II.—Description of Bokhâra. By Lieut. A. Burnes, Bombay Army, Asst. Resident at Kutch.

Our first care on entering Bokhâra was to change our garb, and adopt the usages prescribed by the laws of the country. A petition to the minister might have perhaps relieved us of the necessity, but to do so was in consonance with our own plans, and we did not delay a moment in fulfilling them. Our turbans were exchanged for shabby sheep-skin caps with the fur inside, and our kamarbans were thrown aside for a rude piece of rope or tape. The outer garment of the country was discontinued, as well as our stockings, since these are the emblems of distinction in the holy city of Bokhâra between an infidel and a true believer. We know also that none but a Mohammedan might ride within the walls of the city, and we had an inward feeling which told us to be heartily gratified if we were permitted, at such trifling sacrifices, to continue our abode in the capital. A couplet* which describes Samarcand as the paradise of the world, also names Bokhâra as the strength of religion and of Islam; and impious and powerless as we were, we could have no desire to try experiments among those who seemed, outwardly, at least, such bigots. The dress which I have described is nowhere enjoined by the Qurâns, nor did it obtain in these countries for two centuries after the prophet; not till the bigotry of

*سمرقاند میقل روي زمین است

بخارا قرئت اسلام و دين است
some of the Khaliphs discovered that the faithful should be distinguished from those who were not Muhammedans.

On entering the city, the authorities did not even search us, but in the afternoon an officer summoned us to the presence of the minister. My fellow-traveller was yet prostrated by fever, and could not accompany me; I therefore proceeded alone to the ark or palace where the minister lived along with the king. I was lost in amazement at the novel scene before me, since we had to walk for about two miles through the streets of Bokhára before reaching the palace. I was immediately introduced to the minister, or as he is styled, the Gosh Begf, an elderly man, of great influence, who was sitting in a small room, with a private court-yard in front of it. He desired me to be seated outside on the pavement, but evinced both a kind and considerate manner, which set my mind at ease. The hardness of my seat, and the distance from the minister, did not overpower me with grief, since his son, who appeared during the interview, was even further removed than myself. I presented a silver watch and a Kashmir dress, which I had brought for him; but he declined to receive anything, saying that he was but the slave of the king. He then interrogated me for about two hours, regarding my own affairs and the objects which had brought me to a country so remote as Bokhára. I told the usual tale of being in progress towards our native country, and produced my passport from the Governor General of India, which the minister read with peculiar attention. I then added, that Bokhára was a country of such celebrity among eastern nations, that I had been chiefly induced to visit Turkestán for the purpose of seeing it. But what is your profession, said the minister? I replied that I was an officer of the Indian army. But tell me, said he, something about your knowledge:—and he here entered upon various topics as to the customs and politics of Europe, but particularly of Russia, on which he was well informed. In reply to his inquiries regarding our baggage, I considered it prudent to acquaint him that I had a sextant, since I concluded that we should be searched, and it was better to make a merit of necessity. I informed him therefore that I liked to observe the stars, and the other heavenly bodies, since it was a most attractive study. On hearing this, the vizier's attention was roused, and he begged, with some earnestness, and in a subdued tone of voice, that I would inform him of a favorable conjunction of the planets, and the price of grain which it indicated in the ensuing year. I told him, that our astronomical knowledge did not lead to such information; at which he expressed himself disappointed. On the whole, however, he appeared to be satisfied of my character, and assured me of protec-
tion while in Bokhára; he however prohibited our using pen and ink, since it might lead to our conduct being misrepresented to the king, and prove injurious. He also added, that the route to the Caspian Sea by the way of Káhwa had been closed for the last year; and that, if we intended to enter Russia, we must either pursue the northern route from Bokhára, or cross the Türkmán desert below Oranj to Astrabad on the Caspian.

