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<i>English.</i>	<i>Tibet,</i>	<i>Bhotea of Kemaon Newar of Nipal</i>	
Below,	Og,	Yog,	"
One,	Djeig,	Cheek,	Chée,
Two,	Gnis,	Nee,	Naschee,
Three,	Sum,	Soom,	Soo-on,
Four,	Shi,	Zhee,	Pee,
Five,	Nya,	Gna,	Nga,
Six,	Dcheig,	Took,	"
Seven,	Dun,	Doon,	"
Eight,	Gie,	Ge,	Chée,
Nine,	Gu,	Goo,	Goo,
Ten,	Dchu,	Choo.	"

The analogy of the Newar would perhaps have been more marked if the native terms for which Sanscrit ones are probably substituted, had been given to Colonel Kirkpatrick, thus in his list we have Soorjeh deo the sun, Phye (from Bayu) air, Burkha rains, Munnoo mankind, &c.

Travels beyond the Himalaya.

In the year 1812, Mir Izzet Ullah, a servant of the enterprising and enlightened traveller Mr. Moorcroft, was dispatched on a preparatory tour to those countries, which Mr. M. purposed to visit at a favourable period. Izzet Ullah travelled from Delhi to Cashmir, from Cashmir to Tibet, from Tibet to Yarkend, from Yarkend to Cashghar, thence to the frontiers of China and back to Kokan, from Kokan to Samarkand, thence to Bokhara, Balkh and Khulm, and from Khulm to Kabul by way of Bamian, whence he returned to the plains of Hindustan. In this tour, he kept a journal of his stages, and the objects that attracted his attention, and being a man of intelligence and observation, collected much valuable information, although, not of so detailed nor precise a description as to anticipate the value of those accounts, which we may expect from the enquiries of our countryman. Several copies of Izzet Ullah's tour were made and distributed,* and one of them through

* One is adverted to with reference to the course of the Indus in a note in Mr. Elphinstone's account of Cabul.

the kindness of a friend having come into our possession, we have thought a translation of part of its contents might not be unacceptable to our readers; the tract of country over which the traveller passed, is in great part unknown to Europeans, and the details will at least have the merit of novelty to recommend them.

We omit the first part of Izzet Ullah's travels from Hindustan through Cashmir, and begin with his route from

CASHMIR TO TIBET.

The last station in Cashmir, is called *Sonamurg*, (ضونا مرگ) It is a village of some 50 or 60 houses: the road is difficult and rocky, so as to be impassable to a mounted traveller. The road has the Sindh,* on the right hand: the ruins of a Serai erected by Ibrahim Khan are here met with.

North East from *Sonamurg*, five cos, is *Yáltál*, (یا تال) an uninhabited station, with the exception of one house for the accommodation of Travellers: along the skirts of the mountain on the right of the road runs the Sindh, the road is broad and practicable. *Yáltál* is within the limits of Cashmir, but close to it: on the east runs a mountainous elevation which separates Cashmir from Tibet; thence forward the road is over mountainous, and barren paths, but abundant in springs.

Matayén, (متاين) ten cos east by north, from the last station, is a village on the right bank of the river of Little Tibet: the inhabitants are mostly Musselmans of the Suni sect: it depends on Tibet, and the Tibetan language here begins to be spoken.

After leaving *Yáltál* about 4 Ghurrees, the road ran over the top of the mountain, and was practicable enough: on the descent it lay under frozen snow for about an arrow's flight. One cos from thence on the right of the road, and on the summit of a hill, two large blocks of stone were observable: they say there were two brothers of the race of giants who in former times disputed about the right to the springs here, and they at last fixed these stones to denote that half the water belonged to Little Thibet called *Balti'*, and half to Cashmir. One brother was

* This must be the Sindh, or Indus of Cashmir, the lesser Sindh: we have no means of verifying our traveller's route by comparison with other accounts, although perhaps he is not altogether without at precursor. Desideri who was sent from Goa to Tibet in 1714, seems to have followed much the same route as far as Lei, but the abstract of his journey in which this is stated gives us but few particulars.—Murray's Asia, I 442.

named Waga, (وگا) and the other Sugaṅ (سگن) hence the place is called *Wagasugaṅ*, and to the present day these *Deos* are said to be the respective guardians of the several portions of the water. In short on this spot arise several springs, half of which flow to Tibet, and half to Cashmir, for whilst hither it had been a continued ascent, the road hence began to descend, and consequently the mountain streams following the course of this declivity, run partly on one side forming the Sindh of Cashmir, and on the other they flow towards Tibet forming the river of that country. The River of Tibet after leaving that country, runs by Muzefferabad: below Muzefferabad one cos, it unites with the river of Cashmir, and the combined river descends to the Punjab under the name of Jhelum or Behu't (بہت)*.

Panderras. (پندرس) Two cos east, is situated on the left of a small river. A kind of crow with red beak and legs is found here, which is considered by the Mohammedans as lawful food, and eaten accordingly; there is also an animal which resembles a jackall called in the Cashmirian language, Darudan, (درودن) which is held unlawful; its skin forms a warm cloathing, and its flesh is very beneficial in leprosy. The road along the river of Tibet is good.

Diriras, (دررس) † east four cos is the name of a small Purgunnah; the villages are as close to each other, as if they were the divisions of a city, and this Purgunnah itself may be considered as one town. The Governor is entitled; the *Kehrpun*, (کہریون) and is sent from Tibet. The houses of this country hitherward from Matayin were all in a ruinous and deserted condition, a number of Persons having been carried off the year before by a party of people called Dardi, (دردی) an independant mountain tribe, ‡ three or four marches, north from *Diriras*, who speak the Pushtu

* Our traveller's observations differ in many respects from those derived from other sources and on which our latest maps particularly that in Mr. Elphinstone's Caubul is founded. In Capt. Macaulay's account of the construction of the map, he mentions having been informed that the Sindh of Cashmir was a branch of the greater Sindh which does not appear to be the case: the river of Tibet must be the same with the Kishn Ganga of Cashmir the sources of which are consequently erroneously laid down within that province.

† This is no doubt the Draus of Elphinstone's map. Our reading of the name is founded on the vowel points of the MSS. If the great Indus passed this place and divided here as represented on the map into two large branches, it is strange that Izzet Ullah should not have noticed the fact, as we have just seen his river of little Tibet is identified with the Kishn Gunga, not the Indus.

‡ The Durds of the present day, Daradas of the Sanscrit writers, and Daradæ of the classical geographers.

as well as the Daradi language: their religion is not known. It is said to be a journey of ten stages to Badakhshan from Cashmir, through the country of the Dardis. The prisoners they make in these predatory incursions, they sell as slaves. After this transaction a party of matchlock men were stationed at Diriras, by order of the Ruler of Cashmir, under the son of Malek Ahkám who holds half the revenue of the country from Matayin to Diriras, in jagir from the Raja of Tibet.

Kerchho (کرچھو) east by north 15 cos, like the former is a Pergunnah, full of contiguous villages: the houses are of wood, and neatly built: the inhabitants are mostly Mohammedans of the Shia sect. There are two lofty mountains on the road, between which is an open halting place for Caravans eight cos from Diriras: onions abound on the mountains: the cows here have tails as long as horses, and the crows are black and white.

Tirispán (ترسپان) is two cos from the river on the left bank.

Pashkam (پشگم) East by North five cos, on the left of the river but three cos distant. The river here leaves Little Tibet. The people are Shias under Raja Mohammed Ali Khan subject to the Raja of Tibet, and married to his sister. His sister is in like manner wedded to the Raja and both ladies have adopted the religion of their respective husbands. *Pashkam* is a pleasant spot abounding with water, and poplars, and willows.

Buli (بلی) east by north 6 cos: near this is a rock like a mountain, and on it is a castle and a residence of the Lama, and many figures are sculptured; there is also a figure carved of stone near the village; the name of the image is not known. Here are the remains of a Serai founded by Ibrahim Khan: part of the population follow the religion of Tibet, and there is a small establishment of Kaluns (Ghelums) or Tibetan Monks to which the adjacent land chiefly belongs: barley and wheat are reaped here about the end of September.

The next stages in the same direction are the villages of *Hankot*, (هفکوت) 6 cos, and *Lamyaruf*, (لامیرف) 5 cos. We then come to *Khalach*, (کھلیج) 5 cos from the last: the whole of the route is mountainous and the latter portion rugged and difficult; it was at this time under repair. The river of Tibet runs past *Khalach*, it is the same with the river of Attek (the Indus) and runs from the north east to the south west: the stream is said to unite with the river *Shayuk*, (شایوق)*

* This account corresponds tolerably well with the position of the river in the Map about this place; the river that joins the Indus, is there written the Shauyook, but its source is laid down far away from Yarkand.

which rises in a mountain between Tibet and Yarkand: the river here has no particular name, but is called *Sampo*, (سانپو) signifying in the language of Tibet, the great river: a wooden bridge is built across it at Khalach.

Continuing the road we pass *Sampul*, (سمنپول) 8 cos from the last stage, and *Nemeh*, (نمه) 5 cos from thence, and then turning more northward at 8 cos from Nemeh, come to Lei, (لی)

LEI is a populous city, the capital of Tibet, and always intended by that term or Tibet, when it is applied to the city. It is situated about a cos from the right bank of the Sampo: the road to it is good: there are several villages in the intermediate space between it and the last stage situated on the side of the river. The people of the place call the country Ladagh. (لداغ) In Cashmir it is named Búten, (بطن) and in Persian and Turkish it is called Tibet, the word Tibet signifying in Turki, *Shawl-wool*,* which is procured here most abundantly and of the finest quality. A sort of barley resembling wheat, grows between *Matayin* and *Diriras*: cotton also grows there. Beyond *Diriras* wheat and barley both occur, but no cotton: the wheat is not reaped there till the end of December, but about Lei it is gathered in October: there is but one harvest in the year: very fine turnips are cultivated at Lei. Rice and jawar, and chenna are never sown. From Matayin to Lei the water is bad, and engenders asthma and Goitre, the latter in Hindi is call *Gilher*; it does not seem prevalent however in the town of Lei, but shortness of breath is very general. I was affected in this way very severely, in consequence of which I abstained from drinking the water and drank tea only, when the complaint speedily left me. The water of the Sampo is good, and along the valley formed by its course or on the heights bounding it, wherever the springs that supply the river arise, villages are met with. The people of Tibet eat chiefly *Talsan*, that is, *Setu*, (the meal of parched grain,) boiling it with meat so as to form a thick kind of broth. Men of rank eat rice. They all wear a coarse cloth made of sheep's wool, and the poorer classes in the winter wrap themselves in the skin. They wear very high black caps falling over one ear; shoes of undressed hide within which they sew woollen cloth that comes up to the middle of the leg: their hair is plaited like that of women, and

* According to Klapproth and Remusat it is derived from *Turfan*, the name of a people described under that denomination by the Chinese historians of the 6th century, as occupying the countries bordering on *Shu-chwan* and *Shen-si*. this word may be read according to Klapproth, *Tu-po* or *Tu-bo*. It seems not unlikely after all that *Ti-bet* is nothing more than *Bot* or *Bhot*, the ancient and actual name of the country in the vernacular dialect: the prefix *Ti* being added for the sake of euphony, or bearing the general sense of country or people.

falls down in a braid behind: they shave the beard and preserve the mustachios: the lower part of the tunic is like that of the kabá, (it is straight and scanty) whilst the upper part or vest, is full (and folded); it is all in one piece. The jama or tunic is made of black or coloured woollen cloth, (pattu)—the women wear turquoises, emeralds and pearls wove with their hair. The country yields but little produce, so much that owing to the scanty soil and crop, the poorer people have the revolting practice of one woman being married to several brothers, the children being all supported by the elder. This usage is contrary to the established religion. It is also allowable here for the eldest son, if he pleases, to exclude his own father from the possession of the property, and to cut off the other sons from any share. The revenue of Lei is five thousand Kharwars of Cashmir. The Cashmir Kharwar is equal to sixteen Tereks. The Ruler has no claim to any part of the crops but derives his income from a tax on the head of each house: he levies one or two Rupees a year according to the ground, but this is not determined by the begah or jerib, but the land is divided according to the water, that is, they calculate the proportion of water required daily for a mill or half a mill, and then estimate the daily consumption of it in the irrigation of the land in that ratio.

The houses are of stone or unburnt brick: the beams are of poplar wood: the dwellings are of three or four stories, and Lei contains a thousand such: the population consists of Tibetians, and of Cashmirians: the Mohammedans are of both the Shia and Sunni persuasions. Merchandise pays duty so much a load, and four rupees are charged on a load of shawl wool when exported to Cashmir: no duty is levied on it when imported into Tibet from other countries: a duty of four rupees is charged on every terek weight of Cashmir shawls, when exported to Yarkand: eight hundred horse loads of shawl wool go annually hence to Cashmir, each horse load weighing about 28 tereks: the wool is obtained from the hide of the goat, but is distinct from the hair: the original wool of Toos is yielded by a kind of deer. Tea also pays a small duty. Shawl wool comes to Lei from Rodek and *Cha-yin Thán*, the former lies east by south from Lei, and is a dependency of it. *Cha-yin Than* is the name of a district, the chief city of which is named Gerduk. It is fifteen stages east of Lei and belongs to Lassa.—Lassa is a celebrated city East of Lei two months journey: the chief of it is the chief of the Lamas: his name is not known: he has been obliged within the last fifteen or twenty years to appeal to the power of Khatai to protect him against the encroachments of the Gorkhas.

There is one Mosque in Lei to the Imam of which every load of merchandise pays one Júd. (جود) It was founded by Ibrahim Khan,

one of the nobles of the Mogul Court, at a time when the Calmaka (قالمق) had got possession of the city, and the Raja of Tibet had recourse to the Sultan of Hindustan for succour. Ibrahim Khan who was sent to his assistance, defeated the Calmaks and restored the Raja, who in consequence adopted the Mohammedan faith, and signed a treaty acknowledging himself a vassal of the Empire. He was honoured with the title of Raja Akabet Mahmoud Khan. The Hakims of Cashmir still address the Raja of Tibet by that designation, but the Raja in a short time returned to his original faith: he continued to profess indeed a sort of subordination to the Governor of Cashmir but paid tribute no longer. He coins the *Jud* in the name of Mahmoud Shah; four Juds make one Rupee. The Raja of Lei sends annually a contribution or charitable donation to the Guru Lama of Lassa. The Hakim of Cashmir takes care to be on good terms with the Raja of Tibet, because the shawl wool comes from thence, and if the intercourse were interrupted, the weavers of Cashmir would be out of employ, by which he would lose a duty of ten lakhs a year. If this were not in his way, the country might be easily overrun, as the people are a very spiritless race. I did not meet one individual armed during the whole of my stay, although they keep guns and other weapons in their houses. Murder and robbery, violence and bloodshed are unknown: when two Tibetians quarrel, the one who finds his anger becoming outrageous, chokes himself by filling his mouth with clay, or it is not unusual for either to bare his head and present it to his opponent, exclaiming "strike," because in fact, whoever gives the first blow is subject to a fine of three Rupees, or six Rupees if blood be drawn. If one strike another with a sword he is tied to a large stone, and a plaister is applied to the wounded man at the expense of the aggressor, according to his circumstances. If the wounded man die, the murderer is thrown into the river with a heavy stone tied round his waist. In short they are a very mild race, disposed to offer injury to no one and are free from religious intolerance. They marry their daughters to Mohammedans and do not object to their adopting the faith of their husbands: if the women wish they are at any time allowed to resume the faith of Tibet. Four or five hundred mounted men might plunder the whole country. The gun-powder made here is very famous. Mines of sulphur are found about three stages from Lei. Saltpetre is also produced by the soil, and excellent charcoal is abundantly prepared from a sort of timber that grows upon the mountains, the Persian name of which I am not acquainted with, and I had no opportunity of seeing the wood.

