

YARKAND (FORSYTH'S MISSION).

RETURN to an Address of the Honourable The House of Commons.
dated 24 February 1871;—for,

“ COPY OF EXTRACTS OF CORRESPONDENCE relating to the MISSION of
Mr. Douglas Forsyth to Yarkand.”

India Office,
27 February 1871.

J. W. KAYE,
Secretary, Political and Secret Departments.

(No. 6 of 1871.)

Government of India—Foreign Department—Political.

To His Grace the Duke of *Argyll*, K. T., Her Majesty's Secretary of State
for India.

My Lord Duke,

Fort William, 11 January 1871.

WE have the honour to forward, for the information of Her Majesty's Govern-
ment, a copy of the papers noted on the margin, (1.) Mr. Forsyth's Report, dated 2nd December 1870
relating to Mr. Forsyth's Report of his visit to (2.) From Punjab, dated 13 December 1870,
Yarkand. No. 413-1370.
(3.) To Punjab, dated 6th January 1871, No. 31 r.

We have, &c.

(signed) *Mayo.*
John Strachey.
R. Temple.
J. F. Stephen.
B. H. Ellis.
H. W. Norman.

From *T. D. Forsyth*, Esq., c.b., on Special Duty, to the Secretary to the
Government of Punjab, dated 2nd December 1870.

Sir,

WHEN Mirza Mohamad Shadee, Envoy from the Atalik Ghazee, Ruler of
Kashgar and the country known as Eastern Turkestan, had an interview with
the Viceroy of India at Calcutta, on the 28th March 1870, he preferred a
request, on behalf of his master, that a British Officer might be sent back with
him, on a friendly visit to the Court of the Atalik Ghazee, as an evidence of the
friendship existing between the two Governments, and with a view to strengthen
and cement it.

2. Accordingly, the Foreign Secretary, Mr. C. U. Aitchison, c.s.i., in his
No. 5 AP, dated 22nd April 1870, informed you that his Excellency the
Viceroy had been pleased to agree to this request, and to appoint me to be
employed on the proposed visit, and in accordance with the instructions for-
warded for my guidance, I have now the honour to submit a report of my
proceedings.

3. My instructions were to go to Yarkund merely on a friendly visit to the Atalik Ghazee, and for the purpose of opening up and giving impulse to the trade with that country. The visit was not in any sense a mission, and had no political objects. I was ordered so to arrange my stay in the country that I should run no risk of finding the passes closed by the winter's snows, and thus of being detained in Yarkund till next year. I was, however, to endeavour to obtain the fullest and most reliable information possible regarding the prospects of trade, the Indian staples that are most in demand, the nature and resources of Yarkund and neighbouring countries, their past and present history, and generally any information of any kind which might be considered of interest.

4. To assist in collecting and recording such information, a staff of officers and native subordinates was placed at my disposal, and a sum of 17,500 rupees was allowed for the general expenses of the expedition, the distribution of which was left to my discretion, a detailed and classified account being submitted by me, on my return, for the information and sanction of Government.

5. The following persons formed the expedition to Yarkund :—

Mr. R. B. Shaw, the first Englishman who ever went to Yarkund, and who may be called the pioneer of Central Asian trade with India.

Dr. Henderson, medical and scientific officer, subordinate to whom were—
Native Doctor Mohamad Yasseen.

One bird collector.

One plant collector.

Mir Akbar Ali Khan Bahadoor, c.s.i., of Abyssinian celebrity, who acted as native secretary.

Tara Singh, an enterprising and intelligent Punjab merchant, who having been to Yarkund, and being well acquainted with the country and people, offered the services of himself and two brothers, and was appointed by me in charge of the toshakhana and treasure chest.

Mullik Kutubud-din, appointed by the Maharaja of Cashmere to the charge of my camp as it passed through his territory.

Ibrahim Khan, deputy inspector of police, in charge of eight policemen, of whom, however, only four went with the camp beyond Cashmere.

Dewan Buksh, native writer, formerly a Moonshee in Mr. Shaw's service during his visit to Yarkund.

Major Montgomerie, R.E., deputy superintendent, Great Trigonometrical Survey, very kindly placed at my disposal the services of his chief pundit, who was to join our party at the Pangong Lake. He also gave us useful maps and instruments.

Huree Chund, son of Thakoor Tara Chund, the head-man of Lahoul, joined my camp in Ladakh; and Faiz Buksh Moonshee went round by way of Afghanistan, Budakhshan, and over the Pamir to meet me in Yarkund.

6. My instructions were to join the Envoy at Leh, in Ladakh, at the end of June; and as Mr. Shaw, who was in England till the 20th May, could not join us before the beginning of July, the expedition could not be considered to be fairly started till we reached Leh. Up to this point, also, the road has been so frequently traversed and so fully described, that only a very cursory account of the journey so far need be given here.

7. Leaving Jullundur on the 26th April, I proceeded to Jummoo, and there formed my camp. The Maharaja having undertaken to furnish carriage, provisions, &c., on payment, Mullik Kutubud-din was appointed by his Highness to accompany me in charge of the camp. He took from me, from time to time, a list of requirements, and made out an indent on the local officials for the amount. Knowing the difficult and inhospitable character of the country beyond Leh, I sent early intimation to the Wuzeer of Ladakh to lay out supplies of grain, grass, and fuel along the road beyond the Changchenmo Valley, and also at a point on the old or Karakorum route, and to have good baggage ponies ready for the camp. To this indent I received the Wuzeer's reply that everything should be ready as desired.

8. From Jummoo my camp took the route over the Bunihal Pass to Cashmere, and reached Sreenuggur on the 28th May, where I remained some days awaiting the approach of the Yarkund Envoy, who, instead of preceding me to Leh,

Leh, as he intended, lingered at Lahore for the receipt of some muskets which he had purchased in Calcutta for his master.

9. During my halt at Sreenuggur, I received a copy of the Foreign Secretary's letter, dated 7th June, alluding to rumours of disturbances having broken out in the territories of the Atalik Ghazee, and directing me immediately to make every exertion, both at Leh and elsewhere, to find out from the travellers from Yarkund, whom I should certainly meet on the road, from letters, and from other sources of information, the exact position of affairs in that country. I then received the following peremptory instructions: first, that unless I were satisfied that a general state of peace similar to that which was said to have prevailed in Yarkund up to the date of my departure still existed, I was to abandon at once my intended journey; and, second, that I should, in that case, make preparations for my immediate return to India.

10. In accordance with these instructions, I took the following steps to gain information:—

11. There are three routes to Yarkund from India; one, through Afghanistan and Budakhshan; another, from Cashmere, through Gilghit, Yasseen, and over the Pamir; the third, through Ladakh, and over the Karakorum Mountains. By the first route Faiz Buksh had already gone; and any information that he could pick up on the road, he would, I knew, transmit to me. I despatched Ibrahim Khan by the Gilghit route, with instructions to proceed rapidly to Yarkund, and thence, round by Sanju and Shadulla, to join my camp, which I calculated he ought to do by the time I reached the Yarkund frontier. I was fortunate in falling in with Mr. Hayward, the Central Asian explorer, and from him picked up much valuable information, and sent another man with him, who was to make his way across from Yasseen. This man was, however, murdered with Mr. Hayward. I also had the advantage of conversing with Colonel Gardiner, to whom I was indebted for sound counsel based on unrivalled experience and knowledge of Asiatic character. Lastly, Tara Singh volunteered to go ahead to Leh, and thence, in company of Huree Chund, to proceed to Shadulla, where he expected to meet the caravans on their way to India from Hindostan, and to learn from them and from the Kirghiz tribes, who wander about the valley of the Karakash, the truth of the rumours which had reached the Government of India. And as Leh was evidently the point to make for at once, as being the town where the first authentic news from the countries beyond the mountains could be obtained, I determined not to wait for the loitering envoy any longer, but to start at once. Mir Akbar Ali Khan Bahadoor was despatched on the road to Jummoo to bring up Mirza Shadee as fast as possible, and on the 14th June Dr. Henderson and I left Sreenuggur for Leh.