Two days after this interview, I was again summoned by the vizier, and found him surrounded by a great number of respectable persons, to whom he appeared desirous of exhibiting me. I was questioned in such a way as to make me believe that our character was not altogether free from suspicion; but the vizier said jestingly, I suppose you have been writing about Bokhára. Since I had in the first instance given so true a tale, I had here no apprehensions of contradiction, and freely told the party that I had come to see the world, and the wonders of Bokhára, and that by the vizier's favor, I had been already perambulating the city. The minister was the only person who appeared pleased with the candour, and said that he would be happy to see me at all times in the evening: he inquired if I had any curiosity to exhibit to him, either of India or my own country; but I regretted my inability to meet his wishes. On my return home, it occurred to me that the all-curious vizier might be gratified by the sight of a patent compass, with its glasses, screws, and reflectors; but I also feared that he might construe my possession of this complicated piece of mechanism into a light which would not be favorable. I however sallied forth with the instrument in my pocket, and soon found myself in the presence of the vizier. I told him that I believed I had found a curiosity that would gratify him, and produced the compass, which was quite new and of very beautiful workmanship. I described its utility, and pointed out its beauty, till the vizier seemed quite to have forgotten, "that he was but a slave of the king, and could receive nothing;" indeed he was proceeding to bargain for its price, when I interrupted him. I assured him that I had brought it from Hindústán, that I might purposely present it to him; since I had heard of his zeal in the cause of religion, and it would enable him to point to the holy Mecca, and rectify the Kibla of the grand mosque, which he was now building in Bokhára. I told him, that I could receive no reward, since we were already rewarded, above all price, by his protection. The Gosh Bagí packed up the compass with all the haste and anxiety of a child, and said that he would take it direct to his Majesty, and describe the wonderful ingenuity of our nation. Thus fell one of my compasses. It was a fine
instrument, by Schmalcalder, but I had a duplicate, and I think it was not sacrificed without an ample return. Had we been in Bokhára in disguise, and personating some assumed character, our feelings would have been very different from what they now were. Like owls, we should only have appeared at night; but after this incident, we stalked abroad in the noon-tide sun, and visited all parts of the city.

