

this too is now stopped by the Russians. There are about a hundred slaves in Sárigh Kúl now, mostly from Kunjud and Gilgit and Chitrál. The people of Kunjud are different from us, Sárigh Kúlis, and speak quite a different language."—"Yes, I have been in Kunjud. I know the capital; it is called Hunza; it is a large city of 1,000 houses on the river which goes to Gilgit. It has a strong fort in which the King resides. His name is Ghazan Khan, and he is the son of Sháh Ghazanfar, son of Sálím Khán, son of Khisro Khán, son of Háyish Khán. He is a *Sunni* and a friend of Mír Futh Ali Sháh of Fyzábád, but his people are almost all *Shia*.

"The Kunjudi are enemies of the Sárigh Kúli; but now we are under the rule of Atalik Ghází our warfare has ceased with them as it has with with the Kirghiz. In the time of Khán Kúli, who died nine or ten years ago, we always had an outpost at Júd Bay to watch the Kunjud road, and one at Tágharma against the Kirghiz, because they were constantly making plundering raids into our territory. Since the Atalik's rule the people of Sárigh Kúl are prosperous and live in peace. His Governor, Sain Sháh (Toksábáy Husen Sháh, Andijání), is a just Ruler, and does not oppress the people as his predecessor, Muhammad Arif, did. He collects the revenue and governs the country through the elders of the people.

"These are called *Aksakál*, and there are two in each village. They collect the *Zakát* or one in forty of cattle and live stock, and the *'ushr* or tithe of the crops and produce of the fields, and pay it over to the Governor for the Atalik. They control the conduct of their villagers, settle disputes by fine and maintain order amongst the people. Theft is punished by confiscation of cattle or ejection from their lands in favour of the plaintiff. Adultery is punished by the death of both parties. Murder is unknown in the country. When a man dies his estate is divided into three equal parts. Half of one of these thirds goes to the King, and the remainder is divided equally amongst the heirs male.

"The marriage customs are these. The suitor pays the girl's father 30 *tilás* = Rupees 175, in sheep, cattle, horses, &c., and then a day is fixed for the wedding. The ceremony is performed by the *mullá* or priest in the presence of the assembled relatives and neighbours, and the occasion is celebrated by a *toè* or feast, with music and dancing. The bride and bridegroom sit down on the floor side by side, and the priest standing opposite repeats a short prayer, and then in the presence of the assembled witnesses, three several times asks the bride in a slow and solemn voice—'Dost thou accept this man as thy husband?' And she each time replies 'I do.' He then three successive times asks the bridegroom—'Dost thou take this woman as thy wife?' And he each time answers 'I do.' The priest then takes a bit of roast mutton, divides it into two morsels, repeats a prayer over them, breathes upon each bit, and then dipping them separately into a dish of salt, puts that in his right hand into the man's mouth, and that in his left hand into the woman's. He then turns to the witnesses and says 'These two are man and wife. Whom God has joined let no man separate.' This ends the ceremony. The bride and bridegroom rise and receive the congratulations and offerings of their friends, and during three days entertain the guests with music, dancing, games, &c. Camels, horses, and sheep, according to the rank and means of the party, are slaughtered for the feast, and on the third day the guests disperse, and at sunset the bridegroom takes his bride to his own home.

"For every wedding the father of the bride pays two *tilá* to the King, and the bridegroom one *tilá*, but nothing is paid on the birth of a child. The event, however, is celebrated by a feast to the relatives and friends. Divorce is not known, nor, except by the Chiefs, is a second wife taken during the life of the first. Widows can re-marry after one year of mourning, and the occasion is celebrated by a feast. If she do not re-marry on the expiry of the year, she leaves the protection of her deceased husband's relatives, and returns to her father's home. Women take part in the field labour, and have the entire control of the household arrangements, and as a rule they are treated with every respect and confidence by the men. In society they are as free as the men and know not the veil. Only the wives and daughters of the Chiefs are veiled and secluded.

*Kirghiz of Alátágh and Pámir*.—This division of the country comprises a very extended curve of highland plateaux, and the valleys conducting from them to the lowlands, all round