When a son is born to the Raja, the Raja abdicates, and the Ministers govern in the name of the Prince. There are three principal Officers of Government. One is a Kalun (or Ghelum) who acts as deputy. The

second is the Chaghtut, the Treasurer or Steward. The third is the Muaghten, (*مؤقتن*) or Commander of the Troops. At this time the Kalun is perfect master of the supreme authority, and the Raja takes no part in the affairs of state; the name of the Raja is Chhatendruj. Every person in this country makes one of his sons a Lama, that is to say, one who forsakes the world. *Lam* in Tibeti means 'road or way,' and Lameh he who shews he way. The females of this order bear the name Chumeh, (*چومہ*) the meaning of which I do not know; neither the Lama nor Chumeh ever marry. The Lamas are the spiritual preceptors of the other classes of people. I cannot offer any account of the religion of the country, not understanding the language nor meeting with any Lama of intelligence enough to explain it. I was also advised not to make any particular enquiries upon the subject, as my proceedings were regarded with some jealousy by the chief authorities. I could only therefore pick up such accounts as the Mohammedan residents of the place were able to give me. The national faith is called *Buddha*, acknowledging God and the Prophets. The temples of their idols are not constructed for their religious worship, but for the preservation of the statues of their most eminent teachers and Lamas, the sight of which is proper.* Accordingly when any Lama or person of that description dies, they carve his image upon the tomb in which his ashes after the body is burnt are buried. Some of the images are said to represent some Prophet, still living in the mountains and deserts. From this it appears, that the Prophet is no other than Khajeh Khizr, (Elias). Some say that these are images of a Prophet who was taken up to heaven and is still alive, and these are therefore representations of Hazret Isa, (Jesus). They have books which they consider scriptural, and which contain moral doctrines and religious prayer, and enjoin the constant practice of devotion, truth and clemency. Thus they say, If any one take from you your cloak give him your vest also, and if he strike you one blow bid him strike another. The adoration of idols is prohibited. With exception of burning the dead, the usages of these people are very conformable to those of Christians. They hold the flesh of horses and camels to be unlawful food, but eat goats, sheep and kine. It is also unlawful to espouse more than one wife. Their chief festivals are held when the sun is farthest off as on the 25th of December, and their new year begins at the same period as that of the Christian era. When taking an oath, they invoke the *Kanja Sum*, that is to say the Triple God. *Kanja*

* So Rubruquis states that "the Tibet Monks acknowledge the unity of the deity and on being reproached with the use of images, replied, that these by no means represented the supreme being but only such of their deceased friends as they particularly represent."

meaning *God* and *Sum* three, and they say that *God* is one; that of the other two, one is his *Prophet* and the other his *Word*, and that the union of the three in their form of oath, refers only to one *God*. There is likewise an obvious affinity between the *Lamas* of *Tibet* and the *Monks* of *Christian* countries, as for instance, sometime before my arrival, there was a *Lama* who had never slept in his whole life. An old man told me, he recollected having heard that many loads of the *Gospel* had formerly arrived in *Tibet*, but that no one copy had reached them entire, in consequence of which the custom of burying the dead and other unchristian practices were suffered still to subsist. At *Lassa* however the chief seat of the religion, the dead are not burnt but buried. They acknowledge also, that their religious books were originally in some foreign language from which they were translated into the ancient dialect of *Tibet*.^{*} Such of the originals as yet remain are no longer understood by any one. I was not able to procure a single page of these books. The people here have a printed as well as a written character. Their months have no separate appellations but are distinguished as first, second, third, &c. The years are reckoned after the *Turk* manner, comprehending a cycle of 12 years, each being named after an animal, as the *Suchkan II*, *Daud II* or the year of the *Cat*, the *Cow*, &c. The language of *Tibet* has much in common with the dialects of *Turkestan* and *Cashmir*: it abounds with nasals like the latter, whilst in articulation and accent it resembles *Turkish*, the hard *kaf* and *ghain*, and *shin* and *che* often occur. The dogs of *Tibet* are twice as large as those of *Hindustan*, they have large heads and long coats, and are very strong and fierce, and are said to be a match for a lion. The cow of this country has a bushy tail which forms the *chownri* used in *Hindustan*, it is of low stature, but is strong and sure footed, and is much used as a beast of burthen in mountainous and difficult roads. The crow (or raven,) is large and black. I saw very few of the celebrated *Tibet* ponies: the breed is originally from *Zaishkar*, a part of *Tibet*, ten or fifteen stages from *Lei*: the price varies from 20 to 70 rupees. They are very fleet, and sure of foot, and cross the loftiest passes with ease; they feed them with hay, or

^{*} They were in *Sanscrit* or *Prakrit*; the religion of *Tibet* having been derived from the plains of *Hindustan*. *Nestorian Monks* however were very long scattered over the countries north of *Tibet*, and some vestiges of their presence seem to be visible in the notions and practices of the people. *Rubruquis* found a number of *Nestorian Christians* in the states of *Mangu Khan* and *Marco Polo* encountered them in various places between *Badakhshan* and *China*. The *Goa Church* also maintained *Missionaries* in *Tibet* several years, twelve were sent at one time under *Horace de la Penna* besides *Desideri*, *Andrada*, and others at different periods. They all agree in the resemblance between the religion of the *Lamas* and *Christianity*.

if they wish to make them fat, they give them the grass called *Rushkeh*, fresh if it be spring weather, but dry at other seasons. A horse eats one joud of rushkeh a day. Instead of gram they give the horses barley.

Chaughan is a favourite game in Tibet—it is played by two parties mounted, who attempt to strike the ball beyond two stones, and whoever does this nine times is victor.

The want of an Astrolabe made it difficult to determine the position of Lei. But from such observations of the Star *Jeddi*, called by the Arabs the *Kuteb*, or pole star, as I could take, I judge it to be situated $37^{\circ} 40'$.*

I left Cashmir on the 16th September, 1822, and after being 21 days on the road, arrived at *Lei* on the 30th of October. The distance is not more than 120 cos, yet the difficulties of the route make it laborious and tedious travelling. It would not otherwise be a journey of more than four or five days.

FROM TIBET TO YARKAND.†

I left *Lei* on the 26th of October, and set off for Yarkand. The first stage is *Sebu* (سبو) five cos, due east. A village dependant on *Lei*, five cos on the other side of the mountain, was the next halting place, but without habitations.

Diger, (دگر) 8 cos, east by north, is a village belonging to *Lei*. The road is very precipitous and difficult: the first three hours were a continued ascent. The last was a declivity. The snow was above a cubit deep.

* This as noticed by Mr. Elphinstone is farther north than laid down by Lieut. Macarthey, or little more than 37° .

† This part of *Izzet Ullah's* route is entirely new, as *Marco Polo* and the Missionary *Goez*, who visited Yarkand,—both went by a different route or through *Badakhshan*. The other Missionaries who penetrated to *Lei* turned off thence to *Lassa*. It seems probable indeed that a Russian officer preceded our traveller; the circumstances under which this occurred are thus described in the 26th Number of the *Journal Asiatique*. “In 1774 a subaltern officer of the *Neugorod* regiment of infantry, named *Yefremof* was carried off from his post by the *Kirghizes*, and conveyed into *Bokhara*. The *Atalik* appointed him inspector of his seraglio, and afterwards obliged him to render military service in which he rose to the rank of *Yuz bashi*, or captain of cavalry. *Yefremof* accompanied the troops of the *Atalik* in different expeditions to *Samar-kand*, *Mawra*, and *Khiwa*. From thence he escaped to *Kokend*, *Kashgar* and *Yarkand*, and penetrating across Tibet, made his way to *Calcutta*, from which place he returned to Europe in an English Frigate. In 1782 he arrived at *Petersburgh* where he published a narrative of his adventures with some description of the countries he had visited in his travels.

Ahkam, (اھکام) north by east, three cos, a village of twenty houses on the left of the river Shayuk, and dependant on Lei. The source of this river is at Karakorum and will be hereafter described. It runs into the river of Lei, and therefore contributes to the Attek (or Indus). It runs S. W.—The road, after the descent from *Diger*, runs along a level, and is nothing but sand, and rock. Before descending, a road runs north to *Nureh*, a place of some importance. In the summer time the road to Yaikand is by *Nureh*, for the lower levels are rendered impassable by melting of the snows: The Governor of *Nureh* is named *Teizin*, he is the father-in-law of the ruler of Lei.

Dakchudinga, (دقچو دنگا) N. E. seven hours, is a station amongst the rocks, on the right bank of the Shayuk. The road runs along both banks of the river, in such a manner, that in the course of the march I crossed it five times, the water up to the horse's girth. At this time, the 31st of October, icicles formed on the horse's mane. There were few places on the route where grass and wood were procurable.

Chamchar, (چمچار) N. E. four hours on the right bank of the Shayuk—four fords on the route, one of which was very dangerous.

Chonk Jangal, (چونک جنگل) or the great wilderness, N. by E. nine houses, on the right bank of the Shayuk. There are but a few habitations on the whole route on the left bank of the river.

Chong Ulang, (چونگ اولانگ) N. 4 hours, a station on the right bank of the river, from whence the road runs between perpendicular mural precipices. The road itself is sandy and rocky.

Dung Ba-ilak, (دونگ بايلاق) N. nine hours, on the left bank of the river: the fords were numerous, not fewer than eleven. After six hours travelling, we came on our left to a rock of marble which extended for a gunshot that terminated in a striped rock like Sulimani stone. There are several *toshguns*, or halting places on the way, where fuel and grass may be obtained; one of these is called *Kester Khaneh*, or the pigeon house, consisting of small excavations in the rock, like dove cotes.

Mandalik, (مندلیک) N. by east 10 hours, on the left hand of the River abounding with fuel but scanty of fodder. Here begins the *Esh*—this is a Turkish word, signifying, Smell; but as here used, it implies something, the odour of which induces indisposition, for from hence the breathing of horse and man, and especially of the former, becomes affected. The road is sandy and rocky running along a valley; we had to ford the stream eight times; there are several halting places on the way, at most of which fuel is plentiful but fodder scarce. The

range of rock ceases at the end of this stage, but rocks and mountains extend along the right bank.

Yartobe, (يارتوبى) N. by E. 5 hours. *Kotak lak* (کوتک لک) N. 5 hours. This is on one of the feeders of the Shayuk, which river here loses this appellation, and is called the *River of Khamdan*. Wood is plentiful here but is burnt green. It is provided here for the next stage. The smell is very oppressive. Flints are found at this place as well as small agates, and blue Sulimani stones. The road continues in a valley between mountains and is intersected by frequent torrents.

Chung Tash, (چوئنگ تاش) N. by W. 7 hours, is a village situated on a promontory of rock projecting from the neighbouring mountain on the right bank of the river of Khamdan. From the valley, in which the first part of the route lay, a number of others branched off on the left or the south, through which a communication is open with Lei in the summer months; the latter part of our journey was along the skirts or over the summits of mountains.

Khamdan, (خمدان) west by north, 9 hours, on the right of the river. On the left hand between the south and east is a mountain of ice which remains unmelted throughout the year. They say it is two hundred cos. in extent, and divides Tibet Baltu from Serkul,* on the boundaries of Badakhshan. From Cashmir to Yarkand by Baltu is a journey of twenty five days, three of which are over snow, and it is therefore rarely travelled. There is said to be also a shorter road, but the people of Tibet keep it a secret; large blocks of ice and snow were lying about the station; fuel was procurable, but fodder very scarce.

Yapchan, (ياپچان) W. by N. 10 hours—on both sides the river, the road was irregular, and the snow lay a foot and a half thick.

On the south of the pass of *Karakürüm* (قراقوروم) is a small station at the southern foot of the mountain, at the distance of ten hours march, the first part of which runs N. E. and the latter, N. W. There are three small houses at the place, but neither fuel nor fodder; the water was also so unwholesome that it was necessary to melt the snow for a supply—the climate is exceedingly unhealthy, and particularly for persons living on a full diet. We had, therefore, prepared ourselves by living for three or four days before on boiled rice alone.

* This should be, therefore, rather to the south west than south east, and the word *Meshrek* is perhaps an error of the copy. Elphinstone notices this passage of Izzet Ullah's journal. Izzet Ullah, he observes, does not describe the Glacier of Khamdan as forming part of the range of mountains but as a separate mountain of ice seen on the left of the road, two marches before reaching Kurrakorum, and extending two hundred cos. from Tibet of Balti to Surrikkol.—Note p. 112.

The source of the river Shayuk is on the south of Karakurum, and it is also that of the river of Yarkand, from hence twelve days journey. To the north is the kingdom of Khoten, to the south west is Tibet Baltu.

N. station of Karakurum 10 hours, a few small houses,—no grass, nor wood—snow and ice all the way. The first half of the road was ascent the latter descent; myself and several fellow travellers suffered much from sickness and difficulty of breathing. In the south part of the country, sticks bearing cow tails are set up: flints are found here; the road runs along the summit of the mountains which form the pass of Karakurum, and which terminates at this place.

Sarigh-out, (ساروگ اُت) N. 7 hours: the road hither is rough and stony, and the place ill supplied: several small villages occurred on the route.

Aktak, (اق تاق) N. W. nine hours, a station on the right bank of the river.

Khakalan, (خقلون) N. W. 10 hours, on the right bank of the river on the point of a mountain: from the vicinity of this place there was a short road to Tibet Baltu, by which in former times the Kalmaks and Kirghizes penetrated into that country. It is said that in order to stop these incursions, water was conducted into the defiles by some contrivance, and this being frozen, completely blocked up the passages.

Taghteh, (تخته) nine hours N. by W. on the right bank of the river: opposite to a mountain on the north of it, several chasms were exposed by the fall of large blocks which are said to be mines of copper, which the Kalmaks occasionally find. The word *Tagh-teh* also means in Tibeti a copper mine. The road was rugged and strewed with stones and ice.

Igersal-di, (ايكسر سالدی) W. by N. 7 hours; on a small flat between two mountains on the right bank of the river.

Bagh Haji Mohammed N. W. 9 hours: a station on the right of the river, abounding in fuel and fodder; on the road is a place called Kirghiz thicket, where are the remains of some ruined edifices, that tribe having been resident here before the country was subjected to China. The Kirghizes are a Mongol tribe, speaking a Turkish dialect: near Kirghiz thicket is a pass by which a road runs in a northerly direction to the Sepulchre of *Shehid Ullah Khajeh*: one night's journey from hence is a mine of Yeshm. I encountered people who had come from *Koknar* to procure the Yeshm stone. After passing *Kirghiz Jangal* we came to

a pass on our left which leads to Sirkul,* on the confines of Budakhshan.

Yärtuli, (يارتولي) W. by N. two hours, on the right of the river; supplies plentiful, and the road good

Yagni Dawan, (يغني دوان) or the new mountain: the first part of the route lay to the west, the last nearly due north; the station is near the summit of the mountain and furnishes little or no fuel or grass: the cold was excessive: after two hours travelling we came to a place called *Kulan*, and there separated from the river of *Yarkand*, for that, here, run to the west,† whilst we advanced to the north: we proceeded through a narrow and steep defile down which a mountain torrent, now ice bound, runs southwards and falls into the *Yarkand* river; the road was difficult and the weather so severe that two of our horses dropped dead in the pass. There is another route by *Cheraghsaldi* mountain, but it is longer by two days journey, than this.

Tezak Lak Payin, (تيزك لك پايين) N. 9 hours.

Mizar, (مزار) N. 8 hours. *Mizar* means a tomb, and here is the sepulture of some person of consequence, but of whom I could not learn; a few empty houses adjacent are appropriated to the accommodation of travellers. The authority of *Khatai* (China) has lately been extended hither; from hence the Turkish language is chiefly spoken; many individuals in the vicinity possess large flocks of sheep and horses; at this place a river comes from *Cheraghsaldi* and being joined here by a hill torrent, it is called the river of *Mizar*; from hence it runs to *Kerkaligh* when it is called the *Kerkaligh* river; it then unites with the river of *Yarkand*, and loses its appellation in the title of that stream.

Chakilak, (چقلاق) N. 6 hours.

Khelastan (خلاص تن) N. 6 hours, the river of *Mizar* here runs off to the west.

Ak Misjid, (اق مسجد) or *Ak Meshi* N. and N. E. 7 hours.

‡ *Aurtang*, (اورتنگ) W. by N. 9 hours, a custom house, station. They examine all packages here, and put a seal upon them. They then send a Chinese officer and two Mohammedans along with the

* The *Surik-kol* of *Elphinstone's* map. That however, is there placed at a little distance from the mountains which form the eastern boundary of *Budakhshan*.

† The maps however give it a continuous N. easterly direction.

‡ The *Oortung* of *Elphinstone's* map. Here the road from *Lei* and *Badakhshan* to *Yarkand* seem to meet.

travellers, as far as Yarkand. There are sixteen Chinese here, the chief of whom is called Galadar. There are two or three Chinese accountants, and two or three Mohammedans, natives of Khatai, one of whom is equal in rank to the principal Chinese. Whenever a Caravan arrives the chief assigns them a place for their goods, and fixes a paper in lieu of a seal upon those articles that are packed; the others he inspects, and takes out any bearing duty which he puts up along with the Merchandise. On the next day he allows them to proceed with the three individuals before mentioned whose duty it is to see that the Merchants alter none of the bales. The guides conduct the Caravan to the Custom-house at Yarkand, where they levy from the Cashmir trader one fortieth, and one thirtieth from all others. If it is an article that sells by weight, they levy the duty in kind; if it is sold by tale, they value the article and take their proportion in coin: if the goods have been altered a double duty is exacted. Before arriving at *Aurtang* there are three stations at the distance of one cos east tenanted by two Custom-house officers, one a Chinese one a Mohammedan. The latter is called *Tungali*. There are two or three hundred houses at Aurtang.

Kotsar, (کوسار) N. by W. one hour, this is a large village containing above a thousand houses, and is under the charge of four Mohammedan officers on the part of the Chinese Government. One is styled the *Mong bashi*—two, *Yag bashis*, and the fourth the *Alem akh-wand*: the mountains are visible every where in the distance.

Langer the third, W. of N. one hour. *Langer*, (لنگر) means *Post* and a station of Government horses is fixed here. Mounted couriers on the part of the ruling powers, go from one of these stations to the next. There are usually three of these stations in a day's march. The second station is at *Peshtarek*.

