

reservoir at the Mazár Khoja Baglán, 30 miles to the west of the town, where it is filled from streams coming down from the hills. The settlements to the south of Káyrágh are watered from the Sháhnáz which is lost on the desert to the east; and those on the north border of the division by the Kosán river which joins the Káshghar stream.

The limits of Yangí Hissár are Ak Rabát on the south, and Yapchang on the north; Egízyár Karáwul, or outpost to the Chishtágh mountain on the west, and Ordám Pádsháh, or Kúm Shahídán on the east. The general character of the country is arid desert, with here and there small saline pools, or more extensive reedy wastes; and everywhere the soil is highly charged with salts which cover the ground with a white efflorescence even under growing crops. On the southern half of the division is a wide waste of this saline soil. It is covered with salt worts and a coarse reedy grass, and is so soft and spongy that cattle cannot traverse it off the beaten track.

Within the above limits, the population is reckoned at 8,000 houses, of which 2,000 constitute the city and its immediate suburbs. The rest are thus distributed. Along the south tract—Kizilí 200 houses, Chamalung 200, Kudúk, Tamyari, and Kosh Gumbaz 150, Topoluk 400, Kilpichim, Kálpín, and Toghochi 250, Egizyar 300, Tishiján, Sugat, and Piliz 100, Domshún, Yangíyar, and Dítir 100, and Kíng Kúl 600—total 2,300 houses. Along the middle tract—Konosák, Altúnchí, and Kásh Arik 200 houses, Tawiz 200, Karágho 100, Atimchágh and Campá 100, Shimlá 150, Mángshín 200, Khoja Arik 300, Syghán 300, and Arába 250—total 1,800 houses. Along the north track—Oktay and Cholpangarik 100 houses, Cháharshamba Bázár and Sáylik 250, Altúnlúk 200, Súgholúk 250, Tonglúk 250, Súnolúk 200, Yapchang 250, and other small settlements as Hazrat Begum, Ordám Pádsháh, Kári Atám, &c., 400—total 1,900 houses. Total population of the division 56,000 souls.

The Yangi Hissár settlements are entirely agricultural. The city is a small town of about 600 houses composed of dilapidated tenements and decayed fortifications, and its people and surroundings wear an air of poverty, neglect, and decadence; yet the suburbs are flourishing gardens and cornfields. On the plain a few hundred yards to the north of the town is the Yangishahr, a strong fort with high turreted walls and a deep ditch. And between the two are the barracks of the garrison and their families, small fortified enclosures with crenelated walls.

In the time of the Chinese this was, as it is still, an important military post, and there are now more Chinese converts here than in any other part of the country, except at Káshghar itself. The Amír has a garrison of 500 men here, who are mostly quartered outside the fort, which is the depository of his treasure and the residence of some State prisoners and refugees. Amongst the latter Hydar Tora, son of Amír Muzaffaruddín of Bukhárá, who has been kept here under strict supervision for some years as a guest living on the bounty of Yákúb Beg.

Yangí Hissár is an interesting place historically as the scene of the grand struggle for mastery between Buddhism and Islám; and though the former was overthrown, it was not without a heavy price paid by the victors in their best blood, as has been mentioned in the History. The place abounds in the tombs and sacred shrines of the early champions of the Faith, and a few miles to the west of the town, at Chúchám Padshah, is a vast cemetery consecrated to the dust of ten thousand warrior martyrs to the cause. It is a desolate waste spread far and wide over a dreary wilderness of sand hills and hollows, and even now its sepulchral odours and deep solitude impress the visitor with the magnitude of the contest and the fierceness of the fight. In this struggle—which it appears lasted for a quarter of a century before Buddhism was stamped out by the conquest of its most flourishing seat at Khutan—several little fortified cities in this division were reduced to ruins. The largest of these, Ordám Padshah = "My King's palace," is now only known by name, for the site of its existence has for eight centuries been buried under the shifting sands; where still stands the shrine of Ali Arslán Khán and his 300 fellow martyrs, surrounded by a billowy sea of sand dunes which, as the venerable custodian solemnly informed us, "have hitherto, out of respect to the sacred resting place of the holy martyrs, passed on in their course giving the hallowed spot a wide berth; and please God they will always do so to all eternity."