

village there is a celebrated mazar, or rather two, where Nuzai Kazem (one of Mohammed's closest descendants) is buried with all his soldiers. Some sandheaps to the north of the soldiers' mazar are pointed out as the ruins of the fortress where they perished. Another hour's ride and we came to the village of Sipsia, where the Yuzbashi's house had already been prepared for me by order of the Beg in the town. On the slope between the two latter villages a knotty bush grows profusely, leafless at this time of the year. It is called tchegan and the superstitious population says that it only grows in places, where much human blood has flowed. Sipsia is a village of about 300 houses, surrounded by fertile fields. About 8 inhabitants, 5 sheep, 2 donkeys, 2 cows and 1 horse can be reckoned per household. With 1 tcherack of seed per mou 10, 8 and 5 tcheracks are harvested on land of the 1st, 2nd and 3rd category respectively. About 4 cwt of manure are used per mou.

A ride of an hour and a half at a walking pace to the ESE of Sipsia took me to a plain of sand and gravel enclosed on the S and SW by high hills. In its northern part the sand seemed to have been piled up by the wind into strange shapes resembling ruins. This seems to be the place, where the town of Jati once stood. A small stream called Juzi üstang flows from SE to NW past its remains. Excavations that have been made and are still made here, have revealed objects of about the same kind as those found at Yotkan, though the finds here are smaller and fewer in number. Part of the ruins have already made way for fields and it looks as though the newly tilled land would gradually extend over the whole of the ruined area. To the north of these sandheaps and quite close to them the village of Jamada begins on the bank of the Iltshi darya, traversed from S to N by the ariq Jusalla üstang, with plenty of water. We stopped here for dinner, but principally in order to try and secure some old «täskir». My success yesterday in the Juma bazaar, where I found a «täskir» of what is, perhaps, the most respected old mazar of the Khotan district, gave me the idea of searching particularly for old «täskirs». After much persuasion and coaxing, chiefly conducted by Badsuddin Khan and his nephew, we induced the mullah to part with a «täskir» of Hazrat Sultan's tomb in Khotan. *December 6th.*
Tamaghil
village.

Samada is a long village, but with worse land than the villages I have seen so far. The number of houses does not exceed 100 and the average crop per mou is 7 and 5 tcheracks respectively (2nd and 3rd category). It took us quite half-an-hour to ride through the village along the Iltshi darya, an arm of the Yurung-Qash, that flows further west than the latter. It can scarcely be called a village, for each house stands by itself surrounded by its fields. The connecting point of such a colony is the bazaar, usually named after a day of the week, i.e., the day on which the bazaar is held. Our road led us from Samada in a NE direction over the Iltshi darya and immediately afterwards over the wide bed of the Yurung-Qash, paved with stones worn round. In a short time we came to a large and rich village, Yurung-Qash, with the Tchar Shante (Wednesday) bazaar. Badsuddin Khan arranged for me to have a yigit from the Beg of the district and we then went on in the same direction. In about three-quarters of an hour we reached the very considerable area of the Tamaghil settlement. The fields are well tilled and fertile, there are many mulberry trees and the houses look fairly prosperous. The children we saw on the