Tukayi (توقاي) N. 10 hours, a post station; the river of *Kerghalik* runs past it. *Kerghalik* itself occurs on the road after four hours march and is a considerable village; the whole of this route is cultivated and strewed with houses; there is a market in *Kerghalik* every Monday, for horses, kine, asses, carpets &c.—there is also a College and a similar establishment of officers as at *Koksar*. *Kerghalik* is so named from the multitude of crows that abound there. *Kergha* meaning a crow and *lik* being the possessive or attributive affix. The river which had left us at *Khelastan* here returned to our route: gardens were numerous along our course.

Chaga chag, (چگا چگ) N. 9 hours: a small village and post station.

YARKAND, (ياركند) N. 4 hours* This is a well known city defended by a wall of unbaked clay; the houses are of the same material, the city has five gates; the western is called the Altoun gate. The south, the Khankah, is the gate of the citadel, and another gate on the south side is called the Mikrar gate. The eastern is the Kiak albut—the northern is the Yerek Bagh gate. There are more than ten Colleges, supported by endowments of land.

An hour after leaving the last station we came upon the right hand of the River of Yarkand, the same stream which we quitted on our left at *Kulan Ouli*. A little beyond that, there is a mine of Yeshm stones in the bed of the river; the people however, are not allowed to work it, and when the river is lowest the government of Khatai sends divers to explore the river for these stones, and all that are found are the property of the government: the water of the river is run off into small water courses for the irrigation of the land, and canals pass through the city. From the latter the water also is conveyed by narrow channels, and kept in reservoirs for the winter, as at that season the quantity is diminished, and all the lesser channels are blocked up with ice. Hollowed Gourds are used instead of vessels, as cups, jars, hookas, &c. This perhaps accounts for the extensive prevalence of Goitre here. The people of Yarkand are an industrious race, and mostly engaged in active occupations as shopkeepers and traders; few live by servitude: the duty paid on foreign merchandise imported has already been described, it is only once levied, and there are no duties on internal commerce: the caravans from Khatai bring their goods by *Aurtang* described before, and deposit them in the custom house at Yarkand. On the day following the Chinese officer compares the articles with the tickets sent from *Aurtang*, and then opens and examines the packages—articles sent as presents, and in no great quantity are not taxed: the merchants usually divide their articles in such a manner that the number shall not reach thirty or forty, so that if one man has a hundred shawls they are entered in the name of three or four others in the same caravan.

The women of this country are not concealed, whatever may be their rank. In the Hijri year 1050, or about two centuries back, *Yarkand*, *Kashghar*, *Yeghni*, *Hissar*, *Akso*, *Kuchar*, and *Turkan* were under the dominion of the Moghul Khans,†—they subsequently fell into the

* The Yarkian, Hiarchan Gurkan and Karkan of different European writers,—when visited by Morco Polo, in the 13th century, it was subject to the descendants of Zingis.

† The Khan of the Tatars. In the beginning of the 17th century when Goez was there, Yarkand was the capital of Cashghar. It was afterwards taken by the Uzbeks, and again captured from them by the Eleuths. In 1757 it was annexed by the armies of *Kien Long* to the empire of China to which it still belongs.

hands of the Kalmaks. The chief of the Kalmaks entitled the *Tureh*, resided at *Ila* and a deputy on his part was sent to *Yarkand*. After some time an epidemic occurred amongst the Kalmaks which carried off the *Tureh*, his children, his chief men, and a vast number of people. The ruler of *Yarkand* was one of the *Khajehs* of *Kera Taghlik*, a tribe in alliance with the Kalmaks. A rival tribe called *Ak Taghlik* was held in subjection at *Ila*. But when they saw the state of weakness to which their masters were reduced, they collected and attacked the *Kera Taghliks* and seized the country. An envoy now arrived from China, but the *Khajehs* seized and killed him; a body of troops, was sent to punish this offence, and the *Kera Taghliks* availing themselves of this opportunity to interest the court of *Khata'i* in their quarrel, persuaded the Emperor to send a second army for the effectual reduction of their opponents. The *Khajehs* of the *Ak Taghlik* behaved manfully, and repeatedly repulsed the Chinese, but being at last overpowered were compelled to take refuge in *Badakhshan*. The prince of that country, *Sultan Shah*, however, put them to death, and sent their heads to the Chinese General. The present ruler of *Badakhshan*, *Mir Mohammed Shah*, is the son of *Sultan Shah*; the children of the *Khajehs* are now in *Bokhara*. It is about 60 years ago since these transactions took place.

There is one chief on the part of the Mohammedans in *Yarkand*, and two on that of *Khatai*. *Mohammed Hosein Hakim Beg* is the former. The latter are Chinese. Levying of customs, the imposition of fines, the regulation of the troops, and the reception of ambassadors belong to the Chinese. The Mohammedan chief is the judge in all minor disputes. There is no fixed and well regulated court for these matters, but an *Alem Akhwand* is appointed on the part of the *Hakim Beg*; to discharge the duties of chief *Kazi* (*Kazi ul Kuzzat*), and he is assisted by a *Mufti*, and *Kazi*. If an oath is requisite in any cause, the *Alem Akhwand* sends the person to the *Kazi* to be sworn. The *Hakim* is never changed except for some fault, but the other three officers are changed every three years.

The chief revenue is the *Alian*, a poll tax, levied from every male above twenty years of age. It varies from 5 *Pul* to 15 *Tangehs*, according to the means of the parties. Students, *Mullas*, travellers, and mendicants, are exempt from this impost. There are 40,000 individuals subject to it in *Yarkand*, and its dependencies. The next person in rank to the *Hakim Beg* is the *Alem Akhwand*. All disputes between merchants, and traders are settled by a jury or *Panchayet*, of the *Yayan*. A *Yae* is appointed by the *Hakim* for every class of Merchants, he is also called *Ak Sekal*. The term *Musafir*, or traveller, is applied to every foreign

trader even although he be settled here and have taken a wife and had children in the country.

A *Pul* is equal to one pice, a *Tanga* is equal to fifty *Pul*, but is not a coin. Silver passes in lumps about the weight of 160 rupees, and such a lump was current for 224 *Tangas*.*

The weights in use, are the maund or 8 *gherbils*, a *gherbil* equal to 8 *charak*, one *charak* is 200 sers, one ser seven miskals, and one *miskal* 24 *nakhud* or pease. Wheat is sold at the rate of a *charak* and a half for a *tanga*. The cultivation is wheat, barley, rice, mung, and joar. They feed their horses with barley, and with barley straw in place of hay, they give also twists of *Rishkeh*, both green and dried, on which the animals fatten. A horse market is held every Friday; all the *Kirghiz* horses are of small stature and are geldings; the price varies from twenty to 100 *tangas*, the utmost price is a *ya-inu*; they are in general fleet; the Chinese object to stallions whence geldings only are brought to market, and indeed the people of the country prefer the latter as more docile and tractable. The *bargut* is a bird of prey twice the size of a hawk, and with very powerful talons; when properly trained it is used to chase deer. It catches them in this manner; alighting on the back of the animal it there fastens one claw; the deer turning its head round to drive it off, the bird fixes the other talon in the animal's face and brings it to the ground. One of the curiosities of this country is the stone called *yedeh*, a stone taken from the head of the cow or horse, by the virtue of which rain or snow may be produced. I had no opportunity of observing the fact† but the truth was attested by very many persons; the individuals who employ the stone are numerous, they are called *Yedejis*; the stone is to be smeared with the blood of some animal and then thrown into water; a charm is read at the same time, upon which a strong wind springs up, and then rain and snow ensue: the virtues of the stone are confined to cold countries, and it would therefore be unavailing to transport it to the sandy districts of Hindustan as *Hariana* and *Bikaneer*; the truth of the story is known to God alone.

The dignities which the Chinese authorities confer upon the *Mohamedans* are two, the first is called *Wang*, the second *Baiseh*: the first wears a peacock's feather with three flowers in his cap, and an ornament called *jungu*; the latter is round, of the size of a pigeon's egg; it is of

* The Standard is not mentioned, nor can we depend upon our traveller's valuation of the *Pul*; admitting it, however, to be correct, Silver is to copper about 12 per cent. higher than in *Calcutta*. The rate is probably not far from the truth.

† This is a very ingenuous confession, and calculated to give a favourable notion of our traveller's veracity, in spite of a little tincture of credulity.

seven kinds; the first worn by the two orders is made of rubies, the second of coral, is worn by the *Hakem*, the third of lapis lazuli, the fourth of blue glass, the fifth of white glass, the sixth of white stone and the seventh of silver, the last five sorts are worn by *Mirs* according to the scale of their respective ranks. There are forty or fifty men in every city under the orders of the *Hakem*. The *Mirs* receive land or salary, or allowances according to their degree from the Chinese Government. The sovereign of *Khatai* is called *Khan*, and his capital *Pehin*. The chief force of the Chinese is infantry armed with matchlocks, and bows and arrows.

(*To be continued.*)

AN APPEAL, *on behalf of Indo Britons*,—by ASIATICUS,
8vo. p. p. 33—Calcutta—1821.

WE lately took occasion to turn our attention to the Religious, Benevolent and Charitable Institutions, which have arisen in Calcutta and its vicinity, under the fostering care of the pious, and the well-disposed; and the very excellent work of Mr. LUSHINGTON afforded us an opportunity, of bearing our testimony to the good fruits of these Institutions. In the catalogue, which we then presented to our readers, numerous as it was, one chasm must have been apparent; and the appearance of no one Institution, devoted to the peculiar amelioration of the Indo British community, must have led them to conjecture, either that this community required not the aid of British benevolence, to improve its moral and social condition, or that its interests have been hitherto overlooked.

The very sensible pamphlet, which we have placed at the head of this article, will not allow us to adopt the former of these alternatives, however flattering it might be to the Indo-British character; and the late proceedings at the Town Hall encourage the hope, that whatever may have been the case in former days, the stigma is at length to be wiped away, that while expending such immense sums, to ameliorate the condition of our native subjects, we should have, as yet, bestow-

1073. On the 22d Khan Khanan set out in a boat from Shonga and arrived at Lahkigerh : there leaving Diler Khan to bring up the troops, and the rest of the presents, he embarked on the 20th. He reached Simlagerh at the end of the month ; on the fourth of Rejeb, he halted several days at Kajuli where a violent earthquake occurred, preceded by a loud noise in the mountains : the earthquake lasted half an hour---he left Kajuli on the 16th and arrived at Bandu opposite to Gohati. On the 14th of the month, Diler Khan marched with the remainder of the treasure. Khan Khanan arrived at Birtetala in Kuch Behar, where finding affairs in a disturbed state, he appointed Asker Khan to the Government of the district, and moved towards Khizerpur where he died.

The author whom we have thus far followed, takes no further notice of the affairs of Asam : there is no doubt, however, that the subjugation of the country was limited by the presence of the imperial army, and although the Asamese may have learnt from it to respect the imperial boundaries, they continued to enjoy independance ; neither were they molested by a foreign enemy, although distracted by internal dissensions, until the Burman invasion.

Travels beyond the Himalaya,—continued.

FROM YARKAND TO KASHGAR.

The Custom station or *Aurteng* of Kerakul Jash (قراقول جاش) 16 yols* (يول). Half way or to Kokrebat (كوكريبات) we passed a number of stations called Keshlaks but from thence to the Custom house none occurred, except the remains of a mansion built by Abdullah Khan. The winter dwellings of the people of the country who during the summer months reside in tents were originally called by

* This term now first introduced is subsequently thus explained. Yol is a Turkish word, signifying originally road or way, but it has now come to designate a certain distance. One Yol is said by some to contain 360 Fawalik, and one Fawalik is equal to two Guz (or cubits) of Shahjehana-bad : others say, that a Yol contains only 360 cubits, two of which in like manner make a Fawalik : 70 or 80 Yols form a moderate stage.

the name of *Keshlak*, and it has thence come to signify any village. At this station the passports of those going from Yarkand to Kashghar are examined, and countersigned.

The Aurteng of Chemlun 40 yols. A good road: the passports are here again examined.

Aurteng of Tussaluh 50 yols, another Custom house station: several villages on the road.

Yengi Hissar: this is a city under the Chinese Government: two Chinese officers, and one Mohammedan preside over it: the name of the latter was Hakem Mahmud Beg: he is a kinsman of the Hakem of Cashgher.

Paichánd, a village, and custom house station, 90 Yols,

Cashgher, (كاشغر) 90 yols. A well known city, where I arrived on the second day of the Mohurrem in the year 1813: we alighted at the house of Samijon, a Tashkend merchant, to whom we brought letters: the wife of the Hakem sent me a dressed skin, and a Jama of Khatai: the Hakem of Kashgher was named Yunas Beg. He had left the city to pay his respects to the Khan of Khatai on the 2nd Shaban, and settle the rate of tribute. Kashgher pays six thousand Tangehs a month.

Mullah Nazr of Kashgher had accompanied Secander Beg, the *wang* of the ruler of Kashgher, twice to Pekin, and had kept a register of the stages of his route. He allowed me to take a copy of his journal and added orally such observation as he recollected: the following account is derived from his information.

ROUTE FROM PEKIN TO KASHGHER.*

[The account which Izzet Ullah received from his friend, the Mullah, presents so barren a list that it is with some hesitation we offer it to our readers, and it is only inserted under an impression that it may be of some use to the geography of an extensive tract of country, very imperfectly known. There is no reason to question its general accuracy: we can trace the principal places on the whole of the route in D'Anville's Atlas derived from the surveys or information of the Jesuits: the provinces of China proper were actually measured by them, but they were compelled to rest contented with such materials, as the present route, and native reports, for the road from Shen Si to Kashgher: we shall point out such coincidences as we have been able to discover. Tr.]

* From the enumeration of his tours given in the commencement of the Journal, we had every reason to suppose this was Izzet Ullah's own.

Pekin *پکین* The capital of China, and the residence of the sovereign, whose title is Khan, and who belongs to the nation of Mançhus. The present monarch is named Cha Chateh; he has been eighteen years on the throne: his father Cha tun reigned about ten years: his predecessor Ai Zin Khan was the emperor who wrested Kashgher and other places from the power of the Khajehs.

Langsang,	لنگ سنگ	50	Probably the Leam heam of the map. Tr.
Jo jo,	جو جو	70	Tso cheou, Do. Tr.
Be kha,	بکھا	—	Pe keou ho, Do. Tr.
Anshowi,	انشوی	70	Yomtchien hie, Do. Tr.
Bu dia fu,	بود یفو	50	Pao ting fou Do. Tr.
Jing tengi,	جنگ تنگی	45	
Wang do shen,	وانگ دوشن	45	
Wang ju,	وانگجو	60	
Shin lo shen,	شینلو شن	50	Sing lo hien, Do. Tr.
Fujin gi,	فوجنگی	45	
Jag zen fu,	جگزن فو	45	Tching ting fou, Do. Tr.
Khoai lo shen,	خوای لوشن	60	Road mountainous.
Jang sang shen,	جنگ سنگشن	70	
Khan la wi,	کن لاری	40	
Ba jangi-i,	بجنگی	40	
Fang zang ju,	فنگزن جو	50	
Zer e shi,	زریشی	50	
She yang shen	شیرینگشن	50	Cheou. yang Shen of D'Anville in the province of Shansi. It is singular that the great wall which according to the map should have been passed in this part of the journey is not here adverted to. Tr.
Tang ga li,	تنگ گالی	50	
Wa reng khu,	ورنگجو	70	
Shan gu shen	شنگوشن	70	Knives, Scissars and Chakmaks, are manufactured here.

		Yols.	
Jai shen,	جيشي	—	
Fang yu,	فنگيو	50	
Jai shu shen,	جيشوشن	80	
Ling shi,	لنگشي	80	Ling che hien Tr.
Rin gi,	رنگي	40	
Khu ju,	خوجو	60	The road runs over hills.
Ju jang	جوجنگ	50	Several streams cross the road.
Khan dang shen,	خند لکشن	35	
Fang yang fou,	فنگينگفو	60	Pin yang fou. Tr.
Seng i,	سينگي	60	
Khu ma,	خوما	70	
Wang shi,	ونگشي	80	
Be sheng,	بيشنگ	80	
Fan jou be } lang jang, }	فنجوبي لنگجنگ	70	
Beng je shen,	بنگ جيشن	70	
Sa fu di,	سفودي	70	Tea is brought here from Changnan (Chantong), and Khunan, (Honan) but the best kind or Kokchai is sold at Peking.
Tung gan,	تنگگن	70	A city on the right bank of a large river running north and south, it is deep enough for vessels. N. B. This is the Hoangho, or yellow river: the city is probably Tongquan, seated at the confluence of the Hoeiho, and yellow river.
Khavi mu,	خوامو	40	
Khoa jo,	خواجو	50	Probably Hoachou. Tr.
Dai tan shen,	دائي تانشن	50	Near this city is a mountain with warm springs, said to be very beneficial in cutaneous disorders.
Langtang,	لنگ تنگ	80	N. B. This is no doubt Lan tong hien.

