujailah bed, as mentioned above, is approximately 200 metres, which is the equivalent of the modern Euphrates. Furthermore, throughout its length both banks are covered with the ruins of ancient towns and villages, dated by the pottery which remains on the surface partly to the Sasanian period and partly to Islamic times up to and including the xv<sup>th</sup> century A. D. These facts alone tend to suggest the identification of the Dujailah with the mediæval Tigris. Further evidence is supplied by the following table showing the distances

<sup>(1)</sup> Cf. *British Ordnance Survey*, 1/2 inch scale. Sheets  $\frac{H}{2NE}$ ,  $\frac{H}{2SE}$ ,  $\frac{L}{2SW}$ ,  $\frac{E}{3NE}$ ,  $\frac{I}{3NW}$  and  $\frac{I}{3SW}$ .

<sup>(2)</sup> For the course of the Dujailah and Al-Akhdhar see *ibid.*, and Sheet  $\frac{I}{3NE}$  and  $\frac{L}{2SE}$ .

<sup>(3)</sup> The ruins of Sâbus are marked at the top right-hand corner of B. O. S. Sheet  $\frac{H}{2SE}$ . Although the name Sâbus

is not given on the map, the writer has visited the site and identified it without difficulty on account of its still being known by the same name. There are two principal mounds, both covered with Islamic potsherds of varying periods, and they mark the head of an old irrigation-canal, probably the "Nahr Sâbus".

between various towns on the latter, according to the Arab geographers who followed its course, namely <sup>(1)</sup> :

Jabbul—Nahr-Sâbus . . . . .	}	8 sillaq	40 miles
Nahr-Sâbus—Fam-aş-Şilh . . . = 5 leagues	}		
Fam-aş-Şilh—Dair-ma-Fannah	}	= 7 leagues	
Dair-ma-Fannah—Wâsiṭ . . . . }			
Wâsiṭ—Ruşâfa . . . . . = 10 leagues			
	Qud	Qud	Qud
	194	193	225
References—			159
		Kbord	
			59

In this list there are two names of towns which stood on the bank of the Mediaeval Tigris and which correspond to the modern names of ruin-fields situated similarly on the dry bed of the Dujailah, namely Sâbus and Ruşâfa. Now according to the modern map the distance from Sâbus to Al-Manâra along the course of the Dujailah is 46 miles, which is roughly the equivalent of the 12 leagues from Sâbus to Wâsiṭ quoted by Qudâma. Similarly from Al-Manâra to Ruşâfa along the river-bed is 26 miles, which is equal to the distance of 10 leagues which separated Wâsiṭ and Ruşâfa according to the calculations of Yâqût <sup>(2)</sup> and Qudâma.

2. Various European travellers visited Al-Manâra during the XIX<sup>th</sup> and early XX<sup>th</sup> centuries and most of them confidently identified it as the ruins of Wâsiṭ. The first were the two British officers Ormsby and Elliott who came in 1831. Koldewey and Moritz are said to have visited the site in 1886-1887 but their opinion of it is not recorded. Count Amyar de Liedekerke Beaufort also saw Al-Manâra during an archæological expedition to Babylonia in 1913-1914. Most subsequent visitors mention the ruined gateway known as Al-Manâra, and use the name Wâsiṭ <sup>(3)</sup>.

3. Objects bearing inscriptions which include the name 'Wâsiṭ' or 'Wâsiṭiyyîn' (i. e. men of Wâsiṭ) have been found in the course of excavations. Amongst these are the inscribed sandstone column-drum which was found in mosque III (see Plate XIII *b* and p. 31), a bitumen tablet stamped with the word 'Wâsiṭ' and a large number of coins minted in that city. The character of the pottery and glass brought to light by the excavations is also good evidence for the identification of the site.

From all these circumstances it will be seen that there can now be little reason to doubt that the ruins known as Al-Manâra are the remains of Al-Ḥajjâj's city of Wâsiṭ.

### Previous Excavations at Wâsiṭ.

The past century has seen a great number and variety of archæological activities in 'Irâq, but comparatively few of these have been directed towards investigating the remains of the Islamic period <sup>(4)</sup>. It was with intent to remedy this state of affairs that in 1936 the Directorate

<sup>(1)</sup> Cf. STRECK, *A. L. B.*, I, 9-10.

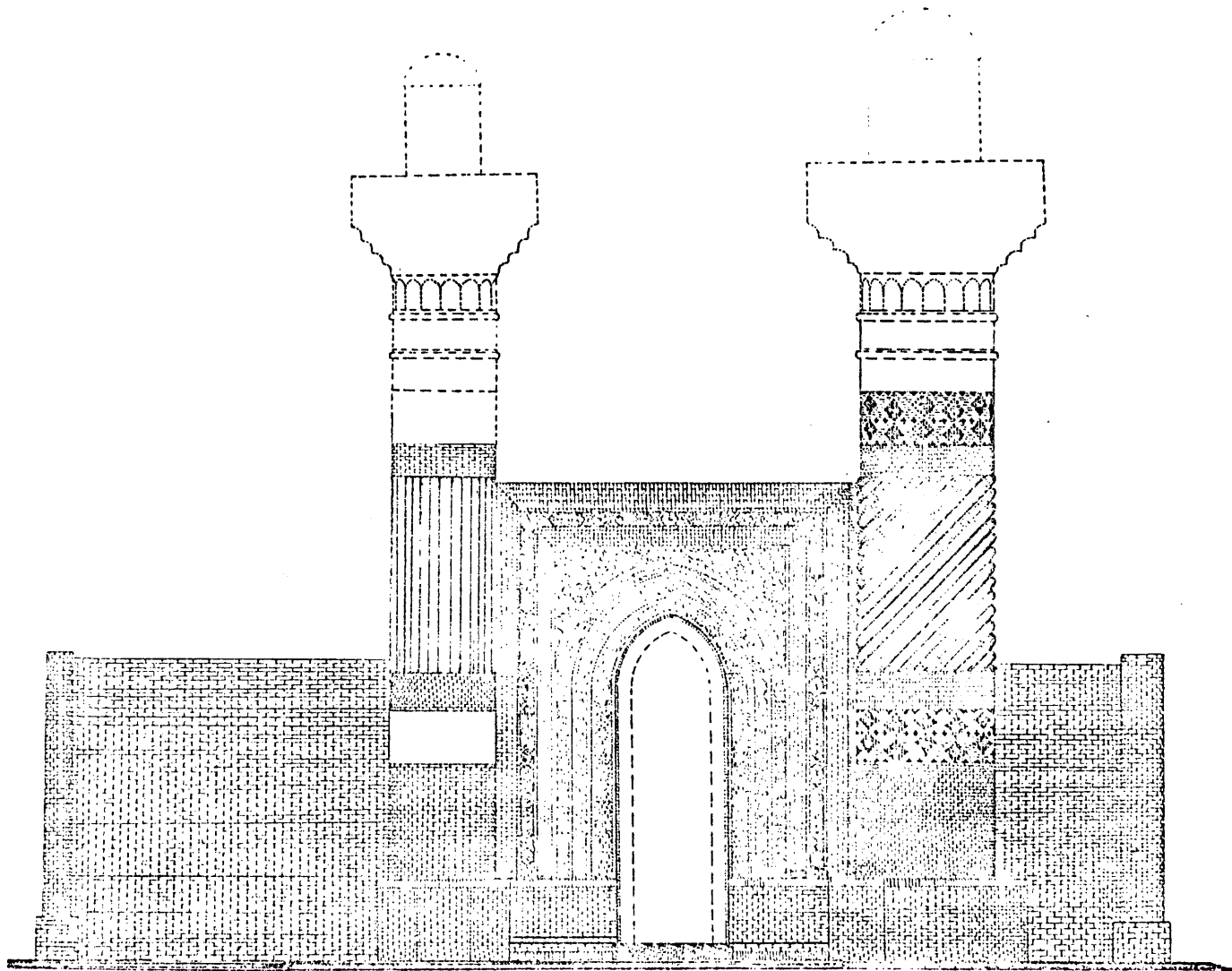
<sup>(2)</sup> YÂQÛT, II, 788; QUDÂMA, 194.

<sup>(3)</sup> *Encyclopedia of Islam*, under "Wâsiṭ".

<sup>(4)</sup> Up to the commencement of the work at Wâsiṭ, the

only serious work of this kind had been the excavations of Prof. Herzfeld at Sâmarrâ and of Mr. G. L. Reitlinger at Al-Ḥîra.





المقياس ١ : ١٠٠ صورة مجازة للوجهة من داخل المنارة

Fig. 3. -- Wassy : Reconstructed elevation of Al-Manâras.

Scale 1 : 100.



of Antiquities decided to concentrate their attention on two famous Islamic sites. One of these was Sāmarrā, the temporary capital of the 'Abbāsīd Caliphs, which flourished briefly from A. D. 836 to 883. The second was Wāsiṭ, which was founded a century and a half earlier and continued to be occupied for a thousand years. Wāsiṭ particularly, in the course of excavation seemed likely to reveal a panorama of Arab history, from the eastward expansion of Islam to the disintegration of the great 'Abbāsīd Empire and the uncertain years which followed.

The mounds of Wāsiṭ had remained till that time untouched by the excavator's pick, and their isolated situation had kept them free from the attentions of antiquity-thieves, whose depredations on other ancient sites had sometimes been considerable. Scientific excavations were begun in the autumn of 1936 and were continued for a period of two months in every succeeding winter. The sixth season's work, which forms the main subject of this publication, lasted from February 16 to May 15, 1942, and benefited greatly from the experience already gained by the excavators during the previous five years, under the direction of Sa'īyid Abdul Razzaq Lutfī. The site had proved prolific in ornamental pottery and other domestic objects of all periods, and though circumstances had necessitated the postponement of their publication, their display in the Baghdād Museum of Arab Antiquities had afforded the opportunity of careful study, and had made possible the accurate dating of many newly discovered Islamic sites by their surface-pottery. Islamic coins also had been found in great abundance, especially amongst the ruins of the Ikhānīd period, but more important still was the new light which the excavations were beginning to throw on the architecture and ornament of the early Arab buildings.

Some of the points at which the work of previous seasons had been concentrated may be listed as follows :

1. The ruin known as Al-Manāra which gives its name to the whole site, is situated on the northern side of the east section of the city (see its location on fig. 2). It stands to a height of eleven metres above the ground and consists of a monumental portal covered by a pointed arch and flanked on either side by a pair of minaret towers, elaborately decorated in ornamental brickwork (see fig. 3). The upper structure of the right hand tower, which was the largest of the two and hollow in construction, was discovered during the course of the excavations, fallen to the ground in front of the portal. Excavations behind the archway exposed the remains of an irregularly planned building measuring approximately  $24 \times 52$  metres, with its main axis pointing towards the north-west. On entering through the archway one passed down a corridor with small vestibules on either side, and came out into an open court (fig. 4). Beyond the court but not on the main axis was the remains of a large octagonal compartment, whose substantial walls suggested that it was once covered by a dome. A grave which was located not quite in the centre of the octagon seemed to provide a *raison d'être* for the structure, but the rising occupation-level of the city had three times necessitated the reconstruction of the brick vault over it, which suggested that the burial itself considerably antedated both the octagon and the building in which it stood. The remainder of the latter at different periods has been irregularly partitioned into smaller compartments, most of which also contain graves. The burials correspond to various occupation levels but seem mostly to be of a late date. Some, in fact, have terra-cotta headstones inscribed with dates ranging from 706/1306 to 750/1349.

The whole building is placed diagonally to the *qibla*, and a simple *mihrāb* is constructed in its southern corner. An even smaller one occurs inside the octagonal compartment. The orien-

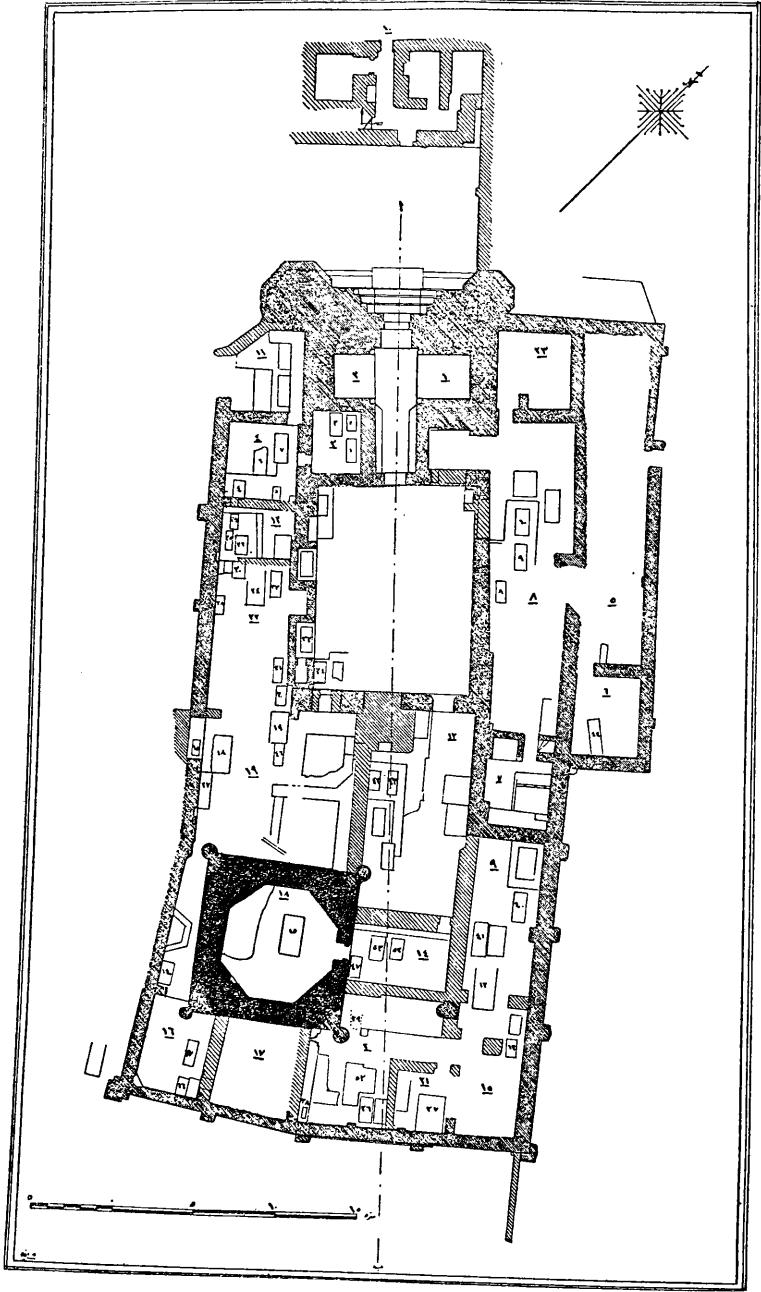


Fig. 4. — Ground plan of al-Manāra.

tation of the building, together with the ubiquitous burials and absence of space for praying, dismiss the possibility of its having had the function of a mosque. One would accordingly feel more justified in classifying it as a *turba* or mausoleum. It seems in fact probable that a small shrine which originally marked the grave of some religious notable or *imâm* was repeatedly enlarged to accommodate other graves in its vicinity, until the XIII<sup>th</sup> century when an imposing facade and portal were added on the northwest side. The dome was probably that mentioned by Yâqût <sup>(1)</sup> who visited Wâsiṭ at about that time. He mentions the name, Ḥazzâmin, of a district in the eastern quarter of Wâsiṭ where he had seen a shrine surmounted by a dome, and says that it marked the tomb of Muḥammad ibn Ibrâhîm ibn al-Ḥasan ibn al-Ḥasan ibn ‘Alî, the Orthodox Caliph.

2. The ruins described elsewhere as mosques III and IV were completely excavated and carefully recorded. This was a long and sometimes tedious undertaking, but its accomplishment paved the way for the ultimate discovery of the original mosque of Al-Ḥajjâj in the sixth season.

3. Three other sections of the mound, each with a superficial area of 4000 sq. metres, were selected for careful excavation, in order to study the stratigraphy of the mound and accomplish an adequate correlation of pottery and objects. Area No. II was located beside the *qibla* side of mosque III; area No. I on the river-bank and area No. III almost exactly half way between the two. The excavating process, which consisted of tracing, recording and subsequently discarding the architectural remains of one period after another, was continued through the upper levels as far as the Ilkhânid period. The ruins of numerous private houses, *ḥammâms* and other buildings were exposed and recorded, while objects of metal, pottery and coins were found in large quantities.

4. Minor soundings were made at various other points in both the east and west sections of the city. Just to the north of area No. 1 a large building with a round hollow tower at its corner was located, while the remains of some sort of fortress was discovered at the extreme southern limit of the western section. To the northwest of the ruins some time was spent in examining the structure of an elaborate water-duct.

It is hoped at a later date to publish the detailed result of all these investigations, in order to complete the picture so far obtained of the life and culture of ancient Wâsiṭ.

<sup>(1)</sup> Yâqût, II, 257.

## II

### THE SIXTH SEASON'S EXCAVATIONS.

In the sixth season's work at Wāsiṭ, the Directorate-General had two principal objectives. The first of these was to continue their search for the famous Palace of Al-Ḥajjāj, known in antiquity as *Al-Qubbat al-Khadrā* (i. e. the Green Dome). According to the evidence of ancient writers and of architectural precedent, the location of this palace could be expected to be in the immediate vicinity of the building which had been unearthed in a previous season and provisionally identified as Ḥajjāj's Mosque. In actual fact these mosque ruins (see Plate XVII *b*) now proved not to have been the original work of Ḥajjāj, but one of several subsequent buildings occupying the same site as his initial foundation. This one dated from a period five centuries after his death, and, for the purposes of this report it is referred to as "Mosque III". During the work of previous years three separate areas in other parts of the site, each of them a sixty metres square, had been selected for stratigraphical investigation, and the building remains in their upper levels had already been examined and removed. The second objective, therefore, which the excavators now set themselves consisted in the continuation of this work, particularly in the case of 'Area II' (see fig. 5.).

Their first task, then at the beginning of the season was to make a new and careful study of the ruins of Mosque III, which already lay largely exposed, and of the deep soundings previously made in the neighbourhood of its main wall. From these it soon became clear that the existing pavement of the mosque occurred at a level considerably above that of the virgin soil. This was difficult to understand, for all literary sources suggested that Al-Ḥajjāj laid the foundations of his mosque on a previously unoccupied site; so that it was now decided to break through the pavement at various selected points in the buildings and explore the possibilities of an earlier structure existing beneath<sup>(1)</sup>. The results of these soundings may now be described in succession.

#### *Point A.*

This sounding was located directly in front of the six-sided *mihrab* of Mosque III (see fig. 5) and extended westwards including three complete bays (see Plate I *a*, in which the pavement and foundations are numbered for reference). Immediately beneath the superimposed pavements of Mosque III, the remains of a new semi-circular *mihrab* began at once to appear, set forward a little from that above. At the base of this niche and extending outwards over the central bay was a layer of gypsum, at a level 90 cms. beneath the earliest pavement of

<sup>(1)</sup> The possibility of Al-Ḥajjāj having built his mosque upon an artificial platform was considered improbable.

مخطط بين مواضع التفتيح في الجامعين الدول والاني والنصر

GROUND PLANS OF MOSQUES I & II AND THE PALACE.

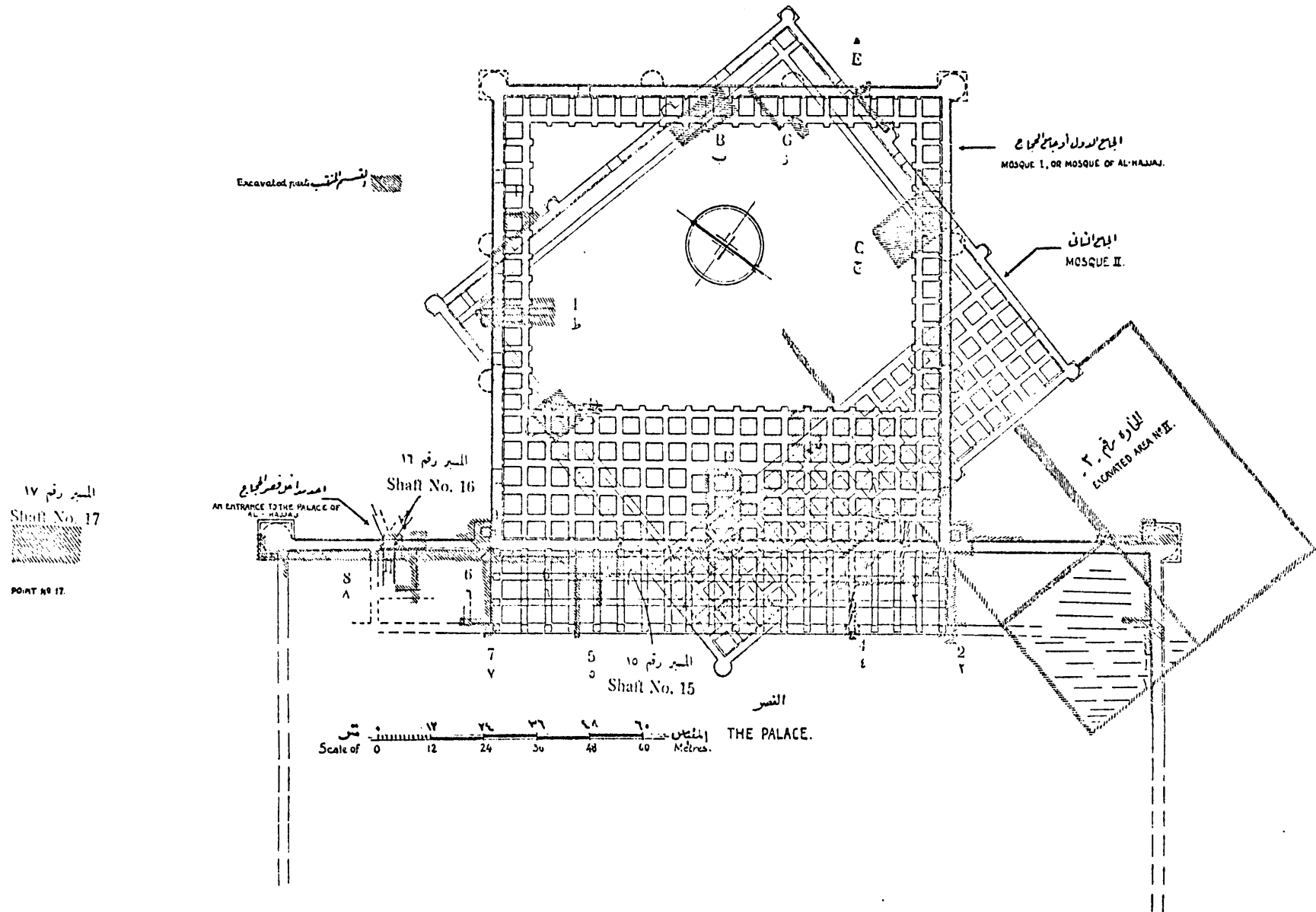


Fig. 5. — Ground plan of Mosques I and II (Mosque III is identical) and the Palace.  
Scale 1 : 800.





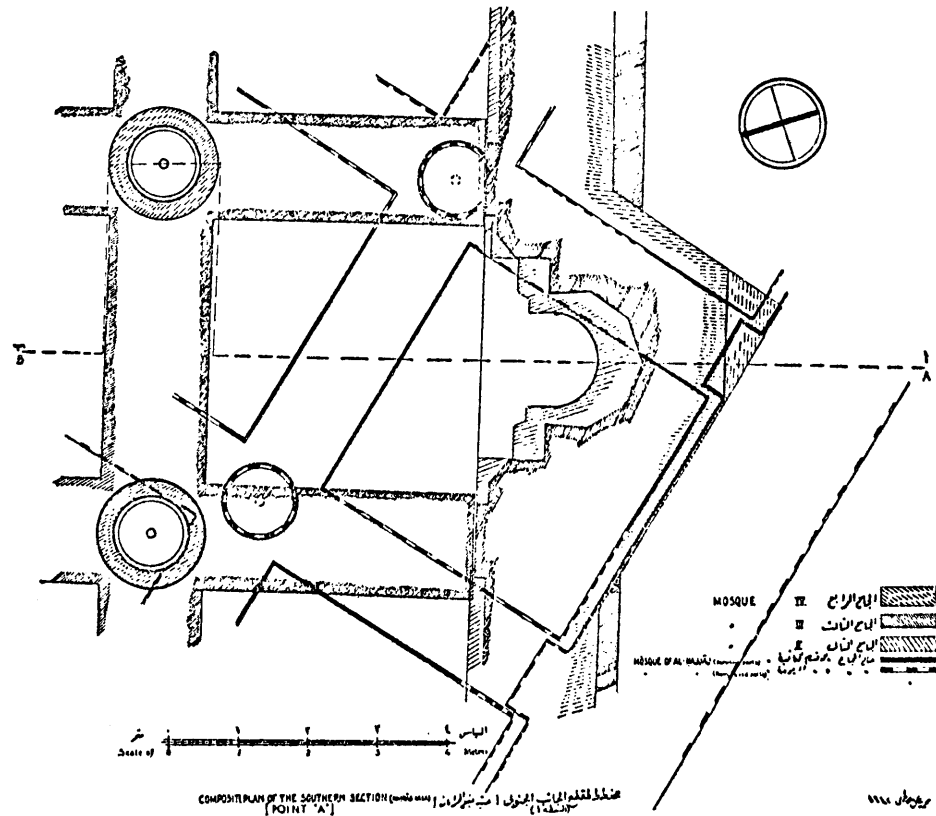
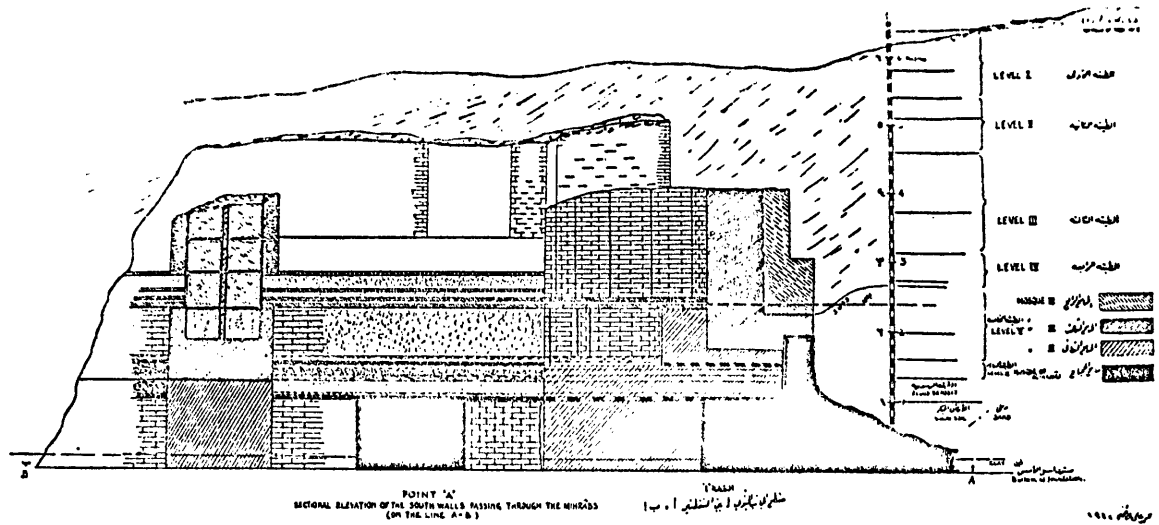


Fig. 6. — Plan and section of sounding at Point A.

Scale 1 : 70.



Mosque III. It covered a double pavement of baked brick, set upon alternating layers of gypsum and gravel. This 'composite' pavement had been broken through at the time when the semi-circular *mihrab* was built, and its bricks were laid at an angle to those of the main structure (No. 1 in Plate I a). Both these facts suggested that it belonged to an earlier period. Furthermore, on penetrating beneath it, and after encountering a layer of sand 16 cms. thick, yet another poorly preserved pavement of red brick came to light, and below this again, the foundation marked No. 2 in Plate I a. This foundation had been laid in a trench cut in the virgin soil. Its bricks were set in gypsum and, most significant of all, it ran in a diagonal direction to the walls of Mosque III.

The succession of building periods revealed by this sounding may accordingly be easily clarified after studying fig. 6.

1) Behind the standing figure of a workman (in Plate I a) is the main wall of Mosque III, with its six-sided *mihrab*, built directly upon an earlier structure where his feet rest. No. 7 is the Mosque III pavement which has been partly stripped off, revealing beneath it the *riwaq* foundations (Nos. 3, 5, 6 and 7) which merely butt against the earlier main wall. All this belongs to the latest building period.

2) The semi-circular *mihrab* with its foundations, the gypsum pavement as its base and the lower parts of the *riwaq* foundations (e. g. No. 4) which are built with ash-mortar (*nira*) instead of gypsum-mortar, all belong to an earlier building which has been designated as "Mosque II".

3) Foundation No. 2 and the 'composite' pavement (No. 1) obviously belong to a yet earlier building, oriented differently from Mosque II and III and provisionally designated as Mosque I<sup>(1)</sup>, on account of its foundations being laid in virgin soil. Masonry of all three periods can clearly be seen in adjoining bays (Plate I b), while in one of them (Plate II a) appeared the brick base of a column belonging to the earliest building-period (Mosque I) and contrasting in an interesting manner with the stone bases and drums of the columns found in Mosque III.

Scattered over the gypsum pavement corresponding to the semi-circular *mihrab*, and therefore belonging to Mosque II, were many small fragments of plaster bearing traces of painted wall-decoration. None was large enough to give much idea of the design, which was evidently a geometrical one. The face of the *mihrab* itself also bore traces of plaster ornament in relief, painted in various colours. Whatever the design here, it had doubtless been framed in a Kufic inscription.

The large rectangular recess (No. 9, in Plate I a) and one surface pavement belong to a rebuilding later than Mosque III which will be mentioned elsewhere under the designation Mosque IV.

