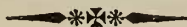


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"It will flourish, if naturalists, chemists, antiquaries, philologists, and men of science, in different parts of *Asia*, will commit their observations to writing, and send them to the Asiatic Society at Calcutta; it will languish, if such communications shall be long intermitted; and it will die away, if they shall entirely cease."

SIR WM. JONES.



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THE ASIATIC SOCIETY.

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I.—*Memoir on the U'sbek State of Kokan, properly called Khokend, (the Ancient Ferghana,) in Central Asia. By W. H. WATHEN, Esq. Persian Secretary to the Bombay Government, &c.*

[Read at the Meeting of the 6th August.]

DURING the last few years, circumstances have taken place which have caused the Muhammedan inhabitants of Central Asia, and even of Chinese Tartary, to prefer, in performing their pilgrimage to Mecca, the circuitous route of Bokhára or Samarkand, Kúndúz, Taush Kurgáún, Balkh, Kábul, Kandahar, and Kelautí-Nasír, and Bela, to Somniany, whence they pass in boats to Bombay, and from the latter port to Judda, to either the road through Russia round the Caspian viâ Astrakhan, or the more direct one through Persia.

The causes which have led to this change of their accustomed route, which was through Russia, are said to be—first, some misunderstanding betwixt the Cossac tribes, under the influence of Russia, and those of the Kokan prince, in consequence of which, the Russian government is said to have stopped the communication through its territory. With regard to Persia, the bigotted feelings of its inhabitants, who are Shíahs, against the Tartars, who are of the opposite sect of the Sunís, has long deprived the pilgrims from Tartary of all access to its territory, so that there remains no other way of performing the pilgrimage except through the Afghan provinces.

These circumstances have led to the resort of pilgrims to Bombay, from countries situate in the very heart of Asia. I calculate that within the last two years, at least three hundred zealots of this description have arrived at Bombay from the cities of Bokhára, Samarkand,

Kokan, and Yárkend. Among those who arrived during the present year, 1834, was a noble of high rank of Kokan; his name was КНОЈА БЕҢАДУР КҲАՆ, who held the title of КҲУ'Ш БЕ'ГИ, and was prime minister to the prince of that country; his son, said to be foster-brother to the same prince, and a suite of about twenty followers, accompanied him.

On my hearing of the arrival of these illustrious strangers, I took the first opportunity of forming an acquaintance with them, with the view of obtaining information respecting the state of things in a country so little known* to Europeans, and I collected the following particulars.

In the first place, I shall endeavour to describe the geographical situation of this country, as well as the information received will enable me.

The principality of Kokan appears to be situated between the parallels of from thirty-nine degrees to fifty-five degrees of north latitude, and to extend from the sixty-fifth to the seventy-fifth degree of east longitude.

On the east, it is bounded by the country of Káshgar, in Chinese Tartary, the river Oxus or Amú is its limit; to the south-east, Badakhshan, Kaviategín, and Derwáz; west, it is bounded by the Bokhára territory; and north and north-west, by Russian Tartary, and the Steppes occupied by the roving Cossacs, under the influence of Russia.

This country, with the exception of the Steppes adjoining the Russian frontiers, and the sandy deserts lying betwixt it and the Bokhára territory, is said to be very populous and fertile, and being watered by many streams and rivers, which have their source in the Ulugh Tágh, and other mountains, and which mostly flow into the Sir or Sihún, the ancient Jaxartes, all the fruits of temperate climates are produced in great abundance, especially apples. The melons are very superior. Barley and wheat are also raised, the former in great quantity.

A few words will suffice to give the history of this country:—Tradition states it to have been under the rule of AFRÁSIÁB, king of Turán, whose wars with the Persians are commemorated in the Sháh-náma of FIRDŌUSI. The present city of Turkistán is said to have been his capital. It was overrun by the Arabs in the third century of the Hijra. Subsequently the Sultáns of the Samání dynasty annexed it to their empire. It then fell, in the thirteenth century, with the rest of Asia, to the conquering armies of CHENGÍZ KHÁN†; afterwards, on the

* It has not been visited by Europeans, I believe, since the 14th century.