My usual resort in the evening was the Régistan of Bokhára, which is the name given to a spacious area of the city near the palace, that opens upon it. In two other sides there are massive buildings, colleges of the learned; and on the fourth stands a fountain filled with water, and shaded by lofty trees, where idlers and newsmongers congregate around the wares of Asia and Europe, which are here exposed for sale. A stranger has only to seat himself on a bench of the Régistan, to know the Usbék and the people of Bokhára. He may here converse with the natives of Persia, Turkey, Russia, Tartary, China, India, and Kabúl. He will meet with Túrkmáns, Calmuks, and Kuzzaks, from the surrounding deserts, as well as the natives of the more favoured lands. He may contrast the polished manners of the subjects "of the great King" with the ruder habits of a roaming Tartar. He may see the Usbéks from all the states of Mówarúnahr, and speculate from their physiognomy on the changes which time and place effect among any race of men. The Usbék of Bokhára is hardly to be recognized as a Turk or Tartar, from his intermixture of Persian blood. Those from the neighbouring country of Kokán are less changed, and the natives of Organj, the ancient Kharaism, have yet a harshness of feature peculiar to themselves; they may be distinguished from all others by dark sheep-skin caps, about a foot high. A red beard, grey eyes, and fair skin will now and then arrest the notice of a stranger, and his attention will have been fixed on a poor Russian, who has lost his country and his liberty, and here drags out a miserable life of slavery. A native of the Celestial Empire will be seen here and there in the same forlorn predicament, shorn of his long cue of hair, with his crown under a turban, since both he and the Russian act the part of Muhammedans. Then follows a Hindú, in a garb foreign to himself and his country: a small square cap, and a string, instead of a girdle, distinguishes him from the Muhammedans, and, as the Moslems themselves tell you, prevents their profaning the prescribed salutations of their language, by using them to an idolator. Without these distinctions, the native of India is to be recognized by his sombre look, and the studious manner in which he avoids all communication with the crowd. He herds only with a few individuals, similarly circumstanced with himself. The
Jew is as marked a being as the Hindú; his costume differs from
the follower of Brahma, and a small conical cap marks the children of
Israel. No mark however is so distinguishing as the well known
features of the Hebrew people. In Bokhára they are a race remark-
ably handsome, and I saw more than one Rebecca in my peregrinations.
Their features are set off by ringlets of beautiful hair, which hang over
their cheeks and necks. There are about 4000 Jews in Bokhára, origi-
nally from Meshid in Persia. They are chiefly employed in dyeing
cloth. They receive the same treatment as the Hindús. A strayed
Armenian, in a still different dress, represents that wandering nation;
but there are few of them in Bokhára. With these exceptions, the
stranger beholds in the bazaars a portly, fair, and well-dressed mass of
people, the Muhammedans of Türkistán. A large white turban, and a
choyha or pelisse of some dark colour over three or four other of the
same description is the general costume; but the Réjistán leads to the
palace, and the Usbèks delight to appear before their King in a mottled
garment of silk, called "adras," which is of all and the brightest
colours, and would be intolerable to any but an Usbèk. Some of the
higher persons are clothed in brocade, and one may distinguish the
gradations of the chiefs, since those in favour ride into the citadel, and
the others dismount at the gate. Almost every individual who visits
the King is attended by his slave; and though this class of people are
for the most part Persians, or their descendants, they have a peculiar
appearance. It is said, indeed, that three-fourths of the people of Bo-
hára are of slave extraction, for of the captives brought from Persia,
into Türkistán, few are permitted to return, and, by all accounts, there
are many who have no inclination to do so. A great portion of the
people of Bokhára appear on horseback. Whether mounted or on foot,
they are dressed in boots, and the pedestrians strut on high and small
heels on which it would puzzle a Corinthian to walk or even stand.
They rise about an inch and a half, and the pinnacle is not one-third
the diameter. This is the national dress of the Usbèk. Some men of rank
have a shoe over the boot, which is taken off on entering a room. I
must not forget the ladies in my enumeration of the inhabitants.
They generally appear on horseback, riding as the men; a few walk, and
all are veiled with a black hair-cloth napkin. The difficulty of seeing
through it makes the fair ones stare at every one as in a masquerade.
There however no one must speak to them, and, if any of the King's
harem pass, you are admonished to look in another direction, and get
a punch on the head if you infringe the advice. So holy are the fair
ones of the holy Bokhára.
My reader will have now become familiar with the appearance of the inhabitants of Bokhara. From morn to night, the crowd which assembles raises a humming noise, and one is stunned at the moving mass of human beings. In the middle of the area, the fruits of the season are sold under the shade of a square piece of mat, supported by a single pole. One wonders at the never-ending employment of the fruitiers in dealing out their grapes, melons, apricots, apples, peaches, pears, and plums; for the continued succession of purchasers proves that the tide of men still flows. With difficulty a passage can be forced through the streets, and it is only done at the momentary risk of being run over by some one on the back of a horse or an ass. These latter animals are exceedingly common and very fine, they amble along at a quick pace with their riders and burthens. Carta of a light construction are also driving up and down, since the nature of the country, and the streets which are not too narrow, admit of wheeled carriages in all parts of the bazaar. Everywhere are seen people making tea, which is done in large European urns instead of tea-pots, and kept hot by a metal tube. The penchant of the Bokharts for tea is, I believe, without parallel; for they drink it at all times and places, and in half a dozen ways, with and without sugar, with and without milk, with grease, with salt, &c. Next to the vendors of this hot beverage, one may purchase "rahet-i jan," or the delight of life, grape jelly or syrup mixed up with chopped ice. The abundance of ice is one of the greatest luxuries in Bokhara, and it may be had till the cold weather makes it unnecessary. It is pitted in winter, and sold so cheap that it is within the reach of the poorest people. No one ever thinks of drinking water without icing it, and a beggar may be seen purchasing it as he proclaims his poverty and entreats the bounty of the passenger. It is a nice and refreshing sight to see the huge masses of it with the thermometer at 90°, coloured, scraped, and piled into heaps like snow to tickle the Uzbeks' palate. It would be endless to describe the whole body of traders: suffice it to say, that almost every thing may be purchased in the Régistan; the jewellery and cutlery of Europe (coarse enough however), the tea of China, the sugar of India, the spices of Manilla, &c. &c. One may also add to his stores of learning, both Turk and Persian, at the book-stalls, where the learned or would-be-so pore over tattered pages at a hawker's board. As one withdraws in the evening from this bustling crowd to the more retired parts of the city, he treads his way through arched bazars, now empty, and passes mosques surmounted by handsome cupolas, and adorned by all the simple ornaments which are admitted by Muhammadans. After the bazar hours, these are crowded
for evening prayers. At the doors of the colleges, which generally face the mosques, one may see the students lounging after the labours of the day, not however so gay or so young as the tyros of an European university, but many of them grave and demure old men, with more hypocrisy, but by no means less vice, than their youthful prototypes in another quarter of the world. These people however are stained by vices which there find no shelter even among the most depraved libertines. With the twilight this busy scene closes, the King's drum beats, it is re-echoed by others in every part of the city, and at a certain hour no one is permitted to move out without a lantern. From these arrangements, the police of the city is excellent, and in every street large bales of cloth are left on the stalls at night in perfect safety. All is silence till the morn, when the bustle again commences in the Régis-
tan, the busy hive of men. The day is ushered in with the same guzz-
zling and tea-drinking, and hundreds of boys and donkeys laden with milk hasten to the busy throng. The milk is sold in small bowls, over which the cream floats: a lad will bring twenty or thirty of these to market, in shelves supported and suspended by a stick over his shoul-
der. Whatever number may be brought, speedily disappear among the tea-drinking population of this great city.