#### Point B.

This sounding was located at a point adjoining the north wall of Mosque III and comprised four bays. Directly beneath the two surface pavements (Nos. 1 and 2 in Plate III a), a foundation (No. 5) of brickwork was found, built over and concealing a series of sandstone column-bases about 10.5 cms. in diameter. Beneath it were similarly aligned foundations (Nos. 6

<sup>(1)</sup> In this case the word "mosque" is used in preference to a more non-committal word such as "building", for convenience and in anticipation of its later identification as such.

and 7) of two distinct earlier periods. In the space between this *riwâq* foundation and the main wall of the mosque a succession of pavements were penetrated corresponding to the different building periods and almost exactly matching those found in Sounding A. Beneath the two surface pavements (Nos. 1 and 2) came :

- a) Two pavements (Nos. 15 and 3 in Plate II *b*) belonging to Mosque III.
- b) The gypsum pavement corresponding to the semicircular *mihrâb* of Mosque II.
- c) The "composite" pavement (brick-gypsum-gravel-gypsum) and, beneath a layer of sand, the poorly preserved red brick pavement, all belonging to the earlier period, namely Mosque I.

Also clearly seen in Plates II *b* and III *a* are truncated sections of the earliest foundations, oriented diagonally to the later buildings. In each case they represent the intersection of two *riwâq* foundations (e. g. Nos. 8 and 9 in Plate III *a*), and carry the base drums of stone columns belonging to Mosque I. They were partially embedded in the virgin soil. The fragments of squared stone marked No. 11 in Plate III *a* were perhaps plinth-blocks discarded at the time of building Mosque II. For the succession of building periods, see fig. 7.

We may now therefore tabulate these remains as follows :

*Building I.*—Diagonal foundations with their column drums (Nos. 8, 9 and 10 in Plate III *a*). Composite and red-brick pavements all beneath No. 4 in Plate II *b*.

*Building II.*—Foundation No. 7 in Plate III *a*. Gypsum pavement No. 4 in Plate II *b*.

*Building III.*—Foundations No. 6 in Plate III *a* and column-bases such as No. 14 in Plate II *b*. Pavements Nos. 3 and 15 in Plate II *b*.

*Building IV.*—Foundation No. 5 in Plate III *a*. Surface pavements such as No. 1 in Plate III *a*.

Sections of the foundations belonging to various periods can easily be distinguished by the types of mortar used, and linked in this way with sections of masonry such as Nos. 12 and 13 in Plate III *a*, in the foundation of the main wall of the mosque.

A further extension of sounding B eastwards can be seen in Plate III *b*. At the bottom of the trench in the foreground are two sandstone blocks which mark the position of the only doorway in Mosque I so far discovered.

#### *Point C.*

The third point chosen for a sounding was beside the main eastern wall of Mosque III (see fig. 5). A general view of the structures exposed appears in Plate IV *a*.

Here again the four main building periods are easily recognisable. At the bottom of the sounding on the left, the diagonal foundation of Mosque I is marked No. 3. Above it is the composite pavement upon which the workman in the picture is standing (No. 2). Its bricks at this point are laid at different angles in a curious pattern (see sketch on the right hand side of fig. 11) and are framed in a double row of bricks-on-edge (No. 4), perhaps because a step occurred at this point. No. 5 is the point where the column occurred, and it is evident that it belonged to the last row of columns in the series of bays, because, instead of the cross-foundation continuing into the foreground, there is merely a projection in the masonry. Another similar projection at a point where a second column evidently occurred appears at the right of the picture and is marked No. 10. The striations of the Mosque I pavements can be seen above

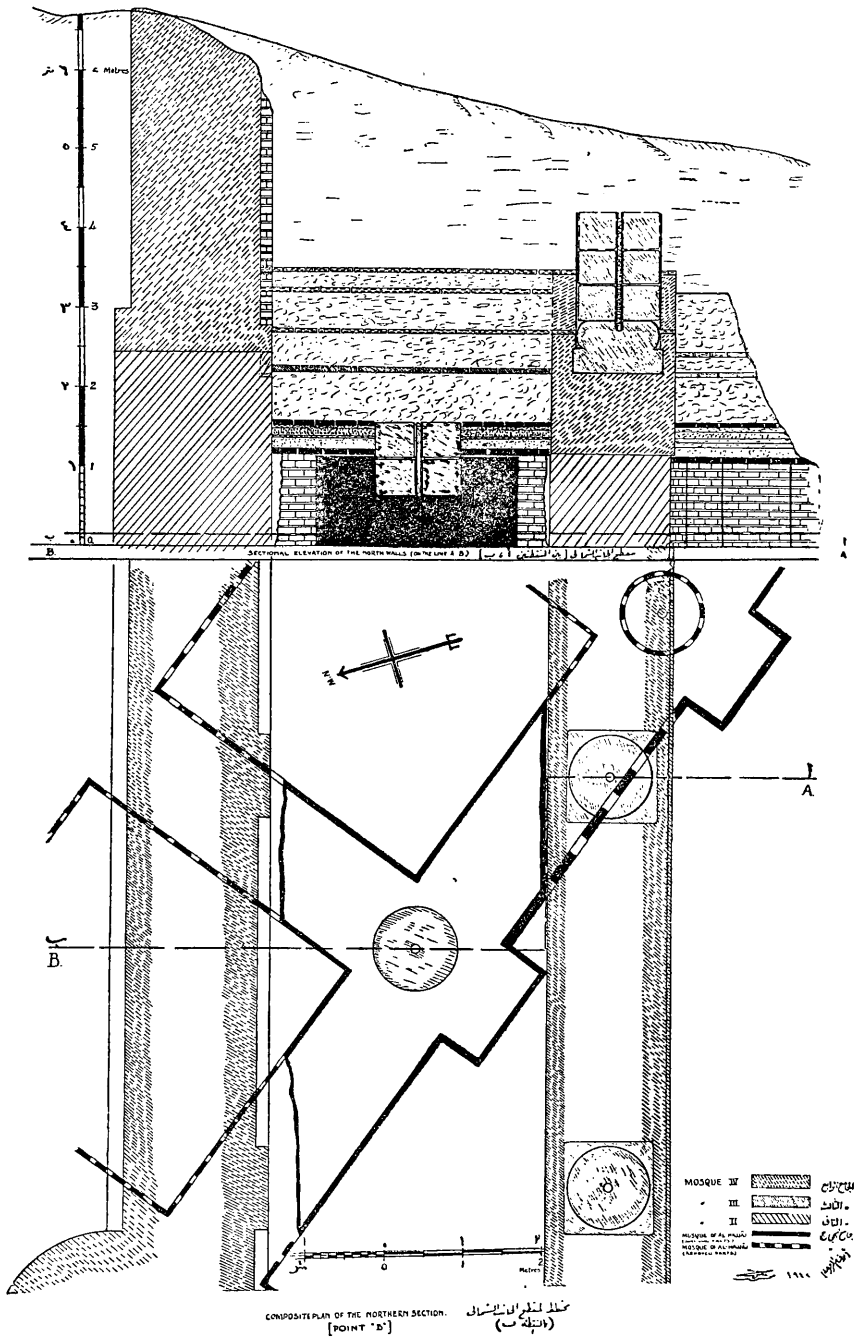


Fig. 7. — Plan and section of sounding at Point B.

Scale 1 : 70.

it. Next come the superimposed foundations on the three later building-periods, the masonry belonging to these being easily identifiable both in the *riwâq* and the main wall by the various mortars used and by the now familiar succession of pavements which link them together. They may again be tabulated as follows :

*Mosque I* Diagonal foundations Nos. 3 and 10. Pavement No. 2.

*Mosque II.* Walls Nos. 6 and 9. Gypsum pavement removed in picture.

*Mosque III.* Walls Nos. 11 and 7 with pavement marked No. 1, and the base-drums of two stone columns.

*Mosque IV.* Wall No. 8 and two surface pavements.

Also in this sounding appeared traces of some secondary addition to Mosque II which is shown in section in fig 8.

#### *Point D.*

Sounding 'D' occurs on the west side of Mosque III (see fig 5). Here there were certain pavements which had not been encountered in other soundings and which can be seen in fig. 9. There were altogether five between the original Mosque II level and the surface—all later than the gypsum pavement of Mosque II. An important find in this sounding was the stone column<sup>(1)</sup> found in the position marked No. 8 in Plate IV *b*. It bore an inscription on one side in Kufic characters, whose mention of the word "Wâsiyîn" (men of Wâsit) has been taken as a strong confirmation of the identification of the site with Ḥajjâj's capital. The stone is at present exhibited in the 'Abbâsid Palace Museum in Baghdâd (see Plate XIII *b*).

The superimposed sections of brick-on-edge pavement which appear in the background of both Plates IV *b* and V *a* are the remains of a paved ramp leading down into the building from a doorway which does not appear in either photographs. They belong to the latest periods (III and IV).

Here again, in sounding D the various building-periods are in evidence as elsewhere, various sections of masonry being easily distinguished by the varying material of which they are built and by the sequence of pavements which connect them. The numbered structures in Plate IV *b* should be tabulated as follows :

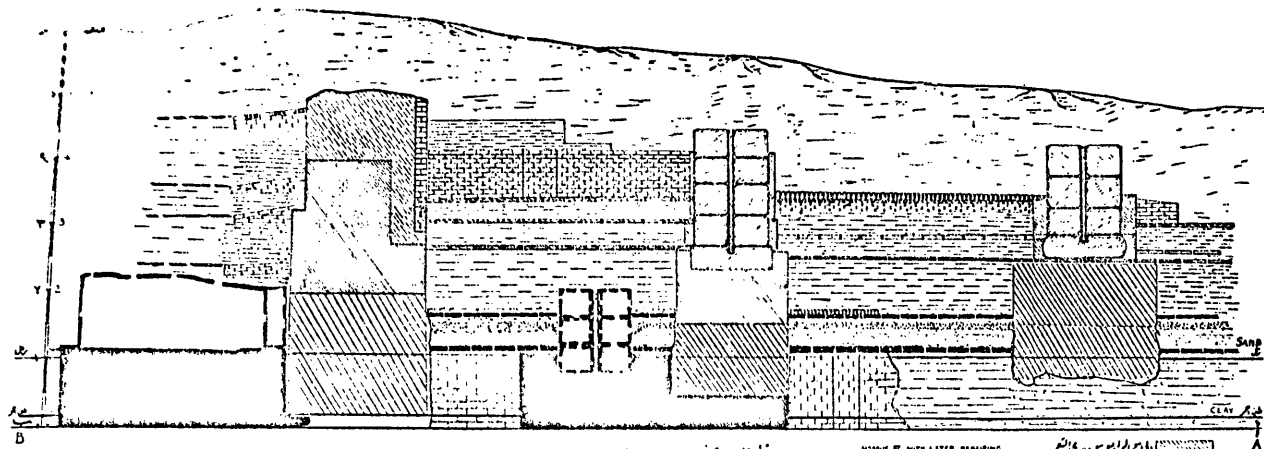
*Mosque I.* Foundations Nos. 3, 4, 5 and 6, from which red-brick and 'composite' pavements No. 2 have been removed.

*Mosque II.* The lower courses of the main wall of the mosque in Plate V *a* which are built of larger bricks than the upper part. The lower part of foundation No. 7. [The gypsum pavement (removed in the photograph) stopped against this foundation.]

*Mosque III.* The upper part of foundation No. 7. The two sandstone columns standing upon it, (including the inscribed drum). Pavement No. 1.

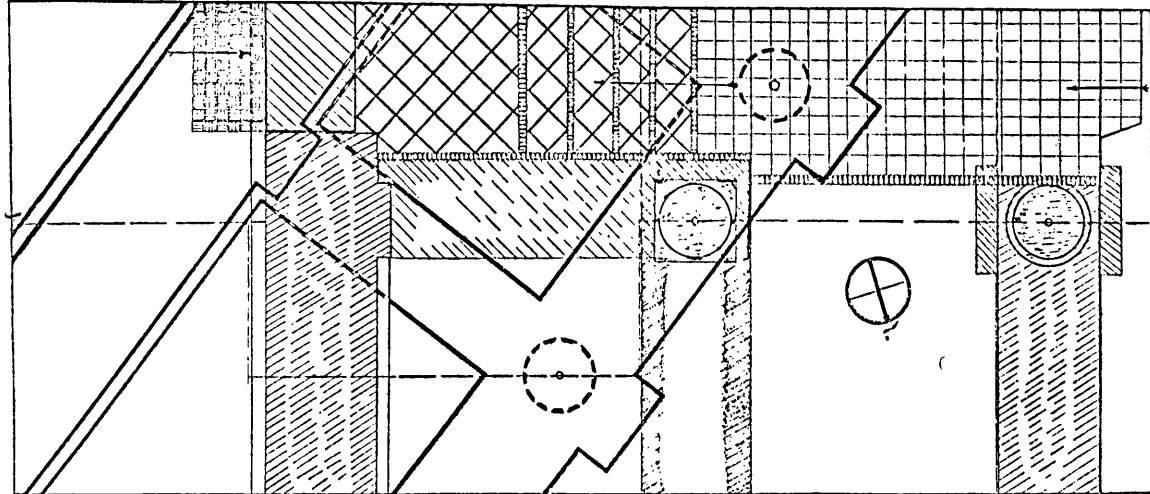
*Mosque IV.* The upper part of the main wall of the mosque in Plate V *a*. The foundation No. 9 together with the columns standing on it. The three uppermost pavements (see fig. 9).

<sup>(1)</sup> The inscribed drum does not appear in Plate IV *b*, which was taken after this drum had been removed.



SECTIONAL ELEVATION OF THE EAST WALLS (مقطع الجدار الشرقي (بنيان المسلمين أوب))  
(ON THE LINE A - B)

MOSQUE III WITH LATER REPAIRING  
 • III الجدار القديم  
 • II الجدار الجديد  
 INSIDE OF AL-HAJJAJ (SURVIVING PARTS) الجدار القديم (الجزء الباقية)  
 (REMOVED PARTS) (الجزء المزالة)



COMPOSITE PLAN OF THE EASTERN SECTION (مخطط الجدار الشرقي (بنيان المسلمين أوب))  
 [POINT C]

قياس 0 1 2 3 4 5  
 Scale of 0 1 2 3 4 5 METERS

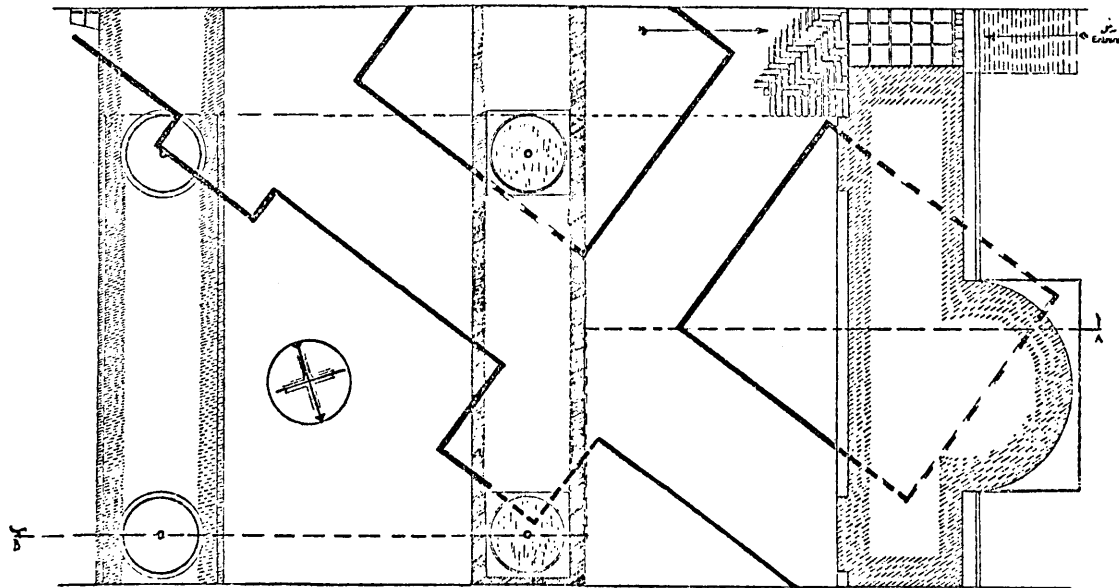
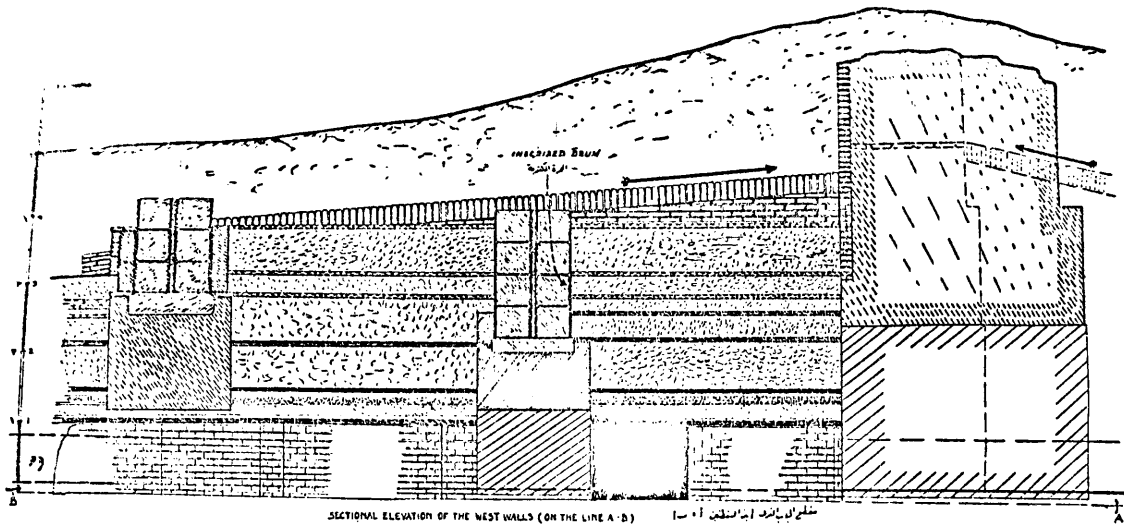
MOSQUE III الجدار القديم  
 • III الجدار القديم  
 • II الجدار الجديد  
 MOSQUE OF AL-HAJJAJ (SURVIVING PARTS) الجدار القديم (الجزء الباقية)  
 (REMOVED PARTS) (الجزء المزالة)

Fig. 8. — Plan and elevation of sounding at Point C.

Scale 1 : 70.







COMPOSITE PLAN OF THE WESTERN SECTION.  
[POINT 'D']  
مخطط المخطط الغربي للمدرسة (المسجد ٤)

- MOSQUE IV المسجد الرابع
  - MOSQUE III المسجد الثالث
  - MOSQUE II المسجد الثاني
  - MOSQUE I مسجد أبي طالب
- مسجد أبي طالب - مسجد إبراهيم  
مسجد أبي طالب - مسجد إبراهيم

Fig. 9. — Plan and section of sounding at Point D.

Scale 1 : 70.



*Point E.*

This sounding was made against the outside face of the main eastern wall of the mosque, where there was about six metres of accumulated debris between the virgin soil and the surface of the mound (see fig. 5). Being outside the actual building area of Mosques II, III and IV, this sounding did not encounter any remains of these three building periods. Only in the main wall on the left in Plate VII *a* they can be distinguished by masonry in three different materials, namely—at the bottom large bricks in *nāra* (lime-mortar mixed with ashes) (Mosque II)—in the middle (including the offset which appears in Plate VII *a*), large bricks in gypsum (Mosque III) and at the top, smaller bricks in *nāra* (Mosque IV).

At the bottom of the trench, however, the diagonally oriented foundation of Mosque I can easily be seen, showing that at this point the earlier building extended beyond the limit of the later plan. The figure of a workman in the picture is standing upon the bricks of the 'composite' pavement, which ends in a border consisting of a double row of bricks-on-edge. These have rounded noses, and as in Sounding "C" (Plate IV *a*) form a step at the outer edge of the last colonnade (in point of fact between the covered part of the mosque and the open court).

Beneath them is the *riwāq* foundation (No. 1), and, out of sight in the tunnel to the right, it has a square projection where a column occurred, exactly as in Sounding "C". In a hole (No. 2—behind the workman in the picture) the face of the second *riwāq* foundation was traced for some distance. Here as elsewhere the poorly preserved pavement of red brick occurs beneath the 'composite' pavement.

*Point F.*

This sounding whose location may be seen in fig. 5, has little to distinguish it from others already described, except in that the diagonal foundations of Mosque I (Nos. 1 and 2 in Plate V *b* and VI *a*) appear partly "in negative". All but the lowest courses of bricks have been quarried away and their places taken by rubble filling, easily distinguishable from the surrounding clean soil into which the footings are sunk. No. 1 has a greater width than usual (260 cms. instead of 163), suggesting that it had a greater weight to carry. On the southwest side of foundation No. 2 there appeared a series of column bases constructed of brick in gypsum, corresponding to one found in Sounding "A" (Plate II *a*). As before, these have square plinths standing on square projections from the wall-foundation. Their function will be made clear later.

*Point G.*

Sounding "G" is located inside Mosque III near the northeast corner (see Plate VI *b*). Beneath two surface pavements (appearing at point No. 3) there appeared as usual the 'composite' pavement (No. 1), and at one point (No. 4) a section of diagonal foundation sunk into the virgin soil and carrying the base-drum of a stone column. The trench on the right in Plate VI *b* evidently penetrated into the courtyard of Mosque I as it encountered no foundation remains—only the 'composite' pavement (No. 5). The brickwork marked No. 6 belongs to Mosque II.

Two stone column-bases belonging to Mosque IV are marked Nos. 7 and 8. In the background, marked No. 2 is a great mass of masonry fallen from the arcades above. It is a single

fragment representing parts of two adjoining arches, and gives an interesting indication of the form which they took. It in fact satisfactorily demonstrates that the colonnade in Mosque IV was composed of a succession of horse-shoe-shaped arches, and from this fragment it is possible to reconstruct their shape (see fig. 10).

*Point H.*

This sounding situated outside the wall of Mosque III added little to the information already attained (see Plate VII *b*). The two parts of diagonal pavement (No. 1) at the bottom of the trench both date from the time of Mosque I.

*Point I.*

Point 'I' was another sounding inside the main wall of Mosque III, not far from its north-western corner. The trench (Plate VIII *a* and VIII *b*) falls for the most part inside the court of the later mosque but runs parallel to the foundations of Mosque I, so that the brickwork appearing on either side of it in Plate VIII *a* belongs to the earliest period and is partly sunk into virgin soil. Between them and again parallel are the complicated remains of a brick water channel (No. 5) which, judging by its direction on the plan probably terminated in some sort of fountain, a normal feature of such early mosques and usually placed in the exact centre of the courtyard. It is clear from the photographs that the drain has been excavated and reconstructed at least twice, since in addition to the earliest version, which was composed of terra-cotta sections, there are two later channels simply built up of brick in gypsum. Furthermore at the far end of the trench in Plate VIII *a* the structure marked No. 3 is a gully obviously intended to carry off rain water from the courtyard of the mosque into the drain beneath. This also had been rebuilt, but the level of both versions suggest that they date from the time of Mosque II or III. Now if we study the opposite end of the trench in Plate VIII *b*, the relations between the drain and the cross-wall (No. 7) of one of the early *rivâq* foundations, suggest that the latter were built over and upon it. This seems to indicate that it was first laid at the time of Mosque I, and must simply have been re-used or re-constructed at each subsequent period.

All these facts help to explain two curious phenomena encountered in this sounding. In the centre of the trench, where one of the cross-walls of the *rivâq* foundations should occur, all that is left of it is the 'column-excrescence' (No. 9), and the place of the remainder is taken by loose rubble filling. Its removal has also left a gap in the brickwork of the drain over which it was built. The second unusual circumstance was that the familiar 'composite' pavement of Mosque I was absent. Both are obviously explained by the fact that excavations had been made at a late date in order to repair the ancient drain.

CONCLUSIONS.

The correlation of the architectural evidence provided by these nine soundings was not a particularly difficult task. Long before they were completed, certain main facts had become abundantly clear, and became even more so when a general plan was drawn, superimposing the remains of different periods (see fig. 5). First there is Mosque II with its two later rebuildings (III and IV) using the original walls as foundations. There is only one

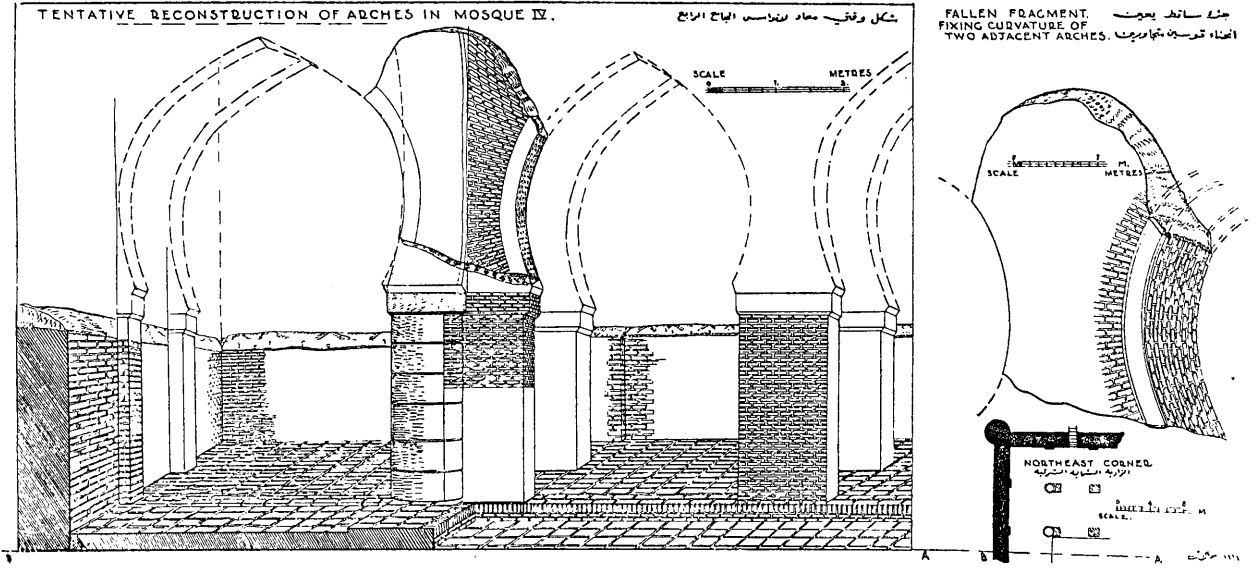


Fig. 10. — Tentative reconstruction of arches in Mosque IV.

notable variation in the plan during these three constructional periods—namely in Mosque IV, where on the east and west sides of the courtyard there is a double colonnade instead of a single one. A much more significant inference from the completed plan of the earliest remains, was that when Mosque II was built, there had previously existed an older building with a different orientation. Furthermore the similarity of its plan to the three later ones whose *mihrābs* had identified them as mosques, left little doubt that its function was the same and enabled it to be designated as Mosque I.

The four buildings can now accordingly be identified as follows :

*Mosque I.* Foundations laid in clean soil of the desert, suggesting that this is Ḥajjāj's original building. Its orientation is towards the southwest but no *mihrāb* was found.

*Mosque II.* Plan re-oriented to face due south and new foundations laid. Semicircular *mihrāb* in centre of south wall. Naturally no feature of the earlier building could be incorporated in Mosque II except possibly the structure of a fountain in the centre of the courtyard (the point on which the plan was now pivoted) and the drain which served it.

*Mosque III.* Rebuilt to the same plan, using remains of Mosque II walls as foundations. New six-sided *mihrāb*.

*Mosque IV.* Again rebuilt to the same plan except that an additional colonnade is built on east and west sides, and a new rectangular *mihrāb* constructed.

## THE PALACE.

### Investigations by tunnelling southwest of Mosque I.

During the course of work on the nine soundings already described, certain indications had already come to light of the existence of a second monumental building annexed to Mosque I on the southwest side. It will be remembered for instance that at Points A and F, column-bases of brick and gypsum had come to light, with a shallow, square plinth resting on a deeper rectangular foundation, attached to the outside face of the southwest wall of the earliest building.

During previous season's excavating at Wāsiṭ a prolonged and unsuccessful search had been maintained, for the famous palace of Al-Ḥajjāj known as Qaṣr al-Imāra (Palace of the Principality), which Prof. Creswell had always insisted must have been behind the mosque and in contact with it, for this was the almost universal practice in early Islam, e.g. at Kūfa in 17 H. (see his *Early Muslim Architecture*, I, pp. 18-19), at Damascus about 30 H. (*ibid.*, I, p. 31), at Baṣra in 45 H. (I, p. 31), at Qairawān in 50 H. (*ibid.*, II, p. 208), at Merv in 132-8 H. (II, p. 3), at Baghdād in 149 H. (II, pp. 31-2), and in the mosque of Ibn Ṭūlūn, in 265 H. (II, p. 328). A large area (Area No. II) had accordingly been selected for excavation adjoining the south wall of Mosque III, which was the earliest building yet found at that time and had been wrongly assumed to be Ḥajjāj's original foundation. During this excavation, no traces whatever were found of any building recognisable as a palace—a fact which has now been adequately explained by the different orientation of the authentic Ḥajjāj's mosque and by the failure of these earlier soundings to penetrate deep enough. Now, therefore everything pointed to the

existence of the palace in exactly the position which might be expected behind the *qibla* wall of Mosque I.

The main problems which now faced the excavators in contemplating its excavation were the limited financial means at their disposal and the approach of the hot weather which would temporarily make excavating impossible. But there were also other difficulties. According to tradition the area of the palace was four hundred cubits square, that is approximately  $200 \times 200$  metres, and it was now evident that its remains were buried beneath a deposit of later debris varying from 6 to 8 metres deep. Here, in fact was a building with an area of 40,000 square metres covered by a quarter of a million cubic metres of occupational debris. Furthermore it was clear that the later levels in this area were unlikely to contain anything of greater archaeological interest than the scanty remains of a few poor dwelling-houses and a little imperfectly stratified Islamic pottery. Taking these things into consideration, it was at once decided that for the time being the Department must be content with preliminary investigations by the process of tunnelling, at least until the character and state of preservation of the building were established.