† On the death of CHENGÍZ, it became the portion of his eldest son JA'GHATA'I, or CHAGHATAIR.

decline and division of the Mongol Empire, under his successors, it was conquered by the famous AMÍR TIMU'R, who bequeathed it to one of his sons: from whom it descended to the famous BÁBER, who reigned at the city called at present Andeján, but which was formerly called Almálj, or "The Place of Apples," from the number of orchards of apple trees, by which it was surrounded. Shortly after the accession of BÁBER, about 1520*, the U'sbek Tartars were forced by the rising power of the Russians to abandon the southern parts of Siberia, &c., which had formed part of the Tartar kingdom of Kiptchak; on their way southward, under the command of their leader SHUBÁNÍ KHÁN, they overran all the states of Central Asia, Bokhára, Samarkand, &c., and after a brave resistance, BÁBER, among the rest of the princes of that country, was obliged to abandon his patrimonial kingdom, and fly to Kábul, where he fixed his government, and whence having concentrated his forces, he invaded India, took Delhi in 1526, and there established the present Moghul dynasty; ever since the flight of BÁBER, the country of Kokan has been governed by U'sbek princes, who trace their descent from CHENGÍZ KHÁN, and who transferred the capital from Andeján to Kokan.

The state of Kokan consists of eight extensive governments, each deriving its name from its chief town; these are—to the south-west of the city of Kokan the fortified town of Urutippa, and its dependent district; to the west, the ancient city and dependancy of Kojend on the Sihun or Jaxartes; to the south-east, the districts of Uch and Marghilan; to the north-east, Nemengán and Andeján: to north and north-west, the cities of Táshkend and Turkistán, with their districts: these with Kokan form together eight distinct governments.

The districts of Táshkend was till lately under a separate chief, who was a Syed called YONÍS KHOJEH†, but has been taken from his sons by the present KHÁN of Kokan.

The governors of all these provinces are appointed and removed by the KHÁN, or king, at pleasure; they are all military commanders, and generally hold the rank of Ming-Báshís, or commander of one thousand horse. The king is not, as in Persia, dependent for support on the warlike tribes, but keeps up a standing army of cavalry, which is supported by an allowance of grain and forage from the districts in which they

* They are called U'sbek from a descendant of CHENGÍZ KHA'N, who was the head of the golden horde, and so beloved, that they adopted his name. In like manner the Noghai Tartars have obtained their peculiar appellation; they belonged to the Great Horde.

† Khojeh is a title given by the Tartars to Syeds, as Sherif in Turkey, and Meer and Shah in India.

are stationed, besides a small amount of pay. The use of infantry is unknown. The KHÁN is said in cases of emergency to be able to bring 50,000 horse into the field.

Most of the inhabitants of this kingdom, with the exception of the Cossac hordes, on the borders of Russia and the Karghiz, towards Káshgar, are U'sbeks, who cultivate the ground themselves. In some parts there are Tájiks*, or people of Persian extraction, who speak that language, and are as serfs to the U'sbek lords, whose estates they cultivate.

Kokan, the capital, is said to be a very large and populous city, it is not surrounded by a wall; its population is reported to exceed that of Bokhára, and it is said to contain one hundred colleges and five hundred mosques†; the number of its inhabitants is rated at 100,000; it has many beautiful orchards, and is situated upon two small rivers, called the Aksái and the Kárásái, which fall into the Sihun or Jaxartes, near Kojend. It contains a large colony of Jews; about twenty Hindus, and many Cashmerians; no Armenians; but there are some Noghai Tartars from Russia, especially one, who is a watch-maker.

The Ulema, or literati, are well read in the Persian classics, and the Persian language is spoken with nearly the same accent as by the Afgháns; the dialect differs much from that now used in Persia, and more resembles that of the 16th century. Many Turki compositions are also read and admired; the Turki spoken in this 'country, is what is called the Jághatái‡, and differs much from the Turki of Constantinople, which however derives its origin from it.

The climate seems to verge on extremes:—in the winter, great cold prevails, and much snow falls; in the summer again the heat is oppressive.

The natives are as bigotted Muhammedans as those of Bokhára. A mohtesib goes round and bastinadoes any one caught smoking tobacco.

* The word Tájik was first used to distinguish those who had been subject to the Arab rule in contradistinction to the invading Turks.