12. Our march was enlivened by the company of two men, one of whom was destined to take an important part in our future proceedings in Yarkund. Kazee Syad Mahamad Yakoob, nephew of the Atalik Ghazee, went some years ago from Kokand to Constantinople to lay the state of affairs in his native country before the Head of the Faithful.

13. But on arrival at Constantinople he heard that his country was disturbed, and he resolved to remain quietly there for about four years, and then, having heard of the success of his uncle in Eastern Turkestan, took the route of India and Cashmere to join his fortunes with Yakoob Beg in Kashgar.

14. Mahamad Yakoob, being a Syud, and having performed the pilgrimage to Mecca, had, of course, a high reputation for sanctity, and being otherwise a man of character, had acquired great respect from all good Mahammadans. I found him at Sreenuggur a guest of the Maharaja, as he had been a guest of the British Government, and lodged in the house of one Khwaja Ghuffoor Shah Nuksh-bundee, a person of note in Cashmere, of whom more may perhaps be said hereafter. Mahamad Yakoob, besides considering himself a very holy man, prided himself on being an accomplished author; and as we sat down together on a carpet under some wide-spreading plane trees to escape a shower of rain; he ordered his servants to produce two well-bound and neatly-written volumes, which he said he had composed whilst halting at Sreenuggur. In his

train was an Arab priest, who had come from Medina on a visit to Yarkund. This man, named Khuleel, could scarcely speak a word of Persian, and knew nothing of any languages current in Hindostan, yet had made his way by steamer up the Indus, and by way of Lahore, to Sreenuggur, where he placed himself under the charge of Kazeer Mahamad Yakoob. From his companions I learnt that this Arab had been attracted to Kashgar by the fame of the Atalik's liberality to all good Mahamadans, that ruler having made himself known at Mecca by establishing and endowing a caravanserai there. Khuleel, in the hope of obtaining a good sum of money, and possibly the endowment of a school at Medina, brought some wonderful specimens of Arab books, Korans, &c.; but, unfortunately for human plans, in an evil moment the pony which carried the precious load stumbled in crossing a rickety bridge over the Dras river on the road to Ladakh, and was precipitated into the torrent below. We saw Khuleel standing on the bank, a perfect picture of despair at the loss of his books and the ruin of his hopes.

15. Our march to Leh was accomplished with comfort and expedition, the Cashmere officials being particularly attentive and active on this part of the road. We reached the capital of Ladakh on the 2nd July, having been overtaken on the road by the envoy, Mirza Shadee.

16. This man, like his master, is a native of Piskat, in Kokund, and has followed the fortunes of Yakoob Beg during his contests with the Russians, and in his conquest of Eastern Turkestan. His office is that of moonshee or secretary, and in this capacity was sent as the bearer of a letter to the Russian General at Tashkend two years ago, and afterwards he went on to St. Petersburg, and immediately on his return to Kashgar was deputed to Calcutta. One of the objects of his journey to India was to purchase arms, the delay in procuring which apparently caused him to loiter, and was productive of trouble to this expedition, as will be seen hereafter. He also brought with him 15 skilled artificers from the Punjab, to whom he promised employment on liberal terms under the Atalik Ghazee.

17. Arrived at Leh, my first care was to make every inquiry into the truth of the rumours of disturbances in Yarkund. During the winter months, or from January till June, it is next to impossible for traders or travellers to cross the snowy passes between Leh and Yarkund, and communication is therefore quite at a standstill. Two or three messengers had been sent off from Cashmere in May and June; but the only arrival in Leh from Turkestan was that of one Moolla Baki, a messenger sent by the Dadkhwah of Yarkund, with a letter to Dr. Cayley. This man had left Yarkund in March or April, but had been obliged to wait two months in Sanju till the passes were opened. Moolla Baki was closely questioned, and reported everything perfectly quiet in Turkestan. He totally denied the existence of any disturbance anywhere within the Atalik Ghazee's dominions, and the merchants in Leh, who were preparing their goods for despatch across the mountains, joined in declaring their belief that the story of disturbance was a fabrication. Dr. Cayley, who had come to Leh from the Punjab by Kullu and Lahoul, had arrived at the same conclusion.

18. In order to impress upon the envoy, to the fullest extent, the responsibility which devolved upon him in taking British officers into his country, I addressed him a letter in Persian, in the terms of the one I had received from the Government of India, and said that unless he could assure me that perfect peace prevailed in the Atalik's territories, I could not proceed on my journey. I added that it would be also necessary for him to assure me that in my movements in Yarkund, and also as regards the date of my return, I should be left wholly unfettered. I found it necessary to make this stipulation, because I knew that Messrs. Shaw and Hayward had been kept close prisoners within their house the whole time of their sojourn in the country. Mirza Shadee ridiculed the idea of our being subjected to the same treatment, pointing out the difference between solitary adventurers and invited guests from a great power. As regards our return, he frequently expressed the readiness of his master to let us come and go just as we liked. At my request he sent a letter to the Foreign Secretary, giving the most ample assurance on these points.

19. Mr. R. B. Shaw joined the expedition at Leh on the 3rd July, having left England only on the 20th May; and our party being thus complete, and we being already somewhat late in making our start, if we hoped to return the same season, I did not think it wise to remain at Leh till Tara Singh and Huree Chund should return from Shadulla with the latest news from Yarkund, as I knew we should meet them on the road.

20. The preparations for our onward march required great care. The road from Leh to Yarkund by the new or Chang-chenmo route passes for 27 marches over completely uninhabited country, and for seven of these not a stick of fuel or a blade of green grass is to be found. Provisions, therefore, for ourselves, our followers, and baggage animals had to be taken, or laid out on the road. Our party numbered altogether about 60 souls, including camp followers, &c., and 130 baggage animals. Then there was the envoy's party, with his train of 400 muskets and ammunition, packed in wooden boxes containing four or five apiece; they were found to be too long and too heavy to be carried on the backs of ponies; porters, therefore, had to be employed, and two men were told off to each box. The number of mouths to be fed was thus increased to a great extent. But due notice of our requirements was given to Wuzeer Ali Akbar, the Maharaja's chief officer in Ladakh, and we were assured by him that every arrangement had been made, evidence of which was visible in the troops of ponies and yaks laden with grain, &c., which accompanied our camp.

21. When the baggage ponies intended for our own and the envoy's camp were brought out to be laden, their very lean and weak condition excited our attention. I was assured by the Wuzeer that he had collected all the best animals, and as he had assembled many more than we actually required, and there was no time for us to delay till other arrangements could be made, I determined to start with them, weeding out day by day such as showed signs of distress. The custom with traders in these parts is to engage with a carrier for the transport of his goods at an uniform rate of Rs. 32. 10 = about 3 l. 5 s., for a load of three maunds, or 240 pounds from Leh to Shadulla, a distance of 20 marches.

22. As a strong Yarkundee pony carries with ease three maunds' weight, and can be purchased for about 40 rupees or 50 rupees, *i. e.*, 4 l. or 5 l., the rate of hire thus paid is profitable to the carrier, who for this sum undertakes all risks; and it is an understood thing that, for his own sake, as well as to secure the merchant from delay or loss in transit, for every three or four laden animals one spare pony is to be taken.

23. This arrangement I also entered into with the Wuzeer; but as his animals were so very inferior, I agreed to make no load more than two maunds' weight, and in most instances they rarely exceeded one and a-half maunds.

24. Having completed our preparations, on the 7th July the expedition started from Leh. For the first two marches, our road lay along the right bank of the Indus, till we came to the village of Chimri, with its picturesque Buddhist monastery. Here I was joined by Major Montgomerie's pundit, whose stay in our camp was destined to be of brief duration. However desirous the Atalik might be for the friendship of the British Government, and however enlightened he individually might be, the Yarkund Government is as yet not sufficiently imbued with European ideas to view without alarm the presence of "a chieftain among them takin' notes," or to believe that surveys and inquiries, conducted with the object of adding to general science, are not also intended to be the precursor of invading armies. When, therefore, Pundit ——'s arrival in my camp was heralded by one of his followers, wearing a Government badge, and announcing that a Government official was coming to survey the whole country of Eastern Turkestan, the utmost alarm was created in the envoy's camp, to allay which I was reluctantly obliged to abandon my hopes of solving many interesting geographical problems put before us by Marco Polo, and to postpone the pundit's visit till a more convenient season.