There is no need in 'Irâq to look far for precedents in this method of excavating. Without returning to the pioneer excavators of the Assyrian palace in the last century, whose methods have sometimes been considered primitive if economical, it is possible to cite many examples of more recently excavated sites such as Warka, Kish, Tell Asmar, etc. where tunnelling has proved harmless and invaluable.

Actually the tunnelling process proved to be a great deal more reliable for tracing the foundations of this early building than would have been a stratum-by-stratum descent from above, since, as will presently be seen, they often existed "in negative" only, and their "filling" would in the latter case have mostly been undistinguishable from the surrounding debris. This was actually proved to be so when, in Area II (fig. 5) a superficial area thirty metres square, in the south western quarter, which had already been partially excavated, was carried down to the Mosque I level and great difficulty was experienced in tracing the palace foundations which lay beneath.

### Excavations.

Work on the supposed new building therefore, began with a two-metre trench behind the *qibla* wall of Mosque III (see fig. 5). Virgin soil at this point proved to consist of pure clay beneath a 40 cms. deposit of sand, and emerging from beneath the foundations of Mosque II, those of Mosque I were encountered penetrating into the clay (Plate IX *a*). In this trench there appeared one feature of Mosque I which had not been found elsewhere. This was a wall-pilaster facing one of the rows of columns, and plastered on all three sides (see Plate IX *b*). On this evidence it was assumed that such pilasters occurred all along the inner wall-face of Mosque I as they did in the later re-buildings.

The remainder of the tracing of the Palace foundations was now undertaken by means of a series of vertical shafts cut through the superimposed debris, and by tunnels about 1.50 metres wide by 2.50 metres high, running from the bottom of one shaft to the next (in fig. 5 they are numbered from 1-to-9 for convenience). In the course of these soundings the character of the building soon began to be clear.

Immediately behind the southwest wall of the mosque there was a triple row of column bases corresponding to those found attached to the outer face of the mosque wall itself. The palace was placed symmetrically behind the mosque, and its dimensions proved, as the early Arab writers had said (see page 2), to be approximately twice those of the religious building. This meant that the southwest wall of the latter was extended for some fifty metres at either end and terminated in two small towers which evidently marked the corners of the palace.

But in order to show how these and other conclusions were arrived at, it will be well first to follow the process of excavation, and see what each trench and tunnel in turn contributed to the elucidation of the plan. The first thing which immediately becomes clear in the photographs (Plate Xa, XIa, etc.) is that the remains of the Palace foundations were extremely scanty. Here and there the square brick foundations beneath a column-base had survived, and three or four courses of brickwork in the *riwāq* foundations sometimes remained, linking these together. But more often (see for example Plate Xb) the bricks, even of the foundations had been carefully quarried away for use in a later building and they could only be traced by the impression they had made in the clean soil of the original desert and which was now filled with loose rubble. Such impressions we have already referred to as “negative” foundations and this expression must now repeatedly be used to distinguish them from actual surviving brickwork. The skill of the Sherqāti workmen employed in tracing these non-existent walls in the semi-darkness of the tunnels hardly needs stressing.

The various points of investigation may now be taken in approximately the order in which they received attention.

In the tunnel marked *No. 4* (see fig. 5) all the brick plinths of the columns had been removed and the foundations between remained only in “negative”.

In *No. 3* bases and foundations in the second colonnade appeared for the first time (Plate Xa). The foundations consisted of three or four courses of bricks each eight centimetres thick.

Shaft *No. 15* was sunk beside the western wall of Mosque III and another—*No. 16* (fig. 5) thirty-six metres to the northwest. These two were eventually linked together by exploratory tunnels. The bottom of *No. 15* can be seen in Plate XIa. Here are the brick column bases and plinths (1 and 2) set against the outside face of the southwest wall of Mosque I.

Between the plinths and the mosque wall there was a “straight joint”, suggesting that they need not have been built contemporarily. There was also evidence to show that the columns themselves were free-standing and not attached to the mosque wall. Running out from these bases are the remains of *riwāq* foundations. Over these and level with the bottom of the column-bases was the fragmentary pavement of red brick already known to be characteristic of Mosque I. Above this was a thick layer of gypsum reminiscent of the “composite” pavement, but as this ran on uninterrupted over the column bases one can only conclude that it corresponded to a secondary occupation of Mosque I at a time when the Palace no longer existed.

One of the *riwāq* foundations which appeared in this shaft was followed southwestwards by tunnelling (*No. 5*) and can be seen in Plate Xb. It will be observed that this was one of the cases where a wall existed only “in negative”. It was intersected at intervals by cross-foundations of three colonnades.

Shaft *No. 16* (Plate XIb) encountered the northwest extension of the *qibla* wall of Mosque I which enclosed the palace buildings. Its foundations, which were 2.60 metres in width, were



sunk into the virgin soil. It was in this shaft, and in the upper stratum of accumulated later debris, that one of the season's principal finds was made. This was the group of terra-cotta figurines of the Ilkhānid period which is described in detail elsewhere.

Tunnel *No. 6*, which link shafts 16 and 15 can clearly be seen in fig. 5 and its entrance appears in Plate XI *b* on the right of the picture. At the southeast end were the bases of four wall-columns of the Palace colonnade with *rivāq* foundations linking them and running out at right-angles. Plate XII *a* shows what remains of one of them (the most northwesterly one) and here the broken fragments of brickwork (marked 1) raise a slight problem, since they project a little beyond the face of the remaining bricks of the plinth in the foreground. This could be taken to suggest a wall (2) enclosing the colonnades at this end, and forming, in effect, a prolongation of the northwest wall of the mosque, but the evidence seems insufficient. This brickwork also appears in Plate XII *b* where it is seen from the opposite side (1). In the foreground (3) is the continuation of the Palace wall.

At about this point two subsidiary tunnels *Nos. 7* and *9* were also cut in opposite directions. *No. 9* revealed the hollow foundation, probably of a small tower in the angle between the north-west wall of the mosque and the extension of the *qibla* wall. The entrance to this tunnel appears in Plate XIII *a*. Tunnel *No. 7* followed the *rivāq* foundation marked 2 in Plate XII *a* outwards across all three colonnades. The latter did not continue beyond the third of these, and a prolongation of the tunnel encountered only a platform built of gypsum and paved with soft red brick.

From shaft *No. 16* the palace wall was also traced northwestwards to a point through tunnel *No. 8* (fig. 5) as far as the corner of the building. Here there was a large square plinth of brickwork and, standing upon it the brick base of a large, three-quarter-round corner buttress (see plan). The plinth was 8.20 metres square and 90 cms. deep. Its distance from the corner of Mosque I was 52.4 metres. Also in tunnel *No. 8* was found what appeared to be an entrance to the Palace from the northeast. The door-jambs stood about 90 cms. high on either side of a threshold, beneath which ran a water-drain.

Anticipating a symmetrical building, another shaft was sunk near the south corner of Mosque I and the extension of the southeast wall followed in a tunnel (*No. 2*). It existed here only in negative, so that the possibility of its having been merely a line of columns linked by brick foundations is not definitely ruled out.

Finally the eastern corner of the Palace was discovered and examined by means of a trench in Area No. II. The same brick plinth and three-quarter-round buttress marked this corner of the building also. The total length of the Palace, therefore, between the outer faces of these two corner buttresses was 208.8 metres, which fits closely with the traditional dimension.

#### CONCLUSIONS.

After describing these various soundings in detail, the obvious inferences can easily be summarised. The Palace is built against Mosque I on the *qibla* side and its dimensions are about twice those of the latter. The only section of the building which can be adequately planned is a triple colonnade, whose columns are aligned with those of the mosque and which probably gave on to an open court. Whether it was enclosed at either end by walls or covered buildings, the scanty foundations still make it impossible to say with certainty. Continued excavations may clear up this point and provide any further proof which is necessary that the building is the Palace of Al-Ḥajjāj.

### III

## THE MOSQUES.

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### MOSQUE I (MOSQUE OF AL-ḤAJJĀJ).

There is little doubt that in view of archæological and other evidence discussed elsewhere in this report (see pp. 28-30) the earliest building on this site (Mosque I) may now safely be identified as the mosque of Al-Ḥajjāj. It will now therefore be well to examine in detail the character of the building as revealed by the excavations already described.

There has, in fact been little difficulty in reconstructing the complete plan on the basis of the small sections of it so far exposed (see fig. 5). In addition to the portions of all four outer walls which fall within the soundings, characteristic groups of foundations satisfactorily fix the alignment of all the colonnades surrounding the courtyard, while those of the bays establish the spacing of the columns. A number of sandstone drums, (some still in place and others fallen amongst the filling which supports the floor of a later building) give a considerable clue to the character of the columns themselves, while a single sounding proved the existence of wall-pilasters facing each line of columns. A single entrance doorway was identified from scanty remains in the centre of the northeastern wall, and the existence of two distinct and superimposed pavements suggested the restoration and re-occupation of the building at a secondary period. All this gives a fairly clear picture of the mosque as it existed in the time of Al-Ḥajjāj ibn Yūsuf and the immediately succeeding generations of Wāsiṭ citizens.

The plan is square with slight variations in the length of its sides (103.50 to 104.30 metres). On the *qibla* side of the central court is an extensive *ḥaram* consisting of five colonnaded aisles divided into nineteen bays. The remaining three sides have each a single colonnade, that opposite the *ḥaram* having nineteen bays and the other two thirteen (fig. 11).

#### The Columns.

The columns themselves of course occur at the intersection of the colonnade and *riwāqs* foundations. They are carved from sandstone<sup>(1)</sup> and composed of circular drums superimposed and connected by an iron rod which ran through a hole in the centre of each, possibly the full length of the column. This rod was bedded in lead, and traces of both metals remain in a decayed state<sup>(2)</sup>. A certain proportion of the drums so far discovered are decorated with

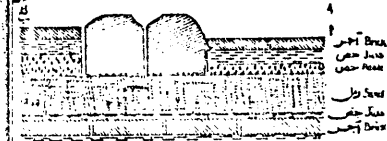
<sup>(1)</sup> The nearest source of such sandstone is in the Pusht-i-Kuh mountains, about eighty miles east of Wāsiṭ. —

<sup>(2)</sup> The Arab writer Ibn Jubayr mentions this method of construction in his description of the al-Kūfa Mosque (p. 213).

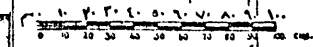
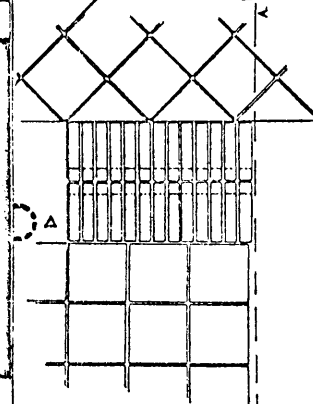


# مخطط بيتن جامع الحجاج (البيتن الاول)

PLAN OF MOSQUE OF AL-HAJJAJ (MOSQUE I)  
[RESTORED]



البالطة THE PAVEMENTS



البيتن او ضارة او حرم في طابق الراب والبيتن

THE ARRANGEMENT OF BRICKS IN RINQAS & COURT.

- البيتن او ضارة او حرم في طابق الراب والبيتن THE PRESUMED MIHRAB.
- البيتن او ضارة او حرم في طابق الراب والبيتن + DOUBLE COLUMNS.
- البيتن او ضارة او حرم في طابق الراب والبيتن - THE PRESUMED ABLUTION FOUNTAIN.
- البيتن او ضارة او حرم في طابق الراب والبيتن Δ THE PRESUMED ROUND BUTTRESSES.

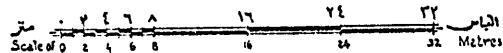


Fig. 11. — Plan of the Mosque of al-Hajjaj (Mosque I).

Scale 1 : 400.



relief-carving, and the exact similarity between certain examples found in the filling of Mosque I and others apparently still in position among the ruins of Mosque III proves almost conclusively that Mosque I was in the end deliberately dismantled and its column drums repeatedly re-used in later re-buildings. Curiously enough, so far from facilitating the reconstruction of their actual design this fact is partially responsible for making it impossible, since in the surviving drum-groups which lay much as they had fallen among the ruins of Mosque III it was clear that no serious attempt had been made to adhere to the correct relationship of one drum to another or maintain the original pattern. Drums from different types of columns were piled upon each other at random and some new ones added<sup>(1)</sup>.

However, in studying the large variety of fragmentary decorations as well as the unornamented drums among stones already uncovered, it is possible to distinguish between a number of different types of columns. In the first place the drums are of several sizes, their diameters varying from 110-90 cms. Next there is evidence to show that in some cases the carved decoration was restricted to parts of the columns only, and that in others the shafts seem not to have been carved at all. Finally there are examples of vertical fluting ending in horizontal bands of decoration. Add to this the fact that in no single instance were two ornamented drums found fitting accurately together, and the difficulty of reconstructing the design becomes apparent.

The main categories into which the ornament falls can be seen clearly in the developed drawings (Plate XV and XVI). The most common motive of all is represented by Plate XV and there are reasons for thinking that this form of decoration covered the upper part of the column only. The three drums selected vary in depth from 45-54 cms. and in diameter from 100-90 cms. The design is in low relief against a recessed background (Plate XIV). There is little or no modelling and its edges are left sharp. The bases appear to consist of vine-leaves and tendrils as filling for a cursive arrangement of interlaced and voluted branches. There are also conventionalised flowers and formal clusters which should be grapes, but might equally well represent ears of corn. It seems fairly clear that what we have here are three sections of the same design and that there should be a reciprocal connection between them yet, as has already been stated, not a single satisfactory fit has so far been found. This may partly be explained by the very considerable freedom of the carving, which was probably originally done with the drums in position. In any case one should remember that only a very small proportion of them have so far been unearthed.

The second category is represented by Plate XVI. Here the columns have vertical fluting, triangular in section, which ends in horizontal bands of other ornament. In two cases the flutes are separated by a bold line of beading from a floral or vine ornament in relief. In the remaining two the horizontal decoration consists of a diaper design of rosettes or stars. These four drums also vary in depth from thirty-five to fifty centimetres and in diameter from one hundred to ninety-five centimetres.

To return to the reconstructed plan of Ḥajjāj's mosque, the existence directly in front of the *mīhrāb* of a *maqṣūra*<sup>(2)</sup> or group of architecturally accentuated bays, was shown by the size and

<sup>(1)</sup> It was probably the inability of these later builders to make sense out of the original design of the columns which induced them to cover the whole shaft with a coat of gypsum plaster. It is also possible that much of the carved ornament itself was by this time getting a little

worn and damaged.

<sup>(2)</sup> Ibn Baḥshal, on page 11, mentions a *maqṣūra* in the mosque of Al-Ḥajjāj. He says: "Then he brought to it (to the mosque) notables from Kūfa, commanding them to pray on the right of the *maqṣūra*, and others

spacing of the *riwāq* foundations laid bare at this point. Unfortunately the extent of the sounding made here was not sufficient to determine the exact character of the *maqṣūra* and the nine bays suggested in the plan is possibly excessive. The double columns are also a tentative suggestion indicated by the foundations in Sounding F<sup>(1)</sup>. The only evidence of the distribution of the various types of column among these various sections of the colonnading was found in Mosque III where, in spite of the decoration having eventually been plastered over, some system did seem to be apparent in the disposal of the designs. In fact it seemed probable that the florally decorated columns had been restricted to the *maqṣūra*, the fluted shafts to the remainder of the *ḥaram* and the undecorated pillars used in the three subsidiary lateral colonnades.

### The Pavements.

Archæological evidence shows that Al-Ḥajjāj's mosque was first paved with soft red bricks, whose alignment was parallel to the walls of the building. Seepage water from the Tigris and the historical flood which occurred in 292 H. and is described by Ibn al-Athîr<sup>(2)</sup> were evidently so detrimental to this pavement that it proved necessary to replace it, and this was done early in the 11<sup>th</sup> century H. The later pavement is laid at a level about sixty centimetres above the original one and consists of hard paving-bricks laid in strong gypsum and arranged in the manner shown in the right margin of fig. 11<sup>(3)</sup>. Between the two there remains a heavy layer of river-borne sand deposited by the flood. This sand deposit was also encountered wherever a sounding, made outside the mosque area, reached this depth.

There can be very little doubt about the existence of some sort of an ablution fountain in the centre of the courtyard. A section of the drainage system connected with it was found in sounding I, and in view of contemporary precedents, its absence would be surprising. The only details so far known of the treatment of the external façades of the building are the small towers which occur in the angle between the mosque and palace walls. Additional entrance doorways in the centre of the side walls have been assumed in the plan on the basis of later rebuildings. Historical sources suggest that a minaret was added to the mosque in 304 H. (916/17), but fell in 497 H. (1103)<sup>(4)</sup>.

### Some Architectural Details of Mosque I.

Walls and foundations alike were built in kiln-baked brick and reddish gypsum. The bricks themselves vary in size from 30 × 30 × 6 to 23 × 23 × 5 centimetres. The length of the

from Basra, commanding them to pray on the left, and he ordered the men of Damascus who were with him to pray around him".

<sup>(1)</sup> Also by the double columns used for the transverse arches in Mosque IV (see the western aisles of fig. 13).

<sup>(2)</sup> See IBN AL-ATHÎR. "Events of the year 292 H." and AT-ṬABARÎ on the events of the same year.

<sup>(3)</sup> The gypsum bed on which this pavement is set consists of two layers separated by a deposit of the gravel sifted from gypsum and locality known as *ikhshanah*.

<sup>(4)</sup> See IBN AL-JAWZÎ, "Events of the year 497 H."; "On

the twenty-third Muḥarram the minaret of Wâsiṭ fell. Ḥamid ibn al-ʿAbbās (the minister) had built it on behalf of al-Muqtadir (the Caliph) in the year 304 H. The people of Wâsiṭ were proud of it, as they were of Qubbat al-Ḥajjāj (the dome of Ḥajjāj's Palace). When the minaret fell, no one died beneath it, but the weeping and lamentation was greater than for the loss of men". Although it is not definitely stated here that the minaret formed part of the mosque, the size and character of Ḥajjāj's building makes the assumption natural.

northwest wall was 103.5 metres and the northeastern wall 104.3 metres. The thickness of these walls is 2.26 metres while their foundations have offsets of approximately 16 and 10 centimetres inside and outside respectively, giving them an overall width varying from 2.60 to 2.40 metres. The colonnade and *riwâq* foundations have an ordinary width of 1.50 metres and the square spaces between usually measure  $3.80 \times 3.50$  metres. The *maqsûra* foundations are about 2.40 metres wide.

Column drums vary in diameter from 90 to 110 cms. and in depth from 25 to 54 cms.

### The Palace.

In our opinion, we are justified in assuming that the building, parts of which were excavated immediately behind the *qibla* wall of the mosque, is the Palace of Al-Ḥajjāj—Qaṣr-al-Imâra <sup>(1)</sup> or Palace of the Principality <sup>(2)</sup>. The outstanding facts leading to this conclusion are as follows :

1. Its apparent dimensions, which correspond to those recorded by early Arab writers, and
2. Its position adjoining the mosque on the *qibla* side.

This relationship between the two buildings conforms to Islamic tradition as illustrated by other examples of early Moslem planning, such as for instance the mosques of Kûfa <sup>(3)</sup> and Baṣra (both dating from before the time of Al-Ḥajjāj), the building at Merv of Abû Muslim al-Khurrâsânî and, at Baghdâd, the Qaṣr adh-Dhahab of Abû Ja'far-al-Manṣûr, which was also contiguous to the *qibla* side of his mosque (see p. 20).

As has already been said, the limited excavations of the Palace which it has so far been possible to undertake, have revealed only small sections of the complete plan. To summarise these, we have its northeastern wall complete with circular towers at either end, a fragment of the northeastern wall and about thirty metres of the southeastern. There is also an entrance doorway between the northern corner of the Palace and the wall of the Mosque. Inside the Palace area it has so far only been possible to trace a series of intersecting foundation walls which had evidently provided a firm base for the pillars of a triple colonnade (see fig. 5).

It was these *riwâq* or colonnade foundations which have already been referred to as traceable only "in negative". The brickwork itself had been removed, probably for re-use at a secondary building period and all that remained were the original trenches cut into the virgin soil, which had afterwards been filled with rubble and sand. In the case of the wall of the building, however this was not the case. It consisted of the *qibla* wall of the mosque, extended at either end to equal distances and terminating in a pair of corner towers. Here the brickwork was almost everywhere intact and remained standing in some places to a considerable height.

The nineteen bays of the triple colonnade correspond exactly in spacing to those of the mosque *ḥaram* beyond the dividing wall. But instead of the sandstone column-drums found associated with the latter in the mosque, the columns in the Palace appear to have been of brick set in gypsum. In several cases their square plinths and deep footings were found

<sup>(1)</sup> Such a palace in early Moslem times was the headquarters of the local government and corresponded approximately to the Turkish *Serai*. It was also called Dâr-al-Imâra or Hall of the Principality.

<sup>(2)</sup> The title Amir is an unofficial one given to the go-

vernor of a province.

<sup>(3)</sup> See "The Mosque of Kufah" published by the Directorate of Antiquities of the Iraq Government in 1940, plate XXXI.

surviving (see Plate II *a* and XI *a*). The Palace colonnades were paved with soft red bricks similar to the earliest pavement of the mosque, but occurring at a slightly lower level (about 25 centimetres). The column plinths projected above this pavement, but had later been covered and sealed in by a layer of gypsum which, if it can be taken to correspond with that which forms part of the “composite” pavement in the mosque, suggests that at this secondary occupation of Mosque I the Palace columns themselves had been removed or no longer existed.

The entrance doorway to the Palace in the northwest extension of the *qibla* wall is 2.50 metres wide. Its threshold suggests that the street outside was about 25 centimetres higher than the Palace pavement. A water-drain beneath it slopes outwards and forks into two channels in the street. In the vicinity of this doorway inside the Palace the first traces of a group of rooms were found, but their investigation had unfortunately to be postponed until a future season (see fig. 5).

If it were not for certain archaeological evidence, it would be possible to argue that the triple colonnade attributed by us to the Palace is really merely an extension of the mosque itself, there being yet no conclusive evidence to show that it was not enclosed by a wall on the southwest side. The possibility is however discounted by the following evidence :

1. A surviving fragment of the *qibla* wall of Mosque I, found still standing about a metre high beneath the *mihrab* of Mosque II, suggested that this wall continued to exist throughout the period of occupation of Mosque I <sup>(1)</sup>.

2. A band of plum-coloured paint surviving on the foot of the same wall can be seen in Plate XI *a*, level with the feet of the workman in the background. This decorated wall-face is therefore contemporary with the columns (Nos. 1 and 2), which also appear in the photograph, and continues behind them.

3. The triple colonnade is founded directly on virgin soil. It is therefore an integral part of the earliest building and cannot accordingly be considered as a secondary extension of the mosque.

4. The “composite” pavement found in the mosque does not occur in the triple colonnade, which must therefore be considered to belong to the earliest period only.

### Identification of the Building.

In the whole of the excavations made to date and outlined above, no trace of any written document has so far been found associating the name of Al-Ḥajjāj ibn Yūsuf with the authorship of these buildings. This is by no means an unusual phenomenon in ruined buildings of the early Islamic period, where inscribed matter is seldom plentiful. The contrast, from this point of view, with the remains of pre-Islamic buildings in 'Irāq particularly is remarkable. An adequate example of the latter is the Kassite city of Dur-Kurigalzu to whose excavation our attention has temporarily been transferred from Wāsiṭ. Here in the temples and palaces which have come to light beneath the mounds of Aqar-Quf, the Kassite kings had recorded not only their names and titles but details of their public works, on bricks, pivot-stones, statues, tablets and other objects.

<sup>(1)</sup> This does not dismiss the possibility that arches were opened in it between the columns to give access to the extension, as was in fact done in Maṣṣūr's mosque in Baḡhdād (see CRESWELL, vol. II, pp. 33-34).



Nevertheless, at Wāsiṭ it may now be generally considered that the excavations in their present stage have produced sufficient archaeological evidence to identify the buildings. The degree of probability, that is, in their identification no longer permits of reasonable doubt. The argument may be re-assembled as follows :

1. The city of Wāsiṭ is divided into two parts by the ancient bed of the river Tigris, known as the Dujailah, which is still easily recognisable. The ruins of the mosque and palace are located in the western half of the ancient city and conform in this way to accounts of them given by early Arab writers. Of these we need quote only two. Al-Muqaddasī states<sup>(1)</sup>—“... and the mosque of Al-Ḥajjāj and his dome are in the western part, in the neighbourhood of the markets, far from the river”. And Ibn Rusta<sup>(2)</sup>—“Wāsiṭ is a city on both banks of the Tigris and on the two sides are the two principal mosques. One of them is known as the mosque of al-Ḥajjāj and beside it is his palace, and it is on the western side. In his palace is a remarkable dome which can be seen from Fam-aṣ-Ṣilh”<sup>(3)</sup>.

2. The two buildings are founded on clean ground. This also bears out the early writers, especially Al-Ya'qūbī<sup>(4)</sup>, who states clearly that the old Sasanian city of Kaskar<sup>(5)</sup>, the predecessor of Wāsiṭ, occupied the eastern bank of the Tigris only. He says—“... Then Wāsiṭ, which is two cities on both sides of the Tigris. The older city is on the eastern side. When he linked the two by a bridge-of-boats, Al-Ḥajjāj built his palace in this western city—the green dome which is called “the Dome of Wāsiṭ” and the principal mosque... The Dahāqīns (i. e. the land-owners) had their houses in the eastern city, which is the city of Kaskar”. From this description, as also from the epithet *mustahdatha* (i. e. innovated) which is applied to Wāsiṭ by most of the better-known Arab historians and geographers, it is fair to assume that the western bank of the river was unoccupied before the time of Al-Ḥajjāj.

3. The dimensions of the building.

The inside dimension of the Mosque I is 98.40 metres and the outside 104 metres, while the outside dimension of the only side of the Palace so far excavated is 203.20 metres, or 212.8 including the two corner towers. The inside measurement is 196 metres. Both these figures agree with Yāqūt's account<sup>(6)</sup>. He says—“... and they said that the measurements of his palace were four hundred cubits square and the measurement of the principal mosque two hundred by two hundred”. If we assume the cubit, as ingeniously calculated by Creswell, to be equal to 51.8 centimetres, then the dimensions of the mosque become 103.6 × 103.6 metres, and those of the Palace 207.2 × 207.2 metres.

These figures are sufficiently similar to be convincing.

4. The position of the Palace “beside” the mosque corresponds to Ibn Rusta's description<sup>(7)</sup>.

5. The Orientation.

The plan of Mosque II does not coincide with that of the earlier building, as may be seen in fig. 5 because the orientation has been changed—the *qibla* moving through an angle of 34 degrees<sup>(8)</sup> southwards. Clearly this change was made because the *qibla* direction of the

<sup>(1)</sup> AL-MUQADDASĪ, p. 118.

<sup>(2)</sup> IBN RUSTA, p. 187.

<sup>(3)</sup> FAM-AṢ-ṢILH was a city lying about seven parasangs to the north of Wāsiṭ. See YĀQŪṬ, “Wāsiṭ”.

<sup>(4)</sup> AL-YA'QŪBĪ, p. 322.

<sup>(5)</sup> *Lands of the Eastern Caliphate*, p. 39. LE STRANGE

cites AL-YA'QŪBĪ.

<sup>(6)</sup> YĀQŪṬ, IV, 885.

<sup>(7)</sup> IBN RUSTA, p. 187.

<sup>(8)</sup> The *qibla* of mosque I is 231° from magnetic north, while that of mosque II is 197°.

original building no longer met with the approval of the people of Wāsiṭ, when the mosque was to be rebuilt. Here again is an impressive corroboration of the identification of the earlier building with Al-Ḥajjāj, since the Arab writer Al-Jāhidh tells us that his mosque was incorrectly oriented. He says <sup>(1)</sup>—“Then appeared ‘Abd al-Malik ibn Marwān, his son Al-Walid and their governor Al-Ḥajjāj ibn Yūsuf al-Thaqafī and his agent Yazid ibn Abi-Muslim. So they again destroyed the *Beit* (Al-Ka’ba) and again raided the sanctuary of Madīna; they demolished the Ka’ba; they transgressed against its sanctity; they turned the *qibla* of Wāsiṭ, they delayed the Friday Prayers...”.

Al-Jāhidh died in 255 H. (868), that is to say before the demolition of Ḥajjāj’s mosque, which still existed in the second half of the 11<sup>th</sup> century H. when Al-Muqaddasi <sup>(2)</sup> saw and described it. The phrase—“turned the *qibla*” suggests that Al-Ḥajjāj deliberately chose an unconventional orientation for his mosque.