Soon after our arrival, I paid a visit to our late travelling com-
panions, the tea merchants, who had taken up their abode in a caravansery, and were busy in unpacking, appraising, and selling their tea. They sent to the bazar for ice and apricots, which we sat down and enjoyed together. One of the purchasers took me for a tea merchant from the society I was in, and asked for my invest-
ment. The request afforded both the merchants and myself some amusement, but they did not undeceive the man on my mercantile character, and we continued to converse together. He spoke of the news of the day, the late conquests of the king at Shahr Sabz, and of the threats of the Persians to attack Bokhára, all without his ever suspecting me to be ought but an Asiatic. In return, we had visit.

They never saluted us by any of the forms among Muhammedans, but appeared to have another set of expressions, the most common of which is, "May your wealth increase" (dowláti zyáde). They nevertheless
always said the "fathān" or blessing from the Qordā, stretching out their hands and stroking down their beards before they sat down. Many of our visitors betrayed suspicions of our character, but still evinced no unwillingness to converse on all points, from the politics of their king to the state of their markets. Simple people, they believe a spy must measure their forts and walls, they have no idea of the value of the conversation. With such ready returns on the part of our guests, it was not irksome for me to explain the usages of Europe; but let me advise a traveller to lay in a good stock of that kind of knowledge, before he ventures to travel in eastern countries. One must have a smattering of trade, arts, science, religion, medicine, and, in fact, of every thing; and any answer is better than a negative, since ignorance, real or pretended, is construed into wilful concealment.

I took an early opportunity of seeing the slave bazar of Bokhāra, which is held every Saturday morning. The Usbēks manage all their affairs by means of slaves, who are chiefly brought from Persia by the Türkman. These poor wretches are here exposed for sale, and occupy thirty or forty stalls, where they are examined like cattle, only with this difference, that they are able to give an account of themselves vivâ voce. On the morning which I visited the bazar, there were only six unfortunate beings, and I witnessed the manner in which they are disposed of. They are first interrogated regarding their parentage and capture, and if they are Muhammedans, that is, Sussās. The question is put in that form, for the Usbēks do not consider a Shisāh to be a true believer, since with them, as with the primitive Christians, a sectâry is more odious than an unbeliever. After the intended purchaser is satisfied of the slave's being an infidel (kaffir), he examines his body, particularly noting if he be free from leprosy, so common in Türkis-tān, and he then proceeds to bargain for his price. Three of the Persian boys were for sale at thirty tillas of gold a piece*, and it was surprising to see how contented the poor fellows sat under their lot. I heard one of them telling how he had been seized south of Meshid, while tending his flock; another, who overheard a conversation among the bystanders regarding the scarcity of slaves that season, stated that a great number had been taken. His companion said with some feeling, You and I only think so, because of our own misfortune; but these people must know better. There was one unfortunate girl, but she had been long in service, and was now being sold by her master because of his poverty. I felt that many a tear had been shed in the court where I surveyed the scene, but I was assured from every

* 200 Rupees.
quarter that slaves are well treated and well fed, and the circumstance of so many of them remaining in the country after they have been manumitted seems to establish this fact. The bazars of Bokhára are chiefly supplied from Organj. Russians and Chinese are also sold but rarely. The feelings of an European revolt at this odious traffic; but the Uzbés entertain no such notions, and believe that they are conferring a benefit on a Persian when they purchase him, in hopes that he may renounce his heretical opinions.