25. Leaving the bed of the Indus at Chimri we took a day's journey up a valley tolerably well supplied with wood in the shape of willow and poplar trees and with plenty of grass for 12 miles to the foot of the Chang La or North Pass. The ascent to the summit, 17,600 feet, is very easy, and the road having lately

lately repaired, all our baggage animals passed over without any difficulty. The height was ascertained by observing the temperature of boiling water and of the air, and the following comparison of beats of the human pulse may be considered of sufficient general interest to be given here :--

Dr. Henderson, who had walked to top of Pass	-	-	80	per minute.
Mr. Shaw, who rode	-	-	94	"
Mine, who rode	-	-	100	"
Mullik Kutubud-din, a native of Punjab, who rode	-	-	92	"
A Bhot servant, native of Ladakh, who walked	-	-	78	"

26. On the north side of the pass the road was somewhat more rugged ; but care had been taken to remove the larger boulders, and to fill up the rough parts with clods of earth, so that not the slightest difficulty was experienced in the whole passage, and I may here notice that, on our return, we found the road still more improved, and saw laden camels crossing the pass with perfect ease. As this, though not quite that highest, is the most difficult pass between Ladakh and Shadulla, I have given all these details.

27. An easy descent of 14 miles brought us to the village of Durgoh, on the branch of the Shyok river, where grass, water, and fuel were to be had in abundance. Here I commenced the process of weeding out inefficient baggage cattle, and 40 ponies were ordered to be got rid of. From Durgoh the road lies along a well-grassed valley past the village of Tanksè to Muglib. Tanksè is the last village deserving that name between Ladakh and Yarkund. For one or two marches we saw stones put together to form walls of roofless huts, and then for the next three weeks all was desert waste.

28. About 10 miles beyond Muglib we reached the Pangong Lake, of which Dr. Henderson took a photograph. From the west end of this lake, the new road to Yarkund by the Chang-chenmo Valley branches off to the north, and for a distance of about eight miles passes along a succession of valleys well covered with grass, and abundance of wild lavender and tamarisk for fuel is to be found. On the morning of the 15th July we commenced our ascent of the Marsimik Pass, marked by Mr. Hayward on his map as 18,457 feet high, though Dr. Henderson, on our return journey, by observing the temperature of boiling water, and by the aneroid barometer, made the height much lower. The ascent from the south side is gradual and easy, and was accomplished on horseback without the slightest fatigue. But the difficulty of breathing, as we approached within 2,000 feet of the summit, was felt by all.

29. The Schlagentweit Brothers have thus recorded the result of their experience of high altitudes.

The influence which height exercises upon man, varies with the individual ; a man in good health having the chance of less suffering. The difference of race has apparently no appreciable importance. Our Hindu servants suffered far more from the cold than our Tibetan companions, though not more from the diminished pressure. For the generality of people the influence of height begins at 16,500 feet, a height nearly coinciding with that of the highest pasture grounds visited by shepherds.

The complaints produced by diminished pressure are, headache, difficulty of respiration, and affection of the lungs, the latter even proceeding so far as to occasion blood-spitting, want of appetite and even sickness, muscular weakness, and a general depression and lowness of spirits. Bleeding of the nose we experienced ourselves, though very rarely, the loss of blood on such occasions being insignificant ; but bleeding of the ears and lips we neither experienced personally, nor observed in others during our travels in High Asia. Humbolt, however, states, that on the Antisana, at a height of 18,141 feet, his companion, Don Carlos Montufar, bled heavily from the lips, and that during the ascent of the Chimborazo every one suffered from bleeding of the lips and even the gums.

The effects here mentioned, which disappear in a healthy man almost simultaneously with his return to lower regions, are not sensibly increased by cold, but the wind has a most decided influence for the worse upon the feelings. As this was a phenomenon we had not hitherto found mentioned by former observers, we directed our particular attention to it, and remarked instances where fatigue had absolutely nothing to do with it. In the plateaux of the Karakorum, it was a common occurrence, even for the sleepers in the tents, where they might be considered as somewhat protected, to be waked up in the night with a heavy feeling of oppression, the entire disturbance being traceable to a breeze which had sprung up during the hours of rest.

The effects of diminished atmospheric pressure are considerably aggravated by fatigue. It is surprising to what a degree it is possible for exhaustion to supervene ; even the act of speaking is felt to be a labour, and one gets as careless of comfort as of danger.

30. I observe

30. I observe in an extract from Baron Osten Sacken's account of his expedition to the Trans-Naryn country, published by the Royal Geographical Society, that the Cossacks and Kirghizes, who accompanied Captain Chaldeyeff to the Suuk Pass on the Kashgardaban Chain, suffered much inconvenience from the rarity of the atmosphere, at an elevation of only 12,740 feet.

31. My own experience was that, at any height above 16,000 feet, a good breath, even when the body was in a state of rest, was a luxury seldom enjoyed; but below that elevation I only felt distressed when I exerted myself. In the great heights a feeling of exhaustion and severe nausea were continuous, and did not leave me for the 10 or 12 days that we remained at elevations above 16,000 feet. On the return trip, however, this unpleasant feeling wore off to a great extent.

32. Not a particle of snow was to be seen on our path, and the whole mountain side presented a curious brown barren appearance. As little or no rain ever falls in these regions, the hills are not cut up into deep ravines, but are rounded into large gravelly slopes, off which the melted snow trickles down into rivulets. Here and there, in the course of what had been these snow-fed rivulets, small yellow patches of coarse grass were to be seen, but generally, the scene presented a singularly arid, desert appearance. Behind us, and across the large gorge which contained the Pangong Lake, a splendid wall of mountains rose to our view, with snow-clad peaks, and glaciers in every ravine. Descending on the north side by very gradual slopes across wide barren valleys, and entering a stony ravine, we came to the wide Chang-chenmo Valley, 16,000 feet above the level of the sea.

33. This Chang-chenmo, or "Great Northern," is a long, broad valley, perfectly bare and gravelly, with plateaux ranging tier above tier, betokening, perhaps, the gradual subsidence, at some distant period, of a huge lake, or, judging from the present appearance of a smaller but similar valley in the upper Karakash, I incline to the opinion that these plateaux were at one time enormous ice-fields which gradually melted away. The turbid river flows through many deep and rapid channels, rendering the passage of animals at this season of the year a matter of some difficulty. Above, and on all sides, the mountains rise to a height of 19,000 feet, here and there capped with snow, but generally presenting a remarkable sameness of round disintegrated rock. The eye wanders in vain search for some grand distinguishing peaks, and longs to find relief in some soft vegetation, or some forest tract. Except a few tamarisk bushes on the banks of the river, no sign of vegetable life is visible, and a sense of weariness comes over the whole frame from the dull monotony of these desert hills.

34. This is the farthest point to which the Maharaja of Cashmere has extended any sign of his authority, as he has erected small storehouses for grain at the different marches as far as Gogra, at the head of this valley. All traces of the Buddhist religion, in the erections of marus or heaps of stones, with the mystical words "Om mani padmi hun" carved on them by Llamas, ceased on the south side of the Marsiuk Pass.

35. Here we made a halt to overhaul all our camp arrangements, and prepare for crossing the plain, which literally is on the top of the world, and separates Central Asia from Hindostan.

36. When the muster of baggage animals was taken, our first impulse was to reject every one as unfit to stand the severe journey before us. A more sorry lot it would be difficult to collect.

37. But as it was impossible to supply their places, and had we halted till fresh animals could be procured from Leh, a delay of more than a fortnight would have occurred, and our stores of provisions would have been exhausted, we only rejected the worst, and these amounted to 70. We learnt some time afterwards, that a process of weeding had been secretly carried on by the subordinate Ladakh officials, by which their pockets were filled, and we were deprived of the services of some of the best animals.

38. All superfluous followers and Cashmere guards were here dispensed with, and having calculated the exact quantity of grain and provisions requisite for the camp,

camp, the Wuzeer was informed by me of our wants, and declared that every kind of supply was ready. He also announced his intention of remaining in the Chang-chenmo Valley, till he should hear of our reaching the Karakash river, so as to be at hand to send us help if required.