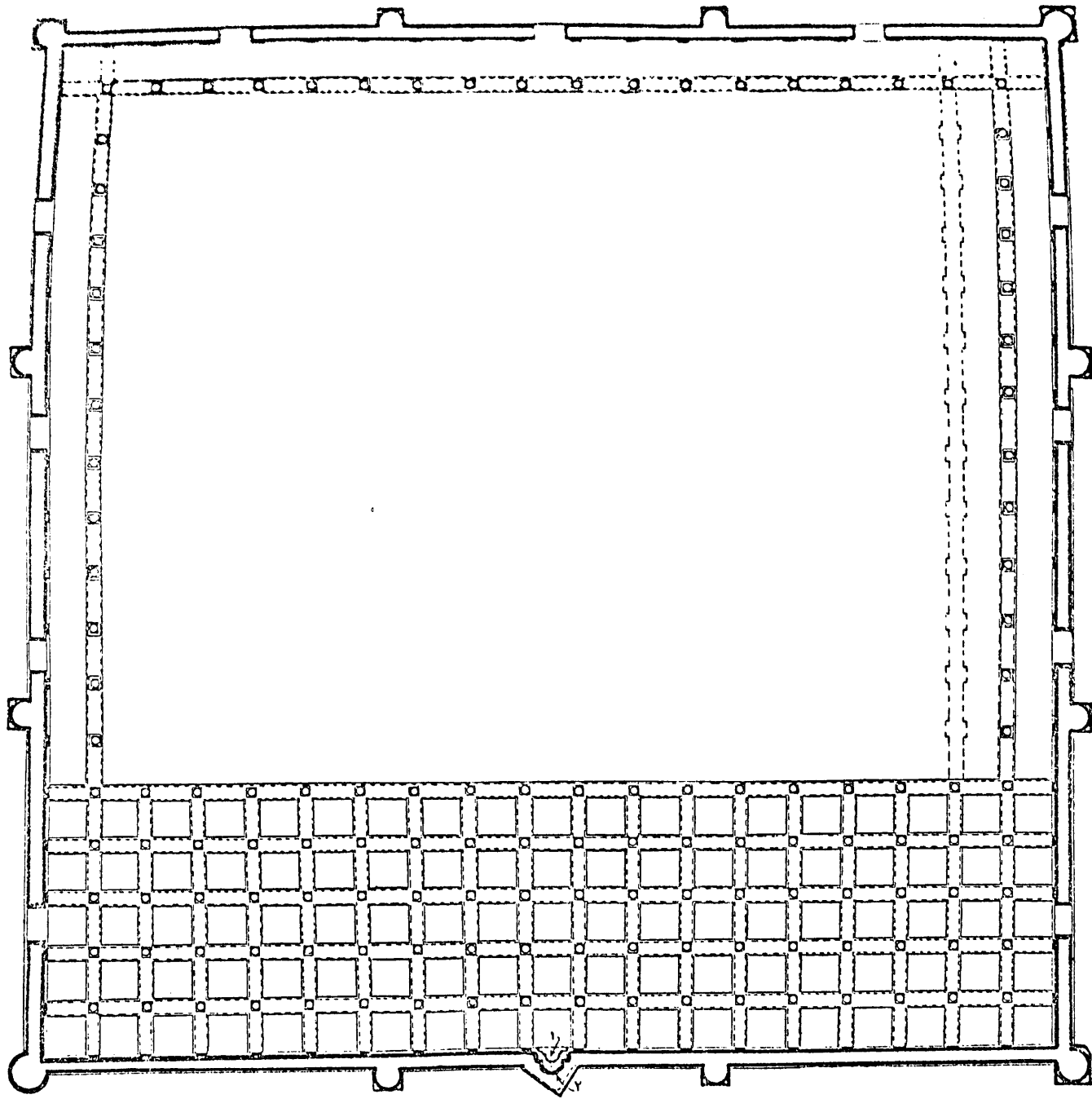
6. The few fragments of glazed pottery and glass found between the pavements of Mosque I and Mosque II could not be dated later than the 11<sup>th</sup> century H. in the Sāmarrā Schedule, judging by their colour and the thickness of the glaze.

## MOSQUE II.

This mosque was superimposed on the scanty remains of Ḥajjāj’s original building, from which much baked brick and the drums of sandstone columns were removed to help in its construction. It differs little from its predecessor both in dimensions and in the disposition of its colonnades and *riwāqs*. Only the orientation of the building is changed, the *qibla* having been pivoted through an angle of 34° so that it now faces almost due south (51 W. of S. to 17 W. of S.). The *mihrāb* is semicircular, but a variation in the size of the bricks in the niche itself from those of the wall on either side and a noticeable break between the two, suggests that it may be a secondary construction. Many small fragments of painted plaster scattered about the pavement showed that the wall faces inside the *ḥaram* as also the *mihrāb* itself had been decorated with frescoes of geometric design, but these were unfortunately of insufficient size to permit of any satisfactory reconstruction. Also in the *mihrāb* faint traces of some painted relief ornament suggested a band of Kufic inscription bordering the niche. Twelve round buttresses, one at each corner and two to each side, had supported the main wall on the outside, but of these only the square brick bases remained intact. An unexplained later addition to Mosque II, was a foundation wall encountered in soundings “C” and “G” running parallel to the eastern colonnade at a distance of 3.60 metres from it (see fig. 12). Its bricks were laid in clay-mortar and it remained standing up to the pavement-level of Mosque III. At the time of Mosque III it was in fact not made use of, but later served as a foundation for the columns of Mosque IV.

<sup>(1)</sup> The quotation is part of Al-Jāhidh’s passage about the Umayyads published by Ahmed Farid ar-Rifāi in his book *‘Asr Al-Ma’mūn* (Egypt), vol. III, p. 77.

<sup>(2)</sup> He says—“The mosque of Al-Ḥajjāj... is shabby but full of the Qurān”; AL-MUQADDASI, p. 118.



اسس البنايات (دائرة الجدران) — FOUNDATIONS OF MOSQUE III (BAKED BRICKS & JUSS)  
 البنايات (دائرة الجدران) — II (BAKED BRICKS, ASHES & MORTAR)  
 ١ - الميزاب المنحرف في الجدران — SEMI-CIRCULAR MIHRAB OF MOSQUE II,  
 ٢ - الميزاب المضلع في الجدران — POLYGONAL MIHRAB OF MOSQUE III.

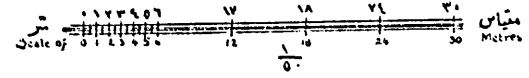


Fig. 19. — Plan of the Foundations of Mosques II and III.



*Some dimensions of Mosque II :*

The building is 102.8 metres square and the walls 1.80 — 1.90 metres thick. The foundation-wall, beneath the columns measured 1.60 metres. Each bay is from 3.60 to 4.00 metres square. The foundations, and in all probability the walls, were built of kiln-baked brick laid in ash-mortar. The greater proportion of them were apparently quarried from the previous mosques. The *mihrab* also included bricks measuring  $31 \times 31 \times 8$ ,  $33 \times 33 \times 7$ ,  $25 \times 25 \times 5$  cms. The bricks of the secondary wall mentioned above varied in size from  $23 \times 23 \times 5$  to  $16 \times 16 \times 5$  cms.

MOSQUE III.

The walls of Mosque III are built over and exactly corresponds to those of the previous re-building (see fig. 12), and since it is the earliest mosque of the four about which much is known, its remains have contributed something to the imaginary reconstruction of its predecessors. It will therefore be worth while to describe it in as much detail as possible in the unfortunate absence of any information or field-notes recorded by its original excavator.

The plan is square. On the *qibla* side of the central court is a spacious *haram*, consisting of five colonnaded aisles divided into nineteen bays. On each of the remaining three sides there is a single colonnade, that opposes the *qibla* having nineteen bays and the other two thirteen. In the *haram* foundation-walls are built in the form of a continuous "grid" with columns standing at their point of intersection. On the remaining three sides a single foundation-wall runs the entire length of the colonnade and upon this at intervals the columns are placed (see fig. 12). The stone columns of the *haram* were mostly ornamented with carving, but at some later stage in the history of the mosque these were covered with plaster. The floor inside the mosque was paved and subsequently at least once re-paved. The level of the original pavement in the *haram* varies from one *riwāq* to another, but is always from 15 to 30 centimetres above pavement of the central court. The main wall is strengthened outside by four three-quarter-round buttresses, one at each corner and two semi-circular on each side. There are three entrance gates in the main façade and four in each of the side walls, while smaller doorway seems to have occurred a little east of the *mihrab*. The *mihrab* itself is situated in the centre of the *qibla* wall and consists of a deeply recessed hexagonal niche.

All walls and foundations were built with kiln-baked bricks laid in gypsum. The brick dimensions are similar to those in Mosque II, namely  $33 \times 33 \times 7$  cms. The sixth column from the north end of the eastern colonnade had an inscription. It was carved on the second drum from the bottom and read :

“In the name of God the Compassionate, the Merciful  
 “This is the last column made  
 “By the people of Wāsiṭ in this *riwāq*  
 “And in God...?”.

The inscription is surmounted by a curious monogram (see Plate XIII b).

## MOSQUE IV.

When the mosque was rebuilt for the fourth time, most of the columns still remained standing, undisturbed except by previous work of repair and preservation. Other portions of the earlier building which had survived and could be incorporated in the new mosque included the whole of the east wall and the part of the *qibla* wall adjoining it at its south ends. So that again the plan of Mosque IV would have been identical with that of Mosque III had it not been for the addition of a second colonnade to both the eastern and the western aisles. In this case the columns were connected by arches, one of which was found fallen but partially intact in Sounding "G". The threshold of the entrance-gates were also raised to keep pace with the rising occupation-level of the town outside, and it is interesting to note how the ramps leading up to the gates and out into the street, were carefully paved with bricks-on-edge laid in elaborate and decorative patterns (see fig. 13).

The two doorways leading into the *haram* were considerably reduced in size. Outside the main wall round towers were built over those of Mosque III. There is no obvious explanation of the abnormally large tower at the south-western corner whose diameter is nearly four metres.

When Mosque IV was first built the old hexagonal *mihrab* seems to have been retained much as it was before, but later it was closed up by a thin wall and two new niches were cut some metres to the west of it. Generally Mosque IV appears to have been restored many times, but it is by no means easy to identify the various stages of repair and reconstruction. For instance one of the secondary *mihrabs* is a wide shallow recess built of the same brick and mortar as the walls (see Plate I a, No. 9). On either side of and above it are a succession of small holes still containing the decayed ends of wooden beams. These suggest some wooden structure such as a staircase leading to a *minbar* or pulpit such as was by now a common feature of mosques, and usually placed beside the *mihrab* <sup>(1)</sup>. This *mihrab* itself is flanked on either side by two more smaller and shallow niches in the *qibla*-wall, but the easternmost of them was hidden beneath a thick layer of plaster.

Both aisles and courtyard were paved with bricks and had at least once been repaved. In the *haram* the pavement was laid at a level at least 27 cms. lower than that in the court. A sounding in the middle of the court revealed an enclosed area where the paving bricks were laid diagonally, but unfortunately time did not permit of an extension of this trench to verify the existence of the usual central ablution fountain. At some late stage in the history of the mosque, the central group of columns in the *haram* were encased in brickwork which gave them an octagonal shape; as time went on several bays in the side aisles were partitioned off to make dwellings which often showed traces of smoke and the ashes of fires. New and smaller doorways were cut in the walls and some of the old ones blocked. The threshold of the doorway in the *qibla* wall was by now two metres beneath the street outside, so a flight of steps had to be constructed to descend into the building.

<sup>(1)</sup> It was difficult however to make the disposition of the beam-holes fit in with this theory.

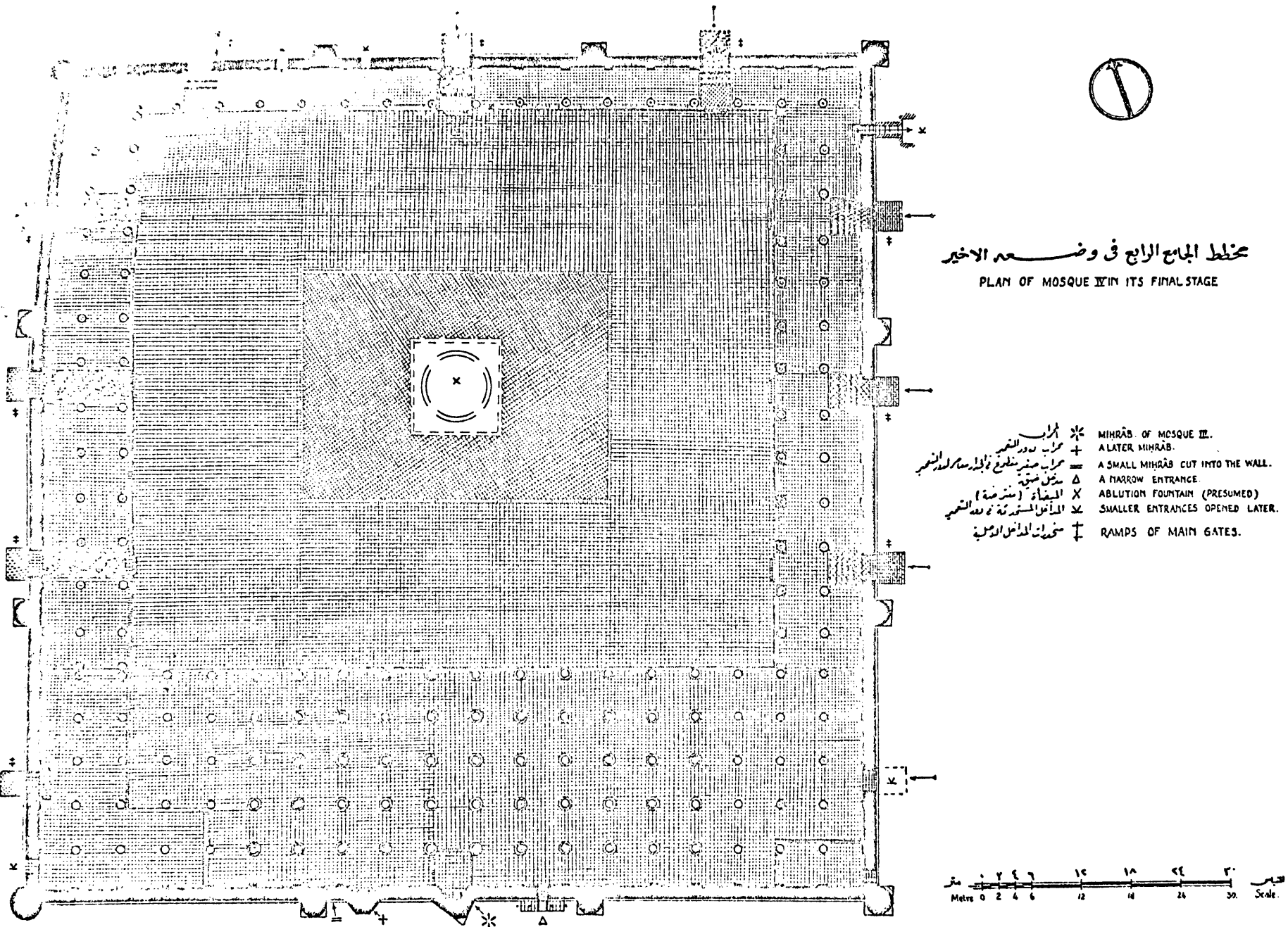


Fig. 13. — Plan of Mosque IV in its final stage.

Scale 1 : 600.





Finally mention should be made of an elaborate and carefully built public lavatory and cess-pool situated some distance outside the mosque on the north side.

The normal dimension of bricks in the mosque was  $27 \times 27 \times 7$  cms.

### Chronology of the Mosques and Palace.

During the whole course of excavating the four mosques, the Palace and the building in Area II, as has already been stated, no single fragment of inscribed material was found to help in ascertaining their date. Investigation of this problem could therefore only proceed along two lines, namely research amongst literary sources and the study of stratigraphical evidence. In the case of Mosque I and the Palace, the former proved most helpful, while the latter threw some light on the dating of Mosques II, III and IV.

A point worth drawing attention to here, is the almost complete absence of finds, other than architectural, within the area of the public buildings excavated. The explanation is fairly obvious. In the first place it was natural that a sacred building such as a mosque should be kept clean and uncumbered by the kind of refuse which proves a legacy to archæologists. Secondly, a mosque is less liable to demolition for practical reasons than a secular building. And thirdly, when a mosque was rebuilt and the pavement had to be relaid at a higher level, ample filling-material was provided by the ruins of the previous building so that it was unnecessary, for this purpose, to bring in from outside the kind of debris which contains objects of chronological significance. Pavements belonging to different periods were therefore only separated by a rubble of bricks and mortar<sup>(1)</sup>.

Among the secular buildings in Area II things were different. Here successive buildings levels could be fairly accurately dated by their pottery, glass and coins, and at the same time could sometimes be linked up stratigraphically with one or other occupation of the mosque.

Now the mosque of Al-Ḥajjāj, which has been designated as Mosque I, was built in the year 83/702 (for alternative dating see p. 2), and since it is described by Al-Muqaddasi (who wrote in c. 375/985) as falling into decay but still full of students, it seems reasonable to suppose that it survived another 25 years, until about 400/1009. It is known to have been repaved and probably partly restored soon after the great flood of 292/904<sup>(2)</sup>, which left behind an alluvial deposit encountered everywhere throughout the excavations in the western city.

The Palace was built at the same time as the mosque but survived a shorter time, as evidenced by a pavement which extended unbroken over the remains of its columns (see Plate XIa) and proved to be contemporary with the "composite" pavement. Near the walls of the mosque it took the form of a heavy layer of gypsum, but diminished in thickness in proportion to its distance from it. This may be taken to suggest that the Palace had ceased to exist at the time of the repaving of the mosque. Its green dome, however, was seen by Al-Mas'ūdī in the year 332/943<sup>(3)</sup>. We read in his account :— "... and the story of the green dome of Al-Ḥajjāj

<sup>(1)</sup> Occasionally a drain contained fragments of pottery and glass, or even coins; but these were few. One, in the thickness of the "composite" pavement, yielded three silver *dirhams* of the time of the Caliph al-Ma'mūn. Another which occurred in Sounding F. and connected

with the same pavement contained fragments of much weathered blue glass.

<sup>(2)</sup> Ibn al-Athīr, "Events of the Year 292"

<sup>(3)</sup> Al-Mas'ūdī, VI, 171.

which he caused to be built in Wāsīt in 'Irāq and which still exists to the present time, that is till the year three hundred and thirty-two, is to be found in our book *Al-Awsat*'. Moreover Al-Muqaddasi who, as we have said, wrote in 375/985, says :—“...on the west side is the mosque of Al-Hajjāj and his dome”. It is interesting to notice that both writers employ the word “dome” instead of “palace”, while a third source, Ibn Rusta who wrote a few decades earlier (c. 290/903), uses the more normal word. He says :—“...on either side are the two main mosques; one of them is known as the mosque of Al-Hajjāj and beside it is his *palace* which is on the western side. His palace has a prominent green dome...”. Actually it is not unusual for these early writers to call a monument after its most conspicuous attribute, yet in this case the archaeological evidence leads one rather to conclude that whereas the palace still stood in the time of Ibn Rusta, by the time Al-Mas'ūdī and Al-Muqaddasi visited the city, the dome was perhaps all that remained. The main part of the palace evidently ceased to exist at the end of the III<sup>rd</sup> century, while the dome may have survived until a hundred years later, when Hajjāj's mosque also disappeared.

The lifetime of Mosque II may be estimated by endeavouring to fix the date when it needed again to be rebuilt. Now Mosque III is positively established as being contemporary with Level IV A in Area II, by a gypsum pavement (see section in fig. 6) which runs outwards from its *qibla* wall just behind the hexagonal *mihrab*, and eventually connects the two. So that the dating of the one should apply equally to the other. In the excavation of Area II it was particularly observed that whereas numismatic evidence of the Ilkhānid rulers as well as their distinctive terra-cotta figurines appear in profusion in Level III, they are completely absent in Level IV. It may therefore be assumed that Level IV pre-dated the conquest of Hūlāgū and the arrival of the Mongols, and must therefore be placed earlier than 656/1258. Now the half-metre accumulation of debris constituting the two sub-divisions of Level IV can be taken to represent a period of about 70-100 years—say from 560 to 660 H., which should place the building of Mosque III at about 550 H. The lifetime of Mosque II is thus fixed between 400 and 550 H.

There remains only Mosque IV concerning which we have already stated that its many vicissitudes are hard to follow amongst the scanty evidence surviving. Nevertheless it is interesting, for instance to observe the exact similarity in size, colour and texture between the bricks used in the restoration of this mosque and those employed in the buildings of Level II A. and B. The latter are dated to the late Ilkhānid period by thousands of coins found amongst their ruins. The latest of these coins was from the time of Suleymān Khān and minted in the year 744/1343.

The total of this dating evidence may summarised in the following table.

MOSQUE OR PALACE	DATE OF BUILDING	DATE OF DISAPPEARANCE
Mosque of Al-Hajjāj or Mosque I.	83/702 (cf. Most of the Arab historians.)	400/1009 (Muqaddasi).
“Composite” Pavement.	B). c. 300/912 Based on the fact that a great flood took place in 292 H. (See Ibn al-'Athir.)	
Palace.	83/702 (Most of the early Arab historians.)	
A). The north-eastern wing.	.....	Before 300/912, (because a layer of gypsum, contemporary with the “composite” pavement, covered its remains.)

MOSQUE OR PALACE	DATE OF BUILDING	DATE OF DISAPPEARANCE
B). The Green Dome.	.....	400/1009 (Mas'ûdi, Muqaddasi.)
Mosque II.	400/1009 (when Mosque I fell.)	550/1156 (when Mosque III was built.)
Mosque III.	A. H. 550. (It is linked from outside with building-level IV, which antedates the Mongol conquest by about one century.)	Not before 656/1258 and probably a century later.
Mosque IV.	Doubtful, but certainly during the Ilkhanid regime which lasted until the middle of the eight century H.	

## IV

### SMALL FINDS.

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#### TERRA-COTTA FIGURINES.

The sixth season's excavations produced a wide variety of baked-clay figurines, both fragmentary and complete, all dating from the XIIIth century or later. They included one remarkable group of over four hundred pieces, found among the scanty remains of a building in the Ilkhānid levels of Sounding (shaft) No. 15, which we assume to have been a toy shop (see Plate XVIII *a*). In all cases the figurines are composed of fine-grained clay, buff in colour or slightly pink according to firing. Out of the whole group about ten (e.g. fig. 21, Nos. 130, 131, 133) are covered with a thin layer of white plaster, on which the details of the face are outlined in black or red paint. In the case of No. 129 on the same plate the pattern of a dress is suggested in red. All the figures representing animals are modelled in the round, whereas the human figurines are cast in an open mould of the type seen in Plate XVIII *b*.

Unlike the Babylonian and other pre-Islamic figurines these little objects seem to have had no religious function and were not sanctioned by Islam. They were in fact playthings for children, called in Arabic *lī'ab* or *banāt*. There is a scene, for instance from Arabic literature where 'A'isha, the young wife of the Prophet was playing with *banāt* in the company of her maid-servants<sup>(1)</sup>. In another story a pedlar of such toys was found by al-Faql̄ ibn Yahyā al-Barmakī asleep outside his palace and, bringing him in, the *Wazīr* exchanged his figurines for golden ornaments<sup>(2)</sup>.

The main group of Ilkhānid figurines found at Wāsiṭ appears to be composed around some central theme such as a banquet or occasion of celebration. It includes :-

*a*) A complete orchestra of lutists, flute-players (see Plate XIX), drummers, singers and cross-legged figures clapping in time to the music (Plate XIX *a*).

*b*) Dancing-girls (Plate XX *b*) with raised hands and long pointed sleeves hanging down, and dancers or children (Plate XX *a*) each with a doll held before her.

*c*) Girl attendants, each carrying a spouted jug and basin for ablutions.

*d*) Figures mounted on horseback suggesting some military parade or pageant, such as might also be associated with a festival (Plate XXI *a*). There are also riderless horses.

<sup>(1)</sup> *Kitāb al-Faṣīḩ*, p. 61. — <sup>(2)</sup> The Journal *al-Mu'allim al-Jadid*, Baghdād (1941), p. 307.

The costumes worn by these figures have special interest. The knee-length dress of the dancers is covered by a slightly shorter tunic and their leg-coverings resemble the *lafâlif* commonly worn by country-women of 'Irâq to-day. The headdresses vary. The female attendants in Plate XIX *b* wear conical caps probably of felt, while the dancers have a more elaborate affair with a tiara of ornament.

The features also are interesting. While those of the bare-headed riders (Plate XXI *a*) are unmistakably Mongol, the squarer faces have the Persian character which one sees during the Seljûk revival in 'Irâq during the xuth and xuth centuries. Almost exact parallels can be found in the *barbotine* pottery so plentiful in the Mosul district in the xuth century, while figures on buildings sculptured at the time of Badr ad-Dîn Lu'lu' (A.D. 1234-38) such as the Qârâ Serai at Mosul and the *Mihrâb* from Sinjâr now in the 'Abbâsîd Palace, Baghdâd, bear a striking similarity.

One fragmentary head (centre of Plate XXI *b*) has particular significance for it apparently wears a bishop's mitre ornamented with a cross, and there is a second cross upon the right arm, which is upraised in the gesture of blessing.

## POTTERY.

### Chronology of Building Levels.

The greater part of the pottery found during the sixth season's excavations at Wâsîṭ came from Areas I and II and soundings (shafts) 15, 16 and 17 (see fig. 5). In Area I only the two uppermost levels were excavated but in Area II the three soundings mentioned were carried right down to the virgin soil. In all the latter the various occupation-levels were fairly easy to correlate and the archæological evidence was sufficient to estimate their chronology. The only notable variation was in the period of the occupation directly beneath the surface. Thus Level I, the last occupation in Area II was slightly later than that in the three soundings, yet Level II was the same in all cases. Area J, being situated on the river-bank, had continued to be occupied longer than the remainder of the site and the occupational remains directly beneath the surface were consequently of an even later date. Level II however in this area seemed approximately contemporary with Level II elsewhere.

#### *The Earliest Building-Level.*

This occurs beneath the deposit left by the flood of 292/904, and must therefore antedate that event.

#### *Level VI.*

This occupation starts after the aforementioned flood and ends with the total disappearance of al-Hajjâj's mosque in about 400/1009. It is represented by about 30 cms. of débris in Area II and elsewhere by more than 70 cms.

#### *Level V.*

This is divided into two sub-periods which together lasted from 400 H. till about 550/1156, one century before the Mongol Invasion.

*Level IV.*

This occupation produced no single object dateable to the Mongol (Ilkhānid) period, in contrast to the next level which was extremely rich in such evidence. It is therefore safe to assume that it represents the last century before the arrival of Hūlāgū in 656/1258.

*Level III and II.*

Most of the important features such as size and shape of bricks, character of figurines and pottery etc. in these two levels are identical. Level II may be regarded as outlasting the Ilkhānid period by several decades; so that the two periods together lasted from 659 H. till about 800 H.

*Level I.*

This occupation represents the 13th century H. and later.

**Plain Pottery.**

The majority of complete vessels which are figured in figs. 14-16, were found in Level III and accordingly date from the ninth and second half of the ninth century H. The clay of which they are composed differs little from that used for the same purpose in 'Irāq to-day. Yet the shapes seem to be characteristic of the period. Two jars, Nos. 31 and 32, have raised ornament including inscriptions. Both this and their shapes are criteria of the two centuries above mentioned throughout 'Irāq, a fact which we have established for example at Tekrit and at Kūfa. Water-bottles or ewers such as Nos. 6 and 7 with incised ornament are also typical and in some cases have a fretted grille at the junction of neck and body. Some vessels (e.g. Nos. 1, 12 and 13) were decorated with red and black paint.

Sherds with stamped ornament as seen in Nos 37 and 38 were found in a drain beneath the first pavement of Mosque I and date from the third century H., if not earlier. Stamped rosettes (Nos 36 and 39) were usually found on the surface and should date from the ninth century H.

Dishes as No. 33 and jars in light, fine-grained, pink clay, slightly burnished and decorated with geometrical designs in red paint are also common throughout 'Irāq in the ninth century H. and later. This ware has come to be called by us «pseudo-prehistoric», because of its resemblance to the famous «Tell Halaf» prehistoric painted pottery. It is occasionally enriched with small triangles or lozenges of shiny, turquoise-coloured inlay.

**Glazed Pottery.**

The Wāsiṭ excavations produced a remarkably wide range of Islamic pottery including examples of almost every kind of glaze and ornament.

Those representative examples which we have illustrated in fig. 17-21 have detailed descriptions scheduled elsewhere, but a few observations may not be out of place here. The clay which forms the basis of most local wares varies from white to buff-colour according to the proportion of gypsum ingredients. Amongst the obviously imported wares some remote pro-

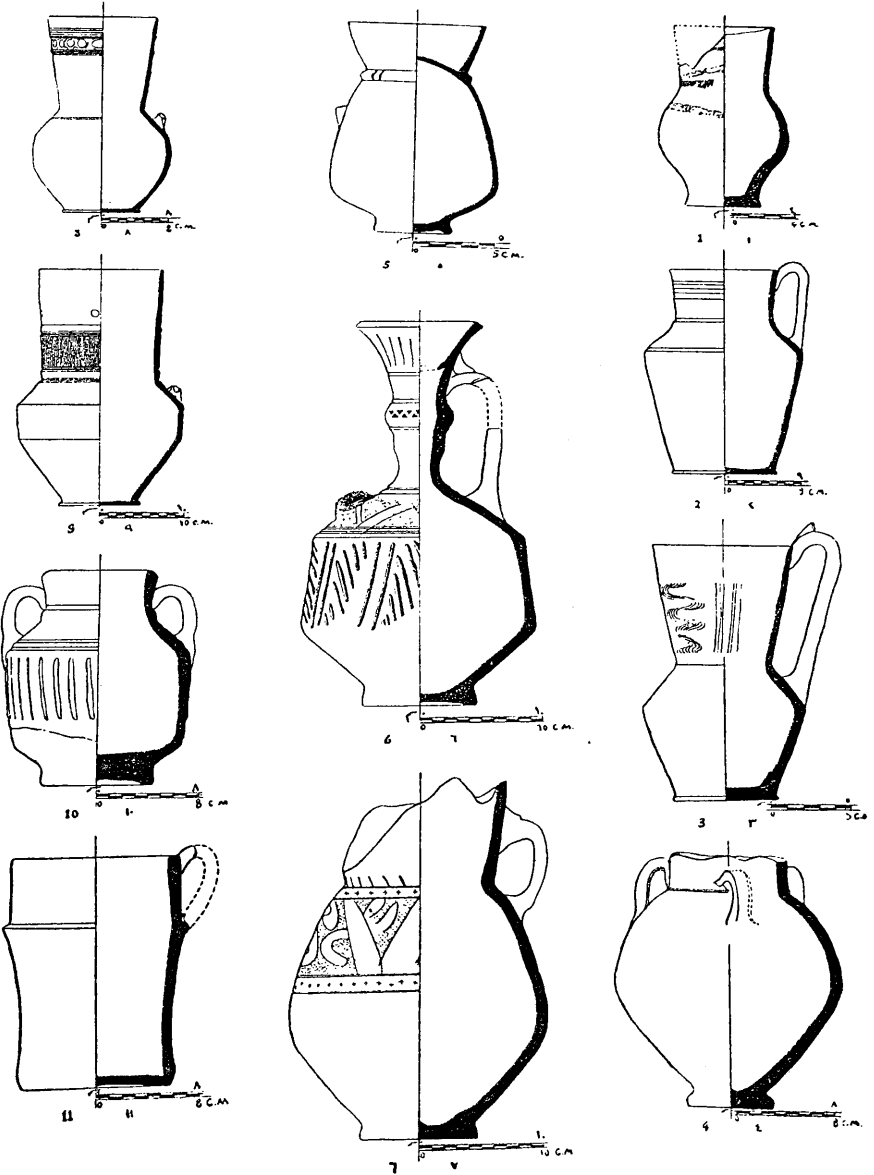


Fig. 14. — Drawings of unglazed vessels found in Level III.

