

T.B.K. sought to kill him. The infant's mother bid them wait till he grew up, and then to kill him if he turned Musalmán.

Sátuk was six years old when his father, Tangri Kadír Bughra Khan, died (during an expedition against Bukhárá). His widowed mother and himself then passed to the protection of Harún Bughra Khan, the surviving brother and successor to the throne. He educated his nephew as an idolator till he was twelve years old. At this time Satuk, with forty attendants, one day went out a hunting. A hare started from under a thorny bush, and Sátuk, bow in hand, giving chase, got separated from the others. The hare now suddenly stopped, and assumed the form of a man, and thus addressed the youth:—"Come, my son! I am waiting for you. God be praised! I have found you alone. Come nigh me. I have a few words to say. Dismount." Satuk, amazed at what he saw and heard, dismounted, and knelt before the figure, which speaking, said, "My son! Why continue in such idolatry? You know that your Creator's name is Muhammad. Walk in his way."

Sátuk considered within himself "What man is this who speaks thus? There is no such person here. Where does he come from?" Wondering in this fashion he turned to the figure and said, "What have you been saying to me? Oh venerable sage!" The figure replied, "My son! Oh blessed youth! I wish not your tender body in hell fire. The thought grieves me." Sátuk enquiring asked, "Oh venerable sage! What sort of place is hell?" And the sage replied, "My child! Hell is a place of much fire, and full of scorpions, where unbelievers and sinners are consigned, and tortured in all manners of ways."

Fear seized the heart of Sátuk, and he said, "Speak! Venerable sage! I will repeat what you say." The sage pronounced the form of creed, "there is no God but God, and Mahomed is the prophet of God." Sátuk in return asked, "What are these words, and what do they mean?" The sage, in answer, said, "My son! Repeating these words you become a Musalmán, and go to Paradise, where are beautiful maids and youths, and wine. Refusing them you go to hell, and suffer all its terrible torments." Sátuk thereupon repeated the creed, and accepted Islám. The sage then informed him that there was much to learn as he grew up, and that his teacher would shortly arrive and conduct him into the perfect way. Some say that this sage was *Dajál-ul-ghaib Khoja Zinda*, the *Wazír* or Minister of Iskandar Pádsháh, and others that he was an angel; but the truth is, he was the prophet Khizr. And he suddenly vanished from the sight of the bewildered Sátuk, who was now rejoined by his attendants, from whom he kept the occurrence secret.

Some days later Sátuk again went a hunting with his forty attendants to the Uston Artosh or "Upper Artosh," and at Búcu found a caravan of well clad and highly favoured foreigners camped on the meadow. He drew near to see who they were, and one of their party, followed by a few attendants, came forward to meet him. This was Abú Nasr who, at once recognizing the object of his search, turned to his followers, and, praising God, told them that the sole purpose of his journey was to meet this noble youth, and that now the whole desire of his heart was accomplished. He bid them open their loads and bring out some offerings worthy the acceptance of the illustrious Prince. In the midst of this was heard the sonorous chaunt of the 'azán or Muhammadan "call to prayer." The boxes and loads were instantly left open as they happened to be, and the strangers assembled round a leader to perform their devotions. Abú Nasr, on their conclusion, returned to Sátuk, whom he found dismounted, and standing lost in mute amazement. He approached and gave him the *salám*, and then, respectfully embracing the noble youth, invited him to his tent, where he presented some rarities as an offering of good-will.

Sátuk accepted the presents, and asked the donor's name. On hearing it he at once knew him as "the teacher" the prophet Khizr had spoken of, and he straightway sought an explanation of the extraordinary and impressive sight he had witnessed; asking what was the meaning of the prayers and genuflexions, and adorations which the whole company, leaving their property open and unguarded in a strange place and foreign country, had assembled to perform together.