From the slave-market I passed on that morning to the great bazar, and the very first sight which fell under my notice was the offenders against Muhammadanism of the preceding Friday. They consisted of four individuals, who had been caught asleep at prayer time, and a youth who had been seen smoking in public. They were all tied to each other, and the tobacco-lover led the way, holding his hoo'ka or pipe in his hand. The officer of police followed with a thick thong, and chastised them as he went, calling aloud, "Ye followers of Islam, behold the punishment of those who violate the law!" Never however was there such a series of contradiction and absurdity as in the practice and theory of religion in Bokhára. You may openly purchase tobacco, and all the most approved paraphernalia for inhaling its narcotic qualities; yet if seen smoking in public you are straightway dragged before the Qazi, punished by stripes, or paraded on a donkey with a blackened face, while the innocent hooka hangs before you as a warning to others. If a person is caught flying pigeons on a Friday, he is sent forth with the dead bird round his neck, seated on a camel. If seen in the streets at the time of prayers, and convicted of such habitual neglect, fines and imprisonment follow; yet there are bands of the most abominable wretches who frequent the streets in the evening, and encourage the violation of the Qurán. The laws of the Faithful punish this offence with death, but the Commander of the Faithful (the King is so called) sets an example to his subjects, and follows the customs of his fore-fathers. Every thing indeed presents a tissue of contradictions, and none were more apparent to me than the punishment of these culprits, who were marching with all the pomp of publicity, by the very gate way of the court, where human beings were levelled with the brutes of the earth, no doubt against the laws of humanity, but as certainly against the laws of Muhammed.

The Hindús of Bokhára sought our society with great avidity, for that people seem always to look upon the English as their superiors. They visited us in every country we passed, and would never speak any other language than Hindustanti, which seemed a bond of union between us and them. In this country they appear to enjoy a suffici-
ent degree of toleration to enable them to live happily. An enumeration of their restrictions might make them appear a persecuted race. They are not permitted to build temples, set up idols, or walk in procession; they do not ride within the walls of the city, and must wear a peculiar dress. They pay the jizya, or capitation tax, which varies from four to eight rupees a year; but this they only render in common with others, not Mohammedans. They must never abuse or ill use a Mohammedan. When the King passes their quarter of the city, they must draw up and wish him health and prosperity. When on horseback outside the city, they must dismount if they meet His Majesty, or the Qazi. They are not permitted to purchase female slaves, as an infidel would defile a believer; nor do any of them bring their families beyond the Oxus. For these sacrifices, the Hindús in Bokhára live unmolested, and in all trials and suits have equal justice with the Mohammedans. I could hear of no forcible instance of conversion to Islám, though three or four individuals had changed their creed in as many years. The deportment of these people is most sober and orderly: one would imagine that the tribe had renounced laughter, if he judged by the gravity of their countenances. They themselves however speak highly of their privileges, and are satisfied at the celerity with which they can realize money, though it be at the sacrifice of their prejudices. There are about three hundred Hindús in Bokhára, and they live in a caravansery of their own. They are chiefly natives of Shikárpur, in Sínde, and their number is on the increase. The Usbêks and indeed all the Mohammedans find themselves vanquished by the industry of these people, who will stake the largest sums of money for the smallest gain.

Among the Hindús we had a singular visitor in a deserter from the Indian Army at Bombay! He had set out on a pilgrimage to all the shrines of the Hindú world, and was then proceeding to the fire temples on the shores of the Caspian. I knew many of the officers of the Regiment (the 24th N. I.) to which he had belonged, and felt pleased at hearing names which were familiar to me in this remote city. I listened with interest to the man's detail of his adventures and travels, nor was he deterred by any fear that I would lodge information against him and secure his apprehension. He looked upon him as a brother in arms, and he amused me with many a tale of our friend Murad Beg of Kundás, whom he had served as a bombardier, and followed in his campaigns. This man, when he first shewed himself, was disguised in the dress of a pilgrim; but the carriage
of a soldier is not to be mistaken, though he has traversed the mountains and deserts to Bokhara.