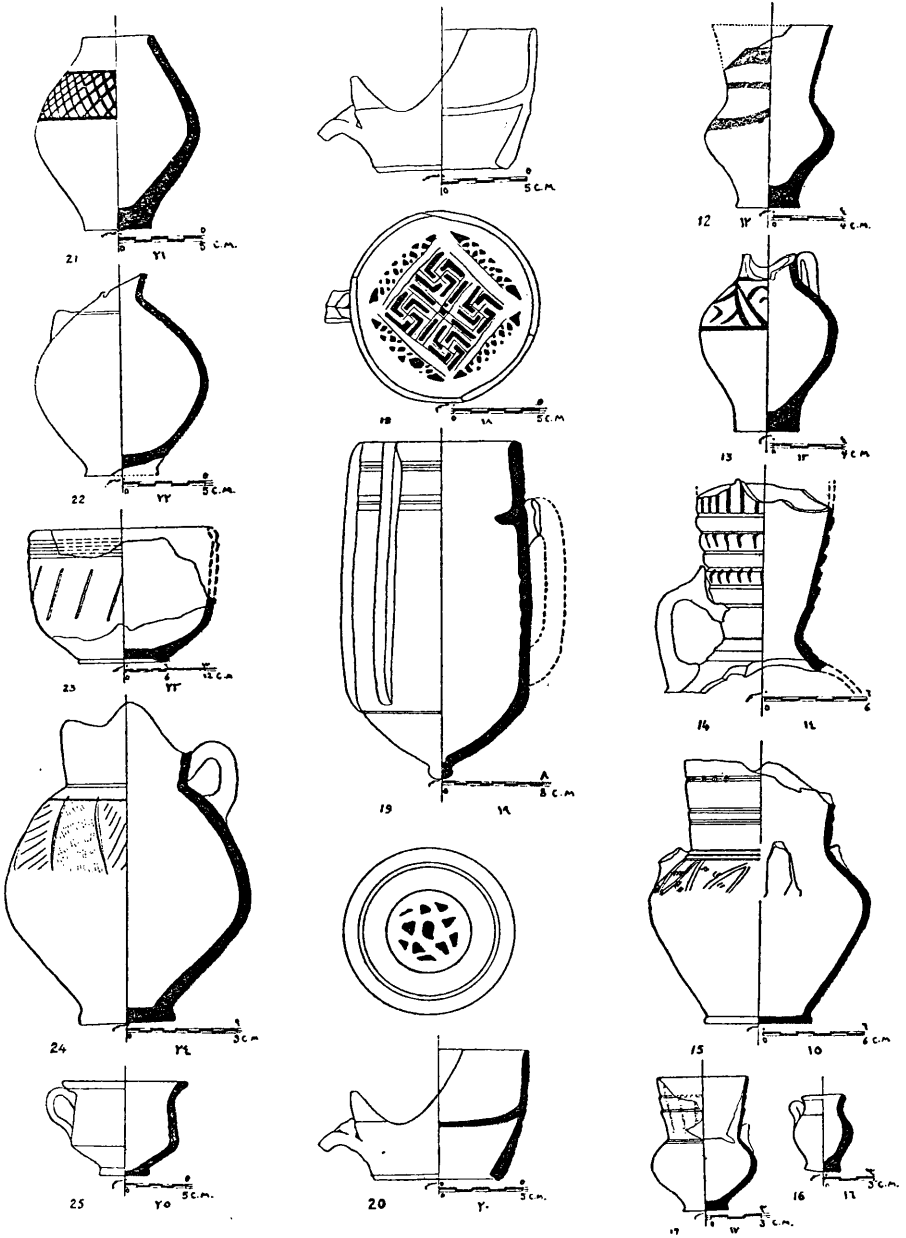


Fig. 15. — Drawings of pottery types found in Level III.



venances are recognisable. There are for instance fragments of true Celadon porcelain such as is not known to have been made outside China (cf. Nos. 98 and 181) and a class of ware (cf. Nos. 49, 51, 87, and 97) which is usually accepted as of Turkish manufacture. Piles of potsherds were found in the vicinity of the several kilns which came to light during our excavations, but it proved impossible to treat these as a criterion of local manufacture. The presence amongst them of obvious imports suggested that their purpose was to be used after grinding as ingredients for new pottery. It should in fact be stated at once that we did not, in the sixth season, find ourselves in a position to make any definitive analysis of locally peculiar wares.

Some chronological assessment of the examples illustrated in relation to the levels at which they occurred is however possible. The various categories fall into main periods as follows :

1). Pre-Sāmarrā Ware.

Indigenous glazes found in the 'Abbāsīd ruins at Sāmarrā and dating accordingly between 838 and 883 A.D. are well known from the excavations of Sarre and Herzfeld<sup>(1)</sup> as well as from the more recent work of the 'Irāq Government<sup>(2)</sup> at the same site. Pottery discovered at Wāsiṭ, preceding these in time come under two headings :

a). A coarse greenish or buff pottery, ornamented with rough shapes in relief beneath a blue-green glaze (cf. Nos. 83 and 84).

This is a survival of the Sasanian technique and lasts until the beginning of the Sāmarrā period with a later addition of some lead ingredient in the glaze.

b). A fine-grained buff-pottery having a white glaze streaked with brown, light green or blue (cf. Nos. 78-81). Such wares represent the first tentative use by Islamic glaziers of colours other than the primitive blue-green, a process which was not really mastered until the Sāmarrā period (cf. No. 74).

2). Sāmarrā Ware.

a). A buff ware having a clear, whitish lead glaze with broad streaks of yellow and green.

b). A soft, whitish clay, decorated with lustrous paint over glaze (cf. No. 73).

c). A gritty, white clay decorated with modelled scroll-ornament under a clear glaze (cf. No. 70), or on the outside face only with floral designs modelled in relief under a brownish glaze (cf. No. 67).

3). Post-Sāmarrā, 'Abbāsīd Ware.

a). Buff clay decorated inside with oblique lines of dark green or black under a light green lead-glaze (cf. Nos. 57 and 71). This technique is very common at Wāsiṭ at the end of the 'Abbāsīd Caliphate, and seems likely to have been locally made.

b). Bowls of grit-tempered, buff clay decorated inside with reserved designs in a black wash, covered inside and out with a very dark glaze (cf. No. 69). Bowls of this type occur frequently in Level IV and may also be characteristic of the late 'Abbāsīd potters of Wāsiṭ.

<sup>(1)</sup> SARRE and HERZFELD. *Die Ausgrabungen von Samarra*, Band II, Berlin 1925. — <sup>(2)</sup> *Excavations at Samarra*, Part II. Baghdad 1940.

c) Bowls in buff clay with flat or vertical rims, having a fine floral decoration in blue or black beneath a white or slightly pinkish glaze (cf. Nos. 52 and 62).

4). Pottery of the Ilkhânid Period.

a). Pottery in buff, porous clay with some black grits decorated inside with cursive designs in blue-gray, usually in bands, and covered with a light, transparent blue-green glaze extending outside the rim (cf. No. 65).

b). Bowls decorated inside with stylized floral designs in radial panels, and having the outside surface either plain or decorated only with radial lines (cf. Nos. 45, 47, 53). A bowl with similar designs (cf. No. 46), discovered in Level IV, and belonging to the late 'Abbâsîd period, suggests that this technique started earlier than the Mongol invasion, and became common in the xii<sup>th</sup> and xiii<sup>th</sup> century.

5). Post-Ilkhânid period.

a). Fragments of this ware occur for the first time in Level II. It seems first to have appeared in the late Ilkhânid period and shortly afterwards to have flooded the Wâsiṭ market. These fragments show varying artistic skill. No. 55 is in pinkish clay with decoration over a white slip. Nos. 105-109 are in buff clay decorated with a variety of designs.

b). A fragment (No. 97) in white clay decorated outside with rosettes in blue paint under thick white glaze. In decoration and shape this is similar to the Turkish *albarell*o ware. (See Hobson, *A Guide to the Islamic Pottery in the British Museum*, Fig. 92).

c). A pottery in whitish clay. On a basis of dark gray paint are designs in thick white paste outlined in black; the whole is covered with transparent glaze (cf. Nos. 49, 51, and 82). This ware seems also to be Turkish of the xv<sup>th</sup> century or later.

Dating from the later years of Wâsiṭ, glazed pottery inferior in quality and technique is scattered everywhere over the surface of the mounds. Some types are decorated roughly with black green or blue and white glaze (cf. Nos. 86, 89, 92), others are merely incised under green lead glaze (see No. 104).

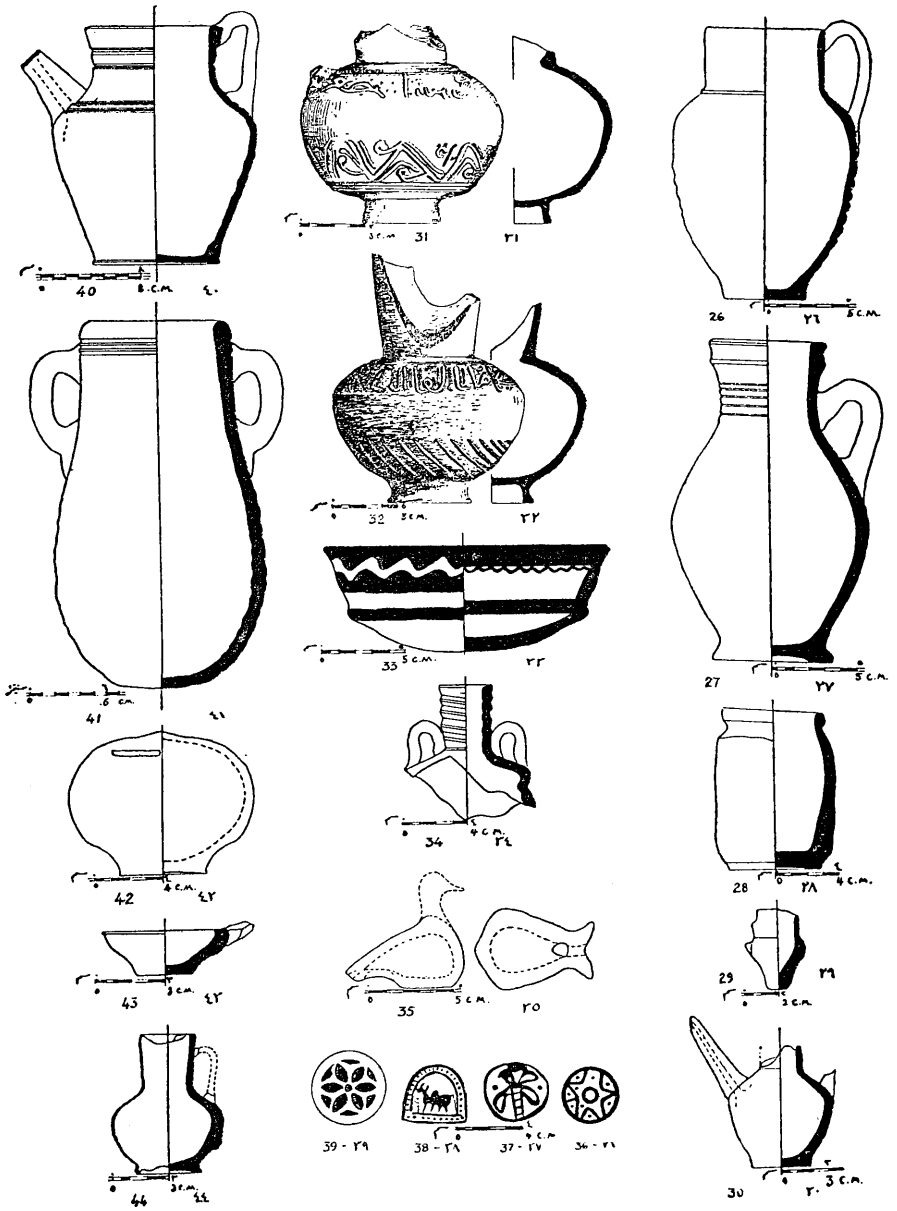


Fig. 16. — Drawings of pottery vessels, etc., found in various levels.

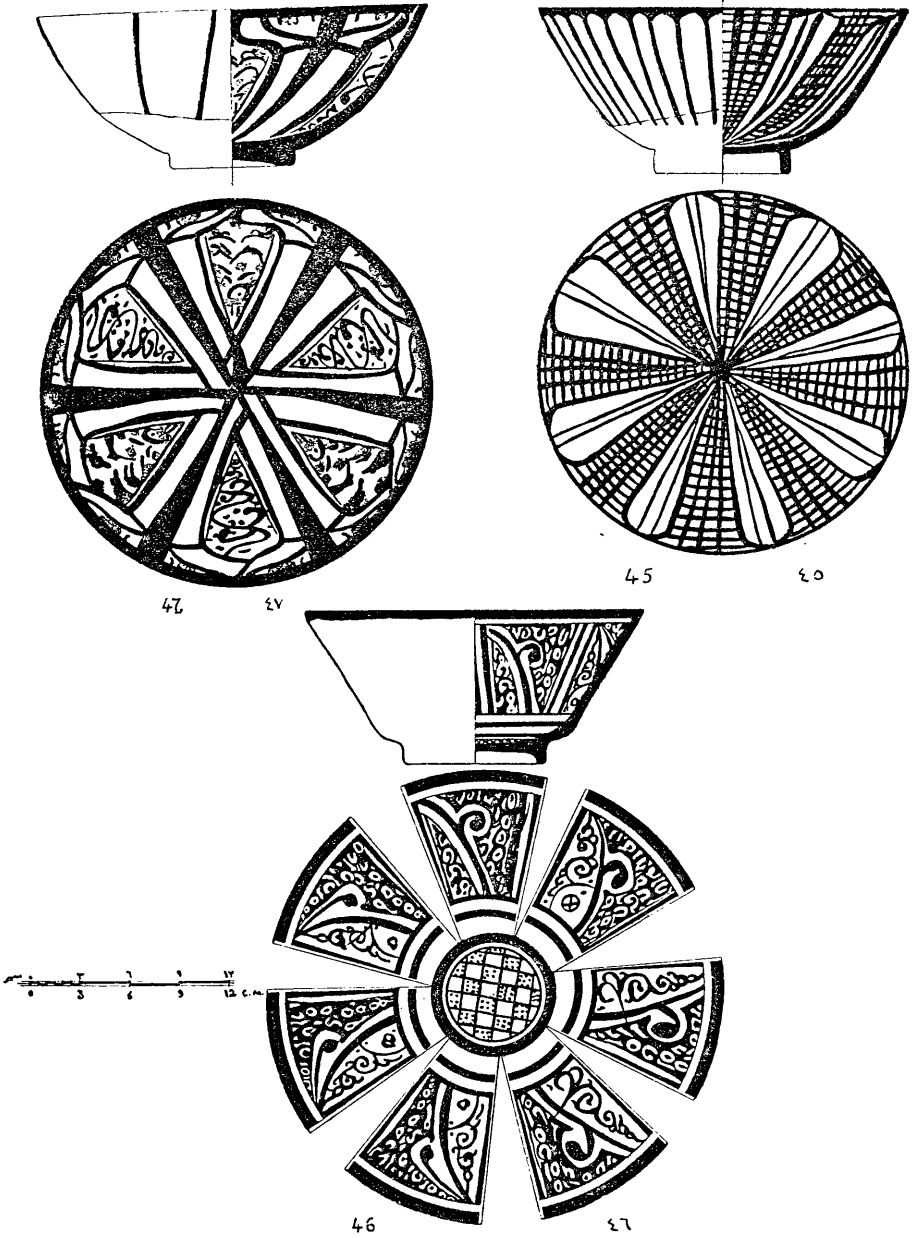


Fig. 17. — Drawings of three glazed bowls.

## DETAILS OF FIGURES.

A = Area. S = Sounding. L = Level.

- FIG.
- |   |               |
|---|---------------|
| 1. Jar with handle from neck to shoulder (missing), in fine grained buff clay, painted with lines in black and red. Neck damaged.   | A. II, L. III |
| 2. Jug in plain buff ware.  | S. 16, L. III |
| 3. Jug in plain buff ware; neck decorated with fine comb ornament.  | S. 16, L. III |
| 4. Jar with three loop handles, in plain buff ware. Rim missing.  | S. 17, L. III |
| 5. Water jar with handle missing in wet-smoothed, fine-grained greenish buff ware. Strainer at junction of neck and body.   | A. II, L. III |
| 6. Ewer with handle and broken spout, in plain buff clay, shoulder decorated with fine stamped and comb-ornament, body with gouged lines. The neck has a band of pierced triangles and in the mouth is a broken strainer. | A. II, L. III |
| 7. Jar with a single handle, in plain buff ware; decorated on body with stamped and incised ornament.   | A. II, L. III |
| 8. Jug with single handle (missing); in very thin fine-grained buff ware; neck decorated with a band of <i>repoussé</i> ornament.   | A. II, L. III |
| 9. Jug with single handle missing; in green buff clay. Neck decorated with a band of fine comb-ornament.  | S. 16, L. III |
| 10. Jar with two handles, in gritty buff clay; body decorated with vertical flutings; shoulder and neck with horizontal ribbing. All surfaces covered with green glaze, excepting the base.                               | S. 16, L. III |
| 11. Dipper with remains of a loop handle at rim, in gritty wet-smoothed buff clay.  | A. II, L. III |
| 12. Miniature pot in fine-grained pinkish clay, covered with buff slip, and decorated with three red lines.   | A. II, L. III |
| 13. Jar with one handle in buff clay; body decorated with stylized floral design in black and red paint.  | A. II, L. III |
| 14. Neck of a jar with one handle, in fine-grained, greenish, buff clay, decorated with three bands of deep vertical incisions, separated by carved horizontal lines.   | A. II, L. III |
| 15. Jar with remains of three handles, in plain buff ware; scratched ornament on shoulder; horizontal fluting and raised decoration on neck.  | S. 16, L. III |
| 16. Miniature jar with loop-handle, in gritty green clay.   | A. II, L. III |
| 17. Jar with handle missing, in close-grained buff clay. Neck decorated with red vertical stripes and horizontal incised lines.   | A. II, L. III |
| 18. Strainer of a water jar in plain buff ware.   | A. II, L. III |
| 19. Dipper with single handle, in gritty buff clay, with button-base. On the body are two ribs to prevent rolling when the vessel rests on its side. Inside the mouth is a curious flange.                                | A. II, L. III |
| 20. Strainer of a water jar, in gritty buff ware.   | A. II, L. III |
| 21. Small jar in plain buff clay, with traces of a basket-handle; body decorated with a band of cross-hatching in red paint.  | A. II, L. III |
| 22. Bottle with single handle missing, in close-grained buff clay.  | A. II, L. III |
| 23. Bowl in gritty buff clay; decorated with gouged lines under green glaze.  | A. II, L. III |
| 24. Jar with one loop-handle in buff clay; body with shallow vertical ribs and incised or stamped ornament.   | S. 17, L. III |

- FIG.
25. Child's chamber-pot, in gritty pinkish clay. A. II, L. III
26. Jug with one loop handle in gritty green, over-baked clay, body decorated with horizontal ribs. A. II, L. III
27. Jar with loop handle in buff clay, neck decorated with incised band. Molded rim. S. 16, L. III
28. Small jar in greenish buff ware A. I, L. II
29. Miniature jar in buff clay with single handle (missing). A. II, L. IV
30. Spouted jar with single handle (missing) in thin buff clay. S. 17, L. V
31. Globular jar with single handle (missing) in light buff clay; body decorated with two bands of stamped relief ornament, the upper one being an inscription in Naskhi characters. It runs: 'Drink healthily and joyfully to the last drop... juice'. A. II, L. III
32. Globular jar with single handle missing in buff clay; body decorated with two bands of stamped reliefs; the upper band being an inscription in Naskhi characters (undecipherable) A. II, L. III
33. Dish in fine-grained pink clay, slightly burnished, decorated in red paint inside and out. This ware is known as "Pseudo-Prehistoric". A. I, L. I
34. Upper part of a round flask, in pinkish ware covered with cream slip. Neck decorated with spiral fluting. A. II, L. IV
35. Bird-shaped whistle in buff ware. S. 16, L. IV
36. Sherd in buff clay, stamped with star in relief. A. I, L. II
37. Sherd in gritty greenish clay, stamped with a picture of a palm-tree in relief. Mosque I
38. Sherd in gritty greenish clay, stamped with a picture of a humped ox in relief. Mosque I
39. Sherd in plain buff ware, stamped with rosette in relief. A. I, L. II
40. Jug in plain buff clay. Neck and shoulder decorated with incised bands. S. 16, L. III
41. Jar with two handles in greenish buff clay; ornamented with three incised lines beneath the rim. S. 16, L. III
42. Pomgranate-shaped money-box in buff clay, with slit for inserting coins. A. II, L. III
43. Lamp, in buff clay; both surfaces covered with blue-green glaze. A. II, L. II
44. Jug with single handle missing, in greenish buff clay; both surfaces glazed in blue-green. S. 16, L. VI
45. Bowl in finely-grained buff clay; decorated inside and out with radial design in black covered with light blue transparent glaze. S. 16, L. II
46. Bowl in buff clay; decorated inside with chequered and panelled design in dark blue, covered inside and out with turquoise green glaze. A. II, L. IV
47. Bowl in buff clay; decorated inside with radial design in gray stripes; both surfaces covered with bluish white glaze. S. 15, L. II
48. Base-herd in buff clay; decorated in black and green paint under opaque white glaze; six-pointed star design. A. I, L. II
49. Base-herd in whitish clay. On a basis of dark gray paint is a design in thick white paste outlined in black; the whole covered with a transparent greenish glaze. S. 16, L. II
50. Base-herd in buff clay, decorated in black and blue paint, under white glaze. A. I, L. II
51. Similar to No. 49. S. 16, L. I
52. Fragment of bowl with flat rim, in buff clay, finely decorated with leaves and tendrils in black and blue paint under white glaze, which covers the exterior also. A. II, L. IV
53. Bowl in pale buff clay, dressed with white slip. Decorated with black and blue paint beneath clear transparent glaze. A. I, L. II
54. Base-herd of a large bowl in buff clay; decorated with radial pattern in black and green beneath clear lead glaze. A. I, L. II
55. Base-herd in pinkish clay, covered with a cream slip; ornament in black and blue beneath a transparent glaze. S. 15, L. II

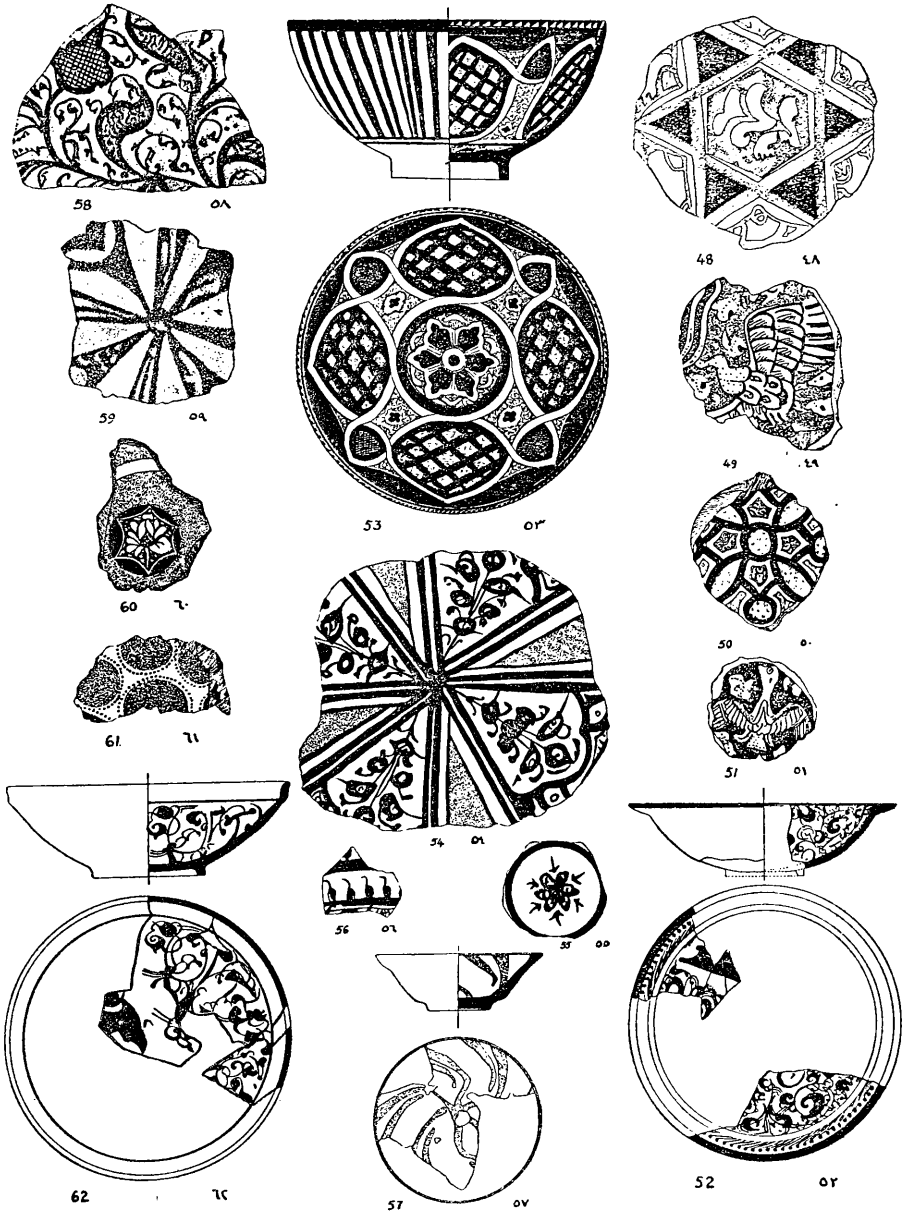


Fig. 18. — Drawings of glazed bowls and base-sherds.

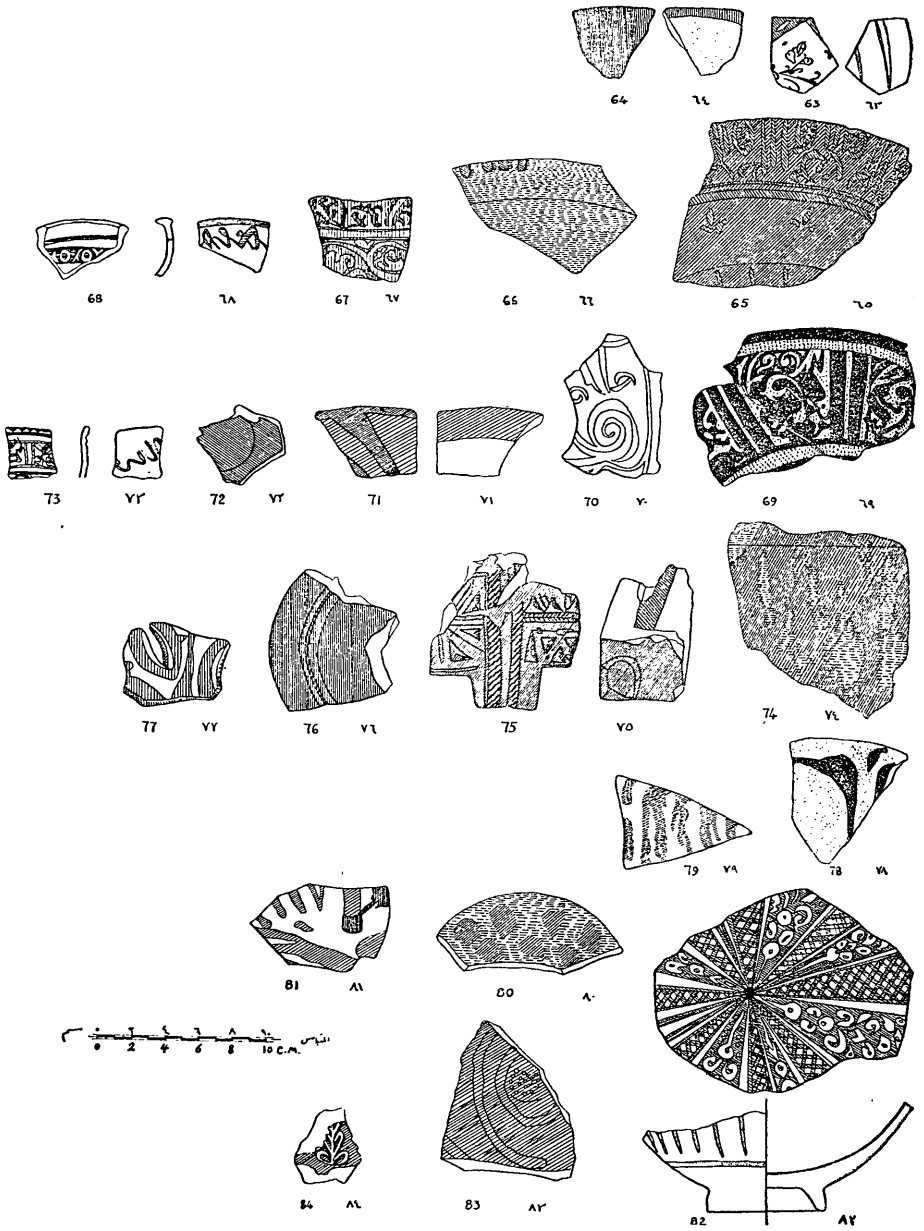


Fig. 19. — Drawings of glazed sherds.



