

Thokcháki.	Méng.	Gharti.	Rakhál.
Sitháng.	Maski.	Lámichánya.	Palámi.
Lahakpá.	Arghoulé.	Khaptari.	Phyáyáli.
Kyapcháki.	Dùrrá.	Khulál.	Chermi.
Pacháin.			

GURUNGS.

Gúrúng.	Lámichánya.	Khaptari.	Tangé.
Ghallé.	Siddh.	Ghándáné.	Ghónyá.
Byápri.	Karámati.	Dhàrén.	Paindi.
Vumjan.	Gósti.	Jimél.	Méngi.
Láma.	Bagálya.	Lopáté.	Dah Láma.
Tháthúng.	Chandá.	Lotháng.	Kurángi.
Góthi.	Cháiki.	Bálúng.	Khulál.
Gondúk.	Kháti.	Shakya Láma.	Surya Vansi Lama.
Gohori.	Guábury.	Golángya.	Madán.
Baráhi.	Pengi.	Khangva.	Palámi.
Ghárti.	Dhakarén.		

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

Our first care on entering *Bokhára* 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 *kamarbands* 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 *Bokhára* between an infidel and a true believer. We know also that none but a Muhammedan 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 *Bokhára* as the strength of religion and of *Islám*; 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 *Qorás*, nor did it obtain in these countries for two centuries after the prophet; not till the bigotry of

* سمرقند صیقل روی زمین است

بخارا قوت اسلام و دین 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 *Turkistán* 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 *Khíva* 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 *Túrkmán* desert below *Organj* to *Astrábad* 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 Bég* 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 *Uzbèks* 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 *Tárkmáns*, *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 *Uzbèks* from all the states of *Máwarulnahr*, and speculate from their physiognomy on the changes which time and place effect among any race of men. The *Uzbèk* of *Bokhára* is hardly to be recognized as a *Turk* or Tartar, from his intermixture of Persian blood. Those from the neighbouring country of *Kokan* are less changed, and the natives of *Organj*, the ancient *Kharasm*, 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 remarkably 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*, originally 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 bazars a portly, fair, and well-dressed mass of people, the Muhammedans of *Túrkistán*. A large white turban, and a *chogha* or pelisse of some dark colour over three or four other of the same description is the general costume; but the *Régistan* 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 *Bokhára* are of slave extraction, for of the captives brought from Persia, into *Túrkistán*, 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 *Bokhára*. 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 fruiterers 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. Carts 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 bazar. 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 venders of this hot beverage, one may purchase "rah-et-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 *Bokhára*, 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 *Uzbèks'* 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 *Türkí* and Persian, at the book-stalls, where the learned or would-be-so pore over tattered pages at a hawkers' 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 *Muhammedans*. 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 *Régistan*, the busy hive of men. The day is ushered in with the same guzzling 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 shoulder. 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 companions, 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 investment. 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 visits from these merchants, and many other persons who principally came to gratify their curiosity. We were not permitted to write, and it was an agreeable manner of passing our time, since they were very communicative. The *Uzbèks* are a simple people, with whom one gets most readily acquainted: they speak in a curious tone of voice, as if they despised, or were angry with, you.

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" (*doulat ziyáda*). They nevertheless

always said the "*fathaa*" or blessing from the *Qorda*, 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 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 *Bokhára*, which is held every Saturday morning. The *Uzbeks* manage all their affairs by means of slaves, who are chiefly brought from Persia by the *Turkmen*s. 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 *vivá 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, *Sunnís*. The question is put in that form, for the *Uzbeks* do not consider a *Shiah* to be a true believer, since with them, as with the primitive Christians, a sectary 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 *Turkistán*, 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 *Usbèks* 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 Muhammedanism 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 *hooka* 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 *Qoran*. 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 *Hindústant*, which seemed a bond of union between us and them. In this country they appear to enjoy a suffi-

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 Muhammedans. They must never abuse or ill use a Muhammedan. 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 *Qasí*. 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 Muhammedans. 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 *Shikárpúr*, in *Sinde*, and their number is on the increase. The *Usbèks* and indeed all the Muhammedans 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.

looked upon him as a brother in arms, and he amused me with many a tale of our friend MURAD BEG of *Kúndús*, 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 *Bokhára*.

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 *Túrki* 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 *Firingís*. 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 *Bokhára* 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 *Cabúl* I had often enjoyed the luxuries of the bath, according to the custom of the Orientals. I now had the same pleasure in *Bokhára*, but it was only admissable 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 *Bokhára* 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 Muhammedan 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 *Cabúl* 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 "*fátaha*," 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

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 *Amir*," (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 Timourlane, 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 "*adrus*," with a white turban. He sometimes wears an aigrette of feathers, ornamented with diamonds. The *Qorán* 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, *BAHADUR 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 *Qorán* 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 Vizier, 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 distribution of such draughts; but the detail of those events belongs to another portion of my subject.

I expressed a wish soon after reaching *Bokhára* 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 chose, I associate with the people and personify the part of a Muhammedan, 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 Muhammedan." 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 *Bokhára* under M. N^{OSKI} had failed to effect that desired end, but that the sale of Russians had ceased in *Bokhára* for the last ten years. There were not at present 130 natives of Russia in the kingdom.

The whole of those in *Bokhára* 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 *Bokháris* 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 despotic government of her soldiery. "If we purchase Russians," say they, "the Russians buy the *Kazzaks* 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 *Bokhára*, 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 *Afghan*.

With Russians, *Hindús*, and *Uzbèks*, our circle of acquaintance at *Bokhára* soon increased, and most of the *Afghan* and *Cabúl* 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 Lohanee 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 *Uzbèks*, 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 *Cashmír* merchant, who wished me much to assist him in the preparation of cochineal, which is, I believe, found in *Bokhára*, as a worm attached to the root of a wild shrub. There was also an old man named *HÁJI MIBUK*, 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 *Ubbék* merchant, named *MAKHSUM*, who traded to *Yárkand*. 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 *Bokhára*, 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 *Bokhára*, 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 carried favor with him to be brought to us, and our society was more courted than was agreeable.

III.—*On the Climate of Nagpúr.* By *W. Geddes, Surgeon, Mad. Eur. Reg.*

To the Editor of the Journal of the Asiatic Society. N^o. 1.

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