The house in which we lodged was exceedingly small, and overlooked on every side; but we could not regret it, since it presented an opportunity of seeing a Turkì beauty, a most handsome young lady, who promenaded one of the surrounding balconies, and wished to think she was not seen. A pretended flight was not even neglected by this fair one, whose curiosity often prompted her to steal a glance at the Firinge. Since we had a fair exchange, she was any thing but an intruder, though unfortunately too distant for us to indulge in the sweet "music of speech." The ladies of Bokhara stain their teeth quite black, they plait their hair and allow it to hang in tresses down their shoulders. Their dress differs little from the men; they wear the same pelisses, only that the two sleeves, instead of being used as such, are tucked together and tied behind. In the house even they dress in large Hessian boots, made of velvet and highly ornamented. What a strange taste for those who are eternally concealed, to choose to be thus booted as if prepared for a journey. On the head they wear large white turbans, but a veil covers the face, and many a lovely countenance wastes its fragrance beneath this netting. The exhibition of beauty, in which so much of a woman's time is spent in more favored countries, is here unknown. A man may shoot his neighbour, if he sees him on a balcony at any but a stated hour. Assassination follows suspicion. The laws of the Qorás regarding the sex are here most strictly enforced.

In my travels through Cabul I had often enjoyed the luxuries of the bath, according to the custom of the Orientals. I now had the same pleasure in Bokhara, but it was only admissible in some buildings, since the priests had asserted that the water of certain baths would change into blood if polluted by a woman or an infidel! A bath is too well known to require a description, but the operation is really most singular. You are stretched out like a fish, rubbed with a hair brush, scrubbed, buffeted and kicked about, but it is still very refreshing. The baths of Bokhara are most spacious. They are constructed on the plan of a panoptagon, many smaller domes surrounding a great one, and heated to different temperatures. In the day time the light is admitted from coloured glasses over the large dome, in the night a single lamp under it suffices for all the cells. The portion of the circle towards Mecca is appropriated as a mosque, where the luxurious Mohammedan may offer up his orisons while he is enjoying one of the
promised blessings of his prophet's paradise. There are eighteen baths in Bokhára, one or two are of very large dimensions; but the generality of them bring in an annual income of 150 tillas (1000 Rupees). This is a calculation which may serve to number the inhabitants. Each individual pays to the keeper of the bath ten pieces of brass money, of which there are 135 in a rupee. About an hundred people may therefore bathe for a tilla, and 150 tillas will give 15,000 people to each bath. Eighteen baths will give a total of 2,700,000, who enjoy the luxury yearly. But the baths are only used during the cold months, and some of the poorer people are never able to afford the expense.

I did not omit to pay my respects to the minister while I rambled about the city, and Dr. Gerard in the course of ten days was sufficiently recovered to accompany me. The Vizier was equally inquisitive with the Nawab at Cabul regarding the manufacture of medicines and plasters, and the Doctor endeavoured to meet his wishes. We had however got into a more civilized region on our approach to Europe, since the Vizier had received quinine and other medicines from Constantinople. We sat with the minister, while he was transacting business, and saw him levy his duties on the merchants, who were never more liberally treated in any country. The webs of cloth are produced, and every fortieth piece is taken in place of duties. This gives the merchant his profits, nor distresses him for ready-money. A Muhammedan indeed has only to take the name of the prophet, stroke down his beard, and declare himself poor, to be relieved from all duties. One man said he had witnesses to prove his being in debt, and would produce them. The minister replied, Give us your oath, we want no witnesses: he gave it, every one called out "God is great," and said the "fida ha," on which the goods were returned without an iota of charge. With every disposition to judge favourably of the Asiatics, (and my opinions regarding them improved, as I knew them better,) I have not found them free from falsehood: I fear, therefore, that many a false oath is taken among them. No people could be more liberal encouragers of commerce than the rulers of Bokhára. During the reign of the last monarch the duties on goods were never paid till they were sold, as in the bonding system of a British custom-house. The Vizier on this occasion conversed at great length on subjects of commerce relating to Bokhára and Britain, and expressed much anxiety to increase the communication between the countries, requesting that I myself would return to Bokhára, and not
Description of Bokhara.

forget to bring a good pair of spectacles for his use. Our intercourse was now established on a footing which promised well: I took occasion therefore to express a wish to the Vizier of paying my homage to the King. I had touched on a tender point, for it appeared that the minister had feared our being charged with some proposals to His Majesty, which we concealed from himself. "I am as good as the Asmâr," (so the King is called,) said he, "and if you have no matters of business to transact with the king, what have travellers to do with courts?" I told him of our curiosity on these points, but he did not choose that we should have the honor, and that was sufficient for abandoning the suit.