39. On the 19th July, we parted company with Wuzeer Ali Akbar, and commenced the most difficult part of our march. The grain required for our baggage animals was laden on some 60 yaks, and placed in charge of the Wuzeer's subordinates, who were to deal it out to our and the Yarkundee's camp day by day. Our road lay up a red clayey ravine for eight miles to some remarkable hot soda springs, jutting out of the river bed. Large cones of a kind of soda are formed, from the top and sides of which the hot spring emits its jets.

40. Dr. Cayley, who had accompanied our camp from Leh, preceded us from the Chang-chenmo, and guided our steps to an easier pass than the one marked out for us by the Cashmere officials. In fact, though the Chang Leng La is not less than 19,000 feet above the level of the sea, the ascent was so gradual as to be scarcely noticed. From thence, on the north side, the high table-land which connects the Karakorum and Kuen Luen Ranges may be said to commence. The Pamir has hitherto been called the Bam-i-dunya, or roof of the world, being an extensive plateau 15,000 feet or more above the sea. But it is covered with grass, and is frequented during the summer months by shepherds with their flocks. But the Aksai Chin, as it is sometimes called, or White Chinese Plain, of which the Linzi Thung, Dipsi Kol, and Thaldat are only different parts, ranges from 16,000 feet to 19,000 feet, and being destitute of anything deserving the name of vegetation, is, as compared to the Pamir, very much what the outside of the dome is to the roof of St. Paul's.

41. Though we were fortunate in finding so easy a pass as I have described, still both man and beast were fairly exhausted when we reached our halting-place at Nischu. Here very scanty roots of the Boortse plant were all that could be got for fuel, and not a blade of grass was to be had for the animals, and we looked anxiously for the arrival of the grain which we had seen being carried on yaks the day before. It was a remarkable and significant fact, that though every other particle of baggage arrived safe and punctually, not a single load of grain made its appearance. Urgent messages and letters were sent back to the Wuzeer to forward the missing grain, but only five loads were brought up the next day, and no answer came from the Wuzeer. As the misconduct of this official has formed the subject of separate correspondence, and he has been dismissed for his offences, I need only remark here, that it has been satisfactorily proved that Wuzeer Ali Akbar knew that the whole of our grain was kept back, and instead of sending assistance on receipt of our urgent applications, he hurried away from the Chang-chenmo towards Leh, and then excused himself from giving aid because he was too far off.

42. Meanwhile we, in our lofty encampment at Nischu, were placed in a dilemma. If we wished to do so, we could not halt there, for there was no fuel and no fodder. If we went back to the Chang-chenmo it was very doubtful whether our animals, weak and starved, could cross and re-cross the Chang Leng La three times; and if we halted at Gogra, either to recruit our ponies, or to get fresh animals from Leh, the season would slip away, and the expedition must fail. If we went on, we should have one more march without grass, and at the end of the third day, we hoped to find a grazing ground. The decision, therefore, was manifestly in favour of an advance.

43. The road from Nischu to the commencement of the Linzi Thung Plain follows the course of the stream for about six miles, and then crosses a high plateau for three more miles, at the end of which we came to an abrupt descent of about 500 feet. From the brink of this descent a very grand and extraordinary view presented itself. On the extreme left, or west, a row of jagged peaks shooting up into the sky marked the line of the Karakorum Range; thence along our left, and losing themselves in a high range to the north, round knolls, sharp peaks, and undulating walls of mountains bounded the Linzi Thung Plain. Far away to the north, and forming a barrier wall across the horizon, spread the Kuen Luen Range, whose snowy peaks rivalled in height and grandeur the highest points of the Karakorum. Beneath us lay a vast barren desert, extending

ing from the Karakorum Range to the far east. The breadth of this plain was apparently but a few miles, though in reality not less than 25 miles, and was bounded to the north by a range of comparatively low fantastic-shaped hills, which formed themselves into domes, towers, and minaret-shaped craggs. Wherever the eye roamed, nought but desolation met the view, a dreary desert filled with gloom.

44. We descended to the plain, and after about two hours' hard march reached our encampment, in the dry bed of a stream. Fuel was procured by plucking up the roots of the Boortse plant; but there was no fodder for horses, and water of a muddy kind could only be obtained by digging holes in the ground.

45. Our next day's march brought us, past the dome-shaped hills, into the Lok Zang valley, where we found a small quantity of coarse grass. This our animals, who had been now for three days without any sustenance, eagerly devoured. Many had died on the road, and all the survivors were in a most exhausted state. It will be easily understood that at this point our position was most critical. All hope of further aid from the Wuzeer was out of the question. We were quite 100 miles from human help, and were perched, as it were, on the top of the world. It was impossible to halt beyond a day or two, for delay would have proved fatal to the whole camp, for which we had only a certain number of days' supply. We determined, therefore, to select as many animals as seemed fit, after a day or two's rest and grazing, and to take just as much of our camp as could be carried by them, and the porters we had. The rest of the camp was left in charge of Mir Akbar Ali Khan and Mullik Kutubuddin, who were supplied with provisions and told to wait till fresh carriage could be procured from Ladakh. They followed us to Shadulla, in the course of a week after.

46. Mirza Shadee and Kazeo Mahamad Yakoob, leaving the chief portion of their camp, with their ladies behind, started off by double marches for Shadulla, whence they promised to send help of all kinds.

47. Whilst halting at Lok Zang we were met by Tara Singh and Huree Chund on their return from Shadulla, where they had fallen in with the Kirghiz shepherds, from whom, as well as from the Yarkund soldiers who guarded the Fort of Kinghan, they heard that perfect peace reigned throughout the Atalik's dominions. This appeared such a complete corroboration of the news brought by Moola Baki to us at Leh, that we were all the more encouraged and anxious to push on our way.

48. On the 25th July we prepared to resume our march; but found to our dismay that, out of the small number of serviceable ponies which we had selected and made over to the Bhot captain in charge of our camp, 26 had been made away with during the night. After some delay and trouble, we were once more on the road, and reached Thaldat plain (26th), where we encamped near some ice-beds. The heat during the day on these plains was intense, the rarity of the air causing the sun's rays to strike with great force, whilst at night the thermometer fell to 7°. Close by the ice-beds on the undulating plain we found quantities of a kind of topaz, which glittered like diamonds in the sun, and attracted our attention from a long distance.

49. From Thaldat we took a north-western direction, and crossing a low pass in the hollows, finding a very scanty supply of coarse, withered grass, which was eagerly devoured by the animals, we came to the large soda plain. This plain is the dry bed of three salt or soda lakes, the waters of which subsiding have left a thick deposit of crystals of salt and soda, and the whole place is one vast bed of Glauber's salt. The crust is from six inches to a foot thick, and the ponies' feet sank in with a crackling sound, as if they were going over ice.

50. The glare from this soda is just as bad as from the snow, and the fine particles which fly up fill the eyes, nostrils, and mouth, and give a most unpleasant taste. Fortunately we crossed this inhospitable plain before noon, though we did not escape entirely without the loss of some baggage animals. Later in the day, when the wind usually blows with great violence, a thick

cloud or soda dust is raised, which would be fatal to animal life. We saw the remains of a portion of some former kafila, which must have been overtaken and suffocated by the storm. We encamped at the north end of this valley (27th), where we found coarse grass in abundance. Water of the usual brackish, muddy description was procured here, as elsewhere on the plain, only by digging holes in the ground.

51. We had now crossed the great high desert, and were within one march of the Karakash river. In front of us rose the snowy wall of the Kuen Luen, along the south of which the Karakash river flows. A march of 10 miles brought us to this water, which, though brackish, was clear and abundant, and afforded an agreeable change from the muddy liquid we had subsisted on for the last week. Following the course of this river for about 15 miles further, and through as bleak and desolate a valley as any part of the desert we had just left, we came to a good supply of tamarisk bushes and abundant grass.

