

from the bean-poles of the shrine, and the last prayers had been said. Akhmet told me that he had prayed for himself, his family, his "Sahibs" and their work, and all his friends. The effect on him resembled that of the traditional old-fashioned revival. He was very good for a few days, very ready to do more than was required of him; but he was also more inclined to parade his religion; and there was a shining of the eyes and an air of forced humility, which plainly showed that he felt himself to have been elevated above the plane of ordinary mortals. On the whole, I believe that the experience did him good.

In Central Asia, a shrine is almost invariably located near a ruin; and so it was in this case. Choka, which I discovered a few miles below the shrine, is the ruin of a walled town, which must have had a population of from three to five thousand souls. It dates from about the time when Mohammedanism superseded Buddhism, in 1000 A. D. The ruins have a length of half a mile and a width of a quarter. They lie at an elevation of about 7500 feet, on a flat gravel terrace in the sharp angle between the Karatash River and the Choka brook; and are elevated from two hundred and ten to two hundred and fifty feet above the river. Evidently, the site was selected from a military point of view. It is surrounded on three sides by almost perpendicular cliffs, utterly inaccessible except at the northern end, where a massive wall protects the main approach to the town. At the southern, exposed end, the town was protected by a double wall and moat.

According to the natives, the water supply of the ruins came from the Choka brook, flowing under the ground in