

from his home, and had to go back the next day. I told him that in that case I would give him the five rupees, but when I came to his village in a month's time, I should expect him to do work for me there, in return for the money. He went off with the rupees, delighted. But, an hour or two afterwards, returned with them, gave them back to me, and said he would not take them, as he did not like to have to do the work. That is just the fault of the Chitralis—they hate work. They love to enjoy themselves, but they hate having to exert themselves. And if the introduction of trade into their country can induce them to want rupees, and if they can appreciate that to get rupees they have to work, a stimulus will have been given them which must be beneficial. One of the greatest difficulties which British officers, in countries like Chitral, have to contend with is this lack of inducement to work. Roads have to be constructed, supplies have to be carried, work of all kinds has to be done, but the difficulty is to obtain the workers. There are numbers of men about, but they do not want to work, they much prefer being left alone; and in many cases they have to be compelled to work, even though they are liberally paid for what they do. Among people of this disposition it is absolutely necessary to instil a wholesome love of money, and as they come to appreciate its value and its uses, they will work more readily, become less lazy, and obtain the means of clothing and feeding themselves better, and of improving their houses. And this incentive to work, and the improvement of their environment, cannot fail to have some good effect upon their characters. As they come to work harder and more regularly, it may be expected that they will become less impulsive and more steady and trustworthy. And if this much can be obtained, good, and not harm, will have resulted from instilling into these simple people the love of money.

Every one who has seen them in their present primitive