والمناسون من المحال بالموا وي الراس وصفت أحياد من باحية الشام بأن خاصة من الوهاية جريوا عيشًا إلى الت العيد بريها وسف باشا إلى المزوجه وعضن فلعنها واستعد النهم بجيش وحاربوهم وطرعوهما لم 上京が上海 はないのから

واستلهل شهر وجب بيوم الهاهيس ستة ١٩١٥

الهاوريين الأحدار بورود قزلا أها من طرف الدولة وعلى بده أواس وعلمة وصيف وحنجر ليسد على بتلذر وصحبته أبطما مهمات والاث مراقب ولوازم جروب لسفر البلاد المتعازية معارية الرهارية أأكاء وهو يسعى هيسي أها وأنه طلع إلى لقر إسكالدية

وفي بوء السبت عاشره المعوافل لساعس مبدئ كقطي أوفي البيل وحصلت المصحبة وحضر المتنابك والقاضي وبالي الأعيان والسر السد بحضرتهم في صبحها يره الأحد وجري السام في

وقياوهما الأهاشيرا وعسلواله عناك شنكا وحرفات وتعليقات قبانا الفعير الذي الشاء أباطنا سامل شواد و مو مو المدادات في صبحها بعد تلاث ليال في جوه التلاك اللث عشره و مسلوات والناعلينا وطاع إلى النامة وصروا عند طنوعه إلى التلهة سنام وهذا الأفا السر النواء حيشي ملعي لطيف الذات متعاهم في تصنعه للبل الكلام، وفي حال مروره قال بعائبه المنصبان ينازان العباوالنصة والإسلاموالي على الناس المتارجين وحفر صحنه وضحا أياف السكا العديدة الواصريت بإسلامول من الدهب والنطبة وهي عواهم فقية حالصة سالمة من العشر وله المعرهم مهاوهم وزني كامل سنة حشر فيراطأ يعمر فدينجمسة وحشرين تعيقا من الأعداف المعاملة العدمية السنصنة في معاملة الناس المأن، وكذلك فيقعا بطبرونة وإن فرهمين بالتوهم الوراي لصوف بطعمين والشائك الطعة مصرورة وزنها أربعة عراهم والعبر فديسانة بصفدو قطعة وزنها اسالية عراهم

الله فد اللم المريد بدا يسمى بالتر ماينة في أحداث المر المبادس است. ١٠١ المرابع المالت التراب التواندس مايد لها و الله بعد أن النهر عنتر من السنة عاد 10 أو ولنق التناكسا ذكره الدوان في المعر الوال من الدينة 191 أ أند ربط أدو بالنب حوارج والروعل عند للهذا وعوعا من الهدوالية عليما 11) الموال الرواد المسرور المراد المواد الم

واستهل شهر جمادى الثانية بيوم الثلاثاء سنبة دووه

عن الله يوم المغييل لله الباليا فيوال أفدي علم مهدات المرمين والتأمي البغر اللمية المتحارية الوهاية أأأه وسكن ينبت للصبة وصوان كل دانك مع توجه الهمة والاستعداد لمسارة الأثراء النصريين والسلكورون بناحية فنطرة اللامون

وأمنا حسين بالشا وعباليع لوح وعايلين ملك ومن معهب فإنهم صعدوا إلى فبلي ومذكوا البط إلى حد عر حاواستار دوس أو فال بدنية ابن مصيب

وفي عوم السب عامده ارتبعل الباشا بعسائل من المعيرة والنقل إلى حروة اللحيد ونوفق في المدينة يخروج العماكر المقيمين يعصر ولا يتخلف منهم أحمد نزاد تعديهم ومطلهم العمير والجدال والرجال والفلاحين وفوهو السحوهم في عدمتهم وفي المراكب عوضا عن التولة والملاحن الذين هروا وترقوا مغاتهم بكانوا يقيضون عني كل من يصنعونه ويحبسونهم في المعواصل بنولاق والقل أنهم حبسوا بمو متين نغزاعي حاصل بطلم وأطالم منهم وتركومهان عرائل والقرب ليقاحل ماتواع أعرهما والمنز فطان والواله في طب المراكب م بعو النيل فكالوا يقتصون على العوائب الواصنة إلى مصر بالعلال والبعدائع والسفار فيلقون المعنها الل لا حامة لهد بها على شطوط المثل (" ويكون بالمراكب إلى بولاق والمعزة إلا أن يعظوم والنبل عنى أو الهم النانة بالمواكب عنى يصلوا بها إلى صاحل بوالى فينفر عونها منها، له بالعليد السرائب وحكفا فالزوابهم يطول حلمالسدة

وفي خشره ارتسل الباشامن جزورة الشعب ورد مجارية المصريين

وفي متصفه وره النفر بأن حسن بالداناج حسن بالد السعروف بالوشاش الألعي أزاد الجووب والسحور وإلى الناشا فلنطر عليه شاهن بالدوأعاله وصلب نعمله والتبه وأراقيه طبي جمار عطي الزائس وأرسله إلى الواحات فأحتال وهوب وحضر إلى خرطبي البات فاكرت والنم عليه وألعله المسبور فيشاو استمر فنشد

ويي عنص عشريه وصلت الأحيار بأن الباقيا منت فزاطر اللامون وأن المصريين ارتحاوال

11) كالتموليد والمراجع والرحيداي أحاث ثور لمان مراجعة ١٩١٧ إربط التناهماكرة الموالية من الله تهدو و مواليم الموالية و الما الما 101 و الما الما الما الما الما الموالية في المو شوال من السنة (١٧٧٤) من الهامهم بالنهو موارج دائرة على وقنا النهدة. وغو حامل التهدوالوا عامة في المام المواقع على المسائل المناد ١٠١٠).

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