		Yols.	
Shing an fu,	شنگ انفو	50	This is Sin gan fou: the capital of the province of Shensi: it is described in the Journal as a large city with many Mohammedans settled in it; they are called Tungani, it is added, from their having first settled in Tungan: the course of our traveller here changes from west by south to due west, and presently to north-west. Tr.
Sheng shen,	شینگ شن	50	Another city on the left bank of the river.
Le sun,	لیسون	70	N. B. Perhaps Tcheou-tche-leu. Tr.
Chan chou,	چنچو	40	
Yang shu,	یڈگ شو	90	
Weng ju,	وینگیو	70	
Jan ga u,	جانگوار	80	
Wa yi zer,	وایزر	45	
Chen ju,	چینجو	55	
Be shu wi,	بیشوی	70	
Fang lang fu,	فنگ لنگفو	70	
Wa-teng,	واننگ	70	The road runs between mountains from east to west. N. B. The journal cannot be minutely followed on the map, although its general bearing is clear enough.
Lung de shen,	لونگدیشن	50	Probably Long tcheou.
Jeng ning jou,	جنگ ننگجو	90	
Jang ja yi,	جنگ جایی	90	
Khon angn shen,	خوننگشن	90	
Shi gang yi,	شیگنگی	60	
An dang shen,	اندنگشن	60	
Jang ko wi,	جنگ کوی	60	

		Yols.	
Jang sho i,	جنگ شوي	70	
Jo zo yi,	جو زوي	60	
Lan ju,	لانجو	50	A city on the right of a river running from east to west and crossed by a bridge of boats.
			N. B. The city is probably Lam tcheou, but the course of the river must in that case be erroneously described.
Sha jin yi,	شاجين يي	50	
Ko sho yi,	كوشوي	70	Road amongst mountains.
Khun jang za,	خونجنگزا	50	
Cho ang lang,	چوانگ لانگ	70	A city: many windmills: musk of a good quality is procurable here.
Ao shin yi,	اوشين يي	30	N. B. It is apparently Tcho-
Cha ko i,	چاكوي	—	ing lang ing.
Jang chang yi,	جنگچانگ يي	50	
Khong,	خونگ	60	
Go lang shen,	گولانگشن	30	
Jan gan yi,	جنگن يي	60	
Da khi ya	داخيه	40	Ta-ho-y on the map. Tr.
Lan jo,	لانجو	30	The city of Leangtcheou. Tr.
Do lang	دولانگ	50	
Sha kha,	شاخه	40	
Yong chang,	يونگ چانگ	70	Yong tchang oei. Tr.
Shawi chutra,	شويچوترا	70	
Sha ku wa,	شاكوا	50	
Shing ni,	شنگني	40	
Shan dan,	شندان	40	
Dan lu,	دانلو	40	

		Yols.	
Ko chin za,	کوچین زا	30	
Kan ju,	کنجو	40	The city of Kan cheou Tr.
Sha jang yi,	شاجنگی	50	
Ku yi,	قوی	40	
Go ti,	گوتی	40	
Khach van,	خچوان	50	
Shang pu,	شنگپو	50	
Yan chi,	یچی	30	
Fan jang za,	فنجنگزا	40	
Lang shu yi,	لنگشوی	60	
Su ju,	سوجو	40	A large city, the first belonging to China proper, on the road from Kashgher.
			N. B. A circumstance that identifies it with Sou tcheou.
Jai gu ouden,	جا یگراودن	70	A village near one of the gates of the great wall of China.
			N. B. This confirms the preceding, Soutcheou being a short distance within the wall.
Khoi khoi fou,	خویخویفو	90	This and most of the following are <i>Aurtengs</i> , customhouse stations or guard houses: it is said that the tomb of Sadi wakas is here.
Sha li.	شالی	110	
Dartu,	دارتو	90	
Senda gu,	سنداگو	30	
Ku lun ji,	قولو نجی	90	
Shu kan,	شوکن	90	
Dan si,	دنسی	70	
Be dun gaza,	بیدونگزا	90	The country about this is a wilderness!
Khanluyunza,	خنلویونزا	80	

		Yols.	
Wa chan tra,	واجنٲرا	80	
Ma lengjang za,	مالنگ جنګزا	70	
Shang shang sha	شنگ شنگ شا	80	
Sha jan za,	شاجنزا	90	
Ko shoi,	ګوشوي	80	
Chang sho i,	چانګ شوي	70	
Gazeh fi zang,	ګزه في ډنګ	140	
Kha lungan,	خالونګن	80	
Kamul,	ګومول	70	A city: the Turk language prevailed here before the Chinese conquered Yarkand. N. B. It should be Hami, called also Khami and Khamil.
Sumakyaghu,	سوماګيغھو	70	
Tughachi,	توغاچي	70	
Yazachawan,	يازاجوان	80	
Lo dong,	لون ډنګ	90	
Autungwaza,	اوتونګوزا	140	
Outera germa,	اوتراګرما	90	
Kush,	ګوش	140	
Ku shu i,	ګوشوي	70	
Chaktam,	چګٲدم	90	
Kajan.	ګجان	90	In the desert of Turfan.
Lamchin,	لامچين	70	N. B. Lamtchin of the map.
Sangam,	سنگم	90	
Turfan,	تورفان	90	A city: the present residence of the Chinese Governor with a Mohammedan Hakem: the ancient city of Turfan is in ruins, its site is fifty Yols from the present: it is called also the city of Dakianus, the sleepers of Kaf having occupied a

Yols.

eave on the south of this city.
N. B. We are afraid this information is more curious than true. Turfan is well known.

Yu ghan	يوغان	70	
Tu-kun	توتون	60	"
Su-ba-shi	سوباشي	90	"
Aigher-bulak	ايغريولاق	60	"
Kamush-Akma	كموش انما	120	
Keraf sin	قرافسين	90	
Aushak tal	اوشاق تال	150	The Outchactal of the map. Tr.
Tabalghu	تابالغو	90	Tarbatchi. Tr.
Kera sheher	قراشهر	90	A large city of the Kalmaks, on the left of a navigable river running from east to west. A Chinese Governor rules over the city. N. B. This name is clearly traceable in the Harachar of the map: the form of it as here given is no doubt correct for it means something. 'The black city.' Harachar it would be difficult to expound.
Bash ir gam	باش ايرگم	90	
Korla	کورلا	40	The road mountainous, but not difficult.
Kera su	قراسو	70	
Chir chi	چرچي	140	
Chider	چدر	160	
Yangi hisar	ينگی حصار	60	A village: the road runs through a forest of trees, used as fuel, called Tograk. N. B. Yanghizar of the map.

		Yols,	
Kamush nuzeh,	قەموش نوزە	110	A village of 500 houses de- pendant on Yarkand.
Ayad,	ايدان	80	
Yekeb,	يەقە	140	
Ku cha,	كوچا	80	A city on the left bank of a river. N. B. Coucha of the map.
Kazel,	قزل	160	N. B. Catsal Do.
Siram,	سيرام	40	A fordable stream crosses the road.
Ya i,	يايي	80	A city on the right bank of a river.
Aun bash,	اون باش	60	
Ak erik,	لق اريك	70	
Kera yulghen,	قرايولغن	40	
Jam,	جام	40	
Ak su,	اقسو	70	A celebrated city, under the usual joint administration. On the road is the small stream of Ila, which gives its name to a city formerly the capital of the Kalmaks, it is 15 days from Aksu W. by N. Ila is now the principal military station of the Chinese being occupied by the commander in chief with a force of 100,000* men. 60 days north from Ila is Yel-der, the actual residence of the chief of the Kalmaks. A range of moun- tains extends to the north of Ila, and on the west is a large piece of water called Azashk kot which is the limit of the Chinese power in that direc- tion. The Kazzaks occupy the country between Ila, and the Russian frontier which they thus separate from the Chinese. Ila is properly the name of the river on the bor-

* Some accounts say 300,000. Ila is supposed to be the Korgos of the map. Tr.

Yols.

ders of which stood the city, thence so called, and which is now deserted. In its place the appellation is now applied to two cities, one called also *Guljar* occupied chiefly by Mohammedans, the other *Karak*, where the Chinese troops are stationed, and the residence of the Chinese Governor General. These two cities are one march apart: At these places they use a kind of stone for fuel (coals) instead of wood: it is of two kinds, one of which emits a fragrant, the other an offensive smoke. The same substance is found one march from Aksu in a mountain, but it is not burned.

Kubu,	قوبو	80	
Yengi arik,	يىنگى اريق	70	
Wuchut,	ووجوت	170	
Yazendu,	يىزندو	70	
Autuz kimeh,	اوتوزكىمه	56	
Kangrak,	قنگراقى	30	
Kokchul	كوكچول	100	
Yarchuk,	يارچوق	100	
Kashkopardak,	كوشكوپروك	60	
Marli ash,	مارلياش	50	
Shakur,	شاقور	50	A halting place; not inhabited.
Ak chakal,	اقچقل	150	
Pemash,	پيمش	60	
Tuktalghen,	توختالغن	60	
Yangi aiak,	يانگى اياك	90	A post station.
Fyzabad,	فيصابا	50	A large village 1000 houses.

		Yols.	
Kimayuiy,	کیما یویی	50	Halting place, and quay whence travellers may go to Kashger in boats.
Ayal,	ایال	70	A village dependant on Yarkand.
Kashgher,	کاشغر	70	A celebrated city, in latitude something above 40 degrees: Khoten is the name of a neighbouring country, the surface of which is chiefly sand and desert: it abounds with wild asses, camels, wild cattle and deer: the camels have two dorsal humps, and are of great speed. Khoten has six cities besides, the chief of which is called Ai-chi, (ایچی) and is governed by a Chinese and Mohammedan: one stage S. from thence is Kerakash: three stages north Yarung-kash, and the same distance east is Tagh: three days further east is Kiriya: north east from Tagh, four days is China, and three days north west is Nia Kashlak.

From Yarkand to Aichi is 8 days journey, the whole through a desert. Yarkand bears from Aichi westward inclining to north—the names of the stages are as follows:—

Postkám,	پوستکام
Luhuk,	لوهوک
Chulak,	چولاق
Gamah,	گماہ
Muji,	موچی
Pialma,	پیالما
Zerwer,	زرور
Aichi,	ایچی

[We published in our number of September last, a list of stations from Kashgar to Khoten as derived from the Chinese authorities, by

Klaproth; that route makes the distance six stages instead of seven, and the three first only agree as Yerkeang, Po-tzu-tsiam, Lo-kho-terianger, Go-matai, Gung-delik, Bian-urman, Khotian.]

From Kashgher to Kokán.

Kashgher is pronounced by the people in general Káshkár, (كاشغار): it is defended by a mud wall with four gates; a market is held every Friday in the city, except that for horses which takes place without the wall; a great number of horses are brought here for sale; chiefly by the Kirghizes and Kazzaks; they are all geldings, stallions are very rare; the former are sold at from 20 Tangas to one Yainu. Mules are preferred by the Chinese, who are said to cross the breeds of horses and kine, but I saw none of the breed.

The residence of the Chinese Governor and most of the Chinese is without the city in a separate suburb, termed Kal-bagh: there are more Chinese troops in Kashgher, than in Yarkand; there being about one or two thousand in the latter, whilst five or six thousand are stationed in the former.

Kichek Indejan, (كچك اند جان) west by north five hours; a station on the bank of the river of Kashgher, no inhabitants.

Kona Keravel, (كونه قراول) west by north 6 hours; Aurteng or Custom station, W. by N. 3 hours: a few houses are in the city: the passport for leave to quit the country is here examined; there is great difficulty in procuring this document, and it is obtained by furnishing sureties to the Hakem of the city through the intermediation of the board of merchants described in speaking of Yarkand: the sureties make assertion that the traveller is a merchant, going on business and free from all claims, and they engage to be responsible if any cause should be hereafter shewn, why he ought not to have been suffered to depart; on this a paper in the Chinese language is granted, which is produced at this station: there are no houses beyond this.

Konohaghlak, (قنچغلك) W. 4 hours; a deserted station on the skirts of a mountain; mountainous ranges extend all round at some distance.

Kizel-oula, (قزل اولي) W. 8 hours: the first part of the road is mountainous, the latter level; the cold was extreme, and water frozen: the tents of the Kerghizes lay on both sides of the road.

Shorbulak Kurghesham, (شور بولاق قورغشم) W. by N. 3 hours:

lead is found here and exported by the Kirghizes. Bulak means a fountain, and Kurghesm lead.

Shorbulak Malachap, (شور بولاق ملاچاپ) W. 4 hours; Okshala, W. by N. 7 hours; road undulating; fodder and water abundant.

Dawan-mazar, (دوان مزار) W. by N. 2 hours; the road uneven, on the summit are the tents of the Kirghizes.

Shorbulak, Yessa-kanchak, (شور بولاق یسا کچیچک) W. by N. 5 hours; fuel, fodder and water abundant.

Yessa Kachak, (یساکچیچک) W. 4 hours; a ford here of the river which runs to Kashgher.

Ser Kamush, (سر قاموش) W. 4 hours.

Simirjatun, (سیمیرجا تون) a halting place.

Koh Kaf, (کولا قاف) is the name of a place about half a cos from the road on the right hand.

Ford of the river of Kashgher. Nakara chalan, (نقارا چالان) on the bank of the river, there are vestiges of buildings on a hill; they say this was the place where the drums of Afrasiab were stationed.

Yaghin, (یغین) W. 9 hours; tents of the Kirghizes, road runs along a valley abounding with verdure.

Tukai Bashi, (تو کای باشی) N. W. 7 hours; wood is collected here and carried to Dawan Teza, much snow.

A halting place W. by N. 5 hours; I lost my way on this stage, being unable to distinguish any thing through the heavy fall of snow, and at last unable to proceed, I took shelter under the side of a mountain: the water was every where frozen.

Dina dawan Ekizek, (دینه دوان اکیزک) 4 hours; the first part of the road ran west; the last south. Ekizek means twins, two mountains of similar appearance being here near together; the interval between them is quite barren.

A station, W. by N. 8 hours; one of the mountains called twins, is crossed on this stage; it is an ascent of an hour and a half.

Koksu, (کوکسو) W. 4 hours; the source of the river of Kashgher is at this place: the road is uneven and mountainous: the second of the twins was crossed on the way, and the ascent took up the same

time, we crossed the river upon ice. A mountain still higher than the twins lay upon the right of Koksou.

Darwaza Dawan, Tezek (دروازہ دوان تیزک) W. by S. 3 hours; after descending the mountain of Koksou, the road leads through a narrow valley shut in by mountains: a stream passes along the middle of the valley, which uniting with others forms the River Ser, (سیر) which passes by Indejan.

The skirts of the mountain Tezek, N. by W. 3 hours.

Irchelak, (ارجلک) N. by W. 10 hours; a place in a valley, abounding in fuel and Archah trees: the ascent of the mountain took up two hours, but it required eight to descend: from this mountain a road runs south to Sirkul which is 3 or 4 days journey; but in the warm weather the state of the torrents renders it impracticable. It is necessary to make a detour to avoid the mountainous pass of Tezek: the cold season had but just commenced, but the snow in this part of the route was the depth of a man, or in some places of two men; the people of Kashgher clear away the snow right and left, and then the caravans pass—a certain number of Kirghizes are appointed to this duty, who continue encamped here throughout the year.

From Irchelak to the confines of Ferghana, is a distance of ten stages mostly in the direction W. by N. and occupying altogether about 55 hours: the tract with exception of the last two or three stages is amongst mountains through rough and difficult passes, rendered more arduous at this season of the year by the severity of the weather: we lost a number of horses solely through the intensity of the cold: in general fodder and fuel were procurable, but no better shelter than the Tents of the Kirghizes and not always that, was encountered.

Osh (ارش) is the name of the first town in Ferghana, it is of considerable population and is well supplied with water: it is governed by a Hakem nominated by the Amir of Kokan: the road leading to it is level and good, and the Kirghizes whose tents occur are dependant upon this government: From Kashghar to Kurgheshm they are dependant on the former place, and they carry their fuel, charcoal and other things to Kasghar for sale: they are privileged to have free transit, and require no passport, but come and go at pleasure: they are subject to China. Those from Kurgheshm to Osh are the subjects of the Amir of Kokan: they possess extensive herds of cattle and horses. In former days they obstructed the road, but were compelled by Alem Khan to leave it free to travellers. Osh is celebrated by the name of Takh

Suliman, and the tomb of Asef Barkhia the vizir of Suliman is still shewn here: it is of great size: the throne of Suliman is on a small hill west from Osh surmounted by a building with a dome. In the spring great numbers of people repair hither in pilgrimage to the tomb from all the surrounding countries, bringing with them, articles of various description for sale and barter. A bazar is held in Osh every Tuesday. In the warm season the place swarms with musquitoes, and the people construct a tall frame of four long posts in the centre of their houses, and sleep on the top of it. Nimbegan is the name of a city two stages from Osh, W. N. W. the fruit of which is very famous. Andejan the former capital of the Kings of Ferghana now deserted lies 3 stages west by N. of Osh, and is one stage west of Nimbegan. The father of Baber the emperor of India, Omer Sheikh Mirza, resided in Andejan.