† I suspect my informant of some exaggeration here.

‡ The Jághatái Turki is the language of Central Asia, from the river Ural to the Oxus, and from the Caspian to Yarkend, (in many of the cities however Persian is generally spoken and understood;) this refined dialect of the ancient Turki was called Jaghatai, from having been much polished and refined during the reign of JAGHA'TA'I KHA'N, the son of CHENGÍZ. From this language is derived the language of the Turki of Constantinople, of the Turkmen, and of the Elluat of Turkish origin in Persia, though these dialects differ considerably now from the mother tongue, and in the Usmalú Turki, so much Arabic and Persian has been introduced as to render this language very difficult to be understood by the natives of Tartary.

Wine and dancing women are most strictly prohibited. They are of the Suní sect, and follow the observances of ABU HANIFEH; they detest Shíahs, and call them worshippers of ALI. Much smoking and drinking of kimmiz* privately does take place. Horset† flesh is considered a great luxury, and often sold in the bazars.

The present KHÁN or king (for KHÁN is considered a very high title in Tartary) is named MAHOMED ALI: his father was OMÁR KHÁN; his uncle, who reigned conjointly with his father, was named A'LIM KHÁN; their father was NAUR BUTEH KHÁN, whose grand-father was SHURUGH BE'G, who claimed his descent from CHENGÍZ KHÁN. The present KHÁN succeeded on his father's death, which happened about twelve years ago.

I shall now attempt to portray the political relation in which this state stands with reference to its neighbours, and give an account of them;—and first of Chinese Tartary. That part which is contiguous to Kokan is the government of Káshgar, which has under it the provinces of Yárkend, Khoten, Auksú, and Turfán, (called by the Chinese Sining;) these are all Muhammedan countries, which became subject to China in 1759, in the reign of the Emperor‡ KIENLUNG. Hostilities existed some years ago betwixt Kokan and China, but after a war of some continuance, the cause of which I shall hereafter explain, peace was concluded betwixt the KHÁN and the Chinese, and is likely to be permanent.

South of the KHÁN's territory is the extensive and mountainous country of Karrategín, until of late ruled by sovereigns universally believed by the tradition of the country to be descended from ALEXANDER THE GREAT. On the death of the last Shah, or king, his sons disputed and fought amongst themselves for the succession, and in consequence, their kingdom fell an easy prey to the king of Derwáz, a Tájik prince, and is still under his rule: these unfortunate descendants of ALEXANDER are said by my informants to be wandering about in poverty, and subsisting on the charity of the surrounding princes. Several were at Kokan, and others at Bokhára.

Badakhshán, and the countries of Kundúz, Tash-kurghan, and Balkh are under a powerful U'sbek chief called MURÁD ALI BE'G, who lately acquired Balkh, &c. from the sons of KILICH ALI KHÁN. With these states and the KHÁN of Kokan a good understanding exists.

* A spirituous liquor made from mare's milk.

† Horses having any defect, disabling them from work, are fattened for this purpose.

‡ The same Emperor to whose court Lord MACARTNEY went as Ambassador.

BEHÁDUR KHÁN, son of MURÁD BE'G, is the reigning prince of Bokhára and Samarkand, and their dependencies ; the last named city is at present much reduced in both size and population : there are several magnificent remains of the buildings erected by the famous TIMU'R, and there is among the rest, a block of blue marble or jasper called the *Kúk-Tárish*, formerly used as a throne by the Tartar emperors, and said to have been brought by TIMU'R from one of CHENGÍZ KHÁN'S palaces in Mongol Tartary*, which to this day is an object of great importance to the Chinese, who wish to take it to China from some superstitious ideas they connect with it, and the prosperity of the present Mantchu dynasty.

The present KHA'N of Kokan is on terms of amity with the sovereign of Bokhára.

The part of the Russian Empire which touches on this territory is dependent on the government of Orenburg and Tomsk. The boundary of the two states is defined by the river called by the U'sbeks the Kúk-Sú, or blue river, probably the Irtysh.

