

*Etiquette.*—Ceremony is an important feature of Káshghar society, and its forms are observed with punctiliousness on the most trivial occasions. Respect and obedience to parents and superiors is held to rank in the first place of duty. The young and inferiors always stand in a respectful and submissive attitude, with the head bowed and hands folded in front, at a distance from their superiors, and always address them with the word *tacsír*—"fault," and equivalent in use to our "Sir." Children never take the names of their parents so long as they are alive, but speak of them as *Atám* or *Anám*—"my father" or "my mother." On receiving any attention or favour, the recipient carries the right hand to the heart and forehead, and with a bow says, "*ashk-ulla*—"God's love;" or he takes the thing presented and raises it to his eyes with the same gesture and expression; or if the gift is not placed in his hands he, if seated, rises and with a comprehensive sweep of the arms strokes his beard, either real or more frequently imaginary. When seated at an entertainment this ceremony is gone through on each occasion that he is addressed by a superior, or is handed a morsel from the "table cloth," and one may be seen constantly getting up and down from and on to his heels in acknowledgment of civilities and commands from a superior. In matters of duty, commands are received standing, and acknowledged by bending on one knee, sweeping the arms in a circle to stroke the beard, and with the words *yakhshi tacsir*—"Very good Sir."

The salutation on meeting is *Sálam-álaikúm*—"Peace be to you," with a low bow, and the hands folded across the stomach. The reply is *a'laikúm as-salám*—"And to you be peace." A friend passing another on the road says *Hármáng*—"Be not fatigued;" and the other replies *Yol-bolsún*—"may you have the way," or "may your way prosper." On parting in the streets, friends bow politely several times with polite expressions for each other's welfare. Visitors are received with more or less ceremony, according to rank, either at the outer gate, or in the court, or at the threshold, and conducted to their seats by the host. After the mutual health enquiries, either tea or the *dastúrkhwán* is invariably brought in, and to omit both is considered a mark of disrespect. The *dastúrkhwán*—"Tray of ceremony," varies according to the rank and state of the visitor, and may comprise anything from two or three trays of dry fruits and biscuits, to two or three hundred trays and an elegant and varied dinner. It is customary for the host to help his honored guest to the first morsel with a *Bismillah*—"In the name of God," and then the others help themselves. At the conclusion, the sign for the removal of the cloth is a simultaneous move to rise, with a sweeping stroke of the beard and sonorous *Allahú Akbar*—"God is most Great" by all the guests. The table-cloth is a long sheet of printed cotton, or figured silk, and is spread on the floor.

The recipient of a letter from the king or other superior takes it in both hands, and raises it to the heart and forehead before reading. After reading he faces the direction whence it came, and pressing it to his lips and eyes places it securely in the folds of his turban or in his cap. Women courtesy by bending the knees, and bowing low with the hands folded in front.

*Occupations.*—There are no restrictions of caste as in India to fetter either sex in the choice of a means of livelihood. The father may be a blacksmith and the son a tailor; the mother may keep a shop, and the daughter may be a sempstress. In Yarkand we found many of the grocers and bakers shops kept by women; and I was told some of them were sole mistresses, and owned the shops in their own right, free from the control of the husband. The chief occupations of the women are spinning, lace-work, and embroidery, and in the rural districts they sometimes take part in the field labours of harvesting, and in caring for the cattle at home. The occupations of the men include all the ordinary handicrafts, special manufactures, trade, accounts, &c., &c. Amongst the Kirghiz, however, the women do all the weaving, carpet and felt-making, &c., as well as looking after the cattle and domestic arrangements.

*Women.*—The number of women in Káshghar, and the facilities of marriage and divorce, as well as the absence of absolute poverty throughout the country, mitigate the hardships, and obviate the crimes which follow on the adoption of a plurality of wives. The expense of marriage consists in the provision of marriage garments by the husband; these vary in quality according to the wealth of the man; a poor man may, however, content himself with the presentation of a hat and a pair of boots, costing no more than 10 tangas.