

They consist of two main divisions called Tagháy and Adigina, and are also called Kará-Kirghiz. The Tagháy are nearly all Russian subjects. Their principal divisions are Sultán on the Chú and Talas rivers, Búghú on the south of Isigh Kol, Sárighbaghish on the east of Isighkol, Chirik in Kákshál and Aksáy, Chongbaghish on Atbáshi and Aktágh to Tirik Dawán, Sáyak on Karátagh and on the Nárín and Jumghál rivers, Kochí in Kákshal and Artosh and Nárín. All these are Russian subjects, but some of each, except the two first, are Káshghar subjects; as are all the Náyman and Kará Khitay, who extend with some Sáyak and Kochí from Aktágh all round to Karákásh and the Khutan frontier.

The Adigina comprise the camps of Bárga, Bakal, Munák, Sawáy, Jorú, Josh, Kokchíla, &c., and are partly Khokand and partly Russian subjects. They are in Osh, Andijan, Marghilán and the Farghana mountains, and in summer roam Aláy and Kizil Art with the Sáyak, Kará Khitay, and Náymán of Káshghar. Amongst the Adigina are many Kapchák and Kazzák camps who have separated from their own Chiefs. The wealth of the Kirghiz consists in their horses and cattle. They have numbers of camels and oxen, and sheep innumerable. They sow wheat, barley, and maize here and there on the lower valleys, but they have no regular fields or gardens. They make excellent felts and carpets, and a soft woollen cloth, as well as tapes, and caps, and a variety of domestic clothing and tent gear; all from the wool of their flocks and herds. They bring their felts and carpets, and cattle and skins of butter, &c., to market for sale, and take back cotton cloth, boots, snuff, tea, tobacco, needles, cauldrons of iron, cotton prints, and such like, as silks, furs, &c.

The Kirghiz profess Islám and are *Sunní* Musalmáns, but they are very ignorant of the doctrines of the faith, and very careless in the observance of its ordinances. In fact many of them are yet pagans, though different from the Kalmák. They are said to be much given to drunkenness by a strong spirit they distil from mare's milk. It is called *nasha* and is distilled from *cumis* which is fermented butter milk of the mare. What we tasted at Káshghar was a slightly vinous, subacid drink of very agreeable flavour and mildly exhilarating effect in the dose of a pint. It is the national drink of the Kirghiz, and reputed to possess all sorts of wonderful virtues and properties. It is a tonic and aid to digestion, prevents fever, cures dysentery, retards old age, restores virility, and makes the barren fertile, besides many other benefits it confers on its consumers. The spirit distilled from it is a colourless fluid apparently the same as alcohol, for very little suffices to produce senseless intoxication. The Kirghiz of Karákochún in Lob are noted for the superiority of this spirit turned out of their stills. It is usually made from mare's milk, but any other or a mixture of milks is also used for the purpose.

The Kirghiz have many customs peculiar to themselves, and treat their women with the greatest confidence and deference. They are very fond of hunting and are robbers by nature. Until the establishment of the Atálik's rule they systematically levied black mail on all caravans passing through their lands, and habitually plundered unprotected travellers. Their camps are under the government of a Chief or *Bí*, who settles disputes in consultation with the *ácsacál* or "grey beards"—"elders." The chief of a whole tribe is called *Sultán*, and he is the referee in cases of appeal against the decision of the *Bí*, but as a rule the people are very much their own masters and keep the law in their own hands. They are described as extremely impulsive and impatient of control, and in cases where an aggrieved party considers himself unjustly treated by his judges it is not an uncommon thing for him to kill himself, or to tear open his shirt and gash his chest and stomach with a knife, or to snatch up his own child and dash out its brains on the ground, thereby throwing the responsibility of his ruin upon his unjust judges.

Their marriage customs and ceremonies are very similar to those of the people of Sárigh Kúl, though they don't intermarry with them at all; but their observance of the marriage ties is from all accounts very lax, and adultery and elopement are a fruitful source of discord. The bride is always purchased from the father at a price varying according to the rank of the parties, but whatever the sum agreed to, it is paid in cattle or clothing and always in nine of each kind. Thus nine horses, and nine sheep, and nine camels, &c., &c. A rich man may give more, but it must be in the same ratio—a multiple of nine, and no fractional quantity—and the reckoning is made by that figure all the way through, as four nines of horses, and four nines