The political relations of this state with Russia are as follows :

Much uncertainty having prevailed respecting the limits of the two nations, and disputes having constantly occurred, owing to the Cossac hordes of the one encroaching upon the Steppes occupied by those of the other, and vice versâ, about six or seven years ago envoys were deputed by Russia to the KHA'N of Kokan, to fix the limits definitively ; these envoys came from Orenburg, and brought with them as presents from the emperor, (whom the U'sbeks call the AUK KHÁN, or White King,) several mirrors of very large dimensions, a musical clock, and guns and pistols. After some negotiation, it was settled that the river called the Kúk-Sú, or blue river, should be the boundary between the two states, the Cossac hordes of Russia keeping to the north of it, and those of either state not to pass that river to the south or north. Beacons also were erected along the line of frontier. My informants said, however, that within the last three years the Russians have encroached upon those limits, and erected forts to the south of the river. The Khán on this account lately deputed an envoy to St. Petersburg, with an elephant and some Chinese slaves, as a present to His Czarish Majesty, of whose

* The following is an account of this wonderful block of marble or jasper, as given by BA'BER in his memoirs:—"Towards the hill of Kohik, there is a small garden, wherein is an open hall, within which is a large throne of a single block of blue jasper, about 28 or 30 feet long, and 10 or 16 broad, and 2 in height. This throne was said to have been brought from Chinese Tartary, probably from one of CHENGÍZ KHA'N'S Urdús."

arrival however no news had been received, when my informants left their country about a year ago.

With respect to the other great empire, China, which lies to the eastward of this country, a good understanding seems to have existed for many years between the two governments, until a circumstance occurred about seven or eight years ago, which led to hostilities; this was the rebellion of JE'HÁNGÍR KHOJA of Káshgar: this person, who laid claim to the sovereignty of that country, and whose ancestors are said previous to the Chinese conquest to have held the chief authority there, having been worsted in some encounter with the Chinese, was compelled to fly the country, and take refuge with the roving hordes of Kirghiz subject to the Khán, and subsequently fell into the hands of MUHAMMED ALI, who kept him under honorable restraint at his capital. JE'HÁNGÍR having however effected his escape, made his way again to the Kirghiz encampments, and having prevailed on them to join him, invaded the Chinese territory. The sovereign of Kokan also being irritated at the bad treatment shewn to the Muhammedan subjects of Tartary by the Chinese authorities, advanced with his troops on Káshgar; surprized the Chinese general in his cantonment near that place, and cut up the Chinese army. The KHOJA also got possession of the city and fort of Káshgar; subsequently the KHA'N's cavalry over-ran the whole of Chinese Tartary, and got possession* of Yárkend, Auksú, and Khoten. JE'HÁNGÍR KHOJA however becoming jealous of the KHA'N, and suspicious of treachery, drew off his troops in a northerly direction, and a large Chinese force advancing, MUHAMMED ALI withdrew to his own country. The rebel was eventually seized by the Chinese, sent to the emperor, and cut to pieces in his presence. An envoy was then sent from Peking, (which the U'sbeks call Baujin,) to negotiate peace, which was made on condition of the Muhammedans at Káshgar being subjected to the rule of a deputy of the KHÁN in all matters of religion, the KHA'N being allowed a share in the transit duties, and binding himself to keep the Kirghiz in subjection, and to assist the Chinese in case of any insurrection in Chinese Tartary in future; ever since which time, the two governments have been on the best terms, and a reciprocal interchange of presents takes place. The present Chinese Governor of Káshgar is a Muhammedan, called YUNIS WANG. The Chinese are said to keep a force of about twenty thousand infantry in their Muhammedan dependencies in Tartary, of which ten thousand are stationed at Káshgar. The Chinese troops are said to be stationed in separate cantonments, which the U'sbeks term Gulbághs, outside of the towns. One of my informants had been at Káshgar, Yárkend, and

* The KHA'N has hence taken the title of GHAZI or Victorious over infidels.

Khoten, with the KHÁN's army; he describes Yárkend as a very beautiful large city, much like Bombay, and abounding in dancing girls, musicians, &c. They made slaves of all the Chinese they took prisoners.