Ardaneh (اردانه) 8 hours; W. by N. A large station, the residence of a tribe of Badakhshanis: it is famous for its gardens: the road runs between mountains, but is good as the mountains do not approach very close: there are many Tartar stations and places where droves of horses are pastured: on the way, wheeled carriages, are employed from Osh to the other cities of Ferghana.

Mangtappeh (منگ تپه) 3 hours, W. a large station: the adjacent country is covered with the flocks of the Turks and Kapchaks, which are allowed to graze at will during the spring and summer months. These two tribes amount here to about 12,000 families: they are a strong good looking people apparently in a prosperous condition and of military propensities, and, present a striking contrast to the Kirghizes who are a mean looking race, ill fed, housed and clothed, and furnishing few soldiers.

Yulkhaneh, (يولخانه) 8 hours; W: a station: Andejan is one march to the north and in the same direction at a short distance in a place called Ki. On the road are both Kirghizes and Kalmaks, the latter are Musselmans.

Kuperdeg (كوپر دك) W. by N. road good: many stations on the route: a river on the way crossed by a bridge.

Merghinán (مرغیان) 6 hours; W. by N. It is also called Merghilan and is one of the chief cities of Ferghana. It contains the tomb of the celebrated monarch Secander Zul kernin (Alexander the Great.): the place is exceedingly pleasant and the people well disposed. The ruler is an officer of the chief of Kokan. Silk and Shawl Wool, are abundant

here, and the people manufacture Shawls although of an inferior, workmanship to those of Cashmir. The bulwarks are of clay, but they are in a dilapidated condition: there is a large minareh in the town of brick.

Akbeg (اقى بېگ) 5 hours; W. by N.: on the roads, the station are numerous, but we crossed part of a desert.

Kera khatai (قرا خطاي) 4 hours; W. by N.: a station of Moham-medans: there are two roads from Merghinan to Kokan, one thickly peopled, the other leading through a desert—which latter we followed.

Kokan (قوتان) 8 hours; W. by N. It is also written Khokand (خوقند) It is a large city without a wall; from the time of Narbuta Be it has become populous—beyond it, there are no more stations; it has a number of streams running past every house. Amer Khan is the present ruler—two years ago it was subject to Alem Khan his elder brother, but in consequence of his tyrannical conduct, he became the object of universal detestation, and upon his march to Tashkend, the whole army mutinied, and deserting him raised the younger brother to the sovereignty of Kokan. After a short time Alem Khan returned to Kokan to recover his authority, but lost his life in the attempt.

Alem Khan and Amer Khan were both sons of Narbuta Be: the Amir of Kokan maintains a force of ten thousand horse, and pays them by grants of villages, and lands; they cannot keep the field above two months at a time, as they carry with them provision for no longer a period. The other troops raised by the tribes amount to thirty thousand, but they only engage to serve one month at a time, and that only once a year. Their services are not paid by the Amir. The people subject to the Government of Kokan are of the Kirghiz, Turk, Kepchak, Meng, and Kazzak races. The troops are mostly armed with spears—some carry matchlocks. The chief cities belonging to the Amir are Osh, Nimbegan, Kasán, Chus, one stage from Nimbegan, Andejan, Mirghinan, Kánbadám, Ashferek, Khojend. All these except Chus and Nimbegan are to the left of the *Sir*, the same river as the *Sihun*. Nimbegan and Chus and the mountain of Indejan are on the right of the river, and the country is rich in verdure and abounds with fruit. Other cities are Sharukhiah, Tashkend and Siram. The country about Tashkend is called Turkestan. Formerly Tashkend was named Shash; it is very pleasantly situated; the river Chirchek flows below it: to the north of the mountains of Andejan the country is a wil-

derness, to the north of which are the tribes of Kazzaks and Kera Kalpaks dependant on Russia : the capital of the Khan of the Kipchaks, Bulghar, now known by the name of Kazan, is in the Russian territory. the western boundaries of the wastes extend to the sea of Kalzum, the east to the possessions of China.

The chiefs of the Kazzaks have not the title of Khan, but Tureh or chief or head man. Amer Khan strikes coin in his own name, one tangeh is equal to 16 Pals, and one pal is about two Mashas. A gold Tila of Bokhara sells at Kokan for 150 tangehs, the coin of the country, which is a copper coin washed or plated with silver. The Khotbeh is not read in the name of any one person, and although there is a good understanding with Bokhara in appearance, there is at bottom great animosity. There is entire independance of that state, and Alem Khan even raised forces against the King of Bokhara, and reduced him to great streights. The language of Kokan is Turkish : the people of the city are Tajiks or Persians : the chief civil minister of Amer Khan is Mirza Yusef of Khojend. Mirza Asmet Ullah is his deputy. I received great kindness from Mirza Yusef, and he was very desirous I should remain in Kokan.

[*To be Continued,*]

HINDU FICTION.

(Continued from Number 4.)

Story of Saktideva, continued.

Having finished her story the Princess recommended to her father to benefit by the lesson, and to be cautious to whom he gave credit, and she repeated her wish, that he would not be anxious with respect to her marriage, as she was contented to remain unespoused. To this the king replied, that it was not good for a young woman to grow up unmarried. The world was censorious, and very ready to attach blame undeserved, and the more amiable the character, the more was it the mark of malice. In proof of which he cited the adventure of Hara Swami.

THE

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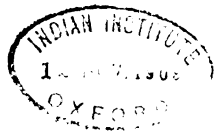
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made to those, who are employed in the growth of Indigo : and while the law prevents Europeans purchasing lands on their own account, no other mode, perhaps, presents itself for carrying on the cultivation of Sugar. But it is obvious, that as the cultivation extends, and the Ryots derive the benefit, that would result from it, the necessity of advances would every day diminish, or at least the risk attending them would be found daily to decrease. It is probable also, that were any spirited individuals to undertake the growth and manufacture of this great staple of Bengal, on the improved system of West India cultivation, the Government would be found ready to relax their regulations, as far as possible in their favour, and to afford them every facility in an undertaking, from which it is clear to a demonstration, that their native subjects would derive the most substantial advantages.

ART. VII.—ORIGINAL.—*Travels beyond the Himalaya.*

(Continued.)

FROM KOKAN TO SAMARKAND.

Besh arik, (بیش اریق) 8 hours W. by S. a station ; a bazar every Monday : it is dependant on Kokan : very many stations on the road.

Shahbirde (شاه بیردے) 1 hour W. by S. a station and market.

Kan badám (کان بادام) 3 hours W. by S. a large town like a city, having a mountain on the NW. and a river running along the skirts of it. Formerly the place was famous for almond trees. Stations all the way from Kokan.

Moharrem (محررم) 4 hours W. by S. a village with a mud fort on the left bank of the Sir, about an arrow's flight distant.

Khojend (خجند) 7 hours W. by S. a celebrated city, about two bow-shots from the left bank of the Sir, defended by a fort and mud wall. Fruit is very plentiful and excellent. The people are of a kindly and cheerful disposition. The people of the city speak both the Tajik and Turk languages. We followed the course of the river through this stage.

Ak tepeh (اکی تپه) 2 hours S. W. a station with a mud fort : at half a fersekh from Khojend, we crossed the Khojend river which is distinct from the Sir, by a bridge.

Ak siu (اکی سیو) 3 hours SW. a station, the last under the authority of Kokan.

Kur ket (کورکت) 2 hours SW. a station with a mud wall, subject to Urtappeh, the authority of which government here begins.

Urtappeh (اور تپه) 8 hours SW. a city between two lofty hills, over which the houses extend—it is defended by a wall—the ruler of this place for the last six years has been Khajeh Mahmud Khan, a native of Samarkand, a descendant from the Khajeh of Herat, and related by the mother's side to Abulfaiz Khan, who was [king of Bokhara, and the sixteenth son of Khoda Yar Be—Usbek of the tribe of Yuz. Some years since, before the government of Mahmud Khan, Khoda Yar Be, was the ruler of this district—after his death Urtappeh became subject to Bokhara untill Alem Khan took it. Having left it but weakly garrisoned, Mahmud Khan succeeded in surprising it, and gained possession of the place. He professed to have done this for the service of the king of Bokhara, Hyder Beg, to whom he wrote on the occasion, and who readily encouraged him in opposition to Alem Khan—with this support and that of the Usbeks to whom he was of kin and who therefore flocked to his assistance, he soon became too powerful, for the Amir of Kokan to assail, and he has since held undisturbed possession of the city and adjacent country. The coins are struck and the Khotbeh read in the name of the king of Bokhara ; but his supremacy is acknowledged in no other respect. A number of the Yuz, and Kirek Usbeks are spread about Urtappeh, and constitute the best forces of Mahmud Khan—upon occasion, they can furnish him with fifteen or twenty thousand horse.

Bekhani, (بخانی) a station near Urtappeh.

Uraknet, (اوراکنت) another station near the same.

Siyat, (سیات) 5 hours SW. a large village with a mud fort dependant on Urtappeh.

Bam (بام) 2 hours SW. a large village, with a mud wall and market : it is the last place in this direction dependant on Urtappeh.

Kadak (كدق) 8 hours W. by S. the word in Turki, means a well, there being many wells on the spot, which is tenanted by Usbeks.

Dezikh (دزخ) 6 hours W. it is also called Jezikh: it is a considerable town, defended by a mud wall and fort, and governed by Abdurrasul Be, the brother of Hakim Be: the passes of all merchandize from Kokan to Bokhara are made out here, and forwarded to the latter place, where the duty is paid.

Ilan Ute (ایلان اوتی) 2 hours W. a place abounding with snakes in the summer—at present there were none to be seen—the mountains here approach on either side, so as to form a narrow gorge: on the northern side an inscription is engraved upon a stone in the mountain stating that Sultan Abdullah Khan in the Hijri year 977, with an army of 100,000 men from Tashkend, Turkestan, and the steppes of the Kipchaks, made war upon the Khans and defeated them with so great a slaughter that for a month after, the spring which rises at this place ran with blood. The stream turns towards Dezikh.

Yangi Kurghen, (یانگی قورغن) 4 hours; W. by S. a castle dependant on Dezikh occupied by the Usbeks. The road good and mountains retiring.

Bulak Mallachap, (بولاک بلاچپ) 4 hours; W. by S. a spring: no population.

Khisht Koperdek, (خشت کوپردک) 2 hours; W. by S. a bridge of masonry over the stream.

Kera kalpak (قرا قلیپاق) 1 hour; W. by S., a village occupied by the people so named, who are a branch of Usbeks resembling the Kazzaks: there are other stations of them on the road.

Derya Kuhk. This is a river which comes from Derwas and Serkol, and after irrigating the plain of Samarkand it passes to Bokhara, and supplies that city with water. After passing the river, we arrived at Samarkand. This river sends off a branch to Deh Bed which is one Fersekh and a half from Samarkand. The spiritual preceptor of Mir Hyder, named Mohamed Amin resides at Deh Bed.

The city of Samarkand, (سمرقند) 2 hours W. by S. a celebrated city, and the seat of the sepulchre of Amir Timur; a lofty building with an immense cupola: within it is a remarkable slab of a green stone containing precious stones, on which is a throne with the name of Timur engraved on it. Formerly the dome was gilt, but Shah Murad Be stripped off the gilding and took it away: it is now merely of stucco. The attendants are in much poverty; they told me that formerly they

were supported by an allowance from the Emperors of Hindustan, which ceased with Mohammed Shah. The observatory of Mirza Ulugh Beg was formerly here, but it was demolished by Shaiban Khan, and there is only a maund of rubbish left.

The tombs of Khojeh Abdullah Ahrar, of Abul Mansur Maturidi, of the author of the *Bedaya*, and other eminent and illustrious men are also to be seen here.

Samarkand is defended by a mud wall as well as a citadel of earth. The interior of the fort is inhabited: in the centre of the city is a large hexagonal building surmounted by a cupola, and in each angle is a market. There are many large colleges in the city; the largest is the Madresse Khanum, but it is now in ruins: some of the colleges are still maintained, as those of *Sher nak* and *Tilakari*, founded by Palang posh Beg: the principal of the *Sher nak* college is named Abu Sayid, he is the chief cazy also, and is one of the most learned and amiable men in Samarkand. The *Tilakari* college has two pincipals. Opposite to the *Sher nak* college is that of Ulugh Beg, in which is the chair of Mullah Jami.

The Governor of Samarkand is Dowlet Be, Khushbegi. Before the reign of Shah Murad Be, Samarkand was in a very dilapidated condition, and the colleges were haunted by lions and wolves. Shah Murad by great exertion re-peopled the city, and it encreases daily in population. There are two markets a week. Horses of the Bokhara breed are cheap. The situation and climate of this city are delightful, and running streams supply it with water. A variety of tribes are to be met with in the neighbourhood as Mohammedan Chinese, and Kipchak Chinese, and Kerakalpaks: formerly they were scattered in different cities, but are now collected and are all called Usbeks. The weight of Samarkand is one Tila equal to one Miskal, but the market Miskal is equal to five Tilas: 5 bazar Miskals—one Gharribek, two Garribek make one Pashezek, two Pashezeks one Yetiméh, two Yetiméhs one Nimkhar, two Nimkhars are one Nim charek two Nim chareks one charek, four chareks 1 seer, 16 seers, one maund. Weights were formerly differently reckoned but they have been fixed at these rates, during the last two years.

FROM SAMARKAND TO BOKHARA.

Rebatcherkhi (رياط جرخي) 3 hours W. by S. this place was built by Abdullah Khan: Cherkhi is the name of the village near the *Rebat* or fort.

Dowel (دوول) 2 hours W. by S. a village with a river running past it.

Nasirabad (نصير اباد) 1 hour W. by S. a village, the road over a hilly country.

Kamaruk (نماروق) is a village near Nasirabad.

Ashk-ata, (عاشق انا) 3 hours W. by S. it is the tomb of some illustrious person, and the village takes the same name: a large stream.

Kerasu (قراسو) 2 hours W. by S. a village with a mosque and mud walls. Amir Hyder stationed a troop of Usbeks here to protect the road from banditti.

Kitkeh Turghan (كته تورغان) 5 hours W. by S. a mud fort and walled village. It is said to be eight fersekh from Samarkand.

Rebat Abdullah Khan, (باط عبد الله خان) 8 hours W. by S. near a station of Tartars.

Kermina (كرمينا) 7 hours W. by S. a place of considerable extent in Mian Kal: on the south, is a sandy desert.

A mud fort 3 hours W. by S. erected by Abdullah Khan. On the road are stations; on the south a desert.

Iranchi (ايرانچي) 8 hours W. by S. a large village: the same country prevails, and stations are numerous on the right of the road whilst the desert continues on the left.

Mazar, 5 hours W. by N. the tomb of Khaja Baha-ud-din of Nakhshabend: gardens and stations, occur on the road. On Wednesday there is a large market for horses, asses and all sorts of articles: the tomb is without a cupola, and on the NW. of the tomb is a mosque.

The city *Bokhara* (بسخارا شريف) 2 hours W. Bokhara is surrounded by a mud wall, and contains a citadel within which the King resides. The city abounds with squares and markets and the suburbs with gardens. The inhabitants of *Bokhara* are natives of *Iran*, *Rum*, *Mardeghai*, *Russia*, *Kabul*, and *Peshaver*, attracted thither by the good government of MIR HYDER and the perfect security of travelling. There are many Colleges and Students. Each College has endowments in land; besides which the King gives personal allowances to the Teachers and Disciples, out of the *Mali Zikat*, the rest of which is invariably distributed amongst the needy and distressed. All the affairs of the state are conducted by the King himself, without the assistance of any principal

ministers, except HAKIM BE, who when the King goes out from the city on any journey, is left in charge of the citadel and the administration of affairs. The collection of the *Mali Zikat*, and other imposts is in the hands of HAKIM BE also, under supervisal of the King: no other officer of the state has equal authority.

There is a market for horses four days in each week. On Saturday, Monday and Thursday, it is held in the city, on the side of the Gate of the desert near the citadel: on Wednesday, it occurs without the city near the tomb of *Baha-ud-din*. Horses of no value only are brought to market, their price is from 10 to 15 *Tilas*: horses of higher cost or from 100 to 150 *Tilas* are to be had of the dealers at their own houses, and brought by brokers for inspection, but there are very few, and it would be difficult at any one time to collect from 50 to 100 horses of this class. Mares are scarce here: those of the best kind sell for 20 *Tilas* according to the price current, but it is not the custom to sell them at all as they are kept for breeding, and it is only when the market price is higher than usual that they are ever offered for sale. The usual number of horses for sale, on each market day is about 50 or 60, of which not more than five or ten are disposed of. The horses of *Kerabshir* or the Uzbeki horses are small but hard working and strong, they are bred about *Mian-kal* and *Shehr Sabz*, and sell for from seven to 40 *Tilas*: the *Turkoman* horses are of a good figure and active but they do not, it is said, bear fatigue so well as the former; they sell for from 20 to 100 *Tilas*; they are brought from either bank of the *Sihon* and the country about *Meru*: they are now scarce. The *Kazak* horses are fat and low, but sure footed: they cannot bear heat: they used to abound in *Cashgar* and *Yarkand*, but of late years there has been much destruction of them in consequence of want of forage, and their being slaughtered for food in seasons of general scarcity. Asses of a large size and great strength, about as big as the Ponies of Hindustan, sell at from one *Tila* to twenty: there are no Mules: the Camels of the *Kazaks* are two humped and well covered with hair but they cannot endure heat: they travel well over mountains and in clayey and muddy soils, but they cannot carry equal burthens with the single humped Camel. The *Tila* is a gold coin weighing one *Miskal*, and passes for about 21 *Tangehs*: the *Tangeh* is a silver coin weighing one *Dirhem*: on one face is stamped *Zerbi Bokhara Sherif*, and on the other *Amir Al Momenin, Amir Hyder*. Rupees are not current.

