

last from May to October; during this period rain falls occasionally in July, but storms of thunder and lightning are unknown in the country. "I have lived in the country all my life," says my informant, a native of Túng, aged about forty years, "but I have never seen such a storm as you describe in which the sky flashes fire and the clouds make a noise."—"Yes, I know what a cloud is, and what a fog is. They often hide the mountains and everything else from view. I know what an earthquake is too; they sometimes shake the ground, and tumble down our walls, but the mountains never growl, nor do the clouds grumble.

"When there is no snow on the ground pasture is abundant everywhere, but trees are scarce all over the country. At Túng there are some mulberry trees=*uzma*, and the apricot=*nosh*; and there are no other fruit trees in the country, nor any of other kinds except the juniper=*umbárts* and the arbor vita?=*tít* which only grow in the mountains; the willow=*wanoj* is common on all the water-courses."

"All the villages have their cultivated fields. The crops are wheat and barley, two kinds of bean, and a pulse called *makh*. Carrots and turnips are also grown. The people have lots of cattle such as sheep=*gath*, goats=*vaz*, horse=*vorj*, camel=*shutur*, cow=*zau*, grunting ox=*cotás*, hybrid ox=*staur*, the dog, cat, and fowls. The sheep, hybrid cattle, and *cotás* are the most numerous. Their wool and their butter are bartered with Yarkand traders for cotton cloth and silk cloaks, &c. The rate is one sheep for three pieces of *karbás* or *khám* of 10 yards each; that is one sheep for thirty yards of cloth. Wheat and barley are bartered with the Kirghiz for felts and horses. No coin is current in Sárigh Kúl, everything is by barter. The people have no need of money. They live on the produce of their cattle and fields, and make their own clothing. Only two materials are made in the country, *viz.*, a thick sort of felt called *jayn*, and a warm woollen stuff called *galim*, for cloaks, blankets, &c. It is very strong and warm, and is the common dress of the people. It is made in every village and almost by every family for itself.

"The people of Sárigh Kúl came originally from Shighnán, and their language is the same as that spoken by the Shighní. They have no special tribal name, but simply call themselves Sárigh Kúli. By the people of Kashghar they are called *Tájik*, and the neighbouring Kirghiz call them *Sárt*, but they never apply these terms to each other. The Wákhí and Badakhshí, who are similarly denominated *Tájik* and *Sárt* by their neighbours of Kashghar and Bukhára on either hand, always call us Sárigh Kúli; and this is our proper appellation just as Wákhí is that of the people of Wakhán, and Badakhshí is that of the people of Badakhshan, or Shighní that of those of Shighnán, and Roshání that of those of Roshan.

"The Sárigh Kúli and the Shighní are one people. We speak the same language and have the same customs. The Wákhí and Badakhshí are a different people, and we don't understand each other's speech."—"Yes. They are called *Tájik* as we are, and like us too they are of the *Shia* sect, but we consider them different, and only our Chiefs intermarry with them."—"Yes. There is a sort of brotherhood of all the *Shia* tribes of Badakhshán, Roshán, Shighnán, Wakhan, Chitral, Yásín, Kunjud, Gilgit, and Yághistán down to Kashmir itself, because our *Sunni* neighbours revile us and call us *Rafizi*="Heretic"; and some of them don't allow that we are Musalmáns unless we call ourselves *Cháryári*."—"There are lots of *Sunni* families living amongst the *Shia* everywhere, and there are about a hundred *Sunni* families in Sárigh Kúl. The Chiefs and Nobles everywhere call themselves *Cháryári* and thus become *Sunni*, but I don't know what the difference is. They are our rulers and can do as they like; we are only poor people and don't know anything about these matters; we only do as our fathers did before us.

"Formerly our Chiefs used by way of punishment to sell some of us into slavery, and in our wars with our *Sunni* neighbours—the Kirghiz especially—such as fell into their hands were always enslaved, and we used to retaliate by treating their captives in like manner. No. We never ill treat slaves unless they rebel or try to escape, but we could dispose of them in barter as we pleased. If the slave is clever and docile, we give him a wife and settle him amongst us, but he is always the property of his original captor or purchaser. All this is changed now since the rule of Atálík Ghází. Formerly lots of slave boys and girls as well as men used to pass up from Kunjud and Chitral to Badakhshán for the Bukhára market, but