The Chinese viceroy resides at Káshgar; he is generally a Mantchu* (Mantchu Tartar) appointed from Pekin, as are the governors of Turfán, Auksú, Yárkend, and Khoten; they are all however subject to the Urgarh Wang, or viceroy. These countries have been subject to China about seventy-five years. The distance from Káshgar to Pekin is estimated as two months' journey of a caravan. All these cities contain a considerable population of Chinese colonists, besides the original Muhammedan inhabitants.

The Jágathái Turki is principally spoken; but Mantchu and Chinese are also prevalent.

*On the Commercial Intercourse between Kokan and the
neighbouring states.*

Free intercourse is allowed by the Chinese government to subjects of Kokan resorting to Káshgar and the other Muhammedan dependencies of that empire, for purposes of commerce. Religious mendicants are also admitted; this permission is however solely extended to those countries. No one of whatever denomination would be allowed to enter China Proper under any pretence whatever, even in case of an embassy: it is necessary for application to be made to the Viceroy YUNIS WANG, at Káshgar, and no one is allowed to proceed until an order be received from Pekin.

The trade between the two countries is conducted as follows: caravans come from Southern China by way of Khoten to Yárkend and thence to Káshgar; they bring tea glued together, and formed into the shape and consistency of unbaked bricks; silk piece goods, satin, porcelain, and various other articles. Tea, however, is the principal article of import: its consumption being general throughout Central Asia, where it is made much in the same way as in Europe, excepting that butter or fat is mixed with it. The merchandize is carried chiefly on horses, from thirty to forty bricks of tea form a load for a horse. From Káshgar the U'sbek merchants bring them to Kokan, whence they are exported on camels to Bokhára. The returns are said to be made in shawls, European articles, raw silk, horses, &c. No direct intercourse exists betwixt Kokan and India, owing to the jealousy of the Chinese government. The passage through Tibet to Cashmere, &c. is interdicted. Shawls and other Indian articles are brought by the circuitous route of Kábul, Balkh, and Bokhára.

* Many are Muhammedans.

The trade with Russia is carried on by means of caravans : the Kokan merchants meet those of Bokhára at Tashkhend, and forming one body, they proceed viá Turkistan through the Steppes occupied by the Cossacs, part to Omsk, and part to Orenburg. The productions of China, raw silk, camlets, and cotton yarn, are taken to Russia, and the returns are made in furs, gun barrels, and locks, cutlery, Russian leather, and other Russian manufactures. The currency of Kokan consists of gold tillas, equal to about eight rupees in value, and a small silver coin, called a tunkha, nearly equivalent to half a rupee.

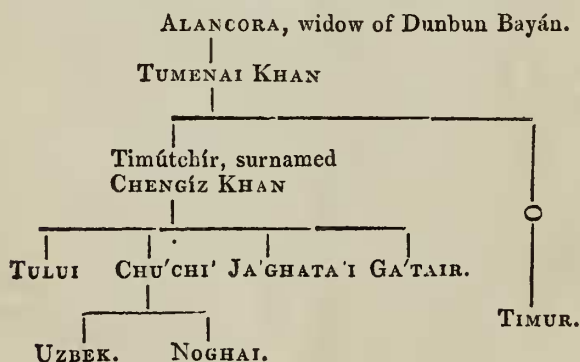
The Usbeks who came to Bombay were quite ignorant of the English name and government. The only Feringís they had any idea of were the Russians. On being asked what nation they supposed was the sovereign of Hindustán, they said they thought it was like Kábul and Kandahar, under some Mussulman government; they expressed great horror at the Sikhs not allowing the Muhammedan religion to be publicly performed in the Panjáb. They had first of all intended to go to Delhi, and thence to Calcutta, but this circumstance prevented them. They had strong letters of recommendation from DOST MUHAMMED of Kábul to SULTAN MUHAMMED KHAN of Peshawar, &c. They were generally liberal and well-informed. The young man had read most of the Persian classics, and spoke Persian very well. They were much astonished at every thing they saw at Bombay, which they compared to the Chinese city of Yarkend. I took them a trip in the small steamer, which they considered as the work of magic, nor could I explain the effects of steam so as to remove that idea. His Majesty's ship *Melville*, being in the harbour, I carried them on board her. At first they could not be persuaded that it was a ship : they thought it was a wooden fortress, erected on the bottom of the sea, by some extraordinary power. Subsequently, however, when they found she actually floated, they were more astonished at what they called the great boat, for they had no word to express a ship in their language, nor had they even seen any thing larger than the ferry boats on the Oxus, and the country vessels in which they came to Bombay. Different from most Asiatics, they shewed a great deal of curiosity, and examined every thing narrowly : they measured the ship by the number of paces they took, and the cannon ball by its apparent weight ; but what astonished them most of all was the firing cannon with a lock like that of a gun, and ignition as produced by a percussion tube. A native having illuminated his house with gas, I took them to see it : here again they could not account for such an effect, except as produced by magic ; they frequently expressed a wish that some Englishman would come to their country, and professed their readiness to assist him in penetrating even into Chinese Tartary ; but they said that it would be next to impossible to enter China proper :

