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DREAM VISIONS.

The garden lies in silence—shadow deep!

On filmy wings of purple, soft, unfurled,
Comes that ethereal presence we call sleep,
To drug the throbbing senses of the world.
Still is the night—ah, Heaven, how still and clear!

Acacia wrapped in showering sheets of bloom

Droops ghost-like o'er the pathway; I can hear

A scented petal falling in the gloom.

Oh, love! whom nevermore I may call mine,

I hear thy footsteps on the pathway now:

I hear the music of that voice of thine

As distant harp-notes, tremulous and low.

I fold thee in mine arms—ah, rest, my love!

In this death-silence rest thou on my heart!

The wind goes shuddering to pale stars above,

We two are here alone—the world apart.

Nay, steal not yet away; my lips are laid

Upon thy lips of shadow—rest awhile!

Ah, me! that spirit form may not be stayed,

And thy dream presence passes in a smile.

FRANCES NICHOLSON.

LETTER FROM TURKEY.

A few words as to the common business methods of this people here in Turkey would perhaps interest the readers of the News, though it is certain that the public in general would not care to adopt them. To us they are very inconvenient, and are also among the crying evils in Turkey; but here with them it is perfectly natural. Since Europeans have flocked here they have heard of other methods of business, but they seem quite astonished that any other system of trading and dickering can be done. Their mode is a sociable one; they do a great deal of chatting, and occasionally customers may be treated to coffee and sweetmeats if a good bargain can thereby be advanced. Sometimes, when things don't go just right, they raise a smart row and gather a large crowd of spectators, some of whom may find lively employments for from fifteen to twenty minutes in trying to pacify one or the other, as the case may be. The police if present seldom interfere except in extreme cases. The people are not adverse to these little freaks, and it should be understood that they bear neither

hatred nor malice. They think of no revenge, and when the little "circus" is over with, they are usually the same good friends and part with a friendly wish, though during the little spat—which seldom comes to blows—they have called one another dogs, jackasses, and other hard names, besides wishing all manner of hard things to come. Why should they resort to such extremes? The whole may have originated over a difference of from 10-50 paras (1-5 cents). It is too little to fight for but just enough to quarrel over in a country where talk is cheap and money and profit exceedingly scarce.

Now let us explain the common plan. Two persons seldom make a bargain without the presence of the third party in some way to be connected with the *bazarlik* (bargain). Hence, when a person enters a shop to purchase an article concerning which some difference of opinion as to price or quality may arise between seller and customer, any bystander is at once expected to participate in the transaction. That individual having reviewed the parties at issue as to their respective financial status, a decision will be rendered to which in most instances an exception will be taken. If the customer perchance is a European wearing a hat, he is taxed at least double from the beginning, there being no fixed prices. Should no bystander happen to be present, a passer-by or another clerk will probably step up to adjust matters. The clerk thus lending a helping hand will often sell the article in question over the head of the clerk in charge. The latter will then hunch up his shoulders, pull a face peculiar to such occasions only to be found in Turkey, and will appear really humiliated by the deal, though he may have gained 100 per cent. The customer in town, while quietly musing over the bargain will hunt up some acquaintance or friend, when the whole transaction may be considered and a decision rendered as to who was the gainer.

If a man be hired to work, a horse engaged, or any other small transactions common to every-day life are to be consummated, they are hardly ever completed until some one interferes to finish the bargain,

much as a peacemaker would settle a quarrel.

If a man expects to do any business with the government, such as petitions and the like, he does not go himself, neither does he engage an attorney, but he starts out in pursuit of some effendi, of the kind called *taraf-side*, meaning one who takes sides in court issues, but not supposed to know anything of law. Without one of these individuals it is impossible to do business in Turkey, except where the government is the applicant. This *taraf* does all the wire-pulling; he runs to and from the two parties, and sometimes, especially when an *irade* or imperial order is needed, the business will have to be arranged by others equally unauthorized by government for the work. He will plead with his majesty, who, when overcome by the petitioner's reasoning proclivities, or his sympathetic emotions become aroused, will issue the *irade*. The *taraf* is also the medium by which the never-failing *backshish* is transmitted, and if men are not sharp, neither the desired object nor the *backshish* is often recovered.

If a pasha wishes a governorship, we are informed that many times regular bargains are entered into as between the petitioner and the keepers of the Sultan, for the Sultan is in a sense supposed by the masses to be holy; but the real truth, it is believed, is that he is boxed up by a ring of officials who run matters about as they like, having to steer clear of the European political maps, and making his majesty often but a figure-head. One case was related to your correspondent where £600 *turc* was the price of one governorship. These men receive only small wages, but the chance of being *backshish* receiver is very highly valued.

This same sociable interference prevails when the marriage question is at hand; and as above all matters of fair trade this is to be done up in a proper way, the two most interested are not allowed even to speak to each other; they have to be content with a distant look, which luxury is not always obtainable, particularly among the Turks. To do this properly, one of the family, where a spare member may be found, male or female, as the case