I was nevertheless resolved to have a sight of Royalty, and at mid-day on the following Friday repaired to the great mosque, a building of Timourlance, and saw His Majesty and his court passing from prayers. The King appears to be under thirty years of age, and has not a prepossessing countenance; his eyes are small, his visage gaunt and pale. He was plainly dressed in a silken robe of "sadras," with a white turban. He sometimes wears an aigrette of feathers, ornamented with diamonds. The Qorâs was carried in front of him, and he was preceded and followed by two golden mace-bearers, who exclaimed in Turkish, "Pray to God that the Commander of the Faithful may act justly!" His suite did not exceed an hundred people; most of them were dressed in robes of Russian brocade, and wore gold ornamented swords—I should call them knives, the mark of honor in this country. His present Majesty has more state than any of his predecessors; but he may consider it necessary to affect humility in a temple, and in returning from a religious ceremony. The people drew up by the way side as he passed, and with a stroke of their beards wished His Majesty peace; I did the same. The character of this King, Bahádur Khan, stands high among his countrymen; at his elevation to the throne, he distributed all his wealth. He is strict in his religious observances, and less bigotted than his father Mir Hyder. He acts according to the Qorâs in all cases, and it is pretended that he even lives on the capitation tax which is levied from the Jews and Hindús.

The revenues of the country are said to be spent in maintaining mullahs and mosques; but this young King is ambitious and warlike, and I believe that it is therefore more probable he turns his treasure to the increase of his power.

The life of this King is less enviable than that of most private men. The water which he drinks is brought, in skins from the river;
under the charge and seal of two officers. It is opened by the Visier,
and first tasted by his people, and then by himself, when it is again
sealed and dispatched to the King. The daily victuals of His Majesty
undergo a like examination: the minister eats, he gives to those around
him, they wait the lapse of an hour to judge of their effect, when they
are locked up in a box and dispatched! His Majesty has one key and
his minister another. Fruit, sweetmeats, and every eatable undergo
the same examination, and we shall hardly suppose the good King of
the Uzbeks ever enjoys a hot meal or a fresh-cooked dinner. Poison
is in frequent request, as we may judge by the homely occupations of a
minister of state. The rise of His Majesty himself to the throne he
now holds is not however without strong suspicion of a free distribu-
tion of such draughts; but the detail of those events belongs to another
portion of my subject.

I expressed a wish soon after reaching Bokhara to see some of
the unfortunate Russians who have been sold into this country. One
evening, a stout and manly looking person fell at my feet and kissed
them. He was a Russian of the name of Gregory Pulukoff, who
had been kidnapped when asleep at an outpost, about twenty-five
years ago; he was the son of a soldier, and now followed the
trade of a carpenter. I made him sit down with us, and give an
account of his woes and condition. It was our dinner time, and the
poor carpenter helped us to eat our pilao. Though but ten years of
age when captured, he yet retained his native language, and the most
ardent love to return to his country. He paid seven tillas a year to
his master, who allowed him to practise his trade, and keep all he
might earn beyond that sum. He had a wife and child, also slaves. "I
am well treated by my master," said he, "I go where I choose, I asso-
ciate with the people and personify the part of a Mohammedan, I appear
happy, but my heart burns for my native land, where I would serve in
the most despotic army with gladness. Could I but see it again, I
would willingly die. I tell you my feelings, but I smother them from
the Uzbeks. I am yet a Christian, (here the poor fellow crossed himself
after the manner of the Greek Church,) and I live among a people
who detest with the utmost cordiality every individual of that creed.
It is only for my own peace that I call myself a Mohammedan." The
poor fellow had acquired all the habits and manners of an Uzbek, nor
should I have been able to distinguish him but for his blue eyes, red
beard, and fairer skin. He inquired of me with much earnestness if
there were any hopes of him and his comrades being released; but I
could give him no further news than the floating rumours which I had heard of the Emperor's intention to suppress the traffic by an army. He told me that the last embassy to Bokhāra under M. Nekri had failed to effect that desired end, but that the sale of Russians had ceased in Bokhāra for the last ten years. There were not at present 130 natives of Russia in the kingdom.