they invariably spoke of China by the name *Kathái* (cathay) and the emperor as the *Khákhán*. Russia, they called *Urús*. They were highly amused at the races, but said theirs which are held once a year were very superior. The English ladies they admired very much, but asserted their own were as fair and had more colour. The dress of the *Usbeks* is generally a small round cap of ermine, a large flowing robe with an under dress and broad flowing trowsers; like the *Usmanloos* they wear a broad leathern belt round the waist. When they go out they always wear boots of black or shagreen leather; their arms were Chinese short swords, and matchlocks with Russian barrels and daggers.

They mentioned the fact of dreadful earthquakes having occurred in their country about three or four years ago. The Cholera also had extended its ravages to the territory of their Khan.

It is proper that I should state that this information was collected casually and in the course of many conversations I had with these persons; there may be some exaggeration, but I believe it may generally be depended upon. The *Usbeks* are a very straightforward, honest, and simple people, very unlike the Persians or other Asiatics, and much more approaching in their disposition and manners to Europeans. With regard to the rebellion of *JEHANGIR KHOJEH* in Chinese Tartary, the truth of what they stated was fully borne out and verified by Mr. *LINDSAY*, the late Secretary to the Select Committee at Canton.

In order to give a correct idea of the geographical situation of the kingdom of *Kokan*, I have appended to this memoir a map* of Central Asia, drawn up from the best authorities within my reach. The following genealogical table will also be useful to shew the descent of *UZBEK*, the founder of this horde, from *CHENGÍZ KHAN*.



The tribes collected by *UZBEK* conquered Transoxiana, &c.

The *NOGHAI* horde was subdued by the Russians, and these Tartars are now scattered throughout Siberia.

* We regret being obliged to omit this map, which however necessarily contains no matter new to geography, beyond perhaps the extension of the sway of the *KHAN* of *Kokan*, as far north as the river *Irtish*. Any good map of Central Asia will be sufficient to elucidate the memoir.—ED.

II.—*Note of a Pilgrimage undertaken by an Usbek and his two Sons from Khokend or Kokan, in Tartary, through Russia, &c. to Mecca. Obtained in conversation with the parties, by W. H. WATHEN, Esq. &c.*

About fourteen years ago, A. D. 1820. our father had a house and small estate in the city of Kokan: this he sold for four hundred goldpieces, (a tila of Kokan is equal to about eight rupees,) or rather more than three thousand rupees, and having determined to abandon worldly cares, and commence a religious life, he took leave of all his friends and relations, and proceeded on a journey, with the view of performing a pilgrimage to the sacred cities of Mecca and Medina. We went from Kokan to Táshkend, which is eight days journey of a caravan: this is a large city, enclosed with a wall, and had been lately taken by our king from YUNIS KHOJA's sons; their father had held it as a fief from our government. At Táshkend we waited some days, until the caravan for Russia took its departure: the caravan consisted of about 50 or 60 persons, mostly Bokhára and Táshkend people. From Táshkend we then proceeded to a fortified town, called Turkistán, of rather smaller consequence than Táshkend. Leaving this city, we arrived in about ten days at a small place named Sozák. After this, we saw no more fixed habitations, until we had entered the Russian territory. The country consisted of immense Steppes of pasture land, the grass growing to a prodigious height, and it was occupied by hordes of Kuzzáks, who dwelt in small black tents, and ranged about from place to place. After passing through the hordes of Kuzzáks subject to our sovereign, we arrived at the river called the Kúk-Sú, and on crossing it found the country occupied by Kuzzáks, dependent on the Russian king, (A'k Padshah, or White King.) We then arrived at a small place called Shumí: here the Russians collected a toll from the people of the caravan; but on being told we were pilgrims, they left us alone: the caravan dispersed at Shumí. We staid at this town two months, and lodged with a Nogai Tartar. We were two months on our journey from Tashkend to the Russian territory. We hired three kibitkas from the Nogais, and went in fifteen days to Omsk, which is a large fortified town. The Russian soldiers, dressed like yours, stopped us at the gates, but on being told we were pilgrims, allowed us to pass. We staid ten days there with a Nogai. We got a passport in the Russian language, from a great man, whom they called General; he had long festoons of gold hanging from his shoulders, and was dressed in black (dark-green). We left Omsk, and after passing through many places, the names of which we do not remember, we arrived at a very large and ancient city, called Kazán. We were allowed to pass at the gates on shewing the passport we had obtained at Omsk. We travel.