52. I must mention an incident here, which shows the contrast between the ponies of Ladakh and of Yarkund, and perhaps something else. Just as we arrived at our encamping ground, our animals completely wearied and worn out with the long march, we disturbed a herd of wild horses, which were quietly grazing, ignorant of our approach. Immediately the ladies, whom Kazee Mahamad Yakoob had left behind in our camp, as I have already mentioned, mounted their Yarkund ponies and started off in pursuit, and soon the whole Yarkundee camp was flying all over the plain; whilst we with only worn out, weak Ladakh ponies had to content ourselves with looking on. At this point we were joined by Dr. Cayley, who had taken the route across the Linzi Thung plain, westward to the upper Karakash river, whose waters he followed till they joined the main stream, and brought him to our camp.

53. We then marched together down the Karakash valley. High snowy peaks tower above the valley on both sides, and from countless ravines rivulets of water pour down to swell the main stream, the waters of which were rising rapidly every day, rendering it difficult at times to find a ford. Patches of grass were to be found after long stretches of completely barren ground. The sky was filled with a very fine dust, which appeared more like haze than palpable substance, and the heat by day was intense. A more uninteresting journey than that down the Karakash for five days it would be difficult to find.

54. On our third day's journey, we received a letter from Mirza Shadee and Kazee Mahamad Yakoob, written from Shadulla, and telling us that some 200 yaks, horses, sheep, besides fruits, melons, and other good things, were on their way to us. Moreover, he added, that the Atalik Ghazee was at Kashgar awaiting our arrival with the utmost pleasure. Soon after 40 yaks, some of them laden with grain, made their welcome appearance. Not a day too soon did they arrive, for we were then reduced to great straits, as our limited stock of provisions had been heavily indented upon, not merely by our own camp, but by the parties who ought to have brought their own food, but whose provisions ran short many days before. Not content with the small allowance which was doled out with an equal hand to all our followers, these Bhots took to stealing flour from the bags as they were carried on the road.

55. At Goolbasha, the fourth march down the Karakash river, we came to the celebrated jade quarries, which supplied the Chinese in former days with this precious stone; but, since their expulsion from Turkestan, the quarries have been closed. There is one other quarry in the Yurangash Valley, from which jade to a small extent was taken out. Nowhere else, I believe, is jade to be found. The Chinese never claimed any property in this Karakash Valley, though they are supposed to have first discovered the quarries; and as they took possession of Yarkund and Khoten only as late as A.D. 1740, the existence of this precious stone would appear to have been known for little more than a century and a quarter. I merely give this information as I have received it, and doubt not that any one who cares to pursue the inquiry may be able to throw more light than I can on the subject. I understand that large quantities of serpentine and another kind of jade come from the hills north of Burmah.

56. Here

56. Here we made our first acquaintance with the Kirghiz, of whom the chief, or akskal (whitebeard), Islam Beg, came to pay his respects. These Kirghiz are a branch of the great nomad tribe which inhabit or wander over the chain of mountains extending from the Alai and Tian Shan range to the Pamir. This particular branch used to graze their flocks and herds on the Pamir and around Sirikul, but migrated eastward about 70 years ago. At present they occupy the mountain slopes above Sanju, and during the summer months frequent the Karakash valley. A branch of the Wakhi tribe, who, as their name denotes, came originally from Wakhan, have for the present settled on the Kilian Passes and hills west of the Sanju Pass. The akskal of this tribe also made his appearance with his followers and their yaks in our camp. There was a marked difference in the features of these two tribes. The Kirghiz had the broad flat face belonging to the Mongolian type, whilst the high-bridged nose and sharp features of the Wakhis told their connection with the Aryan family of the human race. The difference in features was not more marked than the difference in the manners of the two tribes.

57. In the good-humoured, open faces of the Kirghiz we could read the friendly hospitality and hearty sociability of their character, and in spite of the difficulty in communicating with a people who could speak nothing but a Turki patois, our servants and camp-followers soon became fast friends with the Kirghiz, who seemed to delight in giving every help to the guests of their master, the Atalik Ghazee. On the other hand, the surly, ill-tempered countenances of the Wakhi Chief and his followers did not belie their dispositions, quick to take offence and slow to render any service; and we came to the unanimous conclusion that, should difficulty arise regarding our return, it would be better to trust to the tender mercies of the Kirghiz than to fall into the cruel hands of the Wakhis.

58. It was pleasing to see the evident delight with which the Kirghiz welcomed Mr. Shaw's re-appearance amongst them, and the first day or two was spent in perpetual tea-drinking and stroking of beards in his tent.

59. One day's journey from Goolbashar brought us to Balakchi, near the fort of Shadulla, where the envoy, Mirza Shadee, and Kazee Mahamad Yakoob were encamped ready as hosts to receive us. The river had risen greatly during the last few days, and we had some difficulty in crossing. On arrival at Balakchi, the envoy sent a tent for us to rest in till our own camp arrived, and soon after came to receive us, bringing melons, Russian sugarcandy, rasins, &c. He bid us welcome to Yarkund territory, and declared that the Atalik Ghazee was all impatience to see us. He then disclosed the news, which he professed only to have heard the day before, that the Atalik Ghazee had been absent for seven months on an expedition as far as Oorumtsi, where he had experienced much fighting and had completely conquered all the country between Kuldja and Oorumtsi. He had appointed a Turra Khoja to be ruler of Kuldja and Kalma-kistan and was now returning to Kashgar with 1,000 prisoners and much treasure. The envoy assured us that perfect peace prevailed throughout the territories of the Atalik.

60. This news caused us considerable anxiety, for though, if true, it accounted satisfactorily for the rumours of disturbance which had reached the Viceroy's ears, still it was difficult to believe that Molla Baki, whom we had seen at Leh, knew nothing about the king's absence; and it was remarkable that neither Tara Sing nor Huree Chand should have gleaned intelligence of the truth when they came to Shadulla. It was impossible, however, to test the truth of the envoy's statement, as no traders had yet met us from Yarkund, and it was out of our power to halt till we could get further information, for we were wholly dependent on the Yarkund envoy for supplies which were limited. Shadulla being the point where the old or Karakorum route joins the new road, and being the boundary of the Yarkund territory, we discharged all our Ladakh carriers and porters, to whom Mirza Shadee gave from his stores enough provisions to take them back to their homes. Dr. Cayley also arranged to leave us here, and to take a new route back to the Chang-chenmo, so as to explore the country thoroughly. Being still seven days' journey from Sanju, the nearest village in Yarkund, it was difficult for the envoy to meet all these demands on his store of provisions, and he urged upon me the necessity for our pushing on into more civilized parts.

61. On the 7th August we commenced our march as guests of the Atalik Ghazee in Yarkund territory. Our course still lay down the Karakash river, which we had to cross twice in one day, a matter of difficulty and danger in consequence of the height of the water.

62. Passing on the left bank the Fort of Shadulla, a small inclosure built of stone some years ago and manned by Cashmere soldiers, but now entirely deserted, we halted for the night by the side of a hill torrent called the Toghra-su, which was impassable except at an early hour, before the melting snows on the hill above had swelled the stream below. The scenery in this part of the valley is wild in the extreme, the overhanging precipices and bold rocks giving a weird appearance to the valley. Our passage of the Toghra-su was effected with safety, but not without great difficulty, owing to the rapidity of the torrent, and the rocky nature of the river bed. Here again the Yarkund ladies distinguished themselves as skilful and plucky horsewomen.

63. In this and the next day's journey we met some traders coming from Yarkund. They gave the same story regarding the Atalik's movements as had been told by the envoy, but subsequently we fell in with a Punjabee trader from whom we learnt that affairs in Yarkund were not quite as Mirza Shadee had described; for though perfect peace reigned in Kashgar and Yarkund, the Atalik was supposed to be still absent at the seat of war. The merchants bound for India had not been allowed to leave Yarkund until news arrived of our approach to Shadulla, and the strictest orders were given prohibiting the communication of any news likely to induce us to abandon our visit.

64. Leaving the valley of the Karakash river at Mazar Abu Bekr, we took a day's march up a narrow rocky ravine, and crossed the Grim Pass, 16,612 feet high. The ascent was stiff and tedious, and had to be performed on yaks. On reaching the top, we expected to have a fine panorama of the Yarkund plains, but the thick haze which filled the atmosphere prevented all view, and we afterwards found that for four more marches no sign of the plain could be seen. The descent on the north side was exceedingly precipitous and tedious, rendering the pass, as is well known to all traders, impracticable for laden horses or camels, and thus placing merchants and travellers in the hands of the Kirghis, who derive a thriving trade by hiring out their yaks for the transport of goods over the pass. Their charges vary from one to two rupees per yak for each trip, and the traders have often to await the convenience or excite the cupidity of these nomad carriers.

