

I propose treating, in the first instance, of trade matters which are purely local and only influence indirectly the larger questions of commerce.

The various relations of life amongst the "Osbeg Tartars" are such as involve a constant interchange of good offices; workers and consumers are of the same order, and accumulated wealth leads to no class separations such as are apparent elsewhere. The weekly market not only furnishes the weekly requirements to all, but is the great stimulus in daily life. The innate love of barter, which anticipates the market dealings, on this one day in seven, urges the matron at her spindle, and the weaver at his loom, while it stirs the cultivator and each trade apprentice alike. It is no necessity for daily bread which moves the Turk to exertion, for all are well to do and bread and meat and warm clothing reach the poorest easily; but the excitement of a bargain, the gossip at the restaurant, and the mirth and fun which circulate in crowded streets are worth living for and working for; the money comes easily and goes quickly which keeps the stream flowing.

In the various cities of Kashghar, in the capital, in Yarkand, Khoten, Aksu, Kuchar, Karashahr, and Turfan, and each smaller local centre, the scene on market day is the same, the same transfer of daily wants between "dwellers in the country" and "dwellers in the town" takes place, and the spirit of trade is kept alive.

But apart from this, the distribution of the land under cultivation, and special local advantages render one district dependant on another, and raise the shop-keeper into a merchant as his resources develop.

The grain and fruit of Yarkand are carried on donkeys, and sold to advantage in Kashghar.

Camels from Aksu similarly bring rice, pashm, salamoniac, alum, and tea (made from the leaves of the willow) to the capital, carrying back cotton cloth, and cotton from the district of Kanarik.

Aksu also, by way of the desert, supplies rice and copper to Khoten, receiving Khoten products in return.

While Khoten, the manufacturing town of all those belonging to the Amir, circulates its silks and carpets, and copper vessels, its country cloth, and its gold and ornaments throughout the kingdom.

Up to the present time the circulating medium throughout the country has been a small copper coin (*vide* Chapter XII). Gold and silver realizing only their market value; but one of the first steps following the recognition of Amir Yakúb Khan by the Porte has been the establishment of a mint at Kashghar, from which Gold Tillahs and Silver Tungas are issued. This will, naturally, influence the local markets as well as the external trade, and improve the position of the merchant, who has hitherto been restricted to the system of barter in all his transactions.

The existence of gold and silver, of copper, and coal, alum and salamoniac; the two former in the spurs of the Kuen Luen, and the remainder in the Tián Shán, has been now fully ascertained, and, when once permission is granted, the natives of the country will readily work these valuable resources: the mineral wealth of the country is, however, at present but partially developed.

There are said to be 22 places in the province of Khoten where gold is obtained, but no more than five mines are regularly worked.

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| 1. At Káppa | ... | Employing 4,000 people. |
| 2. At Soorgák | ... | Employing 3,000 people. |
| 3. At Chuggulák | ... | } Employing from 50 to 100 people each. |
| 4. At Charchend | ... | |
| 5. At Karatagh | ... | |

At Káppa and Soorgák the mines are reported to be of great depth.

The best gold is obtained at Soorgák, where it is found in small beads and is of a red color; at Káppa, the nuggets are larger, but the color is a pale yellow and the ore is mixed with sand.