led in kibitkas, or carriages drawn by one horse. We staid four months at Kazán, during which was the month of Ramazan; we lived with a Nogai Tartar. We resolved to go by water thence to Astrakhán, (the journey by land takes forty days.) At about one hour's distance from Kazán, we came to a large river*, and we embarked with several other merchants, Tartars, and Russians, on board a large boat about the size of a patéla; the owner of the boat was a Russian. About half way to Astrakhan, on the right bank of the river, our boat came to anchor off a large town named Sarat, where we staid six days: this town is smaller and more modern than Kazán. We then embarked, and arrived at Astrakhan in about forty-four days after leaving Kazán. We were stopped at the gates by the guard; after examining our passport, they let us pass; they were dressed like your people, except that their clothes were black (meaning dark-green). We staid one month with a Nogai there, as it was winter, and the country difficult to travel, owing to the snow and ice. After this, we hired kibitkas, and in twenty days arrived at a town where the Sultan of the Nogais resides. We cannot correctly recollect the name of the place, but it was something like Evel. Three days journey from thence, we met with a river or branch of the sea, where was a Russian fort, with a small detachment of military; our passport was again looked at. We then crossed over and came to a desert of one day's journey in the carriages aforesaid; after which, we reached a village of the Cherkes (Circassians): they gave us a guide who brought us to a Muhammedan village, whence we went with a caravan to Hunufa (Hanapa). We had now entered the Roman (Turkish) territories. After a stay of ten days at that place, we took ship, and arrived safely at Rúm (Constantinople); here we hired a house for three or four rupees per month, staid in that city four months, and passed over in a boat to Eskudari. We here purchased horses, and proceeded on horseback through many villages and towns until after forty or fifty days, we arrived at Shám (Damascus). We hired a house in this city, where we staid some time. We wished to visit Jerusalem, but the country was in such a disturbed state, that we could not go for fear of the plundering Arabs. We then travelled to a town called Ghaza, and thence to Elarish, whence we went in twenty-five days to Cairo, the capital of Egypt; here we hired a house and remained three months. We then left for Suez, which port we reached on camels in four days; here we embarked on board a vessel, and arrived at Judda in seventeen days. We put on the dress of pilgrims on board ship four days before we arrived at Judda. We reached Mecca in two days on camels; arrived there in the month of Ramzán. We hired a house there at four dollars

* The Volga.

