

THE BOLIVAR BULLETIN.

Published Every Friday.

BOLIVAR, - - - TENNESSEE.

WHEN THE COWS COME HOME.

[This poem appeared first in the *Illustrated Christian Weekly*, August, 1876. It has been reprinted extensively, but inaccurately. It is reproduced here, says the Chicago *Inter Ocean*, with the sanction of the author (Mrs. Agnes E. Mitchell), and the following is a corrected and revised copy. The poem has been credited to an English writer, and was published some months ago in an Eastern paper with the explanatory remark that the author was not known.]

With klang, klang, klang,
Way down the dusty dingie,
The cows are coming home,
How sweet and clear, and faint and low,
The tinkling tinkle and the tinkle tinkle,
Like chimings from some far-off tower,
Or patterings of an April shower,
That make the daisies glow;
Ko-ling, ko-ling,
Ko-ling, ko-ling, ko-ling,
Way down the dusty dingie,
The cows come slowly home,
And old-time tunes, and twilight plays,
And stately dances and many a ditty,
Come trooping up the misty ways,
When the cows come home.

With jangle, jangle, jangle,
Soft tones are coming home,
The cows are coming home,
Malvins, an' Peas, and Horns,
Dee Kams, Horns, and Green Sells,
Queen Hoes, and Spish, and Spangled See,
Across the fields and meadows,
And clanging silver bells;
Ko-ling, ko-ling,
Ko-ling, ko-ling, ko-ling,
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ORIENTAL SERVANTS.

A Question that Also Troubles Persian Housewives.

The "New Yorker" Has His Good Points But He Is an Unpleasant Little and a Thief—Some Peculiar Customs.

It is not alone in this country, as many badgered and worried housewives are too prone to assume, that the servant question is a constant irritant and reminder of the imperfection of every thing mundane. The servant question, in fact, is a favorite topic and a popular problem nearly everywhere, in the old world as much as in the new. But if in so far as the Orient is concerned, the question is radically different from the servants themselves are considered. In truth, no greater contrast could be conceived than the average Biddy of the American household—improvident, forward, and irresponsible, yet withal affectionate, honest and industrious—offers to the regulation servant in oriental countries.

The most efficient servants in the East are Greeks. Strange that the descendants of the plucky little nation which filled the world with glory ever-lasting should now be content to do menial service for the descendants of predatory hordes that were not even mentioned in the pages of history till long after Greece's glory had departed. Strange that the sons of that land which possessed the most refined, thorough and harmonious culture, and which knew but one name of barbarism for every non-Greek, should now in their debasement be satisfied with the bread of servants doled out to them by rough, uncultured, barbarians. But there is no gaining the fact that the Greek to-day makes a most skillful, attentive and pliant domestic. For his recititude, his faithfulness, his trustworthiness, and other Western characteristics unfortunately not much can be said, but a good deal about the absence of those qualities. Yet, as in the kingdom of the blind the one-eyed man is monarch, so in Turkey the Greek is the king of servants. The others—Turks, Armenians, Arabs, Bulgarians, Abyssinians, Arabs, etc.—are insufficiently stupid, slow and unwilling to work. Europeans in Turkey nearly always employ Greeks. In the large cities of Turkey, especially in Constantinople and Smyrna, it is largely by the decisive influence that exert that their compatriots in the service of Turkish dignitaries that the Greeks maintain the pre-eminent position they enjoy. And even the most fanatical old-school Turk, who may curse with bated breath the very existence of the ghaur, can not get along without his adroit, smooth-tongued Greek secretary, dragoman, pipe-bearer, or body-servant. These Levantine or Byzantine Greeks must not be confounded with their countrymen of Greece proper, with whom they have hardly any thing in common save consanguinity and language. While the real Greeks have, during the past sixty years, repeatedly proved to the world that valor and love of independence are not dead within them, those Helotes of Turkey are above all noted for a total lack of independence and bravery. They are utterly unconscious of their own degradation, and will readily kiss the hand that smites them. With all that, it is curious to note that the old names of Greek history revive in those degenerate scions of mongrel blood. Many a hewer of wood in Constantinople