I arrived at Bokhara on the 21st of April 1813, and took up my abode at the house of *Kerabash Bai*, a merchant of *Tashkend*.

A caravan goes every year from *Bokhara* to *Rus*, and one comes annually from *Rus* to *Bokhara*: these caravans consist of 4 or 5,000 Camels and are two and three months on the road: the Russian caravan brings iron, copper, silver, silver and gold wire, seal skins and other

articles: from Bokhara go coarse chintzes, cotton yarn, black sheep skins from *Kerakul*, &c.

The authority of this part of Turkestan is divided amongst various chiefs: the principal of them is MIR HYDER King of *Bokhara*, whose regular and irregular forces amount to 100,000 horse: he holds *Bokhara* and *Samarkand*, *Miánkál*, part of *Kerghan*, *Karmina*, *Kershi* and *Kerakul*, &c.

AMER KHAN the ruler of *Ferghana* is next in power. I have already given an account of him as well as of the third or MAHMUD KHAN the Wali of *Urtappeh*.

The fourth chief is NIAZ ALI BE, ruler of *Shehr Sabz*: he professes to consider himself dependant on *Bokhara* but neither strikes the coin nor reads the *Khotbeh* in the name of MIR HYDER: his title in his own country is *Wali niámi*.

The fifth is SAYED BE ruler of *Hissar*.

The sixth and seventh are MURAD ALI BEG and DOST MOHAMMED BEG, the rulers of the *Kabadián*.

The eighth is ALLAH YAR BEG, the chief of *Kurghan*.

Besides these the *Kazáks*, *Kera Kalpaks* and *Kerghiz* who roam the plains, acknowledge no superior except their own chiefs: the head man of the *Kazáks* is called the *Turah*, but he has little or no authority.

Six Mohammedan cities or *Yarkend*, *Akso*, *Turfan*, *Khoten*, and two others are in the possession of the Chinese.

On the left of the Amu is the country of *Kharizm*, the capital of which is *Urgenj*, the chief is MOHAMMED RAHIM KHAN.

MIR KHALICH ALI KHAN the ally of the chief of *Balkh* is *Mir* of *Khulm*; the nominal governor of *Balkh* is an Afghan and it is considered a dependency of *Kabul*.

BILDAR KHAN the son of REHMET ULLAH KHAN, is the ruler of *Andekoh*, MURAD BE of *Kanduz*, and IRAJ KHAN of *Shirghan*, RAHIM BEG is chief of the Turcomans in *Maimena*, MIR MOHAMMED SHAH is the ruler of *Badakhshan* and resides at *Faizabad*: he is considered to be a descendant from SECANDER ZULKERNEIN, (Alexander the Great) *Shaghnan* near *Badakhshan* has its own ruler: all these chiefs are unconnected with each other.

The tombs of Bokhara are very numerous, amongst them are those of *Hezret Said Amir Kulal*, *Khajeh Beha-ud-din*, of *Nakshebend*, *Imam Abu Hefs Kabir* and *Imam Ahmed Ghazali*, of the author of the *Shereh Wakaya*, of *Baba Paradoz* (the darter) of *Hezret Imlah* and of *Shah Murad Be Wali Niámi*: they say that the earth from this last tomb has many healing qualities.

The kingdom of Bokhara comprises 7 divisions, *Ghahjdowan*, *Danghari*, *Kheirkosh*, *Raikand*, *Rakmiten*, *Zendeni*, and *Derdanzi*.

The city of Bokhara has 11 gates, which beginning on the east, are as follows:—

The gate of the tombs on the East through which they pass to the Sepulchre of *Khajeh Beha-ad-din*.

The gate of Samarkand, NE.

The Imam Gate, or that leading to the tomb of *Imam Abu Haf Kabir*.

The gate of Arghelan, N.

The gate of Talbaghach or Talpach, NW.

The Shirgheran gate, NW.

The Kerakul gate, W.

The gate of Sheikh Jelal, SW.

The gate of the place of Prayer, SW.

The gate of the Arsenal, NW.

The gate of Kel Yujach, NW.

The wall of the city is lofty, built of unbaked bricks, and the citadel built of the same materials, is situated on a mount within the city, on the north side near the Imam gate: it contains many buildings: the gate of the Fort is to the south, and within the gate are sixteen guns and five mortars, all dismounted. A large mosque is situated below the citadel on the west, in which the King himself reads the *Khotbeh* and performs the duties of *Pesh Imam*. In front of the gate of the citadel and the mosque there is a bazar. It is called the market of the sandy country: a gibbet is erected in it, on which murderers and highway robbers, and thieves who have thrice committed the crime, are suspended after being put to death according to the law: there is also a market every morning at day break at the *Chahar-su*, or the square market: the place where it is held being of that form—on three sides there is access, but the fourth is closed, and on that side, books are sold. There are many hot baths in Bokhara, and their use is very general.

There are eighty Colleges in Bokhara, containing from forty to two or three hundred chambers. That of *Kokultash* which is near the gate of *Khajeh Beha-ud-din*, contains three hundred. There is one *Muderris* to each College, and two pupils in each chamber. The Colleges are supported by the rents of the houses and lands attached to them—their revenues vary from 300 to 5,000 Rupees a year: but the King also contributes yearly a portion of the duties, and makes the principal professor, an allowance of from five to fifteen *Tilas* per month.

Twelve *cos* from Bokhara on the north runs the river *Kuhk*, which comes from the mountains of *Samerhand* and flows to the NW. ; canals are cut from the river which irrigate the fields and supply canals about the city: every fifteenth day the water is conveyed to the private reservoirs which are filled: the same water supplies the city and fort, and there are no wells. In the rainy season the people use rain water, after which they are extensively subject to the worm in the skin, especially in the leg, and knee. Little snow falls in Bokhara, but there is much cold and frost, and the cool weather lasts eight months—the other four are hot and rainy.

The houses of Bokhara are like those of Peshawer ; they are built of unbaked bricks and are two or three stories high ; the walls are thin and are strengthened with wooden buttresses : the markets are mostly covered in, and there are several *Serais* for the accommodation of merchants, as the *Serai of Alem Khan*, where the Hindus from *Shikarpur* and other places alight: the hire of a chamber is one *tila* per month ; the Hindu traders pay double duties. They bring Indigo chiefly and Tobacco. Another *Serai* is the *Nogha-i*, where the *Nogay* and other traders put up, the *Nogays* are *Musselmans* subject to Russia, some of them are residents in Bokhara. There are about 50 druggists shops in the city ; but no physician—the practitioners are all ignorant of the science—and when any medical professor comes along with the merchants from Peshawer or other places, he is held in very high estimation—the most common disease is the *Rishteh* (Guinea worms) and few people are free from it, like colds in Hindustan in the winter season—they are very dexterous in the treatment of it and extract it by incision—as if the head of the *Rishteh* be near the wrist and the tail near the elbow, they carry the finger along it, to ascertain its course, and then lay the skin open with a lancet for three or four fingers breadth, a little below the head, which they draw back to the place where the incision began—they then make another incision of a similar kind, and so proceed gradually till they come to the origin of the worm, and remove it entirely—other complaints are fevers, leprosy, and affections of the bowels. It happens sometimes, that where the physicians have engaged to cure the sick, and the patient has died, the heirs have demanded the price of blood—in that case the king has declared that when the physician knows his profession, he shall be held acquitted ; but if he proves an ignoramus he is condemned to pay the usual amercement—these cases are too frequent to be much attended to ; but a physician leads but an uncomfortable sort of life in Bokhara.

The following are the dependant and contiguous governments.

Samarhand six stages to the east, governed by *Daniel Be*—the *Khosk Begi* of the slaves of the king—adjoining to *Sheher Subz*.

Kerakul two stages on the west, governed by *Kabil Be* the brother of *Hakim Be*. To the north and west, of *Kerakul* is a desert.

On the south the river *Sihon* bounds *Bokhara*. *Turcoman* tribes are stationed along under its bank under *Neaz Beg*.

On the north the country is inhabited for two marches, and 'erminates on the N. and NW. in a desert. The *Hakim* is *Tora-khajeh*, the king's nephew.

On the south east, the country for eight marches along the right bank of the *Jihon* extends to the confines of *Balkh* and *Hissar*—i. is under *Mir Hakim Kul*—the king's cousin.

On the north west are the districts of *Khairabad* and *Namitan*—terminating in a desert.

Twelve stages to the SW. are the cities of *Meru* and *Shajehan*—the district of *Mashed* bounds *Bokhara*—a body of troops is kept up here which is relieved from time to time.

On the north east—nine marches extend to the limits of *Urtepek*.

There are about three hundred officers of the government entitled *Amirs* and *Khans* - *Be* is used in general with the term *Mir* and when distinct implies a higher grade as the vizir is called *Hakim Be*: the father of the king was also known by that title—the picked forces of *Bokhara* are 80,000 horse—but the number of all sorts is above 100,000 who all receive regular pay.

The revenues of *Bokhara* are derived from three sources—the land tax—the customs, and the tax on unbelievers—the first is collected according to the rates fixed by *Timur*—the second is one on forty—of the value of the goods, but it is levied only once a year, and the merchant who has paid this duty on his merchandize, may transport it where he pleases, without further demand. A tax in kind is also levied once a year on all persons possessed of flocks and herds.

The *Jezia* is levied on all not of the Mohammedan religion, as *Jews* and *Hindus*—it varies from one *tanga* to four per head, on males of mature years, according to the circumstances of the parties. The *Hindus* come from *Shikarpur* and *Cabul*, and remain only from six months to a year, or sometimes two years; there are none permanently settled. The *Jews* occupy about 1000 houses in the city near the arsenal gate—they are employed in silk manufactures and dying—or as butchers and in merchandize—this tax is the king's personal property, the rest is entirely appropriated to public purposes.

MIR HYDER is about 35 years of age ; he is tall, and well made ; he is naturally of a fair complexion, but by the fervour of his religious exercises and fasting every third day throughout the year, as well as by his assiduity in the administration of justice, he looks pale and sallow ; he wears his beard of a round cut, and an *Usbeki* cap on his head with a turban bound round it like an Arab turban ; his dress is a kind of tunic, over which he wears a *jama* and a *kemerband*, with a dagger, and a robe of a brown colour over the whole ; his legs are protected by short boots of the kind called here *masahi*—but without heels.

He rises in the middle of the night and reads the prayers of the season, and then pursues moral and religious occupations till day light, when after the prayers of dawn, he gives a lecture to about forty or fifty students on the traditions of the Prophet and in explanation of the Koran. He then takes his place in the court, kneeling on a velvet cushion, and receives in the usual form the *Salam Alikum* or the salutation of his courtiers ; which is returned by a person appointed to that duty, who replies *Alikum Salam* on the part of the king : in this audience holy men and the teachers of the law sit on the right hand of the King : the Khans on his left : all are on their knees. HAKIM BE remains standing in front of the King ; the royal attendants also stand near the King on his left : all the men of the law and Khans when they come to court are dressed in precisely the same costume. Those who are newly arrived put on the *Usbek* dress for their introduction : they are met by a mace bearer at the door of the hall of audience, and led towards the King : they stop at some distance and exclaim *Salam Alikum* : they then advance some paces when two servants taking the person by either arm, lead him to within a short distance of His Majesty. If the King present his hand the person kisses it ; if he directs him to be seated, the attendants conduct him to a place suited to his rank. On his sitting he pronounces a compliment to the King, and then states what he may wish to represent. Embassadors are maintained at the King's cost.

After the levee is over and the persons who assisted at it are dismissed, the *Chobdars* announce to all who are collected about the gates every morning, that if they have any representation to make, they may advance, and they are all admitted and made to sit down before the King, who reads their petitions, and pronounces a decision on their cases according to the legal authorities, copies of the principal of which lie on cushions before him. At noon some learned men are admitted to hold disputations in the royal presence, and he not unfrequently takes a part

in them. He then acts as *Pesh Imam* for the mid day prayers, when the investigation of plaint is resumed, and continues till afternoon prayers. The usual occupations are then followed till evening. Evening prayers are said, and some short time afterwards food is taken, the prayers of the night are then repeated, and the King takes his repose, for about a watch and a half (or four hours and a half). If any cause requires a protracted investigation, it is referred to the *Kazi*, who must decide according to the law, through fear of the *Amir*, the general familiarity of the people themselves with the laws, and their ready access to the King. The King read all the prayers for the dead himself.

The King has four wives besides slaves, and one son, 16 years old, named *TORA SHAH*. He has two brothers, *NASIRUDDIN KHAN MIR ZAELA*, who is at present in *Meshhed*, where he receives an allowance of three tomans a month, from the Prince of Persia, *MOHAMMED MIRZA*, son of *FETTEH ALI*, who is governor of *Meshhed*. The other brother is *MOHAMMED HOSEIN KHAN*, residing in *Shehr Sabz* with *NEAZ ALI BE*—but supported by *MIR HYDER*. *Shehr Sabz* is a city independent of *Bokhara*, it is six stages to the north of east from *Bokhara*, and south by east from *Samarkand*, 2 stages—amongst the mountains.

The commander of the watch patrols every division of the city during the night, and before he sets out, has the drum beaten, that every one may betake himself home. Every person found in the street after beat of drum, is detained till the morning, and then particularly examined, and treated accordingly.

In the month of November, the *Usbek* and *Bulghar* traders arrive at *Bokhara*, from the Russian territories, and bring the following articles for sale:—Copper, Brass, Iron, Steel, Silver, Mercury, Coral, *Cochineal*, Candied Sugar, White Paper, Broad Cloths, Flannel, Seal skins and Iron and Japanned vessels.

In January, the traders return to Russia, taking with them, Cotton, Cloth, and Thread, coarse Chintzes, Shawls, *Kerakul* Sheep Skins.

Russia is two months journey from *Bokhara* north inclining to west—the road lies across the *Sihon* which is frozen over in winter, and the caravans cross it upon the ice: the country beyond it is desert, and the *Kazzak* tribes, who occupy the tract, live wholly upon the produce of their flocks.

From *Bokhara*, the *Cabul* merchants take Horses, Horse Cloths, Copper, *Jámás* of various patterns, and Brocades, Silver, Turquoises, Coral, Silk, Tea, Porcelain, Silk Handkerchiefs, *Cshirras*.

From *Cabul* and the *Punjab*, the following articles come to *Bokhara*, Shawls, Turbans, Handkerchiefs, Chintzes, Sugar, coarse and refined, Turmeric, round Pepper, and Law Books.

There is no fixed rate of exchange with Bokhara, but bills are procurable from the Hindus of *Shikarpur*, on their agents at Bokhara, at a considerable premium, 20 or 25 per cent. If a person carry coin, he loses immensely, owing to its not being current; he loses less if he buy bullion at Cabul, and take it to Bokhara, but that is unprofitable, as gold and silver are cheap at the latter place, and the Hindu merchants buy it to a large amount, and send it on Camels to the Punjab. On this account, bullion and money are rarely sent from Cabul, and goods only are remitted.

The prices of articles at Bokhara are as follows :—

Wheat,.....	one maund	15 <i>Tangas</i> .
Flour,.....	one maund	18 <i>Tangas</i> .
Barley,.....	one maund	14 <i>Tangas</i> .
Juwar,.....	one maund	12 <i>Tangas</i> .
Fine Rice,.....	one maund	3 <i>Tilas</i> .
Meat,.....	one charek	1 <i>Tanga</i> .
Sheeps Tails,.....	one charek	1 <i>Tanga</i> ,
Ghee,.....	one charek	4 <i>Tanga</i> .
Fuel,.....	an ass load	1 <i>Tanga</i> .
Fodder for a horse for 24 hours,.....		$\frac{1}{2}$ <i>Tanga</i> .

Copper and other metals are weighed with stone weights, one *man* is equal to 27,392 Miskals of gold which is equal to 19,957 Rupees, or 3 maund 17 seers Delhi weight.

The Bokhara maund contains 16 weight of two half seers :—

2 Half seer	contain	4 chareks.
1 Half seer	contains	2 chareks.
1 Charek	contains	2 nimchehs.
1 Nimcheh	contains	2 nim nimcheh
1 Nim nimcheh	contains	10 Miskal Stone.

weight or 53 $\frac{1}{2}$ Miskals of gold.

HAKIM AMIR or MIR HYDER has adopted the title of *Amir al momenin*. His father SHAH MURAD BE was entitled *Wali Niami*: he is of the *Munkid* tribe of *Uzbeks* and his grandfather KHODAYAR ATALIK was a celebrated warrior who first obtained the rank of *Atalik*: *Atalik* means viceroy or representative of the Prince.