per mensem, and after the pilgrimage was performed, we went with a caravan to Medina, where we arrived in twelve days. From Medina we came to Yambo, a sea-port; thence we took ship to Cossier, thence in four days we reached Kenneh; we then dropped down the Nile to Cairo, whence we went to Alexandria; there we took ship, and sailed to a place called Adania; we thence journeyed to a town called Katahia, thence to Bursa, then to another town called Adania, Scutari, and Rúm. At Constantinople we were directed by the Scutan's minister to apply to the Russian ambassador for another passport. We took ship and arrived at Taridska*. Here we saw a large Russian fort. Thence we came to Astrakhan, from which place we proceeded round the head of the Caspian to the city of Orenbourg; thence we went to a place called Kezziljer, the last town in the Russian territories. About twelve or thirteen days after passing through the hordes of wandering Kuzzáks, we crossed the Kúk-Sú river, and happily re-entered our prince's territory. On both sides this river are hordes of roving Kuzzáks; those to the north are under Russia, to the south under our king. The river is very broad, and at times very full of water; its current is very strong. We arrived after thirty days on camels at Sozák; hence we bent our steps to Turkistan, Tashkend, and Kokan. When we arrived, the KHÁN, our king, had just returned from his campaign in Chinese Tartary; whither he had gone to assist JEHangír KHOJA WANG. JEHangír KHOJA was no rebel, as treated by the Chinese. His ancestors were the sovereigns of the country before the Chinese conquered it, that is of Kashgar. Our prince in some degree failed in his expedition against the Chinese; this was owing to JEHangír KHOJA's not joining him cordially. Our prince could not infuse confidence into his mind, and JEHangír wanted to conquer the country for himself. The consequence of that campaign, however, was that the Chinese agreed to our king's supremacy over their Muhammedan subjects; on the other hand, he is to keep the country in order, and be responsible for the Kirghiz and Muhammedan population. After our return, our father waited on the SHEKH-UL ISLAM, who paid him great attention, as did all the ulema, and people in general; but his other four sons died, on which he set out with us and our mother on a second pilgrimage, both our parents being determined to leave their bones in the holy land. Our good father however died at Somníany. In the first instance our 400 tilas (gold pieces) carried us to Mecca. After all our expenditure there, we had one hundred† left, and on this we subsisted on our way back. We were seven years in performing our first pilgrimage, and returning to our own country. We had no anxiety about being short in cash, as we knew

* Taganrog?

† Rupees 800.

we had God for our protector, and that he would bring us through all adversities, according to his holy and immutable decrees.

The two young men, from whom I gleaned the above particulars, came to Bombay in the suite of the *vazir* of Kokan ; their names were HAJÍ SHAH KU'LÍ and HAJÍ SHAH KALENDER ; they were very young when they performed the pilgrimage, being now only about thirty and twenty-six years of age respectively. They have received a very good education, having a good acquaintance with the principal Persian authors, and are well versed in Muhammedan science ; their father was a Mulla or Doctor of Law, and received his education partly at Kokan, and partly at Bokhara ; he also travelled to Kabul to become initiated in Súfeism by a famous *nakshbandy-pír* or seer of that place.

III.—*European Speculations on Buddhism.* By B. H. HODGSON, Esq.
C. S. Resident at Nipal, &c.

In the late M. ABEL REMUSAT's review of my sketch of Buddhism, (*Journal des Savans*, Mai, 1831,) with the perusal of which I have just been favoured by Mr. J. PRINSEP, there occurs (p. 263) the following passage : “ L'une des croyances les plus importantes, et celle sur la quelle l'essai de M. HODGSON fournit le moins de lumières, est celle des avénemens ou incarnations (*avatára*). Le nom de *Tathágata* (venu*) qu'on donne à SAKIA n'est point expliqué dans son mémoire ; et quant aux incarnations, le religieux dont les réponses ont fourni la substance de ce mémoire, ne semble pas en reconnoître d'autres que celles des sept Bouddhas. Il est pourtant certain qu'on en compte une infinité d'autres ; et les lamas du Tibet se considèrent eux mêmes comme autant de divinités incarnées pour le salut des hommes.”

I confess I am somewhat surprised by these observations, since whatever degree of useful information relative to Buddhism my essays in the *Calcutta* and *London Transactions* may furnish, they profess *not* to give *any*, (save *ex vi necessitatis*) concerning the ‘veritable nonsense’ of the system. And in what light, I pray you, is sober sense to regard “une infinité” of phantoms, challenging belief in their historical existence as the founders and propagators of a given code of laws ? The *Lallita Vistara* gravely assigns 505, or according to another copy, 550, *avatárs* to SAKYA *alone*. Was I seriously to incline to the task of collecting and recording all that is attributed to these palpable *nonentities* ? or, was it merely desired that I should explain the rationale of the doctrine of incarnation ? If the latter only be the desideratum, here is a summary recapitulation of what I thought I had already sufficiently explained.

* A radical mistake ; see the sequel.