

towards the Mustagh Pass. They took with them ropes and poles, and though three men were badly injured in doing so, they succeeded in crossing the pass and giving my men the needful supplies.

I would now willingly have had a rest, but, though I could not start on the day following our arrival, for I was seriously unwell from having, in the excess of my hunger, eaten too much of the messy greasy dishes the inhabitants had provided for me, on the day after I set out to try the other Mustagh Pass—what is called the New Mustagh Pass. It was depressing, just as I had reached the first village on the Indian side, to have to turn my back on India; but I did not like to leave this pass untried, and with Wali and a party of men from Askoli we set out on the second day after our arrival to explore it.

These men of Askoli were in dread of the mountains, and on the first evening, at the foot of a mountain whose summit was supposed to be the abode of a guardian deity, they, although Mohammedans, sacrificed a bullock to this deity, and prayed and salaamed to it. As they subsequently ate the bullock, and as I paid for it, this little ceremony was doubtless very helpful to them. At any rate, they were much more cheerful after it, and as I now had some new foot-gear, we were able to push along rapidly up the Punmah glacier. But on the third day from Askoli, opposite a camping-ground called Skinmang, we were brought to a standstill. At this point the glacier flowing down from the New Mustagh Pass joins the Punmah glacier, and we were completely "cornered" between the two glaciers. To reach the pass we should have had to cross the glacier flowing down from it; but this we found it impossible to do, for just at this point there had evidently been an immense ice-slip on to the glacier, and gigantic blocks of ice were tumbled about one on the top of the other in a way which made it perfectly impossible to get any