The whole of those in Bokhāra would have been released by the Ambassador, had not some religious discussion arisen on the propriety of allowing Christians who had become Muhammedans to relapse into their idolatry! The mullahs had seen the pictures in the Greek Church, and no argument will reverse what they state to be the evidence of their senses, that the Russians worship idols. There is generally some difference of opinion on all points, and that of the Russians and Bokhāris on the subject of slavery was much at variance. The Muhammedans are not sensible of any offence in enslaving the Russians, since they state that Russia herself exhibits the example of a whole country of slaves, and particularly in the despotick government of her soldiery. "If we purchase Russians," say they, "the Russians buy the Kassaks on our frontier. We are Muhammedans, and they tamper with these people by threats, bribery, and hopes to make them forsake their creed and become idolators. Look, on the other hand, at the Russians in Bokhāra, at their liberty, comfort, and toleration, and compare it with the black bread and unrelenting tyranny which they experience in their native country, and which has on some occasions driven them voluntarily to us." We shall not attempt to decide between the parties, but it is a melancholy reflection on the liberties of Russia, that they admit of a comparison with the institutions of a Tartar kingdom, whose pity, it is said, is only upon a par with the tyranny of the Afghans.

With Russians, Hindūs, and Uzbeks, our circle of acquaintance at Bokhāra soon increased, and most of the Afghans and Cabīl merchants sought our society, and we could not but feel gratified at the favorable opinion entertained by them of the British in India. One of them, Sirwar Khan, a Lohane merchant of great opulence, to whom we were never introduced, offered us any money we might require, and did it in a manner that left no doubt of his sincerity. We were assailed by him and his countrymen, and even by Uzbeks, to give notes of hand, certifying our acquaintance with them; for the Afghans believe the hand-writing to be a bond of union between Englishmen, and that the possession of it secures them an honorable reception in India. We complied with the wishes of those who deserved
our confidence. Among our other friends was a Kashmir merchant, who wished me much to assist him in the preparation of cochineal, which is, I believe, found in Bokhāra, as a worm attached to the root of a wild shrub. There was also an old man named Hāji Mirūk, who had seen the world from Canton to Constantinople, and secretly brought many old coins and rarities which are acceptable to Europeans. The most intimate perhaps of all our acquaintance was our landlord, an Uzbek merchant, named Makhsūm, who traded to Yarkand. He paid us a daily visit, and generally brought some of his friends along with him. I shall mention an incident regarding this person, which is creditable to him. He was a most communicative man, and gave me much interesting information: as our intimacy increased, I interrogated him closely on the revenues and resources of Bokhāra, on its extent and power, and produced a small map of the country to exhibit before him. He replied to all my inquiries, and then begging me to shut up the map, besought me never again to produce such a paper in Bokhāra, since there were innumerable spies about the King, and it might be productive of very serious consequences. He still continued his visits, and his information with the same freedom as before. On our first arrival in the city, the keeper of the caravansary refused us quarters, because we had no character, that is, we were neither merchants nor ambassadors; but this good man had let his house to us. He had been attacked by his neighbours, terrified by his friends, and he himself trembled at the risk which he had incurred. The keeper of the caravansary now hid his head in shame, and the landlord shared our intimacy; his neighbours curried favor with him to be brought to us, and our society was more courted than was agreeable.

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To the Editor of the Journal of the Asiatic Society.

At the request of my friend, Mr. Malcolmson, of the left wing, Madras European Regiment, I have the pleasure to forward the result of some meteorological observations, which he tells me may be interesting to you. I am much afraid that he may have given you reason to expect more useful information on this subject than I have it in my power to give you; but the truth is, that I have generally confined my observations to the appearances on the sky, in the shape of clouds, and have paid less attention to the indications given by instruments; as I