

dwelling was situated, to the Yamen to demand an explanation. The Aksakal came back with many apologies from the Teetai, who professed to be deaf, said he had not been properly informed by his servants of our intention to visit him, assured us that these careless menials would be beaten, and promised that he would visit us next day. True to his word the Teetai, soon after breakfast next morning, appeared at the Chini Bagh, and, on entering Macartney's room, at once began to kotow to him, bringing his forehead down to the ground in token of humble apology. The action was directed to Macartney who, in politeness, was required to acknowledge it by a like movement, while I was free to enjoy the spectacle. My friend was not quite convinced of the good faith of our visitor, who might slyly leave the ceremony incomplete, and he resolved to reciprocate no further than occasion demanded. His observation was hampered by his white helmet, which dropped over his face as he bent towards the ground, but he was able by stealthy glances to assure himself that the Teetai really did kotow, and when both had thus humbled themselves, the reconciliation was complete. The Teetai, a profoundly ignorant man, raised some difficulty as to the purpose of the observations I wished to make, for he persisted in thinking that the result would somehow enable me to throw cannon balls within the city with unerring precision. However, objections were got over, and I obtained the necessary permission which, as the Chow-Kuan entered before the visit ended, received the approval of the civil as well as of the military authority. Accompanied by Father Hendriks, who kindly interpreted for me, I had no trouble in making the observations, and the difference of longitude was accurately determined chronometrically.

My original intention was to complete my survey operations in the Yarkand region and then to proceed