65. After a descent of two hours from the summit of the pass, we came to Kichik Yilak, or, as its name implies, the summer encampment of the Kirghiz. Here for the first time I saw the Yoort or Akooee, *i.e.*, white round tents which form the home of these people. The tent is constructed of lattice work, round which felt pieces are wrapped. The top is rounded into the form of a dome, with a large hole in the centre, to allow of the smoke to escape, and also to give light. There is one small door. No poles or ropes are required, and the lattice frame is so constructed that it easily folds up when the tent has to be struck for a move. The floor of the tent is covered with felt rugs, and looking into one, I saw a screen put up to make an inner apartment for the women, the rest of the tent being shared by children, men, sheep, dogs, and any visitors who may choose to enter and sit round the fire, on which the never-failing teapot stands. Twenty of these Yoorts form the Aoul or encampment at Kichik Tilak, and from them a yearly tribute of three Yambu or silver ingots, each worth 170 rupees is taken by the Atalik Ghazee.

66. Here we met more Indian traders who fully corroborated the story given on the other side of the pass; and as there was no longer doubt of the absence of the Atalik, and very great doubt as to the date of his return, I had no option left me but to act on the instructions received from the Government of India, and to defer the prosecution of the expedition till another season. When, however, I announced to Mirza Shadee my intention of returning, he pointed out the impossibility of my doing so without going as far as Yarkund to refit my camp for the journey. It was of course as impossible to traverse the high desert we had just left without proper baggage, animals, and provisions, as it would be to cross the ocean without ships and stores; and as Mirza Shadee assured me
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(very correctly as I found by experience) that neither carriage nor supplies could be got without the orders of the Dadkhwah, and not in fact without our going into Yarkund itself to make our arrangement in person, it was agreed that I should delay my return for 25 days, within which time the Envoy promised to furnish me with everything necessary to take me back to Leh. Letters were written at once to the Dadkhwah in Yarkund, and Mirza Shadee dispatched a messenger with letters to the Atalik Ghazee.

67. Our march down the Sanju river to Tam was over grassy meadows or hillside. The banks of the river all the way down are fringed with wood. Below Tam the valley contracts into a narrow defile, across which the Chinese in former days had thrown a wall to protect themselves from the invasions of Kirghiz and other mountain robbers. The stream below thus being too deep for our horses to ford, we had to take a circuitous route across the Chuchu Pass, 11,000 feet, and descended the Arpalak river. In the valleys we found an abundance of partridge and chikor, and the snow pheasant, of which we saw countless coveys on the higher Sanju Pass, was seen and shot on the Chuchu Pass. There too flocks of ibex and burru wandered close by our path, and showed no alarm at our approach.

68. The mountain sides were bare and covered with a thick coat of dust, the white clayey surface having been pulverised by the action of the atmosphere; but as no rain ever falls in those parts, the dust is only disturbed by traveller's feet, and then suffocating clouds are raised, such as I have never seen elsewhere. On the banks of the Arpalak river, it was a relief to find good grass, and a profusion of bushes covered with the yellow China rose.

69. We halted for several days at a pleasant spot on the valley to await the reply from the Dadkhwah. Here we were introduced to the Asiatic custom of the dusterkhan, literally table cloth. Kasim Akhoond Begi, of Zungia, a town about 20 miles on the road between Gooma and Khoten, arrived in camp with fruits, &c., and presented himself before us. Having received him at the door of my tent, we seated ourselves on the ground, *more Usbeco*, and then a coloured table cloth was spread before us, and melons, pears, grapes, apricots, nectarines, sugared almonds, and biscuits were displayed. The custom is for the guest to break a piece of bread or biscuit, and then invite his host and companions to join in the feast. He also offers them cups of green tea, of which, unmixed with milk or sugar, a true Yarkundee or Andijani will drink a considerable number. Conversation on the part of the host at the first meal is not considered polite. After a little while the fruit is removed, any crumbs of bread which may have fallen are carefully placed on the table cloth, which is taken away, beards are stroked, and every one says Allah Akbar, and then the host suddenly gets up and runs out of the tent. The reason of this being, as I am told, that he is supposed to be anxious to get away without putting his guest to the trouble of getting up to bid him good-bye.

70. Mirza Shadee grew very impatient at our halting; but I did not feel justified in making any advance until I had some reliable information to go upon. It was evident that Mirza Shadee had either been deceived himself, or had wilfully deceived us as to the movements of the Atalik Ghazee, and therefore I had to seek more trustworthy intelligence. Kazee Muhamad Yakoob here left our camp for Yarkund. We had found him a pleasant and valuable companion; his near relationship to the Atalik, his evident influence, and his intelligence and experience rendering his advice to, and control over, the somewhat impetuous envoy a matter of importance to the expedition. Mirza Shadee also took his departure, hoping thereby to force me to change my determination, but I remained firm. At last on the 15th August a letter came from the Dadkhwah informing me that the Atalik Ghazee had completed the subjugation of the provinces which he had gone to conquer, and there was hope that he would return speedily to the capital. I was further informed that every preparation had been made for our proper reception, and that an officer of rank had been sent to Sanjee to meet and escort us in.

71. So far as regarded the probability of the Atalik returning soon to Kashgar, I might be excused for having considerable doubts whether the wish might not be father to the Dadkhwah's hopes; and as my instructions were peremptory, I

could make no pledge, nor hold out any hope of our remaining in the country a day beyond the time agreed upon for the supply of carriage and provisions. But peace being known to prevail in Yarkund itself, and there being a manifest necessity for visiting that place in order to get the requisites for our return journey, I determined to accept the Dakhwah's urgent invitation, and go on to Yarkund.

72. At Kizil Lungur, about 15 miles from Sanju, we came to a pretty cultivated and wooded spot, a small oasis in a long desert, such as we subsequently became accustomed to look for with avidity. Here leaving the Arpalak valley, we crossed a low sandy ridge and descended to the plains of Yarkund. A few miles from Sanju we were met by Tash Khoja Yuzbashee or centurion, who had been sent by the Dakhwah to act as our Mihmandar or host. Tash Khoja is a Tajik, and speaks Persian with a broad, rough accent. He has a peculiarly frank, pleasant face and manner, and like most of the Kohkundi, or, as they prefer calling themselves, the Andijani officers, is of a very jovial turn of mind. He was mounted on a handsome black Andijani horse, and followed by soldiers well mounted, and carrying matchlocks, to which are attached pronged supports on which to rest the gun when taking aim. Soon after noon we dropped, as it were, from the desert upon a richly wooded green ravine, along which lay a succession of hamlets, gardens, and groves, all which put together constitutes Sanju. We passed through fields of wheat, wild oats, hemp, Indian corn, and skirted gardens full of apples, pears, peaches, and walnuts, and found ourselves suddenly in front of Mirza Shadee's tent, pitched on an earthen platform in front of a wide meadow, through which canals of water flowed. The sight of so much green turf and large shady trees, giving the appearance of an English village to the scene, was indeed a refreshing relief after the weeks we had endured of rocks and desert desolation.

73. Mirza Shadee received us in a tent spread with Khoten carpets and felt rugs. The usual dusterkhan was spread, and fruits of all kinds put before us. After we had taken what might be considered a substantial lunch, to our surprise dishes of meat began to arrive, and this we were told was the correct Andijani custom, first fruit and sweets, then meat, and last of all soup. The *entr e* consisted of minced meat very delicately seasoned, done up in paste and cooked in steam. Then followed the ash or pillau of well boiled mutton and rice with shredded carrots; * the whole wound up with a basin of thick mutton broth with rice or barley and flavoured with a slight acid. In front of us stood a boy with teapot in hand, from which he supplied perpetual cups of weak green tea to the guests. The cuisine of a Yarkund host would commend itself to the most fastidious Englishman's palate. Everything in the kitchen is kept most scrupulously clean. The cooks wear neat aprons and are particular in using clean vessels. They cook with good butter and by steam, and can serve up a variety of *entr es* and *entr mets* that would render a dinner *  la Yarkundee* popular even in London.

