

performance of which they insist; on such occasions, for example, as the crossing of a high pass, or the attempt to ascend a glacier or a peak. Remonstrances are of no avail; and the natives are the more reluctant to put off these ceremonies, as they do not fail to derive practical benefit from them. Thus, when, at the top of a pass for instance, several sheep and goats have been duly sacrificed (which, as a matter of course, have been bought at the traveller's expense), and a small portion of the meat has been scattered towards all points of the compass—acts which the traveller is only allowed to see from a respectful distance—the remainder is carefully packed up, and furnishes many an excellent repast for the people who have been so anxious to propitiate their deities.

Disguise. If intending to penetrate into countries where it may become either desirable or even imperative to assume disguise, the traveller should take the greatest precaution to keep all arrangements for such expeditions a profound secret; for therein lies his principal chance of success. In order to avoid suspicion, it is highly necessary to commence arrangements as far away as possible from the country it is intended to visit in disguise. One of the greatest difficulties of all is to secure the services of a reliable man who may be safely charged with the general execution of the proposed journey. This difficulty is much increased by the circumstance, that such a man should also be able to act as interpreter. The salary for such persons is high, and it is best to make the same dependent upon the success attained. These men are always reluctant to name a definite sum, preferring to trust their employer's liberality. Certain it is, that, if they perform their duty well, they are entitled to a high reward; for the personal risk and danger they incur in such expeditions is very great.¹ Strict adherence to their suggestions respecting luggage, the merchandize serving occasionally in lieu of money, and the provisions to be purchased, is advisable, even if in some points their remarks may seem rather strange and objectionable.

¹ A most lamentable proof of this assertion is afforded by the fate of the guides who accompanied our unfortunate brother, Adolphe, to Turkistán. For the following facts, see our first Vol., pp. 43-65. Mohámmad Amín, though a native of the country, was thrown into prison; Murád, a Jew, obliged to turn Mussálmán; Abdúlla, a Mussálmán from Pesháur, sold as a slave; and a Tibetan put to death. In 1856, after our (Hermann and Robert's) return from Turkistán, the Chinese government offered a reward of 1,000 rupis for Mohámmad Amín's apprehension. We have also reason to believe that a Tibetan who, some twelve years ago, accompanied the Honourable E. Drummond to the Mansaráur lake, in Gnári Khórsum, was put to death by order of the Chinese government.