answers to the name of Aristides; many a great hanger-on to a Moslem Pasha is a Leontidas in name. In fact, it is pretty safe for any one to call a Greek servant either Aristides or Leontidas if he does not know his name. The chances to one that it is one of the two. And it is an almost invariable rule for the lower class Greeks in the Levant to give their sons such honored names as Miltiades, Socrates, Plato, Aristotles, Agassias, Agassias, Themistocles, and the like in baptism. I remember once to have heard of a man who, when he was old, it sounded to me when, in my lodging at Constantinople, I had to bow for Socrates over the banisters, the said Socrates being a villainous-looking old man-of-all-work, with a squint in his eye and a lump in his back.

Of course, all Greek servants cheat, lie and steal, for if there ever has been one who didn't do these things his name would have been preserved. Nobody in the Orient expects any thing else of a Greek servant, and the point to be gained by the more honest ones is to dilute these little foibles than one has to or can afford. As wages of servants all over the East are excessively low, and their earnings consist for the most part in perquisites of all kinds, legitimate or otherwise, every master of household expects to be defrauded and hoodwinked by his servants. The question turns only on the amount, and those servants' places where a good deal of money may be pocketed on the sly with little fear of detection are always eagerly sought after. Bribery, of course, is a very large percentage of these dishonest gains; but bribery is considered perfectly reputable for both parties to the transaction, and bribes do not, therefore, figure in this enumeration of the oriental servant's shortcomings. A certain amount of actual pilfering and embezzling is, however, also deemed permissible by the Turkish master, if the servant has not been otherwise delinquent. Thus, in making purchases he may always deduct an enforced commission when rendering his account, and always does. The same when he receives money from his employer.

While all this is true of the Greek and in a less degree of the Armenian servant in Turkish pay, it is not true of the Turk when wearing the voice of domestic servitude. But real Turks seldom deign to accept such chains, not even the poorest. They prefer to leave the shame and the emoluments of servitude alike to men and women of their own race and their own country. Domestic service in the East Indies have become pretty well known through the writings of English novelists and travelers, and they form, indeed, such a complex and difficult question in themselves as to be far beyond the limits of this article. But domestic service in Persia is a field hitherto unexplored by writers, and some details about that may not prove uninteresting to sufferers from that universal evil—a bad servant.

The Persian word for servant is "shikan," meaning a man ready to do your bidding. A servant is engaged for a year, at the end of which time his contract may be renewed or not, at the master's pleasure. They receive very small wages (but much higher than are customary in India). Under wages (naturally) are combined with a constant amount of food and shelter. One new suit of clothes is given every year, and, in the way of rations, a little rice, some bread and tobacco are dealt out by the head servant or steward. A servant is engaged in Persia as he is in Persia when a Persian has obtained a good master—i. e., a pretty liberal one—he marries, knowing that he can comfortably support himself and his family. For he is an unscrupulous liar and thief as the Greek. Cases are not at all rare of a servant keeping two or three wives out of what he can filch and squeeze out of the household. Thus the cook at the American legation in Constantinople, who is known as "mudakilli," and the size is limited by the servant's greed and his victim's purse. Such "mudakilli" is levied on every thing which is bought for or by the master, from a house or horse to a pair of shoes. Even the best and most trusted Persian servant takes it, and it is, indeed, considered in the light of one of the best established and most honored institutions of the country. No one can escape the tax, being the first salary of the Shah. His servants rob and plunder him just as persistently as do those of the European residents or travelers and their employers. But there is a fine distinction. A "mudakilli" of ten per cent. is a very high price, and a fine of twenty per cent. is permissible, but one of forty or fifty per cent. is theft and brands the servant as dishonest. Such a one loses caste and could only be excused by his countrymen if he were a foreigner. A "mudakilli," a European or American of green-horn propensities. But even in that case would be held to be stretching the bow a little too far. As long as he keeps within the bounds just mentioned and swindle his master every minute if he can, and he may proudly raise his head and call himself an honest man in Persia. The natives understand this fine principle so well that even if they escape the consequences of their doing, they will not be satisfied with a favorite to the rank of sad azan (grand vizier) the new-fledged dignitary will at once find flocking under his banner hundreds of these men. He will ask them what they want, and they will simply make reply "Xosh kerki mikoman" (I am doing you service), and that will settle it. These refugees are often men of wealth and station, and will not ask for nor expect pay, but will cheerfully run errands, and do any kind of menial service, similar light offices. Nobody will then interfere with them. The same is true of those men in the service of the various legations in Persia who have taken refuge under the flag of another nation and gladly perform menial service for its representative on account of some disagreement or other with their own government—such as the exiling of taxes, deserting from the army, and the like. Rebel chiefs and similar interesting gentlemen will occasionally run into a part of this kind, and the Persian Government, which can not boast of possessing a penitentiary and owns nothing of a similar nature ex-