74. Following the custom of the country, we bestowed Khillats or dresses of honour on Kasim Akhoond and Roza Beg, who had thus far discharged the duty of hosts to us; as well as on Tash Khoja, who was to assume this office for the future. For Tash Khoja, as highest in rank, I had prepared a green satin robe, made after the fashion of Yarkund Chogas; for Kasim Akhoond a white shawl, and for Roza Beg a valuable turban were selected. When, however, I came to bestow these on them, Tash Khoja made a show of refusal which lasted for a long time. This, however, is nothing more than the Yarkund custom of enhancing as it were the value of the present, and Mr. Shaw informed me that he has known a man go through this form for more than an hour, nothing being in reality further from their intention than that they should be taken at their word, and I subsequently found that nothing offended an official more than to send him empty-handed away. On one occasion, when, owing to the baggage having gone on ahead, I had no garment to bestow, Mirza Shadee took off his own robe and lent it for the occasion, rather than that the custom should be infringed.

75. In

* Monsieur Vambery describes this dish in his interesting Book of Travels in Central Asia, and alludes to the many dishes peculiar to Yarkund cookery.

75. In the evening we saw what constitutes a village bazaar in Yarkund. The peasants collected in the meadow, bringing cattle, fowls, or articles of clothing for sale. Then the greybeards slowly joined the scene, and seating themselves on the ground, began probably to discuss the late stranger's arrival, or passed an opinion on the animals for sale. When an official mingled in the throng, he was received with respectful salutation, but there was an easy freedom in their manner, and an absence of all Hindostani cringing, which was pleasant to observe. Our hosts and almost all the officers of the Atalik's Government are quite alien to the country, having only lately come from Kokhund, and I found them often ignorant of the names and situations of the different villages; but being all of one religion, the conqueror and conquered mix together in terms of friendly equality. They eat and drink together, and with Englishmen likewise, affording a striking contrast to the relations which exist between ourselves and the people of India.

76. On the morning of the 17th August we took our departure from Saouja for Yarkund. For a mile or two the road lay, as it had done the day before, through orchards and cornfields, under shady trees and over meadows. Then crossing the main stream of the river, whose waters spread over the valley had converted a waste into this glorious garden, we ascended a sandy hill and plunged into the great desert, which stretches from the foot of the Kuen Luen range far away to the north, where it is known as the Great Desert of Gobi. For the first five or six miles our road lay over hillocks and through ravines, and then we came upon the broad expanse of waste. Here and there a stream finds its way from the mountains for a little distance, fringing the sides in its course with grass and shrubs. Sometimes a larger river forces its way across the plain and cuts a deep valley for itself, in which a string of hamlets with richly cultivated fields is generally to be found.

77. All these oases in the great desert form convenient halting places for travellers, as we found to our comfort day by day; and it is difficult to conceive a more grateful relief to the weary voyager, parched with the heat and scorching sandstorms of the plains, than to come suddenly upon one of these sylvan valleys, and find himself seated under the shade of a large mulberry tree, and ministered to by a Yarkundee Mihmandar with a plentiful supply of melons, grapes, nectarines, and peaches.

78. The houses in these villages resemble the mud huts to be seen in any village in Upper India. The walls are built of sun-dried bricks with flat roofs. The gardens are generally surrounded with mud walls, or fenced in by stout hedges, which are also frequently put round the cornfields. As we passed along we found maize, wheat, barley, millet, turnips, carrots, and French beans, all ripening at the same time. There is but one harvest season in the year, and all the crops are dependent on irrigation. The willow and poplar trees grow to a large size on the banks of canals.

79. The costume of the villagers is extremely simple, consisting generally of a neatly-worked skull cap, or perhaps a white cap trimmed with sheepskin on the head, a long white choga or robe, which justifies the remark made by Vambéry, that Central Asiatics appear to be always going about in their night clothes. Sometimes this white robe is fastened at the waist by a string or rope, giving a monkish appearance to the wearer. Long felt stockings, and top-boots of untanned brown leather complete their attire. In winter warmer clothes and more gaudy colours are adopted, but at the season when we entered Yarkund all the population seemed to have just got out of bed.

80. The more well-to-do classes, the Kazees, Moollahs, and all Government servants, wear chogas or cloaks of variegated colour, and of superior material, either of silk or cloth, or more generally, of mushroo, a mixture of silk and cotton dyed with bright colours intermingled, after the pattern of marble-stained papers on our walls at home. The women are dressed in a kind of white night-gown, with a high round cap, which looks at a distance like a white China bowl. Their hair gathered into two large plaits, to increase and add beauty to which Yarkundee ladies are not behind European fashions, falls down the back. No sign of ornament is to be seen on man or woman, and the only weapon carried is a knife hanging from the girdle, and is made to serve for every purpose.

81. The language spoken by these villagers is Toorkee, and scarcely any of the more educated agriculturists know Persian. Fortunately for us, several members of our party, especially Mr. Shaw, knew this language, so that we had free communication with the people, and were not under the necessity of calling in an interpreter. All the higher Government officers spoke Persian, in which language I carried on all my conversations.

82. One misses with satisfaction in Yarkund the high humped cattle of India, instead of which, cows and bullocks, more resembling the English type, are to be seen. But the cattle are not so large or fine looking as the superior kind to be seen in India. Bullocks are used not only as beasts of burden, but also as riding animals, and are taught the 'yulga' or ambling pace. The sheep are of good size, and have the broad fat tail considered in Central Asia such a luxury. Amongst other uses to which this tail is turned, the fat of it is converted into tallow candles. Fowls in Yarkund differ little from fowls elsewhere, except that like their owners, they seem to feed better than their brethren in India, and consequently make a more palatable dish on the table.

83. Being anxious to introduce to the Yarkundees the advantage of European medical science, Dr. Henderson persuaded the Kazeer of Gumah, who visited our camp at Kostâk, to submit to treatment for goitre, which afflicts the people, I might almost say universally. The example set by this man was followed by a few others, but our hopes of extending this medical practice were soon after checked. Fevers and dysenteric or choleraic diseases were pronounced to be unknown. Smallpox, however, was declared to be a scourge, and produced the utmost alarm in the minds of some Bhot porters, whom we had brought with us.

84. No vaccine matter having been brought they could not be vaccinated, but one of their number proposed that the body of a Bhot, who had died a short time before and was buried in a village near, should be exhumed and vaccine matter should be taken from the corpse!

85. At Boora we entered the jurisdiction of the Dadkhwah, and found ourselves treated even more hospitably than before. The heat now was excessive, the thermometer inside our tents under shade being near 90° during the day and 65° at night. From Boora we took our fourth and last march across the desert, starting at 2 a.m. to escape the great heat of the day. At daybreak our devout companions dismounted like good Mahomedans to say their prayers, when their horses took the opportunity of scampering off over the plain, some of them refusing to be caught till we reached Besharik, 20 miles off. I had heard much before I entered Yarkund of the severe ritualism enforced by the Atalik, but with this single exception I saw nothing of it.

86. Besharik is another of the oases skirting the desert. Here we halted for the inevitable dusterkhan of fruit and soup, brought by the Begi of Karghalik, a large village five miles further on. As we crossed the last strip of stony desert we saw in front a long low white building inclosed on all sides by fine poplar trees. This on nearer approach proved to be an old Chinese fort which since the expulsion of that people had been allowed to fall to ruin. It is built of sun-dried bricks with parapets loopholed for musketry, and with square bastions at each corner. It had all the appearance of a dilapidated Punjab jail. Soon after passing this, we entered Karghalik, and rode through the main street. This is about 15 feet wide, and in many parts covered over. On the roofs of the houses, overhanging the street, small gardens of flowers, China aster, balsam, &c., were to be seen. We passed bakers', butchers', shops, now and then finding a small tobacconist and greengrocer's stall. All the other shops were closed, and the inhabitants evidently had made holiday to see the first importation of European officials into their country. On our left, half-way through the town, we saw the entrance to a college, and a little further on a school. At the end of the street we came to the gallows, fitted up with pulleys to accommodate two criminals at once. The punishment of hanging is reserved for thieves, whilst political offenders are entitled to the honour of having their throats cut.