- FIG.
56. Fragment of fine pottery in whitish ware, decorated with birds in blue paint over white glaze. S. 15, L. III
57. Fragment of bowl in buff clay; decorated inside with black stripes under blue-green lead glaze extending over the rim. A. II, L. IV  
Surface
58. Base-herd in greyish buff clay, decorated with design in black paint, beneath green glaze.
59. Base-herd in buff clay, decorated with radial design in black under somewhat opaque greenish-white glaze. A. I, L. II
60. Base-herd in whitish clay, decorated with rosette design in blue paint, beneath a thick bluish glaze. S. 15, L. II
61. Fragmentary base-herd in buff clay, decorated with design of circles in blue and black beneath a white lead glaze. A. II, L. III
62. Fragments of a bowl with vertical rim, in buff clay, decorated inside with a design in blue paint, under pinkish white vitreous glaze covering the exterior also. A. II, L. III
63. Sherd of gritty white pottery, painted inside in cobalt blue with foliage in black under a clear glaze, outside light blue lines only under same glaze. A. II, L. II
64. Sherd of buff porous clay slightly tempered with black grits, covered inside only with olive-green glaze extending slightly over the rim. A. II, L. II
65. Fragment of a thin bowl in buff porous clay slightly tempered with black grits; stylized design in blue-grey forming a band near the rim with crude trefoils at intervals beneath. This design is covered by a transparent blue-green glaze which extends over the whole pot, except for the base. A. II, L. III
66. Fragment of dish with flat rim. The clay is white and close-grained almost resembling Chinese porcelain less well levigated. The whole fragment is covered with a brownish yellow vitreous glaze, and it is decorated on the rim only with touches of blue paint beneath the glaze. A. II, L. III
67. Fragment from the neck of a jar in whitish gritty clay; floral design modelled in relief outside; inside face correspondingly indented; the whole covered with brownish vitreous glaze. A. II, L. III
68. A passable imitation of Chinese porcelain in white fine-grained gritty clay; designs beneath clear glaze, inside in brown and outside in dark crimson paint. A. II, L. III
69. Fragment of a bowl in grit-tempered buff clay. Inside, decoration in black paint with design reserved, covered inside and out with partially transparent black glaze. A. II, L. IV
70. Base-herd of gritty white clay. Inside, scroll-ornament incised; the whole covered with clear glaze turned yellow. A. II, L. IV
71. Rim sherd of buff clay; painted inside with oblique lines of dark green glaze which extends some distance over rim. A. II, L. IV
72. Base-herd in fine-grained buff clay, covered on both sides with blue-black glaze. A. II, L. IV
73. Fragment of fine pottery in gritty clay, covered with clear, whitish glaze. Decorations inside and out painted over glaze in lustrous sienna and two tones of matt gray. A. II, L. IV
74. Fragment of a cylindrical jar of buff clay with clear whitish glaze streaked with broad smears of yellow and green. A. II, L. V
75. Corner-fragment of a square casket with foot, in coarse buff clay; deeply incised and modelled decoration covered with blue-green glaze inside and out. A. II, L. V
76. Fragment of a small shallow dish with flat ridged rim. The body is hard, fine-grained buff clay covered on the inside with dark olive-green glaze. Traces of an excrescence in centre. A. II, L. V
77. Sherd of whitish, soft-grained clay, decorated outside with design in lustrous olive-green paint, over a clear cream glaze; body of the vessel pierced before glazing to emphasise pattern. A. II, L. V
78. Fragment of a bowl in fine-grained buff clay, with everted rim, painted with long splashes of dark blue paint beneath a greyish glaze. A. II, L. VI

- FIG.
79. Sherd of fine-grained, hard pinkish buff pottery with a white slip beneath clear glaze, streaked with green inside, and green-smudged outside. A. II, L. VI
80. Fragment of a bowl of fine-grained pinkish ware; yellowish glaze over white slip blotched with green inside only. S. 17, L. VI
81. Base-herd of fine-grained creamy clay, thin grayish glaze streaked with light blue inside only. S. 16, L. VI
82. Base sherd of bowl in soft buff clay; elaborate ornament in blue and green paint beneath a transparent glaze inside and out. Outside design in blue only. S. 17, L. III
83. Sherd of greenish over-baked clay with applied ornament beneath thick blue-green glaze outside; the inside surface covered with greyish-blue glaze only. S. 17, L. VI
84. Sherd of close-grained but friable buff ware, with applied decoration in form of a stylized tree; blue-green glaze overall. S. 17, L. V
85. Fragment of *albarello* in fine-grained whitish clay, decorated outside with bands of vertical ornament in blue and gray beneath vitreous glaze, covering the interior, also. Surface
86. Sherd in buff clay, decorated inside and out with design in gray and green smudges beneath creamy white glaze. Surface
87. Sherd in whitish clay, decorated on both sides with design in thick white paste and smudged blue paint on a gray ground, all beneath a clear lead glaze. Surface
88. Sherd in friable whitish clay, painted in golden lustre over cobalt-blue glaze on both sides. Surface
89. Fragment of bowl in close grained pinkish buff clay, both surfaces decorated in light blue paint, under creamy white glaze. S. 16, L. I
90. Base-herd in whitish clay, decorated inside with a design in brown lustre over a pale green glaze which covers the exterior also. S. 16, L. I
91. Base-herd in pinkish clay, decorated inside with a design in black paint under blue-green lead glaze. S. 16, L. I
92. Base-herd of large bowl in buff clay, painted with black scrolls over pinkish white glaze inside. S. 16, L. I
93. Sherd in thin buff ware; decorated with blue lines and black dots inside, and with black lines outside, under greyish white lead glaze. S. 16, L. I
94. Base-herd in whitish buff clay; ornamented with design in black, green and blue paint beneath white glaze. A. I, L. II
95. Base-herd in white clay, decorated with a design in grey and cobalt blue beneath with lead glaze. A. I, L. II
96. Base-herd in gritty buff clay, decorated with design in black paint beneath dark green lead glaze. A. I, L. II
97. Fragment of an *albarello* in white clay, decorated outside with rosettes in blue paint, under white lead glaze which covers the inside also. A. I, L. II
98. Fragment of gray green Chekiang celadon porcelain, slightly ribbed. A. I, L. II
99. Sherd in white clay, decorated inside and out with a design in black and blue, beneath a clear lead glaze. A. I, L. II
100. Sherd in hard baked buff clay, decorated inside in black paint, under green lead glaze, which covers the exterior also. A. I, L. II
101. Base-herd in gray-green celadon porcelain with fish motif in relief inside. A. I, L. II
102. Base-herd in buff clay; decorated with a radial design in black and blue beneath a clear lead glaze. A. I, L. II
103. Sherd of gritty pinkish white clay decorated outside in reddish brown and inside in olive, over white lead glaze. A. I, L. II
104. Fragment of bowl in close-grained friable buff clay, decorated inside with impressed lines under fresh green lead glaze. S. 15, L. I

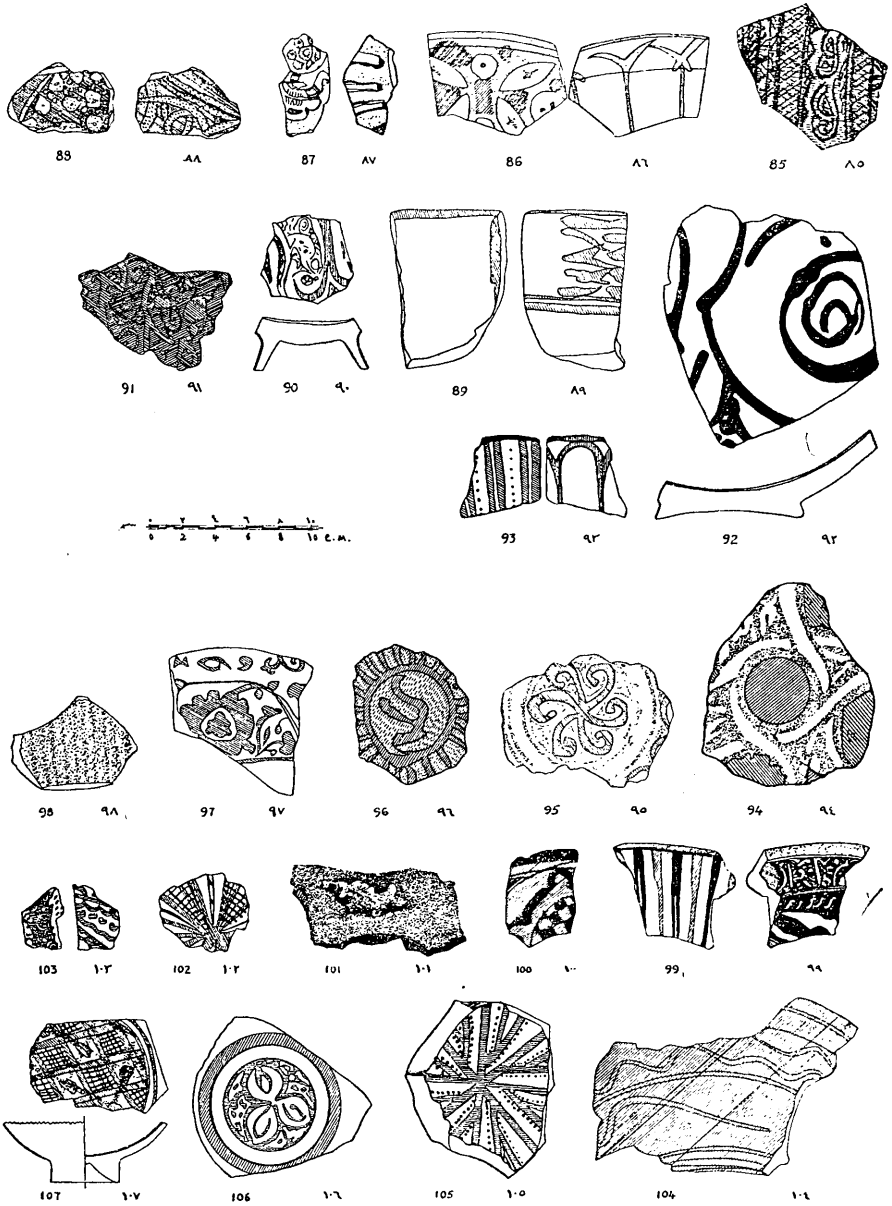


Fig. 20. — Drawings of potsherds, mostly glazed.



Fig. 21. — Drawings of glazed sherds and terra-cotta figurines.

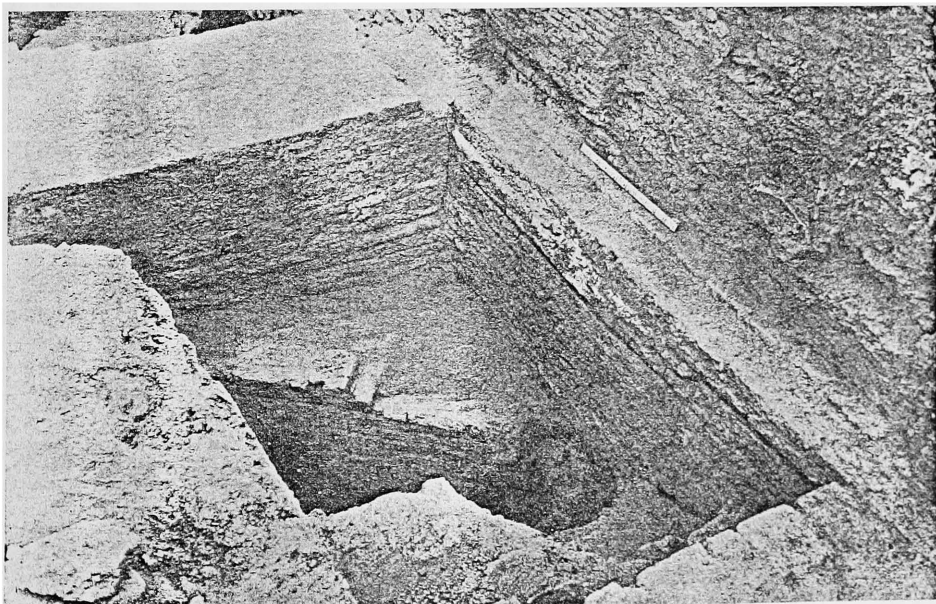
- FIG.
- |   |              |
|---|--------------|
| 105. Base- <i>sherd</i> in hard-baked greenish buff clay, decorated inside with a design in olive green paint under clear lead glaze.   | S. 15, L. II |
| 106. Base- <i>sherd</i> in hard-baked pinkish clay, Decorated inside with a design in chocolate and green, under creamy white lead glaze.   | S. 15, L. II |
| 107. Base- <i>sherd</i> in buff clay; decorated inside with a design in blue and black over a white glaze.  | S. 15, L. II |
| 108. Base- <i>sherd</i> in buff clay; decorated inside and out with a design in black and green, under clear lead glaze.  | S. 15, L. II |
| 109. <i>Sherd</i> in pale buff clay; decorated inside in black paint, under blue-green glaze, which covers the exterior also.   | S. 15, L. II |
| 110. Base- <i>sherd</i> in pinkish clay, decorated inside in blue and black under creamy white glaze.   | S. 15, L. II |
| 111. Base- <i>sherd</i> in gritty hard baked buff ware, decorated inside in black over white glaze.   | Surface      |
| 112. Base- <i>sherd</i> in buff clay, inside decoration outlined in black and filled with blue paint, under white glaze, which covers the outside also.                             | S. 15, L. II |
| 113. Base- <i>sherd</i> in fine-grained buff clay; decoration inside drawn in black paint and partly filled with green, under greenish white glaze, which covers the exterior also. | S. 15, L. II |
| 114. Base- <i>sherd</i> in white clay; ornamented inside and out with a radial design in black and blue, beneath clear bluish lead glaze.   | S. 15, L. II |

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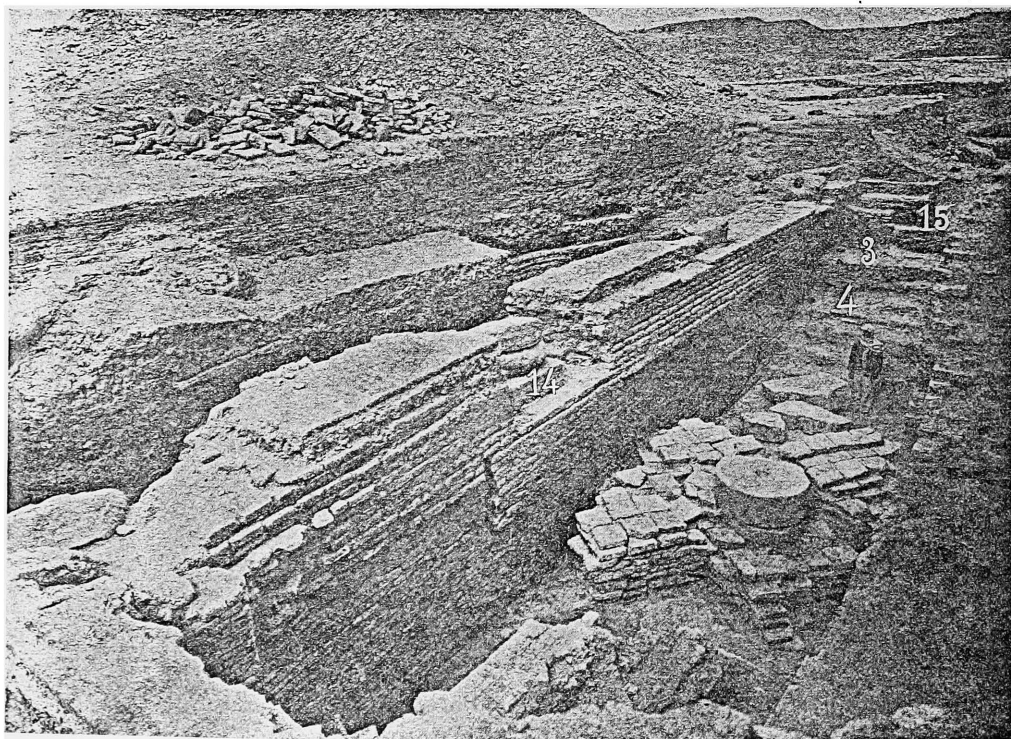
a) Sounding at Point A (seen from the North).



b) Details of Sounding A (from the North-West).

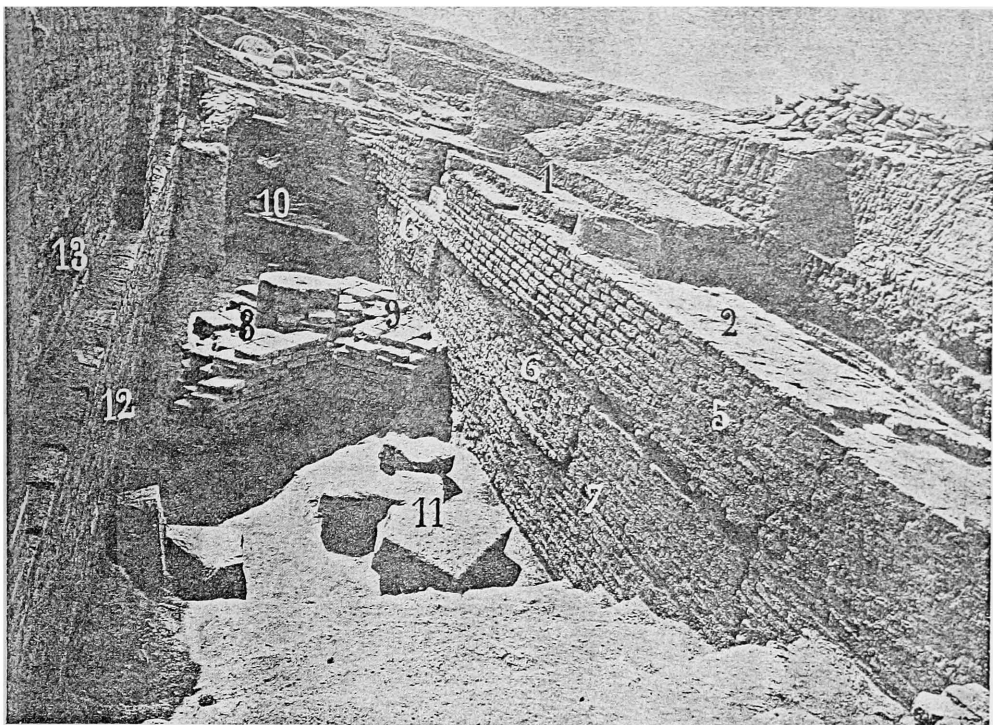


*a)* Details of Sounding A (from the North-East).

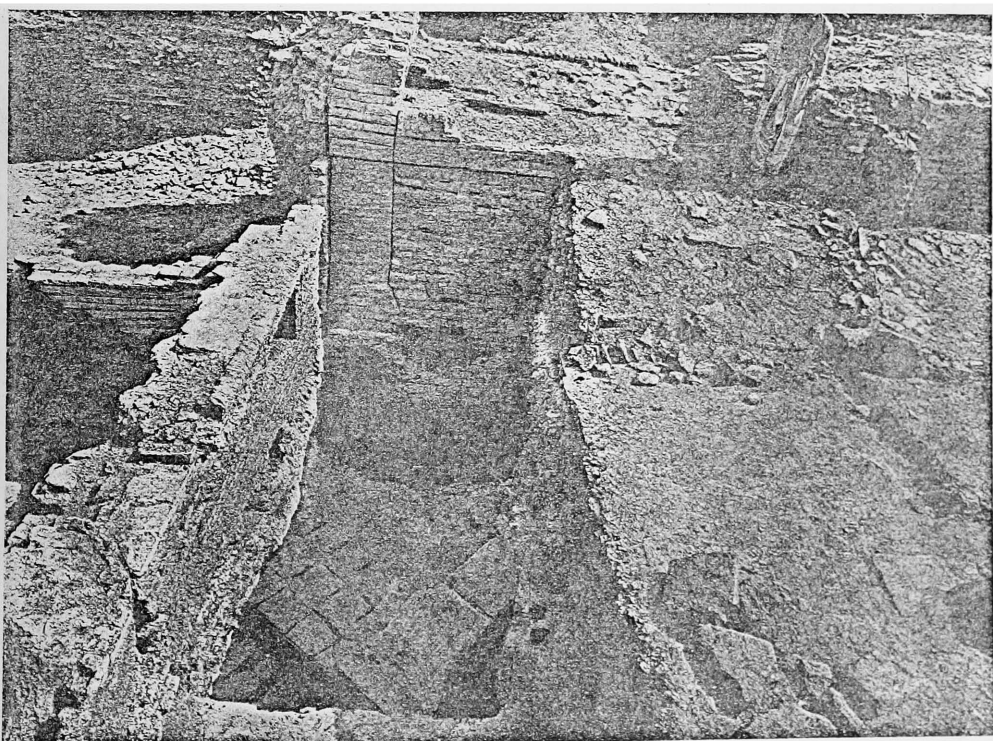


*b)* Sounding at Point B (from the East).





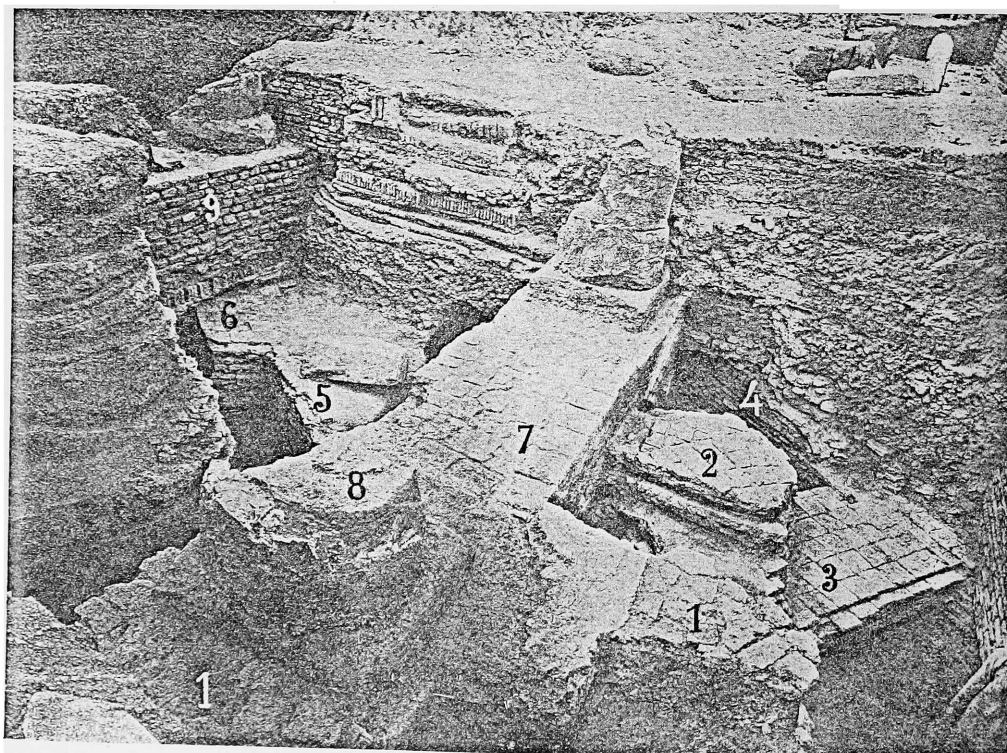
a) Sounding at Point B (from the West).



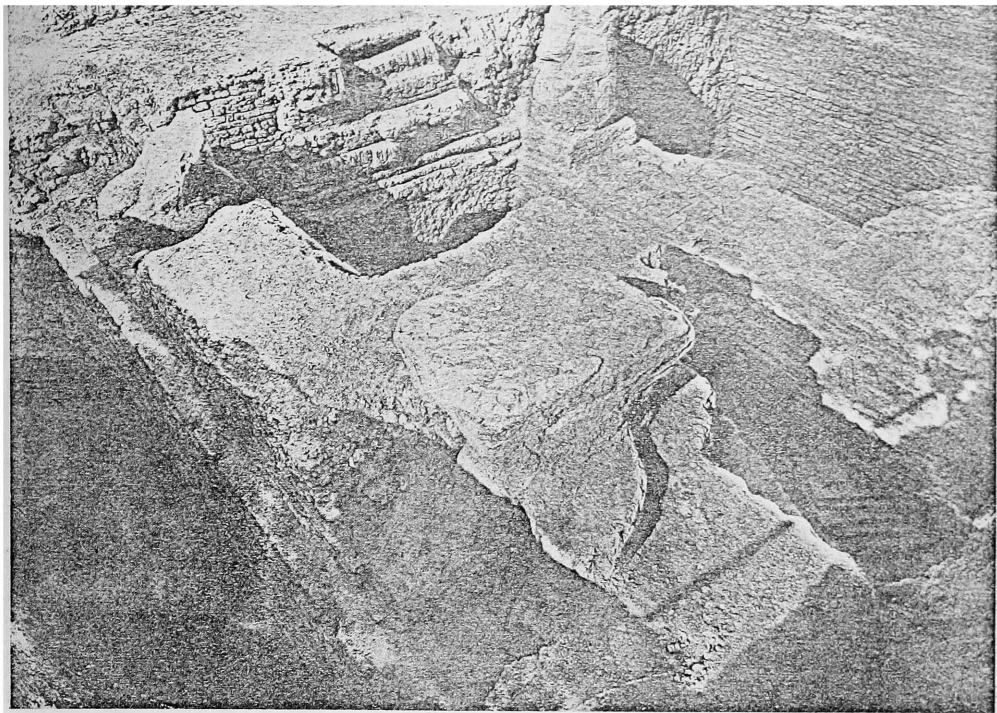
b) The extension of Sounding B eastwards (from the South-West).



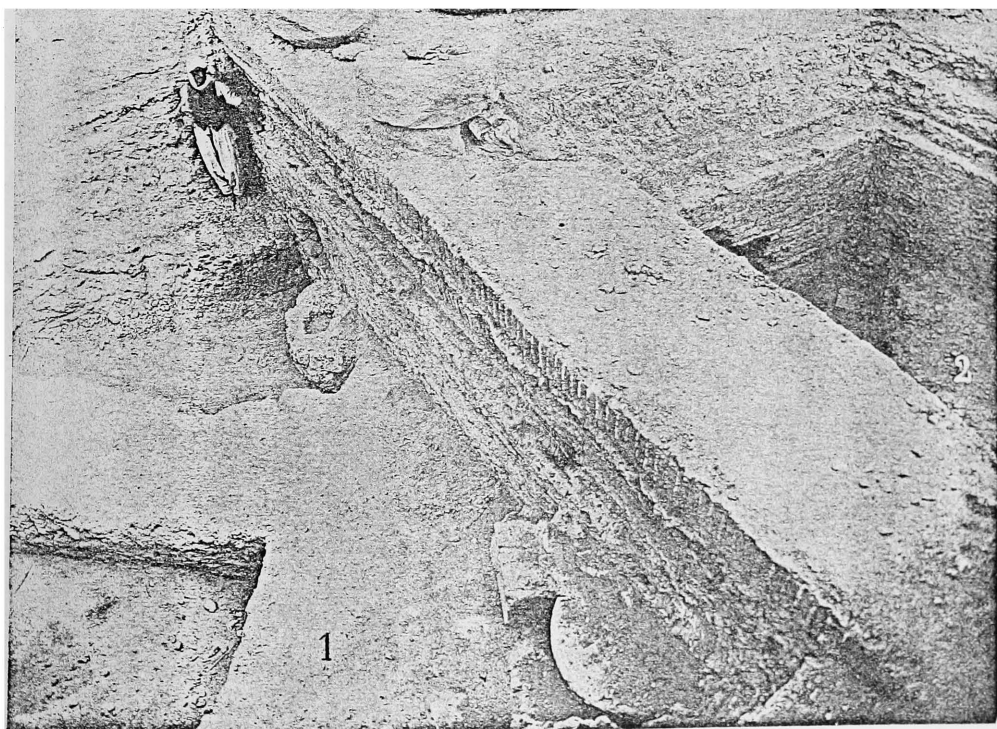
a) Sounding at Point C (from the West).



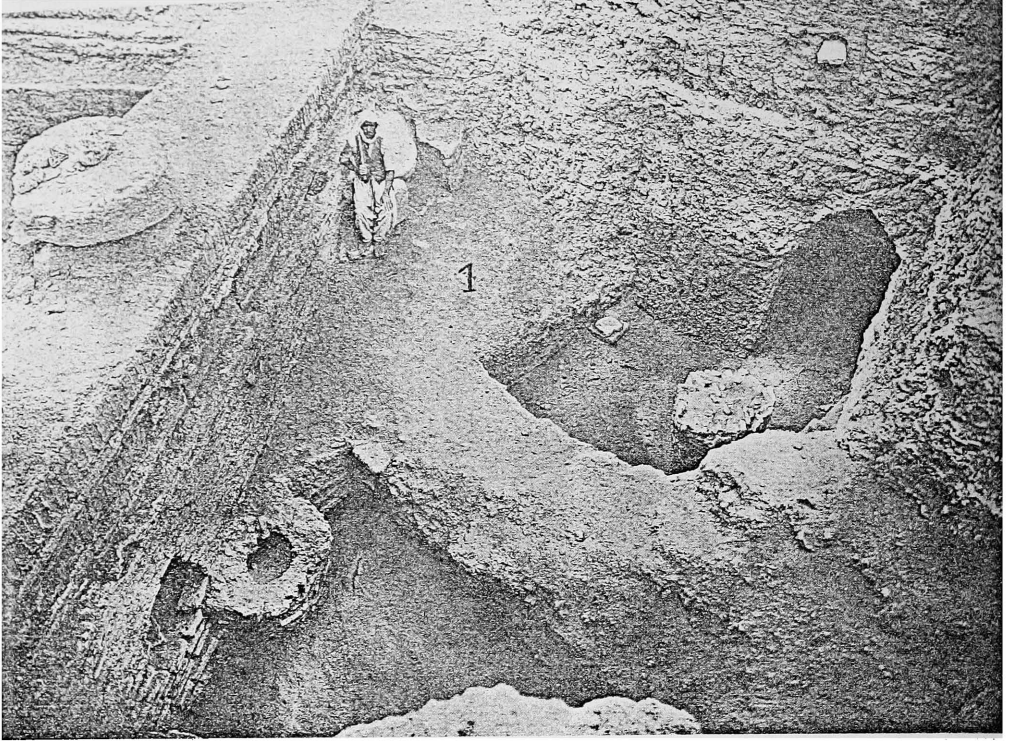
b) Sounding at Point D (from the North).



a) Sounding at Point D (from the North-East).