A grandson of KHODAYAR named RAHIM KHAN, the cousin of MIR HYDER's father hastened to Bokhara on the death of NADIR SHAH, and sent a fictitious order to the Governor of the Citadel named ABUL FAIZ KHAN to abandon the fortress: the governor having in obedience to the supposed mandate quitted the place, it was seized by RAHIM KHAN, and ABULFAIZ KHAN was thrown into confinement. Several of the neigh-

bouring Chiefs prepared to take part with ABULFAIZ KHAN when the usurper put him to death and raised his son ABDUL MOMIN a child seven years old, to the *Memed*, by the title of *Khan*, whilst he professed to be only *Atálik*—he also married the daughter of ABULFAIZ KHAN. In this manner, six years and a half passed away, by which time ABDUL MOMIN, being a youth, several of his adherents undertook to put RAHIM KHAN to death. At a dinner to which he was invited by the Prince, he was fired at by a person stationed privately for the purpose: the ball lodged in his cap, but he escaped, and the attendants of the Prince were immediately slain by his followers. Six months afterwards, having led ABDUL MOMIN KHAN to the edge of a well, some of the people threw the lad into it—when he had been long enough under water, the body was drawn up. The direct line of ABULFAIZ KHAN being thus extinct, RAHIM KHAN assumed the title of *Khan*, and governed Bokhara for two years and a half: he left no children, and DAUD BE, one of his slaves, taking upon himself temporary authority, invited DANIEL BE, the Uncle of RAHIM *Khan*, who resided in *Karimna* to succeed to the *Memed*. He declined the title of *Khan*, and relinquished it to ABULGHAZI KHAN, son of IBRAHIM SULTAN, a descendant of JENGHEZ KHAN, retaining however, the territory of Bokhara. IBRAHIM SULTAN was the Nephew of REJEB MOHAMMED KHAN, the enemy of ABULFAIZ KHAN and a descendant of ABDULLAH KHAN. After the death of DANIEL BE his son MORAD BE succeeded and continued for two years to acknowledge the nominal supremacy of ABULGHAZI KHAN, but after that period he exacted a formal grant of the territory from that chief, and disregarding the title of *Khan*, he procured a *sened* from the Sultan of *Rúm*, appointing him his viceroy, and adopted the title of *Weli Námi*: the rank that was granted by the Sultan of *Rúm* to MORAD BE, was that of KURCHI BASHI: that to MIR HYDER is *Mir Akhor Bashi*: but the real nature of these dignities I could not exactly ascertain. After the death of MORAD BE his son MIR HYDER succeeded, and at first had impressed upon his coin *Sayid Amir Hyder Padshah Ghazi*: he applied for the confirmation of his authority to the court of *Rúm*, and adopted all the insignia of sovereignty. At the end of two years he laid the state of Sultan aside, and imitated the unpretending style of his father, assuming the title of *Amir al Momenin*. In 1813, he had reigned 18 years, and has proved himself in every respect a prudent, just, pious, and able Prince: he is, however, somewhat capricious and hasty towards those about his person, and when displeased, disgraces, or even puts them to death without any investigation.

MIR HYDER is the son of SHEMS-BAN-AIM, the daughter of ABULFAIZ KHAN: after the death of RAHIM KHAN this lady was married by MORAD BE, and their progeny was the present sovereign.

ABULFAIZ KHAN was Sultan of Bokhara 40 years: the sovereignty was acquired by his ancestor BAKI MOHAMMED KHAN a descendant of JANGEZ KHAN.

After the downfall of ABDULLAH KHAN the sovereignty descended to WALI MOHAMMED KHAN: but he becoming suspected of adhering to the *Rafzi* Sect was expelled, and BAKI MOHAMMED raised to the mesned in his stead.

BAKI MOHAMMED resided in *Aferin Kunead*, a place near Samarkand. IMAM KULI KHAN his son attacked and captured Meshhed: he married the daughter of the Governor a Sayid, and had by her REZA MOHAMMED KHAN, and the family thence assumed the title of Sayid. IMAM KULI KHAN reigned 40 years. ABDUL AZIZ KHAN the son of REZA MOHAMMED, reigned 16 years: when he abdicated in favour of his brother SULTAN KULI KHAN, and set off on a pilgrimage to Mecca: he died on the road. SULTAN KULI KHAN had three sons, of whom ABDULLAH KHAN succeeded his father and reigned 14 years: he was an active and restless Prince, and having displeased his *Usbek* followers, was killed by them—at the *Eidgah* in Bokhara. He was succeeded by his son, ABULFAIZ KHAN MOHKIM KHAN. Another son of SULTAN KULI KHAN, was made King of Balkh in the life time of his father, until he was attacked and slain by *Mahmud Khan*, the son of BEG MURAD UZBEK of *Kattaghan*, who seized upon Balkh. ABDULLAH KHAN revenged his Uncle's death, and expelled and slew the invader.

ART. VIII.—*Extract from the Mahábhárat*.

CANTO THE FIRST.

THE CHOICE OF DRAUPADI.

OUR last extract from the Hindu Epic, presented the *Pandava* princes as accomplished in what has been always considered an essential part of princely education; the use of weapons and the art of war: it also intimated the rise of that

Khan, the other two sons of Nawab Samsam al Dowlah were preserved, as they had been previously sent away from their father under pretence of indisposition, and returned home the day before these commotions occurred.

HYDER JENG being thus slain, Nawab Amirul Memalek, Nawab Arju al Mulk, Umdatul Mulk Mons. Bussy, and Zulfikar Khan the brother of the late Hyder jeng who had succeeded him after his death, proceeded to Hyderabad, from whence Zulfikar Khan set out towards Rajmendri and Sikakol, the two districts which had been given to his brother, and Umdat al Mulk went to Phulchery. An engagement took place between Zulfikar Khan and the Zemindar of Sikakol when Zulfikar was defeated, his troops scattered, and his property, and jewels, treasury and artillery fell into the hands of the Zemindar: he himself was with great difficulty saved, with a few others, and Lakshman the murderer of Nawab Samsam al Dowlah was killed in the battle. Mohammed Hasein Jemedar of the Kerdian Corps, which had been raised by Nawab Samsam al Dowlah, and who had treated him and his relations with disrespect was slain also. Mons. Bussy sallying out from Phulchery attacked the English and the fire of war blazed with furious flames: the English proving victorious, Umdat al Mulk fled to Phulchery in distress, and endeavoured to extinguish the revengeful fire of the murdered *Seids*. Nay the retribution exacted for the fate of Hyder jeng was suffered by Nawab Samsam al Dowlah himself. After the restoration of Nawab Asof Jah he sent for Mir Abd al Hy Khan, one of the sons of Samsam al Dowlah, and conferred upon him the title of Samsam jeng with the rank of 6000 horse: the other son, Mir Abd al Salam Khan retired into the bosom of his family.

ART. V.—ORIGINAL.—*Travels beyond the Himalaya.*
(concluded.)

FROM BOKHARA TO KHULM.

Kurk, ((كورك)) E. by S. 4 cos: a fort and running water: it is the first place cultivated, the rest is desert: the Caravans usually

assemble here : they provide here bread and fodder to Karshi, and water to Khajeh Mubarek.

The castle of Joghrat, (رباط جغرات) E. by S. 3 cos : the first two cos the road is level, the ground then becomes uneven and rocky : the fort is a square of brick work below the declivity.

The fort of Kerawal, (قراول) E. by S. 10 cos : many houses : it is a caravan station where fuel and fodder are procurable : without the fort is a reservoir and well ; but the water of the latter is brackish.

The Two Reservoirs. E. by S. two cos : one of these, the tank of *Vadi Niami*, is in good order : a small fort has lately been constructed here : these reservoirs collect the running rain water or melted snow, and are protected by a dome built over them.

The fort of the two reservoirs E. by S. 3 cos : a fort of masonry in bad repair.

The fort of the Daster Khanchi Bhashi, (رباط داسترخانچے باشی) E. by S. 4 cos.

Hefreg, (هفت ریکٹ) E. by S. 3 cos : there are seven mounds from which the place is named—the road is sandy.

A Reservoir E. by S. 5 cos : the road over sand.

Khaja Mubarek, (خواجہ مبارک) E. by S. 2 cos : a mosque and one fakir : the place was formerly inhabited, but is now abandoned.

Kasan, (کاسان) E. by S. 16 cos : a large town : the whole of the road to it from the last station presents encampments of the *Usbeks* on both sides, and the country is fertile, bearing crops of wheat and barley : there is however a deficiency of water : it being supplied only by the rains, and being brought from *Kershi* in the winter.

Kershi, (قرشی) E. by S. 10 cos : a celebrated city dependant on the king of *Bokhara*, being governed by *Ibadullah Beg*. It contains a fort, a bazar, and several colleges : water is abundant and gardens are numerous, the grapes and mulberries of the place are of high repute. In the plains of *Kershi*, *Manna* is deposited upon the Camel's thorn : wheat and barley, are grown here. The river of *Kershi* comes from *Sheher Sebz* : the Caravans make a halt for three or four days at this place, and lay in provisions, fodder and water, for the rest of the road, to within one stage of *Balkh*.

Keratappeh, (فرا تپه) E. by S. 6 cos : a station dependant on Kershi, and like it fertile and cultivated, after which the desert recommences.

Kurkinchek, (کرکین چک) E. by S. 15 cos : a spot of ground where there are some Uzbek tents, and several wells of slightly brackish water.

Kizkuduk, (کز قودوق) E. by S. 12 cos : one well of good water and several of salt water : the road is sandy with a few thorny plants : Kiz, means, Maiden, and Kuduk well : the well of fresh water is called the Maiden's well, having been made, it is said by a young damsel. The Caravans usually halt but a few hours.

Chul-yur, (چولپور) 3 cos : a few tents of the Uzbeks and wells of brackish water.

Shorkuduk, (شور قودوق) E. by S. 11 cos : as before, but the water is very saline—a reservoir.

Tarabkul, (ترا ب قل) E. by S. 3½ cos : a place inhabited by Uzbeks—two wells—fodder scanty.

Kalf, (کلف) E. by S. 6 cos : a town on the right bank of the Jihon : the ferry of the river at the place is celebrated : the river runs west by north—the town consists of about 100 brick houses, and forty huts ; the Governor is the son of the sister of Murad Be, and appointed by Mir Hyder. The caravans get small supplies here. Opposite Kalf on the river side, are the remains of a fort erected by Aurengzeb, and below it is a stone entrenchment constructed by Murad Be in his war with Timur Shah, King of Cabul : the road is tolerably good, all the way, lined with thickets, and having reservoirs of water : the boats are built of timber from the forests, and are of a very rude construction, without decks, and so open as to require constant baling ; the boats are tracked sometimes by horses, especially when the wind is foul. On the left bank of the river, wood and grass are abundant.

A Reservoir, south 12 cos : there are a few ruined houses near the tank ; but the rest of the road is over a desert, on which a few thorny shrubs are the only vegetation.

Khan Nuobet, (خان نوبت) S. 8 cos : a ruined station : and desert.

Haianan, (حيانن) S. 5 cos: a town on a hill surrounded by a mud wall: a river runs past it to Char Bagh, the population is Uzbeki.

Char Bagh, (چار باغ) S. 2 cos: a large town peopled by Uzbeks dependant on Balkh; and watered by its canal in consequence of which the environs are exceedingly fertile. Melon fields are particularly numerous.

Char bagh Saydan, (چار باغ سيدان) S. 2 cos: a town dependant on Balkh, at a short distance from the road to the east.

Pai Mest, (پاي مسك) S. 3 cos: a town with a fort of unburnt brick dependant on Balkh, about two gun shot from the road to the east.

Kella Shehab, (قلعه شهاب) S. 2 cos: a town inhabited by Tajiks dependant on Balkh.

BALKH, (بلخ) a celebrated city entitled Um al Bildan, the mother of cities: for one cos the city is uninhabited; the rest is occupied to the extent of about three thousand houses by Uzbeks, Tajiks, and descendants of the Afghans: a large castle of unburnt brick is on the skirt of the city: the Bazar is spacious and is frequented on Saturdays and Wednesdays. Several of the tombs of illustrious men, two or three Colleges, and as many baths are yet remaining. There are also twelve canals still open of the eighteen which the city possessed. Nejeb Ullah Khan is the governor on the part of the King of Cabul, but the real governor is Khalich Ali Khan: the city yields an annual revenue of 30,000 Rupees, of which one third goes to the Governor, one third to the old dependants of the former governments, and the rest to the Uzbeks in the vicinity. The duty of the old servants is to take care of the fort, whilst the Uzbeks are bound to perform military service when required. The Wali of Bulkh is one of the sons of Mir Khalich Ali; his duty is to protect the people. The air of Balkh is very bad, and is said to be very dangerous in the hot season, bringing on fever. Wheat is sold at one Rupee for two Delhi maunds. Turcoman and Uzbek Horses are cheaper here than at Khulm: fruit is also cheaper. Balkh is considered to be the place where Ali is interred, and it is now a place of great resort. It is said, that before the time of Jangez Khan, it was well known that the tomb of Ali was at Balkh, but after his reign the place fell into ruin and the memory of the circumstance was almost lost: at length Sultan Hosein Mirza was directed to the spot, and erected a lofty building with a dome on it; which is the shrine that has since become so famous.

The people here assert, that many blind and crazy individuals are annually restored to the use of their faculties by the blessing of the Saint.

Takhta-pal, (*تختہ پل*) E. 3 cos ; a village.

Killa Shahabad, (*قلعہ شاہ آباد*) E. 1½ cos ; a Bazar.

Tomb of Shahi Merdan, (*مزار شاہ مردان*) E. 2 cos ; Uzbeks and Tajiks : a bazar.

Killa Kul Mohammed, (*قلعہ قل محمد*) E. 3 cos ; Uzbeks.

Khush-rebat, (*خوش رباط*) E. 12 cos : a desert.

Ruditu, (*رودیتو*) E. by S. a village of Uzbeks.

The fort of Kul Mohammed E.

Khush Gebal, a fort and village.

Khulm, (*خلم*) 12 hours ; Khulm is the capital of Mir Khalich Ali Khan—From Balkh to Khulm the southern road is over mountains. Khulm has a cool climate, and is a pleasant and populous place : many Hindus of Shikarpur are settled here and carry on trade, for it is the great emporium between Balkh and Kabul, and only those articles, which do not find a sale at Khulm—are forwarded on the remainder of the road to those places—Khulm is also sometimes called Tash Kurghan, the latter being the old, the former the new city : all the houses are built of unburnt brick and topped with cupolas—the clay of which the bricks are made is very tenacious, and the houses are very substantial : running water is abundant, and it often flows through the houses : fruits of all kinds abound and the melons are particularly excellent. The Turcomans bring their horses here for sale, and the horses about Khulm are also sought for from other countries, being large and swift ; but they do not bear work like those of the Turcomans. Horses here sell for 5 to 10 Tomans each, or 100 to 200 rupees, and the horses of the first price would sell for 400 rupees in Hindustan. The Turcoman horses sell for from 200 to 1000 rupees. It is 11 stages from Khulm to Sheher Sebz—and no part of the road is subject to Bokhara. It belongs to the country of the Kobadians, on the right bank of the Amu—which is subject to two rulers, one is Mural Alik of the Uwaili branch of the Uzbeks—the other is Dost Mohammed Beg. of the Ilan-li of the Dermenah tribe. There are three stages to the Kobadian country, or Chatrabad : the ferry of Auvachek, on the left bank of the Amu, and the Kobadian. From the Kobadian to Sheher Sebz are 8 stages—or Ki Ki, Sherabad, Derbend Chakchak, Buzghah Khane, Iig-dilli, Ek kabal. To this last place the road runs through the state of Hisar, the ruler of which is Sayro Be—

the last stage is Sheher Sebz—the Government of Neaz Ghuli Be, who is independant of Bokhara.

Urgenj is 14 days from Khulm: part of the road is through Bokhara.

Herat is 17 stages from Khulm.

THE territory of Khulm extends eastward two stages to the confines of Kunduz—to the west four stages to Mustijarak—southwards six stages to Andoh, and northwards two stages to the Sihon—the ruler is Mir Khalich Ali Khan, he is 60 years of age, of goodly person and florid countenance—he wears the Uzbeki costume—He holds his court in public with little or no ceremony, and receives plaints and decides causes, which depend upon his judgement: if a legal opinion is necessary, he refers them to the Cazi. Thieves are not at first punished with death; but they are suspended with ropes to an iron stake in a wall in the market place, and are kept there on bazar days, so that they may be seen, and noted by the people, and may be put to public shame—if after this they are convicted of stealing, they are punished capitally. The Lex talionis is in force for personal violence. The Mir himself walks through the bazar on market days, and inspects the goods and weights.

