

An object for which 5 roubles were asked, fetched 50—60 cop. and so on. — There were no »täskirs» to be had. The Japanese, who had been here a couple of years ago, and other foreign travellers had bought up many of these interesting old documents and year by year it is becoming more and more difficult to find anything of value.

December 5th. This morning, just before I left Yotkan, I came across a couple of ancient objects
Sipsia village. discovered during the excavations. Our route lay NW, but soon changed to SW. After proceeding for about three-quarters of an hour at a walk from the Yuzbashi's house, we passed a mazar with the tomb of the Imam Zainul Aldin who fell and was buried, so the people say, in pre-Mohammedan times. At a short distance from it are the tombs of Seid Mahullanah Mufi and Bova Kambar in a large cemetery called Somija, where the rich Buddhist temple Sa-mo-joh described by the famous Chinese pilgrim Hinen-Tsiang is supposed to have stood. The road leads through a very densely populated district. Houses are visible everywhere, fertile fields cut up into very small plots and ariqs that intersect each other. After a ride of not quite three hours we came to the river Qaraqash. On its bank we passed a mazar with Kodja Kuntu's tomb erected on the spot where he died in fighting the infidels. The bed of the river, strewn with boulders and quite one-third of a mile broad, was dry excepting for a furrow, about 14 feet wide, along which the water rushed. On the opposite (western) bank we came to a large village, Udsjat, next to which there was a sandy mound with a celebrated and greatly revered mazar. Dsjelaludin's tomb lies at the foot of the mound and his brother Kodji Baghdad is buried at the top. Both these heroes came from Baghdad to fight the unbelieving Tshokta rashit and Nokta rashit tribes. The sandy mound forms a very extensive terrace. A little to the SSE a heap of poles and trophies indicates the place, where Sheidan is interred. To the S and SSW the sand terrace changes into a line of hills that seem to extend to the foot of a chain of mountains rising about 1—1 1/2 miles SSW and W of the »ledsja», half surrounding it. This little chain of mountains is an outpost of the mighty Qaranghutagh mountains, the imposing heights of which are clearly visible in spite of the hazy light and are a great relief from the flat landscape that I have traversed for such a long time. The opposite bank of the Qaraqash is formed by a steep sandy eminence. On its crown the mazar with the tomb of Kodja Kakhmeri is visible.

When we arrived at the Yuzbashi's house dinner was almost ready, a pleasant surprise as I had grown accustomed to the slow methods of my former cook. I took a couple of photographs of the people who, according to the conviction prevalent in the district, are said to be descended from the Tshokta rashit and Nokta rashit tribes I have referred to. After resting for a couple of hours we started eastward again across the river bed and up the opposite high bank to Jamada. The road led almost due east across a large, almost entirely barren sandy plain, where the inhabitants quarry salt at the very surface of the ground. The greater part of the salt is grey and is refined by boiling. The sediment that forms at the bottom during the boiling is thrown away, the clear water being retained and used instead of our grain salt. A ride of an hour and a half at a walking pace took us across this plain and into a village, Juma (Friday) bazaar. On the western edge of the