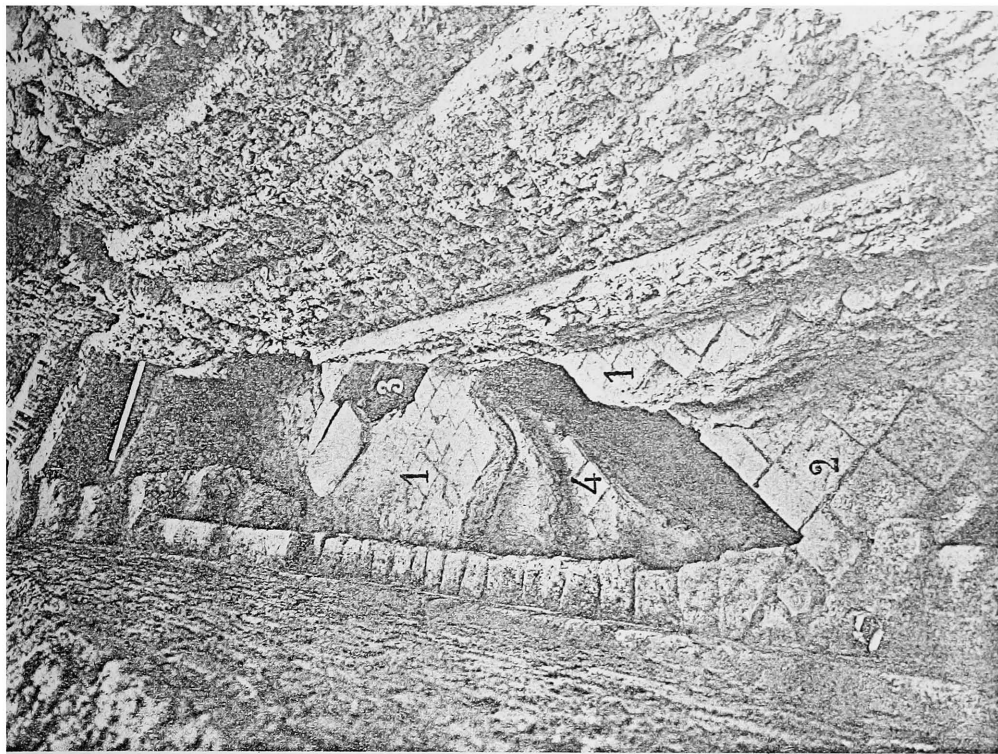
b) Sounding at point F (from the North-West).



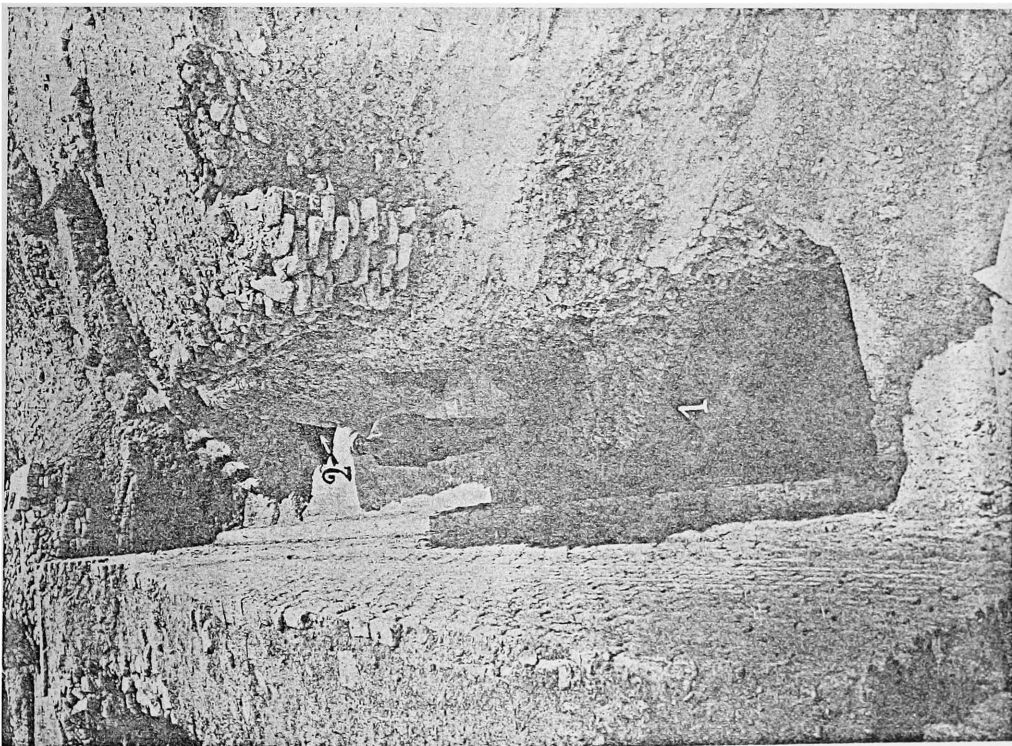
a) Sounding at Point F (from the North-East).



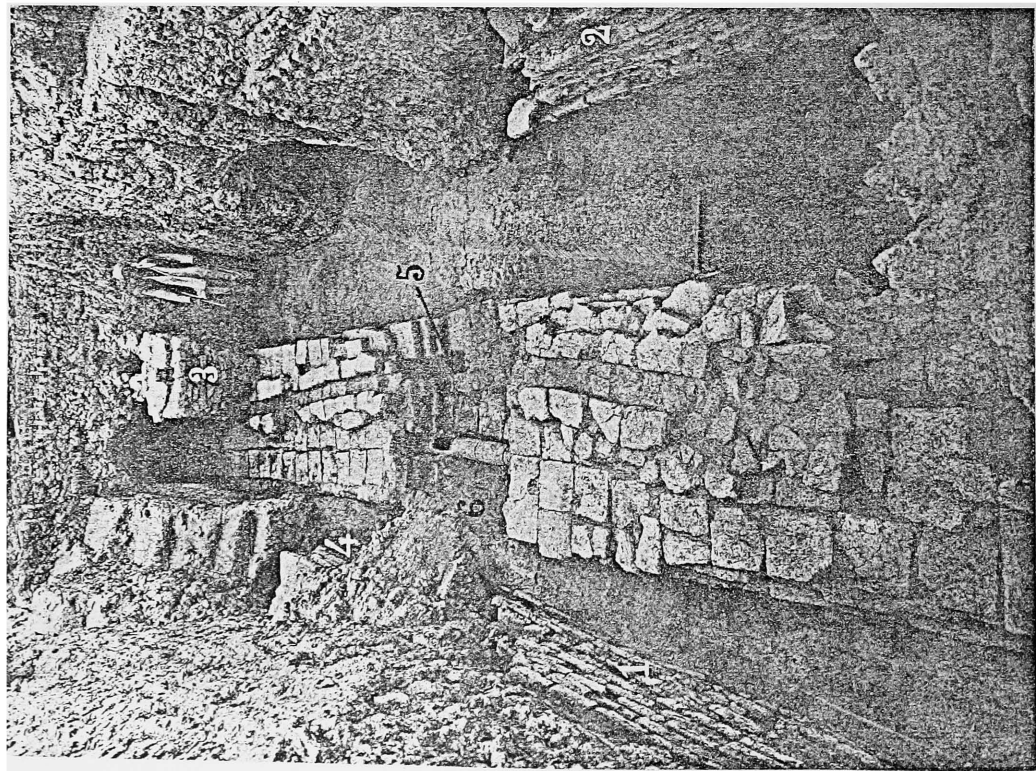
b) Sounding at Point G (from the South).



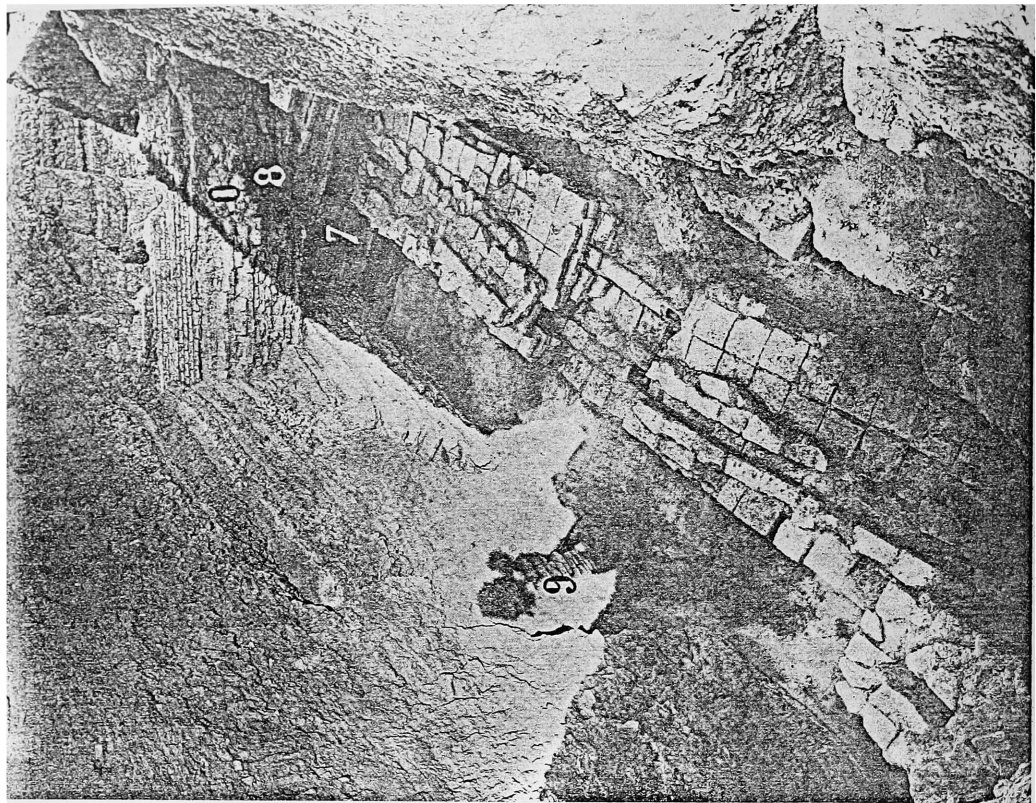
b) Sounding at Point II (from the East).



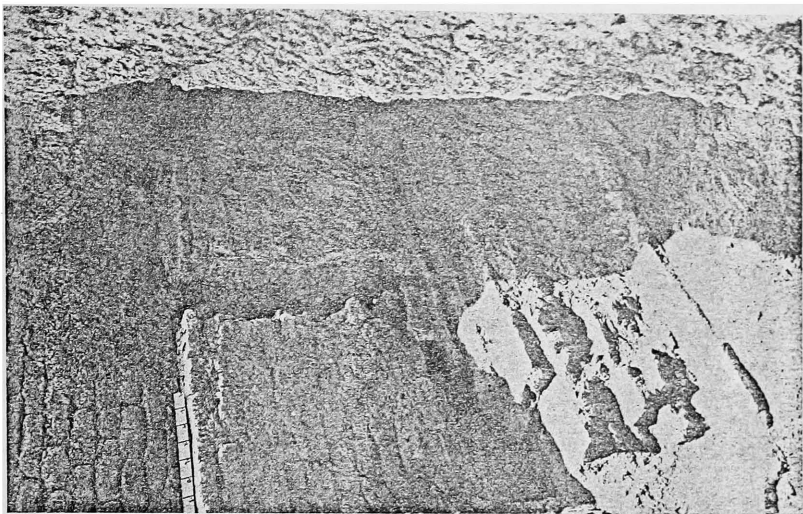
a) Sounding at Point E (from the South).



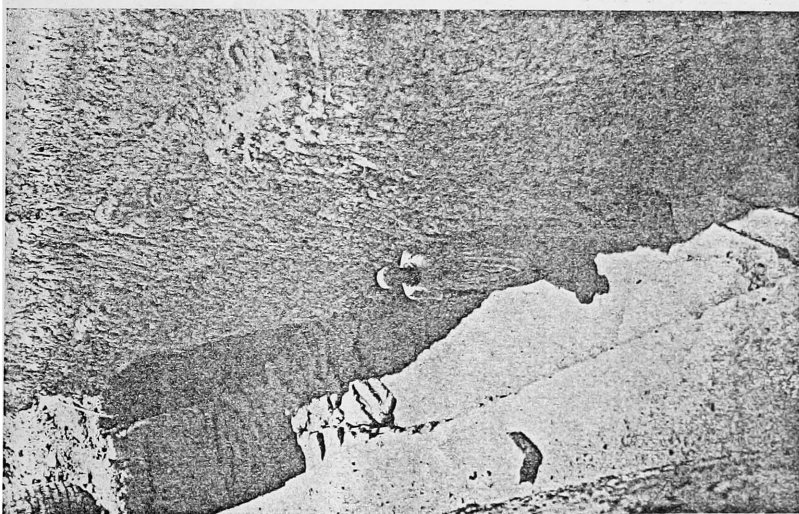
a) Sounding at Point I (from the South-East).



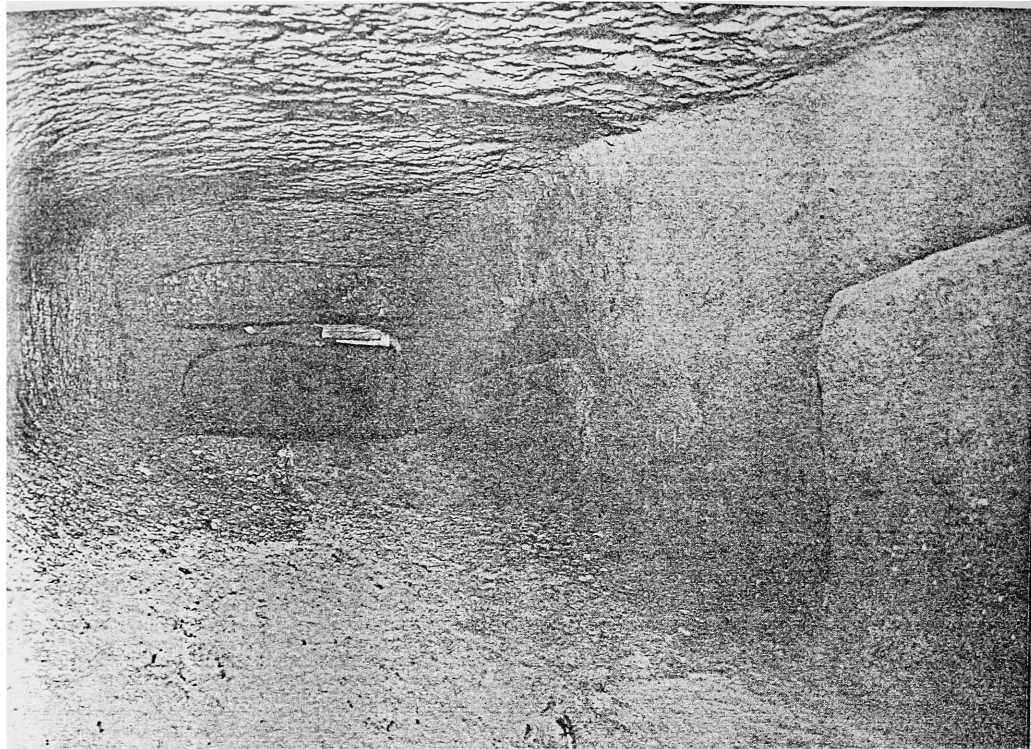
b) Sounding at Point I (from the East).



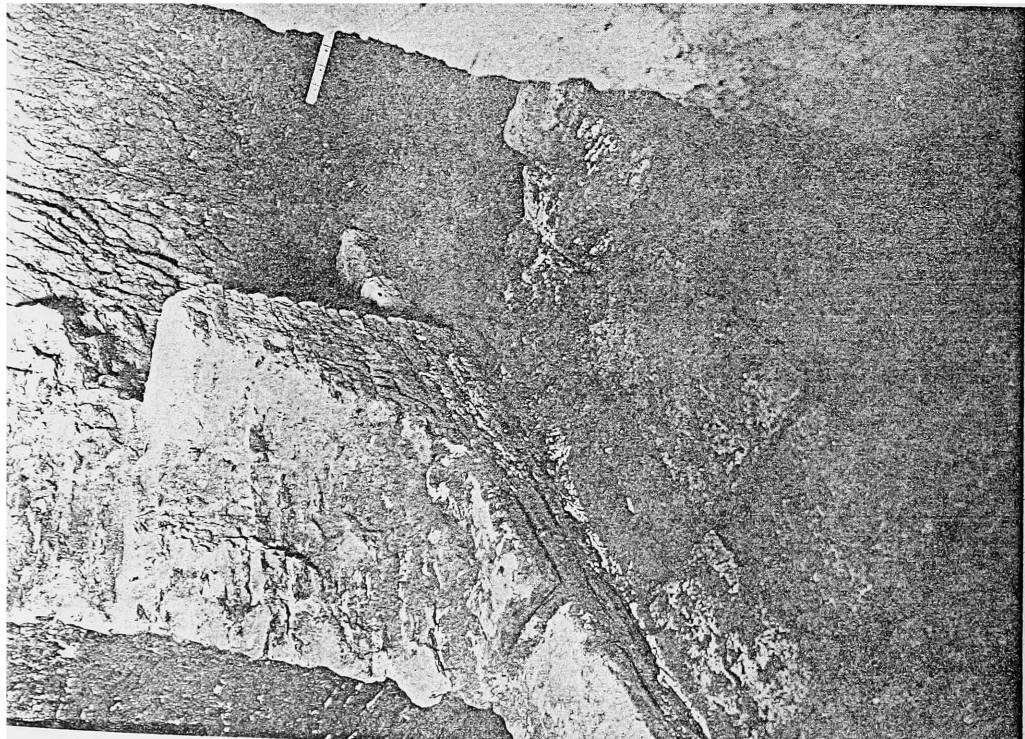
b) Wall-pilaster inside *qibla* wall of Mosque I (from the West).



a) Trench behind the *qibla* wall of Mosque III (from the East).

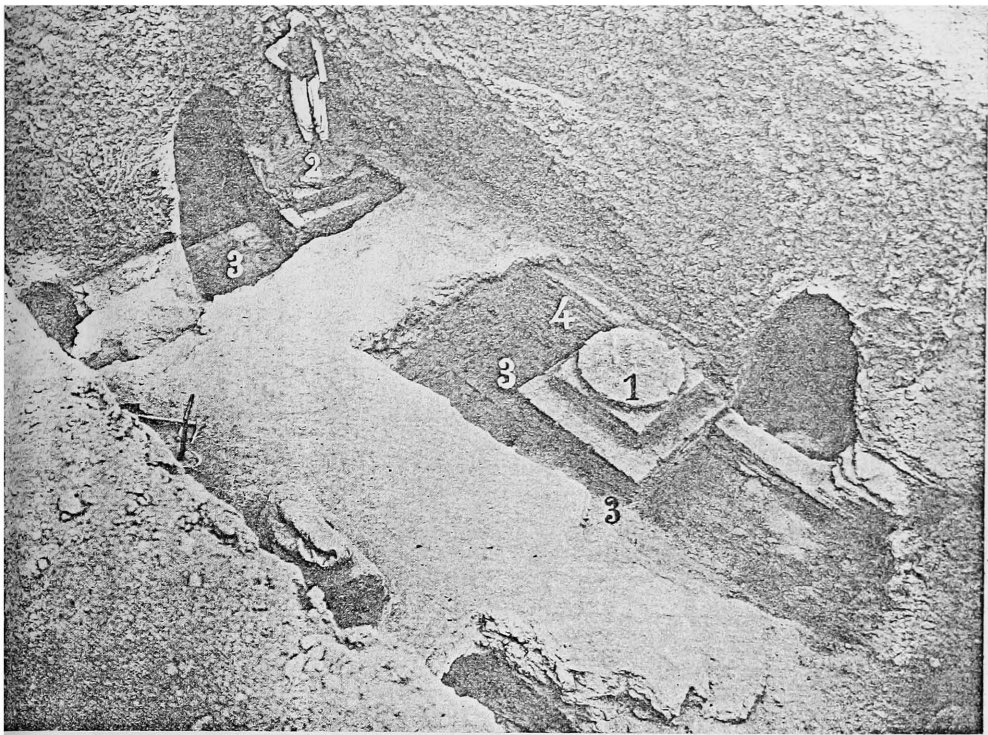


b) Tunnel No. 5 (from the North-East).



a) Tunnel No. 3 (from the East).

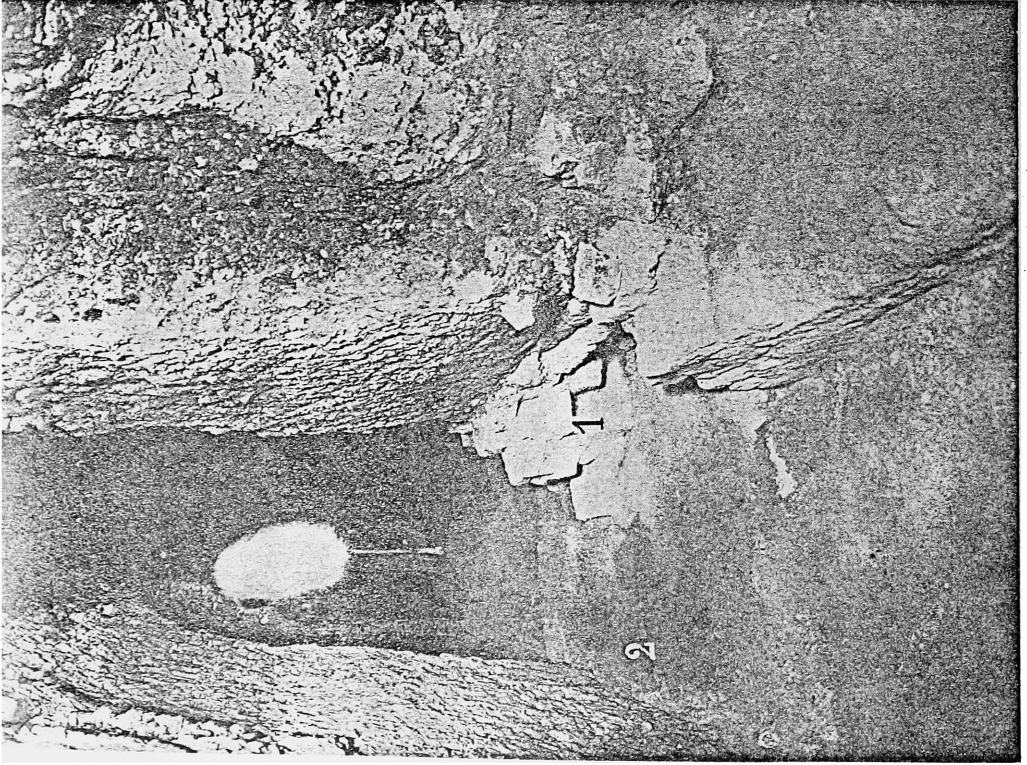




a) Shaft No. 15 (from the South).



b) Shaft No. 16 (from the West).



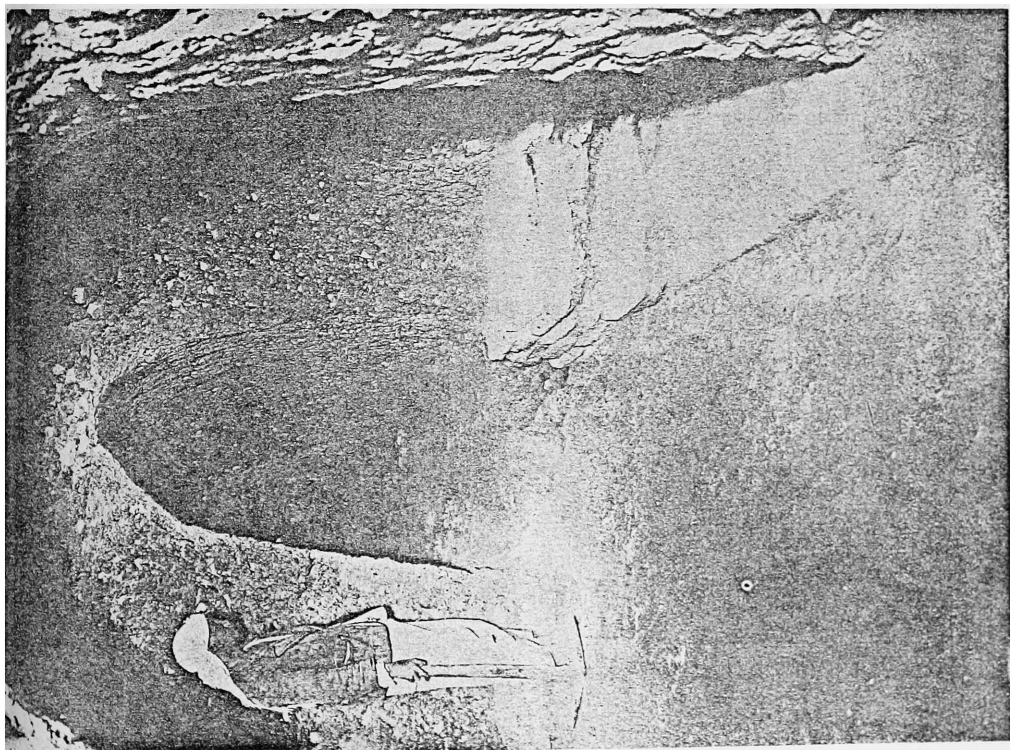
a) Tunnel No. 6 (from the South-East).



b) Tunnel No. 6 (from the North-West).



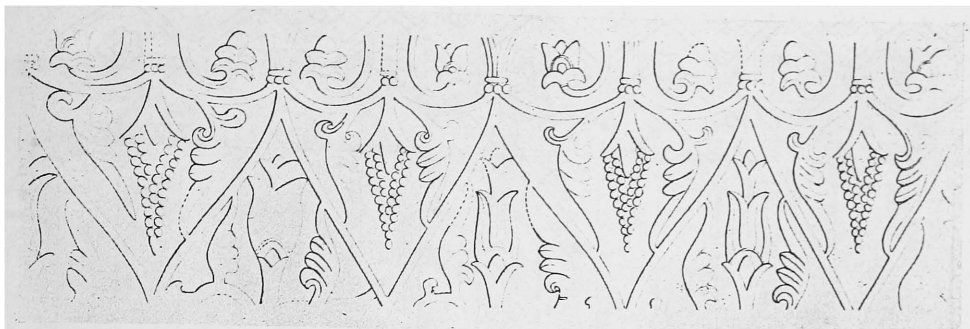
b) Inscribed column-drum of Mosque III..



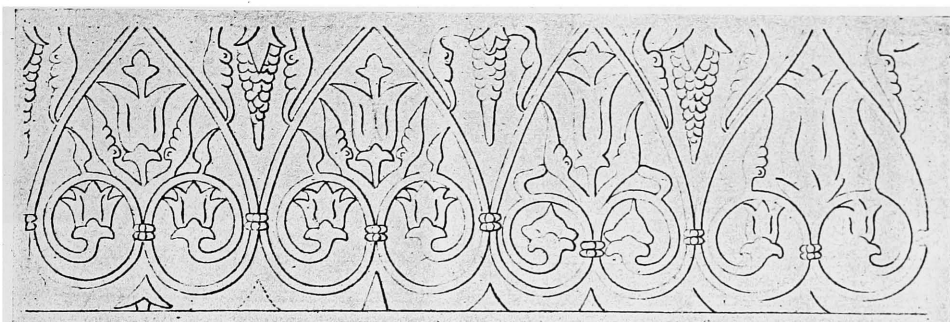
a) Tunnel No. 9 (from the South-West).



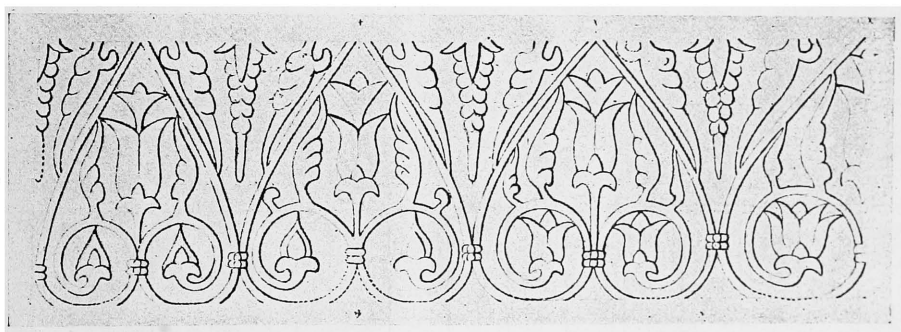
Three ornamental column-drums removed from Mosque III.



a.