MIR Khalich Ali divides his time between two residences, one in the north, and one in the south of the city: they are built on high ground of unbaked bricks and pebbles—the space between them is occupied by the dwellings of the Uzbeks; but there is no house within gun shot of either:—the houses of Khulm are about 8000 in number—the town is enclosed by mountains on the south, south west and east—the country is open to the north and north west. The road to the south bending towards Cabul, was formerly rendered dangerous by the people of Dehrangi, a tribe of the Hazarehs of the Shia religion, about ten marches from Khulm; but in 1812, the Mir marched against them, defeated them in an engagement, and made a great number prisoners, some of whom he kept, and others he sold as slaves.

THE Mir has thirteen sons, the eldest of whom Ahmed Beg, about 20 years old, was the Governor of Imak, and the title of Wali of Balkh was given him by Mahmud Shah of Cabul, with the grant of one of the Canals of Bulkh which yielded 7000 rupees a year—he died in 1812, under strong suspicions of having been poisoned. The Mir's second son is Baba Beg, Governor of Begti Arik—the third Kulimadar Beg, Governor of Derreh Yusef—the other sons are all young—the force of the Mir is about 12000 horse, half armed with lances and half with matchlocks—he reviews them every year, and keeps an accurate muster

roll of the men and their appointments—they are paid by grants of land.

THE Governor of Balkh is Nejb Ullah Khan, Afghan—he is appointed by the king of Cabul—The Canals of Balkh are of great celebrity—and along them cultivation and population extend. Each is assigned to some chief by the king of Cabul, but several of them are in possession of Mir Khalich Ali Khan or his dependents—and in fact the Governor of Balkh is so only in name; the Mir being entirely master of both Khulm and Balkh which he professes to hold under the Cabul monarch. The Canals of Balkh come from Ali bend—a place abounding with springs amongst the mountains, two days march to the west of But Bamiyan. The following are various routes from Khulm to places of note in its vicinity.

Khulm to Sirpul (سرپل)

Mazar Sherif, W. (مزار شریف)

Tobai Kera, S. (توبی کرا)

Busrek, W. (بسرک)

Sirpul, S. Governed by Zulficar Beg—Usbek: three thousand houses of Ishmailis and Tajiks.

Sirpul to Shergghan, (شیرغان)

Sirpul.

Siyad, (سیاد) N. 800 houses.

Shirghan, 4000 houses of Arabs, Usbeks, Kerapagli, &c.—the ruler is Irich Khan.

FROM KHULM TO SHIRGHAN.

Mazar, W.

Yengi Kila, W. (یئنگی کلا)

Khaja Keraiti, (خواجہ کرایتی)

Shirghan.

Khulm to Sancharek (سندچارک)

Mazar, W. (مزار)

Buini Kera, S (بوینی کرا)

Sancharek S. W. a town of the Kapchaks,—under two brothers—

Derreh Yusef, is three marches from Khulm to the S. W. The people are Uzbeks and Hazareks.

Ming Castle, (مینگ قلعه) S. W. the grave of the holy Bayezid of Bostam is said to be here.

The fountain of Choper, (چشمه چوپر) S. W. inhabited by the wandering tribe of *Buta*.

Derreh Yusef, (دره یوسف) S. W.

FROM DERREH YUSEF TO YUKAI URDENG, FIVE STAGES.

Gamab, (گماب) S. a valley all the way.

Walishan, (ولے شان) Hazarehs.

Deshtupch, (دشت توبه) deserted.

Yukai Urdeng (یکه اوردنگ) S. a castle—the people a branch of Hazarehs.

FROM KHULM TO FAIZABAD.

Khulm.

Yeghni Irik, (یغنی اریک)

Aurteh—Haudan, (اورته هودان)

Akserai, (اق سرای)

Kunduz (قوندوز) a city of celebrity—the chief is *Khan Murad Beg*, the nephew of Mir Khalich Ali Khan—it was formerly subject to the chief of Kattaghan; but his power has been diminished by the progress of Mir Khalich Ali—rice of Kunduz is famous—the river Bengi runs from Khanehabad, past Kunduz, and the city is between it, and the river of Akserai—many springs rise in this district, the river of Talikan rises from three springs—one is in Kunduz, the second at Mian Sheher, the third Terishk—which form three valleys—the branches of Kunduz and Mian Sheher unite, at the latter place, on the borders of a district named *Weref*, through which runs the third branch and joins the united streams at a day's march from their confluence, it is then called the river of Talikan, and unites with the Bengi: after flowing through Talikan near Khajeh Chengal, it then flows near Khaneabad, whence a canal has been made from it to the city of Kunduz—the river of Talikan joins the river of Akserai near Aurak.

Khane-abad, (خانه اباد) dependant on Kunduz.

Khajeh Changhal, (خواجه چنگل)

Talikan (تالکان) three hundred houses

Meshed, (مشهد) a great tomb

Kishm, (كشم)

Faizabad, (فایص آباد) the capital of the Sovereign of Badakhshan Mohammed Shah, the son of Sultan Shah—That prince when Khan Khajeh—fled from China into Badakhshan, cut off his head and sent it to the Chinese General—there are ruby mines in the country, but they are not now worked.

It is a journey of 13 days from Khulm to Urgenj, (اورگنج) by way of Akcha, (اچکا) Jereh, (جره) Kurki, (کرکی) Khelich, (خارجوی) Pelud, (پلود) Kazam, (قظام) Charjoi, (چارجوی) the rest along the Amu through the desert—Urgenj, was long a part of Kharizm : the district has five forts, half a day or a day's march asunder ; they are all on the left bank of the Amu and are Urgenj, Khiyuk (خویوک) Khankah, (خانقاه) Hazaris, (هزارس) and Pateng, (پتنگ) the people speak Turkish—there is much intercourse with the Russians : the chief of Urgenj is Mohammed Rahim Khan : he resides at Khiyuk or Khiwa, and reads the Khotbeh, and strikes the coin in his own name—one face of the coin bears Abulghazi Mohammed Rahim Khan Behador—on the other Zerb-^h-Khiyuk. There was formerly hostility between this state and Bokhara : but Iltur Khan the brother of the chief of Khiwa, was defeated by Mir Haider, and was drowned in his flight across the Amu—the ruler of Khiwa was then compelled to acknowledge the supremacy of the king of Bokhara ; but has of late resumed his independance.

FROM KHULM TO KABUL.

A valley S. by E.

Ghuzibek, (غزيبك) S. 8 cos : a large village—Usbeks in the vicinity—no fodder.

Wind Mill S. 2 cos : the Mill is situated on high ground, but is now deserted—there is a village in the neighbourhood peopled by Tajiks and Usbeks : a number of gardens.

Bazar cheh, (بازارچه) 1 cos a village of Tajiks.

Daliki, (دالکی) 1 cos : a flourishing village with orchards.

Ibek, (ابک) S. E. 6 cos : a village with abundance of water and a fort—there are about 2000 houses of Tajiks and Usbeks. Garden cultivation extends along the road on both sides : in the hills in the

vicinity flints of a grey and yellow colour are found, and are an article of traffic.

Serbagh, (*سرباغ*) S. 15 cos : the whole of the road passes through gardens, and abundant cultivation : from Ibek to the village of Rindan, it runs through a valley which is called the valley of Rindan : many flints are gathered in the hills : the fort of Shihargad is two cos and a half from Rindan : a cos and a half further is *Serkandeh*, a richly cultivated spot, and a number of contiguous villages continue to Serbagh for 7 cos : the bearings of the route from hence vary, but the main direction is south by east.

Mauzileng, (*موضع لنک*) 1 cos : gardens.

Deb ghazi, (*دلاغازی*) 2 cos : one cos garden, one cos plain.

Khurren derah, (*خورن دره*) 5 cos : a valley pleasant and populous, and one uninterrupted garden inhabited by Tajiks and Arabs : fruit is plentiful : figs, grapes, apples, walnuts, nectarines, almonds, and musk, and water melons, wheat and barley all abundant.

Reddi, (*ردی*) 8 cos : a village in a plain enclosed by hills. The first cos and a half runs through a defile without trees : this ends in two roads, one leads through a valley running to the west, the other goes over high ground to the south, but both meet at this station : along the valley passes the river of Doab running towards Khulm. This is called the 72 streams, for as the main trunk proceeds through the valley, it is fed by a number of small branches, which those who go along the right or left bank are obliged to ford repeatedly : we crossed one hundred and twenty times : the road over the mountain, is about 5 cos, and it is barren.

Zerd Khulel, (*زرد خوال*) 6 cos : a place below a hill. The Hazarehs have a few houses here, and they also inhabit caves which they have hollowed in the mountains—at one cos distance from Redi, the road divides into two, one goes through a defile so narrow that a single horseman can scarcely travel through it, and it is impassable for beasts of burthen ; it is three cos in length from N. to S. The second road passes over mountains, for about 2 cos running W. by S. : the roads meet at the foot of the hill and thence there is but one tract : a few tents are all the habitations visible.

Doab, (*دواب*) 3 cos : a village, two streams here, whence its name, the united river of the 72 streams which runs to Khulm : the people are Hazarehs.

Ascent of Kera Kotel, 2 cos : the road is practicable for camels but not for wheeled carts.

Madarrah, (*مدار*) 7 cos : a village on the south face of Kera-kotel.

Baj Kah, (*با جگاه*) 3½ cos W. by S. A village on the left bank of the Andab river.

Andab, (*انداب*) 2½ cos : a village of Hazarehs and Tajiks on the banks of the river which comes from the Bend of Berber or Bendi Shah, and passing the road to Ghuri flows to Kunduz : the road continues mountainous.

Killeh Khajeh, (*قلعه خواجه*) a village, on the south face of the Bali-bach mountain, the ascent and descent of which requires 7 hours : there is a mine of Sulphur in it : the people of the village are Koreish descended from Abu Beker and Hazarehs—below the fort is a well of brackish water : there are wells of fresh water in the fort.

Saikan, (*سیقان*) 2 cos : a village of Tajiks, crops of wheat and barley, not quite ready for cutting : grapes are very abundant, three seers for a Rupee.

Killa Mangbegi 5 cos, a fort near a mountain.

Ak-rebat, (*اقارباط*) 6 cos : a small village of Hazarehs. The neighbouring village of Rengi was formerly a station of robbers, and the people of Ak-rebat used to raise contributions from the caravans on account of affording them an escort : but this practice has been stopt by Mir Khalich Ali Khan, who in 1812 attacked the village of Rengi, and laid it waste and suppressed the banditti—the road is mountainous and rugged—Ak-rebat or the white castle may have been named from such an edifice ; but there are no longer any traces of such a castle—though an old fortress is still standing near the village—the cold here is very severe : a fire and woollen clothes were indispensable on the 7th of Sertan, (June-July) and the water was frozen. It is not unusual for the crops never to ripen.

But Bamian, (*بامیان*) 9 cos, W., is a place of great celebrity—for four cos the road lies over mountains—three cos is then alternate ascent and descent—two cos of level road lead to the station. The place is situated in a valley about one cos and a half broad by four or five in length—In this space there are fifteen castles contiguous to each other, the inhabitants are Hazarehs and Tajiks—Kazim Khan is the Governor upon the part of Cabul—a duty of two rupees is levied here

on every horse, and horse load, that is brought from Turkestan, or more if the goods are costly—there is no duty on horses going from Cabul to Turkestan, but the same is charged for every thing else : the northern mountain of But Bamian has been made as even as a wall for one cos in length, and there are about 1000 Caves in its face, which at a distance appear like large holes—two large idols have been cut in that mountain ; one is a female figure named *Samahet*, it is about 40 cubits long and twelve in breadth—below its feet and under its armpits are large caverns, in which several Tajiks dwell : on the top of its head, are several houses of stone—they are mounted by steps. The other is a male figure, called *Ser saldar*. It is something larger than the preceding—there are several caves in its sides and its feet as before—each cave contains five or six chambers, and can accommodate ten or a dozen persons.—In the winter, the people of the *Cafilas* take up their abode in them : the Hindus worship the images—one of the feet of the male figure is broken : they say, that some prince ordered cannon to be fired at it—a part of the rock has been smoothed like a wall for 60 cubits in length, and ten in breadth, and on the face of it are painted figures of which the colours still remain ; but the distance renders it difficult to distinguish the forms : by their appearance and dress, the figures seem to be Chinese. Bamian may perhaps be derived from *Bami* the Hindu word for the hole of a snake, to which the caverns as seen from the distance, may be compared, and it is to be concluded that the Hindu rule formerly extended to this place—South of Bamian there are two high places which exhibit the vestiges of former population.—On the south of the valley opposite to But Bamian, in a recess of the mountains, are the remains of a city called *Ghalghala* (غلغله) built by Sultan Jelaladdin : two fersakhs from But Bamian on the east is a ruined castle, called the castle of *Zohak of the Snakes*—(*Zohak-i-maran*.)

The castle of *Topeli*, (قلعه توپلی) 5 cos : S. below the northern face of the mountain of *Kalu* inhabited by *Hezarehs*—fodder and grain procurable, a fordable stream.

Kalu, (کالو) S. 8 cos : a village—the whole road is along a mountain—in the first part of the road is a tree to which a number of rags are tied—they call these offerings to the comparison of the horse of *Shah Merdan* (*Ali*) : a stream of some size runs past the place from S. to N.

Killah Seif Ullah Wakil, S. 3 cos : at the southern foot of the mountain *Hajigek* : much snow falls from this mountain, so as at times to obstruct the road—the chief of the place *Seif Ullah* is of the *Hazareh* tribe—he levies a toll of 100 *Dinars* per horse on every *Cafleh*.

Killah Mohammed Shah, 2½ cos. This is a chief of the Hazareh tribe : a fountain springs up here which rises for five cubits along the ground, and is about one cubit in breadth—it bubbles up with great vehemence and then flows quickly on ; the water is of a whitish colour with very little sand, and the earth is of an orange complexion ; the water is warm astringent and sharp like sulphuric acid, but it has no sulphureous smell—it possibly rises from a mine of vitriol—the people call it Sahideldel.

Gerden Diwar, (گردن دیوار) S. 6 cos : a village, several castles in the vicinity—a stream runs from this towards the W. and descends into Candahar, where it is called the Bil Ban—it is here termed the Almen ; the road runs through a defile ; Wali Beg is the chief of this place and levies 100 dinars per horse, on each Caravan, that passes through his district.

A spring : the source of the Cabul river, W. 12 cos ; several castles : Caravans from Cabul pay here to the Chiefs of the Hazarehs, two rupees per load, in lieu of all charges to But Bamian.

Caravans from Turkestan are stopped here by the officers of Cabul, and the charges on their merchandise determined, which they pay at Cabul : 4 *Kacha* Rupees or of (12 anas each) are levied on each horse : the road runs along the Almen for one cos from Gerden-i-diwar, it then divides into two branches, the western of which goes to Beyud of the Hazarehs—the eastern to Cabul ; the Cabul road first passes along a level tract, and then proceeds over the mountains of *Usas*, for about 4 cos,—hence to the spring is about 6 cos over level ground.

Jeld-rez, (جلد ریز) E. 4 cos : a village under Nadir Beg subject to Cabul. The country is an open plain for about 4 cos to Arghendi : this is at the foot of the mountain Takht, the breadth of which is two cos : near Arghendi is the Custom Station of Cabul, both for the Turkestan and Candahar caravans : it is three cos from the station to Killah Kazi : there are castles all the way : the road lies through cultivation, and the numerous habitations of the Tajiks.

[*Conclusion.*]

THE account given of Cabul by Izzet Ullah, is very concise, and as it adds nothing to the information, we already possess, it has not been thought necessary to translate the remainder of his route—what has been published will we trust be considered as a valuable addition to our geogra-

phical acquaintance with countries but imperfectly known, and rarely and partially visited by Europeans—nor can we expect much accession to our information beyond what Izzet Ullah has furnished us, of the route from Leh to Bokhara as he himself is lately dead, and his employer and successor, the enterprising Moorcroft who has fallen a victim to his zeal, was prevented from pursuing the same route by the jealousy of the Chinese. Through the remaining portions of the journey, we shall it is to be hoped have the opportunity of comparing Izzet Ullah's route with that of Moorcroft's when means shall be taken to secure to the latter that well earned fame for which he lived and died.

ART. VI.—*Hymns from the Atharvana Veda.*

THE *Atharvana Veda* is one of the four works on which the faith of the Hindus is founded: it is however not unfrequently discriminated from the other compilations so called, and many authorities of great weight when speaking of the Vedas specify but three: a similar opinion is countenanced by the Vedas themselves, as in the text. "The *Rig Veda* originated from fire; the *Yajur veda* from air; and the *Sama veda* from the sun." But the current belief, the assertions of various writers, and other passages from the Vedas, are opposed to this limitation, and the *Atharvana* is entitled to be regarded as the fourth Veda.

THE *Atharvana* is distinguished from the others, by its not forming a text book on the occasions of the more important sacrificial rites. It contains no prayers used at such ceremonies. The formulæ it comprises, are of occasional and incidental application, and are especially intended for the propitiation of deities, or the destruction of foes.

AN entire copy of the *Atharvana Veda* is not very easily procurable, but detached portions such as particular hymns or prayers, are readily obtainable: two of the most celebrated of these, current amongst the worshippers of Vishnu have fallen into our hands, and we offer our readers a translation in order to convey an idea of the objects and