cepting one small jail in Teheran (Ambar), which is always overcrowded with poor wretches accused of high treason or other grave political offenses, and who are unfeeling left there to starve. The monthly wages of a stable-bodied Persian servant of average skill and intelligence vary between 10 and 60 kranas (\$1.50 to \$7.50), and very seldom reach the latter figure. The Europeans in Persia pay the best wages, but even they seldom pay more than 40 kranas a visit and 50 kranas to a cook, which includes the wages of his assistant or assistants. The Persian dignitaries keep a ridiculously large retinue of servants, often 150 to 200. But of this number but a small fraction have their domicile in the palace or house. The chief servant arranges it that a certain proportion of the total number sleep at the master's house each night by turns, and the rest spend the night with their families.

The Persian treats his servant quite differently from the European. In a conspicuous part of the servant's quarters is erected the "falkakka." It is here that corporal punishment is meted out to offending members of the domestic herd, the delinquent being forced to put his two feet through holes in a board, and, this being lifted up, the chief of the domestic police administers the stick to the soles of the offender until the number of strokes is full. This procedure being over, the delinquent (if otherwise a favorite servant) often receives a "khalat" (robe of honor) or other gift, in token of his being received back into the good graces of his master. At any rate, no more is said about the bastinado just gone through with, either by master or man, and no ignominy attaches to it. The Persian master while using the "falkakka" punishes his servant on occasion, treats his servant generally with great forbearance and allows him much latitude. He will make a confidant of him to-day and send him to "eat the stick" (Persian for bastinado) to-morrow, knowing well that the man will bear him no grudge. What the Persian servant can not endure is indifference, the sort with which the average European or American would treat his servant.

Although poorly paid, the Persian servant has a lazy life, it has often a chance to steal a little, and stands a rather high rung of the social ladder in Persia. He, therefore, serves his master about as well as he understands it, and certainly as well as that master deserves. Cases of unfeeling devotion to a man who is not by any means rich and the fallen fortunes of this or that Persian grandee rarely deprive him of the really valuable part of his following. One of the chief characteristics of the Persian servant is his cheerfulness. He does not take some little bit, some particularly clever piece of rascality of his, is discovered, he acknowledges the coin with alacrity. "Gow khordam" (I eat dirt), will be his form of the *patet peccati*, and in saying which he will throw himself flat on the ground, lifting up his feet in the air in token of his perfect willingness to submit to a sound thrashing. To trace the origin of a theft, however, is generally a pretty difficult matter. The favorite method of detection is to place a small amount of gold or silver in a bag, and to watch the thief as he goes about his duties. If he is caught with the bag, the thief is taken to the police, and the whole procession of servants passes through that room, one by one. When the first one passes through the opposite door the second one steps in, and so on. Almost invariably the misdeed is traced to the culprit. The thief is taken to the police, and the whole procession of servants passes through that room, one by one. When the first one passes through the opposite door the second one steps in, and so on. Almost invariably the misdeed is traced to the culprit. The thief is taken to the police, and the whole procession of servants passes through that room, one by one. When the first one passes through the opposite door the second one steps in, and so on. Almost invariably the misdeed is traced to the culprit. 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