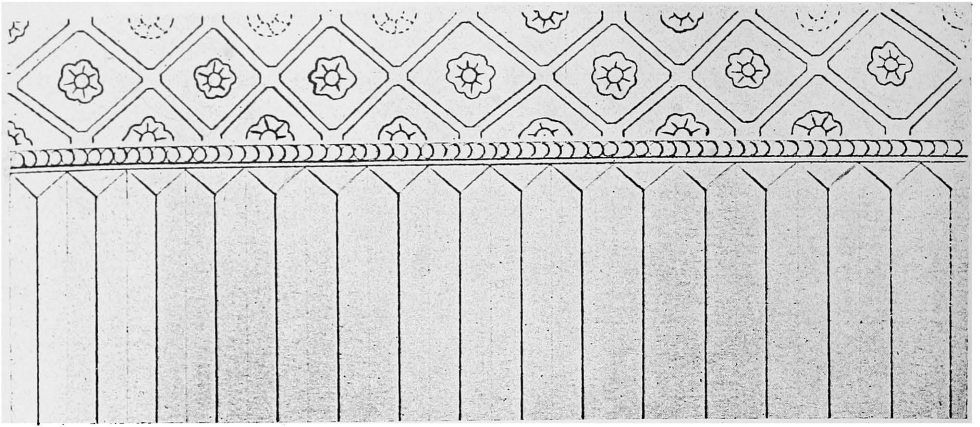


b.

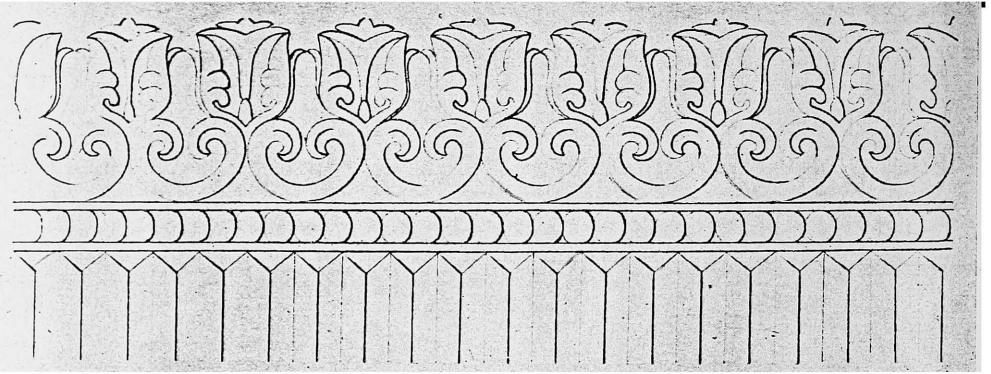


c.

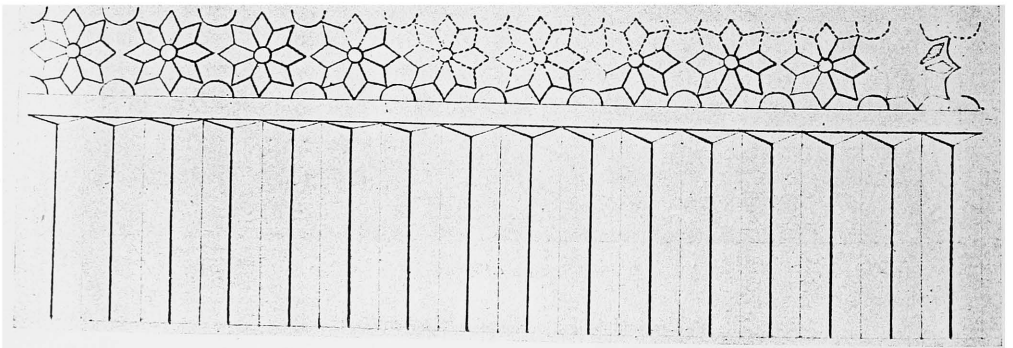
Ornamental designs of sandstone column-drums.



a.

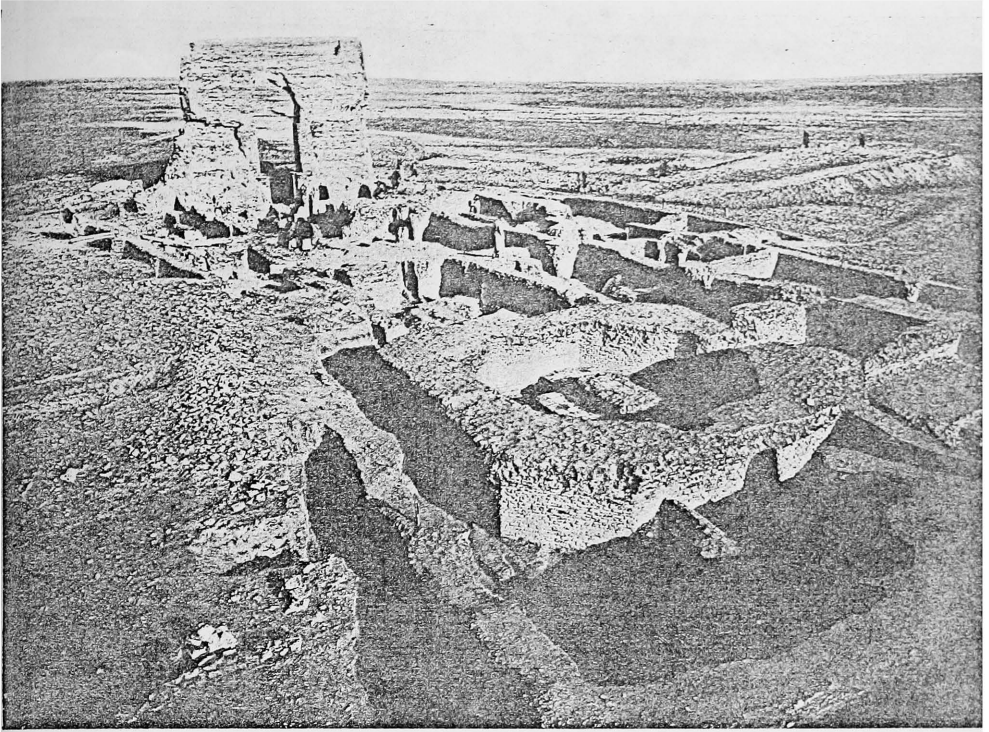


b.

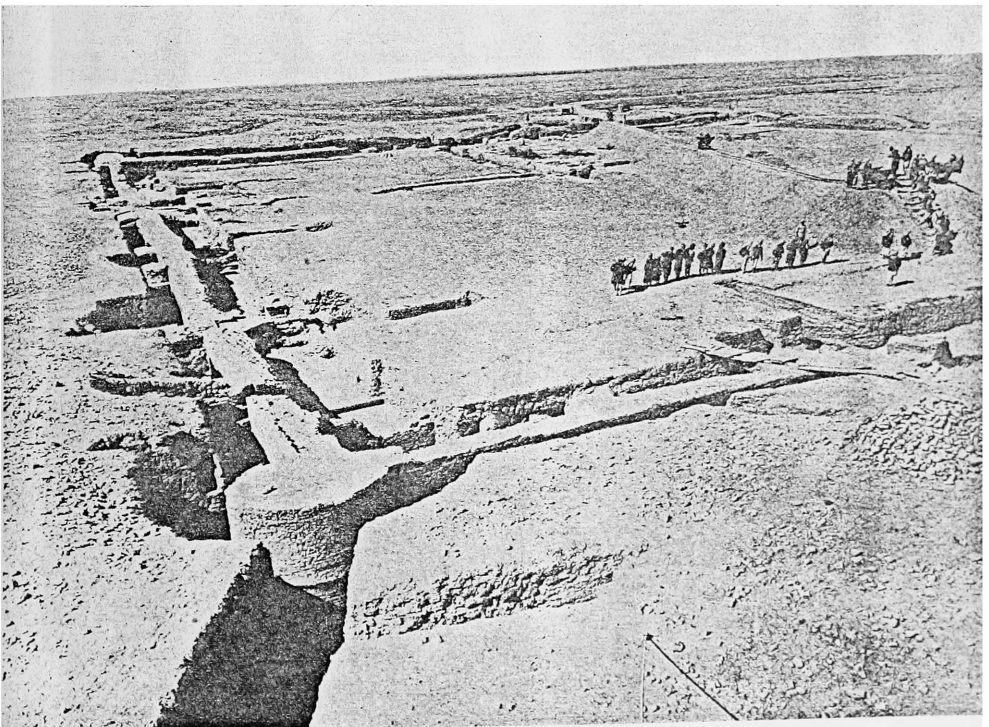


c.

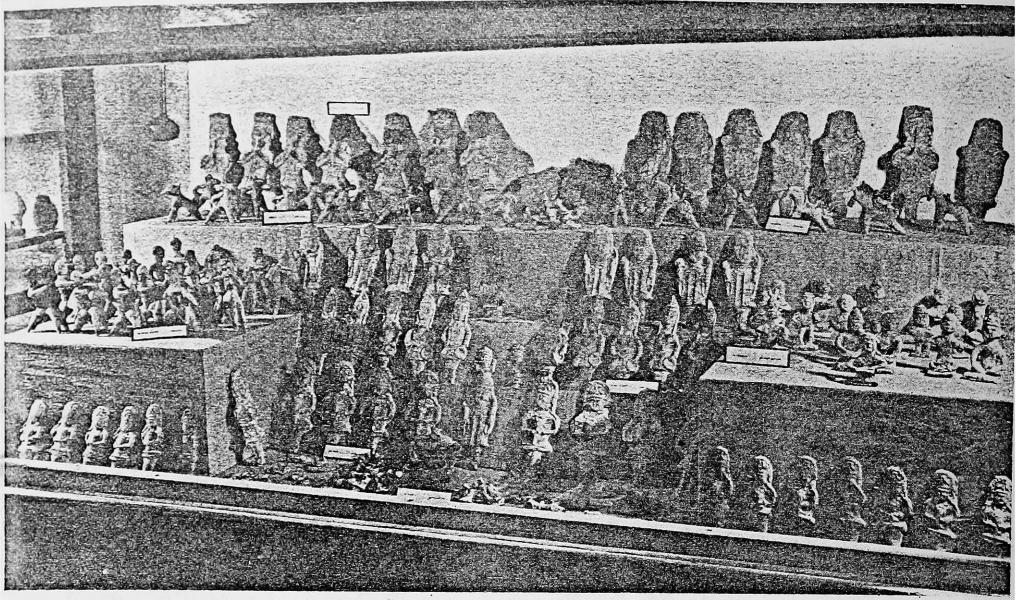
Ornamental designs of sandstone column-drums.



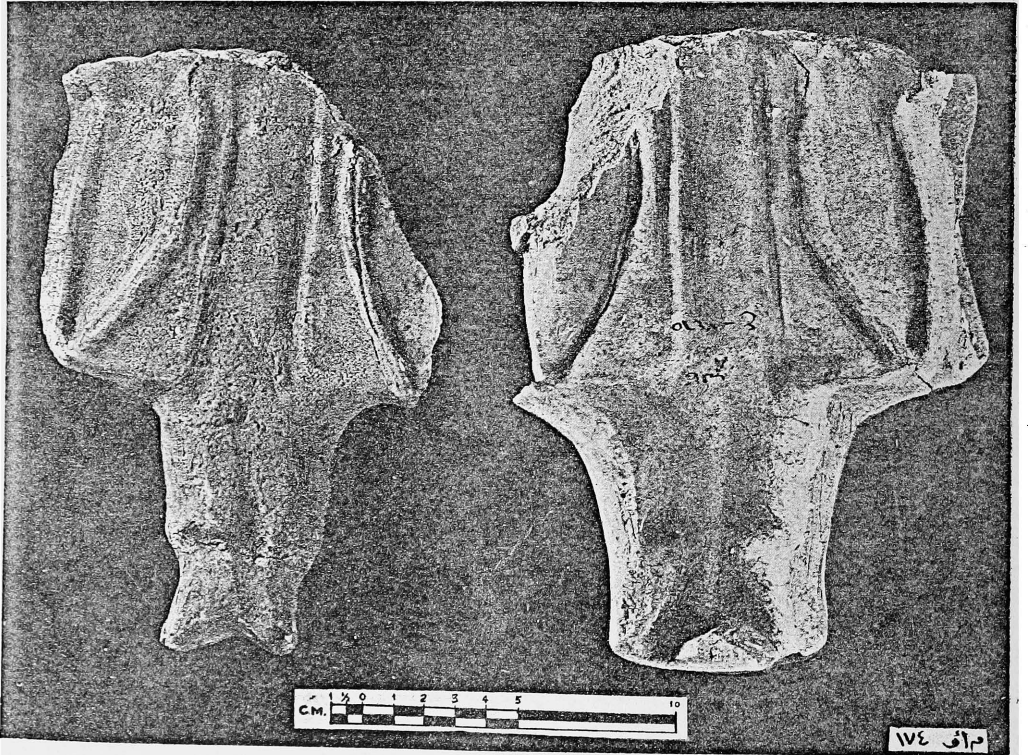
a) View of Al-Manāra (seen from the South).



b) View of the latest mosques.

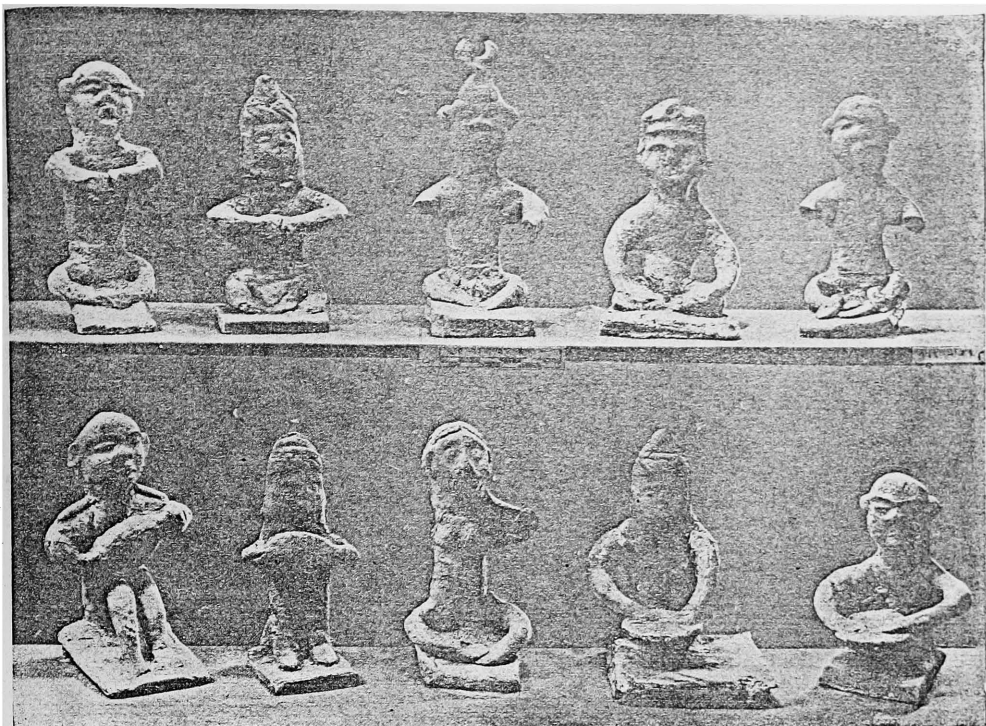


a) Group of figurines from the Ilkhānid period as exhibited in 'Irāq Museum.



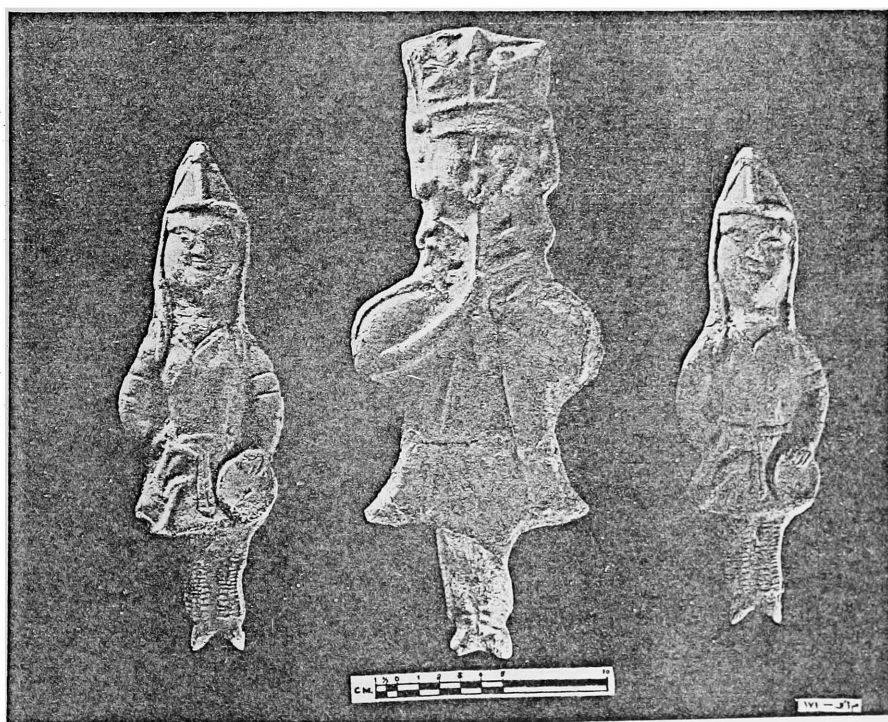
b) Fragment of figurine in baked-clay with the mold in which it was cast.



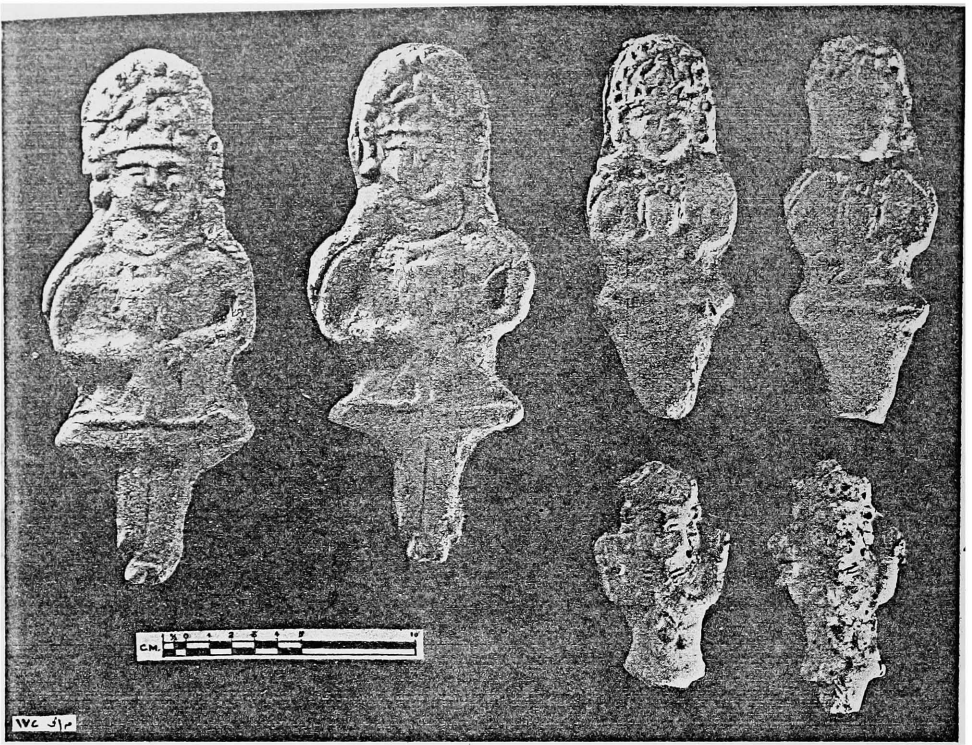


a) Terra-cotta figurines.

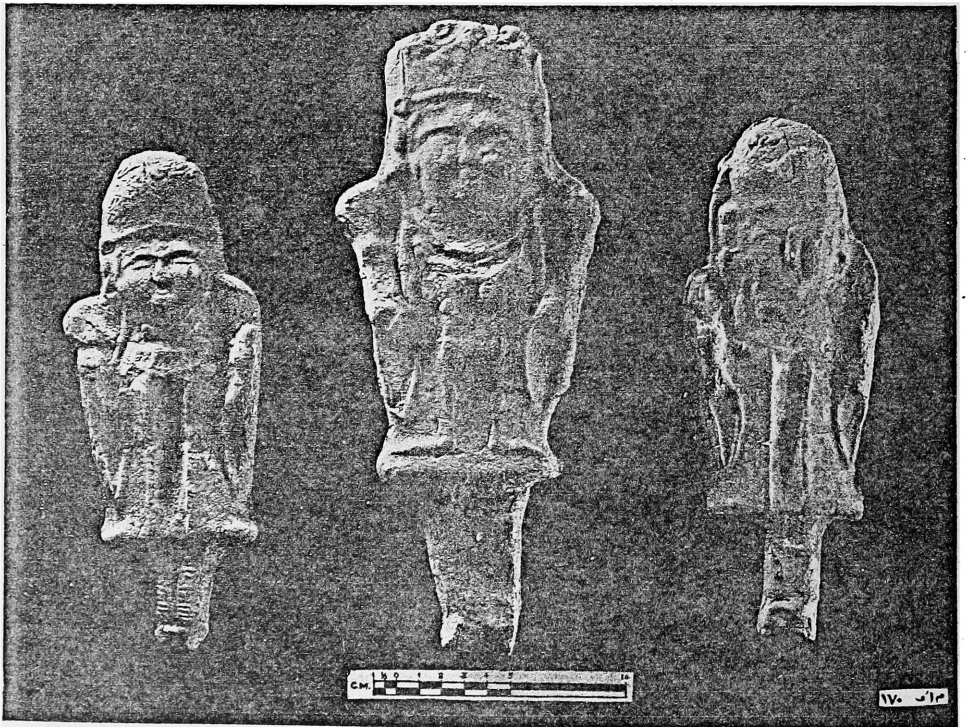
Upper row—Cross-legged figures beating time to the music.  
 Lower row—Lutists and drummers.



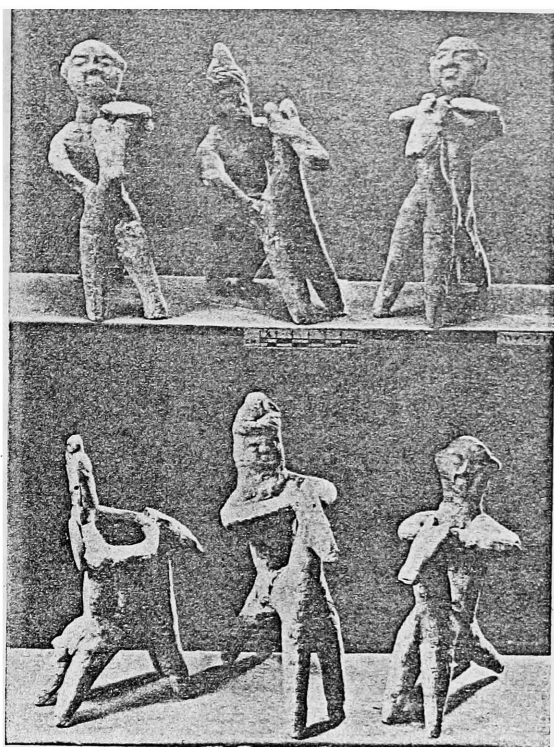
b) Flute-player and female attendants with jug and basin. Terra-cotta figurines.



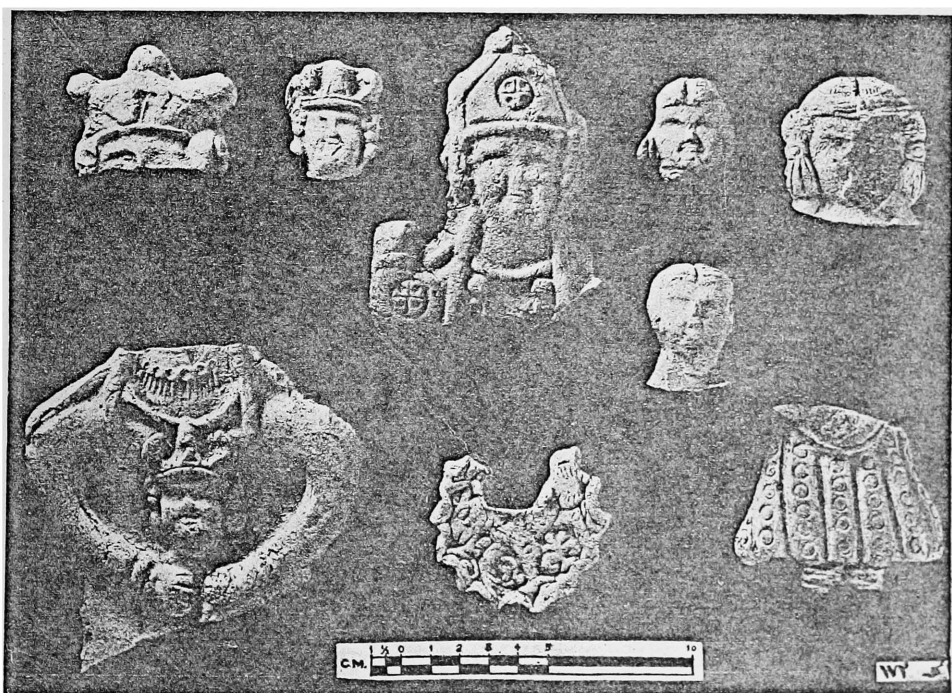
a) Terra-cotta figurines of dancing-girls and children carrying dolls.



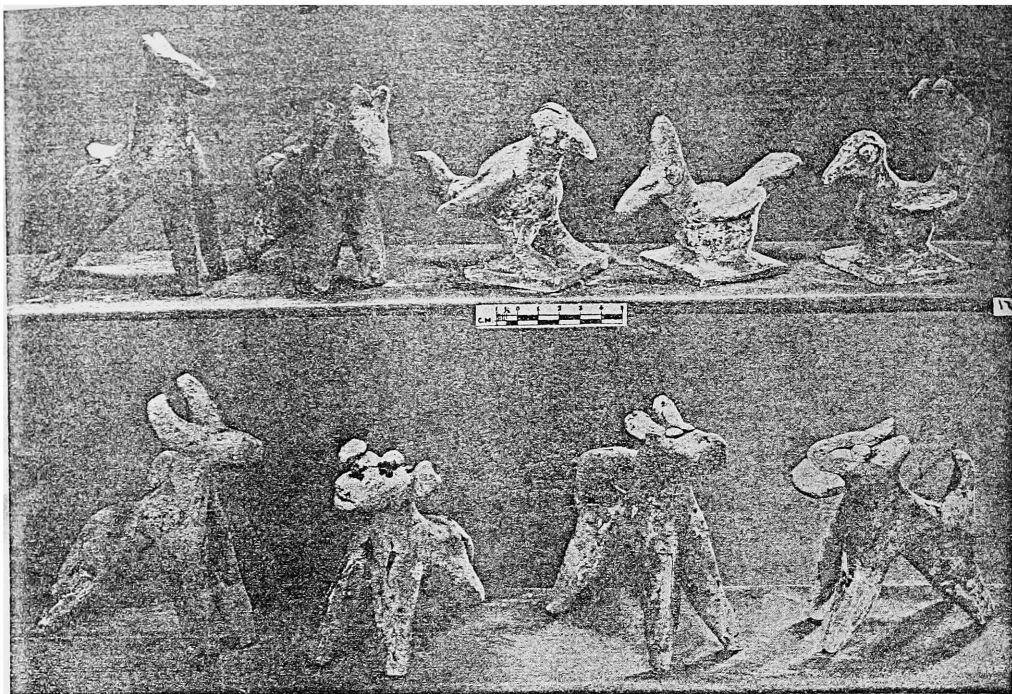
b) Terra-cotta figurines of dancing-girls with arms raised from the elbow.



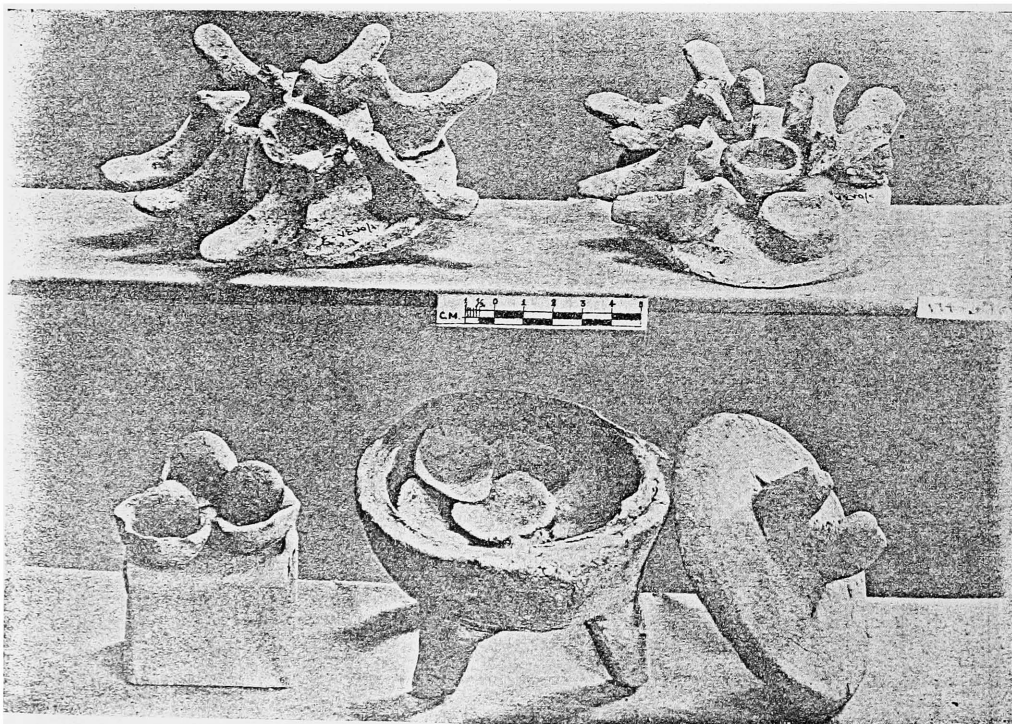
a) Typically Mongol figures mounted on horseback with small round shield on their forearms or slung over their backs.



b) Smaller terra-cotta fragments showing details of cloths and headdresses.



a) Terra-cotta figures of birds, riderless horses and other animals.



b) Groups of drinking birds and other toys.













