

from her, excepting at the time of suckling. As soon after birth as is possible, a mullah is called in to whisper the azan into the child's ear. With a son, after 40 days, whatever hair may have grown is removed from the head. The hair is weighed and a corresponding weight of silver is given to the naie (barber). After this a feast is given to relatives. Until the boy is mature, he is called Ogul Bala; similarly a girl is called Kiz Bala. He is then called Yiggit, and the girl, Chaukan. All children are sent to school to the mullah at the age of 4 or 5. After leaving school a boy is usually apprenticed to a trade. During the time of his apprenticeship, he is clothed and fed by his master. When he has mastered the trade, his parents present the master with an entire suit of clothes, and a feast is given to the *trade*, in whose presence the master is clothed. The master presents the pupil on this occasion with a set of working tools used in his particular trade, and henceforward he starts a shop of his own.

CRADLE SONGS.

Over boys.

Yating Bullum,	-	-	Sleep my babe.
Yating Bullum,	-	-	Sleep my babe.
Khan Bulling Bullum,	-	-	A Khan you shall become.
Beg Bulling Bullum,	-	-	A Beg most sure shall be.
Yurtuniegasi Bulling Bullum,	-	-	Broad lands possess and wealth besides my babe.

Over girls.

Khanim Pudsha, Bulling Bullum	-	Spouse of King and baby mine.
Aiduk Yeshnub, Bulling Bullum	-	Fairy moonlight! baby mine.
Yating Bullum!	-	Sleep my babe.

Circumcision.—This rite is considered one of the most important of the "five foundations" of Islam, and its observance is now encouraged with a revival of the ceremonies which fell into neglect under the Chinese. The age for its performance varies between the second and eighth or tenth year, and the day is fixed after consulting the stars and a book of lucky days and omens, in which every day of every month has its special prognostic qualities. The operation is performed by the barber or *Sátirách* (*Sartarásh*) in the presence of the assembled women of the family, and neighbours and friends. The occasion is celebrated with a feast. Amongst the wealthy it is prolonged to two or three days, with music, dancing and games, and the distribution of largess to the poor and priests. On the conclusion of the feast, the friends present eggs and clothes for the boy, who is attended till the wound is healed by the barber. About the tenth or twelfth day, when this occurs, the boy is bathed and dressed, the barber is dismissed with his fee according to the means of the parents, generally two to four *tanga*, and the beggars and priests are collected for a feast.

Education.—When eight or ten years old, children are sent to school. Boys and girls together are seated closely packed on forms, of which the back of one forms the desk for the form behind it. The boys are all on one side of the room, and the girls on the other, and between is an alley, at the top of which is the seat of the teacher. The children are taught the creed and prayers from books set before them, and all gabble out their lessons with constant repetition and great volubility, and the din produced is confusing. There are several of these schools in each city, and one or more in all the market-towns of the rural settlements. The school, or *maktab*, is a low, ill-ventilated room, generally under the upper story of some private house, which is conveniently situated near a crowded thoroughfare, and some of them are amongst the shops in the bazar. Girls older than ten or twelve years don't attend, but boys are not limited to age. They are taught reading and writing, and use as text-books the *Gulistan* of *Sádí*, and the *Sikandar Nama* amongst others of less reputation. The pupils are all day scholars