

timber, and reeds. They have a temple but no images. Their king is very powerful and trades with India and China. Their clothes are of linen and camel's hair. They have no wool. They have a white stone which is good for colic, and a red stone which by touching a sword prevents it from cutting. The route lay securely for one month through this country.<sup>1</sup> Then came the TAGHAZGHAZ who eat flesh, both raw and cooked, and wear wool and cotton. They have no temples; they hold horses in high esteem. They have a stone that stops bleeding at the nose. They celebrate a feast when they see a rainbow. In prayer they turn to the west. The king is very powerful, and at the top of his castle is a round structure of gold which holds a hundred men, and is seen for five parasangs. Their standards are black. The travellers went twenty days through this country in great fear.<sup>2</sup> Next they came to the KHIRKHIZ, a people who have temples for worship and a written character, and are a very intelligent people. They never put a light out.<sup>3</sup> They have a little musk. They keep three feasts in the year. Their standards are green, and in prayer they turn to the south. They adore the planets Saturn and Venus, and predict the future by Mars. They have a stone that shines by night and is used for a lamp. No man

(*Kharlikhs*?) to the south-west, the Khilkhis to the west, on the east the Dark Sea. They had numerous cities, all on a great river flowing eastward. El-Wardi calls them a race of Eastern Turks, bordering on Northern China. In the Chinese Annals we find embassies repeatedly from the *Kumuki*, coupled with the Khitans, to the court of the Wei dynasty in the fifth century (*Edrissi*, i, 25; ii, 217-223, etc.; *Ibn Khurdādbah* in *Jour. As.*, ser. vi, tom. v, 268; *D'Herbelot* in v.; *Deguignes*, i, 183, 184). The river was perhaps the *Irtish*, as Mas'udi speaks of the "Black and White *Irshat* (the French transl., however, prints *Arasht*) on the banks of which is the kingdom of the *Keimak-Baigur*, a Turkish tribe originating in the country beyond the Jihun" (*Prairies d'Or*, i, 230; also 288).

<sup>1</sup> The *Ghuz* or *Uzes* had their seats about the Aral and to the east of it. In the reign of Constantine Ducas they penetrated into Macedonia, and got large sums from the emperor to make peace. On their return they were cut to pieces by the Pechinegs. The *Ghuz* are identified with the *Turkomans* (*Edrisi*, i, 7; ii, 339 seqq.; *Deguignes*, ii, 522; *Mas'udi*, *Prairies d'Or*, i, 212).

<sup>2</sup> The *Taghazghaz* (printed in *Edrisi*, *Bagharghar*), were one of the greatest tribes of the Turks, according to the early Arab geographers. Their country seems to have been that afterwards known as the *Uigur* country, whether they were the same people or not (see *Edrisi*, i, 490 seq.; *Ibn Khurdādbah*, u.s., 268). Mas'udi says they occupied the city of *Kushan* between *Khorasan* and *China*, supposed to be the *Kaochang* of the Chinese, the modern *Turfan*. He says they were in his day the most valiant, powerful, and best governed of the Turks (*Prairies d'Or*, i, 288). The round structure of gold was probably a gilt *Dagoba*.

<sup>3</sup> Wood mentions this prejudice, against blowing out a light, not indeed among the *Kirghiz*, but among the immediate neighbours of the *Kirghiz* of *Pamir*, the people of *Wakhan* and *Badakhshan*; "A *Wakhani* considers it bad luck to blow out a light by the breath, and will rather wave his hand for several minutes under the flame of his pine-slip than resort to the sure but to him disagreeable alternative" (*Oxus*, p. 333; see also p. 274).