87. Leaving the gallows we turned sharp to the right up a lane shaded by willow and poplar trees, and were brought into a garden where everything had been prepared for our reception. A large earthen platform raised under some magnificent walnut trees was covered with felt rugs and Khoten carpets, and at one end three chairs were placed in front of a long table covered with a kind of Persian carpet. These chairs were a curious specimen of Yarkundee carpentry, and the first that had ever been made in the country. Of course the usual dusterkhan was laid out, and all the population of Karghalik collected to see how Europeans ate and drank.

88. From Karghalik to Yarkund, a distance of 35 miles, we passed through an entirely different kind of country. Instead of the dreary desert and sandy hills over which we had travelled for the last four days, we found ourselves in the midst of luxuriant cultivation and rode along well-made roads lined with fine shady trees.

89. The rich verdure of the meadows and the thick vegetation on the slopes, with here and there well-wooded copses, and the constant streams of water, now running freely in meandering brooks, and now restrained in carefully preserved canals, imparted a civilised and English look which reminded one of scenes at home. Farmsteads, too, scattered in pleasing irregularity over the plain, with cattle, commending themselves to English eyes by the absence of the Indian hump, flocks of fine sheep with thick white fleece, and well-fattened poultry, added greatly to the scene.

90. The road from Karghalik is a continuation of the highway from Khoten to Yarkund, along which mile posts, or more correctly posts at each *tâsh*, or fifth mile, are erected, with the distance written legibly in Persian. The canals and streams are well bridged with wooden beams and planks, and on the low marshy ground some engineering skill has been displayed in raising the road. In all directions the signs of a progressive vigorous government are observable, in the construction of new canals, and in the care bestowed on the roads. If we might judge from this portion of the country, or in fact from any of the inhabited parts which we saw, the impression I received was that the Yarkund territory is to a very great degree flourishing. The houses, though built of mud or of sun-dried bricks, look fresh and tidy, and the mosques and serais, or places of public resort, are kept clean and in good order. The dry-earth system of conservancy is carried out in the houses of the upper classes. Rows of poplars and willows are planted by the side of watercourses and along all lanes, and the surface of the country presented a variegated mass of green or yellow colour, according as the crops were fresh springing up or just ripening to the harvest. The cotton plant was to be seen in abundance. The plant is small, but the bolls are plentiful, and the staple is longer than that found in Northern India. Flax too is grown for the oil; the plant is too small for using the fibre. Wheat of the finest quality is produced, and Yarkund is justly famous for its beautiful white bread. Barley, rice, maize, millet, and vegetables are to be seen. But we noticed that the cereal crops were excessively dirty; weeding seems to be quite unknown, and rank vegetation too often chokes the more valuable crop.

91. Leaving Karghalik some hours before daylight, we rode at a quick pace till we reached the river Tisnaf, whose waters were sufficiently low to enable us to ford it. From thence a ride of five miles brought us to the village of Ek Shumba Bazaar, where, as its name imports, a market is held once a week; and as we happened to arrive on the proper day, we witnessed the novel sight of a Yarkundee market. We were met about a mile outside the town by the village elders, who insisted on our partaking of their hospitality, so we had to go through all the courses from melons to soup at the early hour of 7 a.m. As we continued our march towards Pushgam, our halting place for the day, we met on the road the countrymen and women flocking to market. Donkeys weighed down with pannier loads of melons, fowls, sheep driven by rosy-faced but rather dirty boys passed in succession. Then some country cobbler offered as he passed us boots for sale, and immediately a pantomime scene was got up between one of our Hindostani followers and the cobbler, who held up three fingers to express that the price was three, something which the foreigner could not understand, and the bargain was off. Then came a man mounted on a neat-looking pony, driving before him half-a-dozen other ponies, which he intended to sell;

then two or three donkey loads of leather, of foreign importation. Presently a party of farmer-looking men came jogging along, chatting together pleasantly till they approached our party, when one and all dismounted quickly, and bent in respectful salutation till our party passed. Their salute and this act of respect in dismounting, so common in the East towards superiors, was evidently intended for our Mihmandar Tashkhoja, though on our return journey, as will be seen, it was offered freely to us. More cosmopolitan, or it may be with a keener eye to their own profit, was the hearty salutation we received from three high-capped religious mendicants, who fell on their knees, and stroking their beards, shouted out their "Huk Allahi," &c., and looked wistfully for a return in the shape of a shower of coppers. According to custom, or as we saw in reluctant obedience to the orders of their husbands, all the women at the sight of our party turned out of the road to escape observation, but having satisfied the wishes of their masters, they usually took care to satisfy their curiosity also by having a sly look at the strange passers-by. In watching this curious and interesting procession, we beguiled the time till we reached Pushgam, the last usual halting place to Yarkund.

92. Here we were housed in rooms set apart for us in the travellers' resting place, a large court-yard, on three sides of which were little rooms. In the garden adjoining vines trellised on frames were laden with bunches of long white grapes of delicious flavour. In the evening a messenger or Mahrambashee arrived from the Dadkhwah, with a present of dresses, and a request that we would honour him by wearing the Yarkundee costume as we entered the town. These garments consisted of a suit of under clothes of plain chintz, over which a gown of fine China silk was to be worn. Broad trousers of silk padded with cotton were added, and a pair of long black leather boots. Over all, a large choga or cloak with sleeves of Kokund silk, very gorgeous in colour, was to be thrown. The question of wearing Mahomedan costume had been debated amongst us, the argument against abandoning our national garb being very strong, but fortunately it had been decided for us by the Yarkundee tailor, who had made the clothes without taking our measure; so we compromised the matter by merely wearing the choga.

93. Next morning, finding the river at the point where the high road crosses it too deep to be forded, we followed its right bank till we reached Yungi Bazaar, and there halted for the day, so as to send part of our baggage across the stream in a boat, we following the next day. Yungi Bazaar is an instance of the progressive character of the present rule. A few years ago the country round was a swampy wilderness. But last year the Dadkhwah cut a canal through the tract, and draining the swamp, brought the whole under cultivation. Agriculturists were induced to settle by liberal grants of land, and a large bazaar was built in which weekly markets are now held. Thus peaceful industry thrives in Yarkund.

94. On Tuesday, the 23rd August, we made our entry into the city of Yarkund. Leaving Yungi Bazaar at 6 a.m., we rode for about a mile to the bank of the Yarkund River, which at that time of the year was about the size of the River Ravee with a more rapid stream. Three boats of rude construction, like long punts, plied at the ferry. They were large enough to take 15 horses with their loads at a time, but the passage was much delayed by the want of skill on the part of the boatmen, who frequently missed the proper current and were swept far down the river. We sat on the bank for some time till our turn came, and occupied ourselves with reading English newspapers just received. This was the first post which had ever been sent from England to Yarkund, and all things, distance and difficult roads, being considered, it is worthy of record that in the heart of Yarkund, where not only no Englishman had ever entered till Messrs. Shaw and Hayward made their venturesome journey last year, but the very idea of such a visit was pronounced to be madness, we in 1870 were quietly seated on the river bank, surrounded by listening and understanding Yarkundees, whilst we read out and translated articles from the "Mail" and "Saturday Review," which had been penned in London only two months before.

95. Having crossed the river, we were met by Munsoor Khoja, the Sirkar or Superintendent of Yarkund, with a small retinue followed by parties of citizens, who

who fell in and helped to swell the procession. In this way we continued to increase our ranks, till, as we approached the city, our numbers presented the appearance of a respectable body of cavalry.

96. For about five miles our road lay along the marshes of the river and richly-clothed meadows. Suddenly, as we rounded a point in the road, we saw before us the object of our weary four months' journey. A long white line, here and there partially hid by tall trees, showed us the walls of the city of Yarkund.

97. As we drew near we found the sides of the road lined with eager spectators, and our entrance to the gates of the town was through a thick row of men. A few rose up to salute the Mirza and officials who rode on ahead, but the majority sat down in proper Yarkund fashion and eyed with evident curiosity the features and appearance of the first European officials who had ever entered their city. Cashmerces, Chinese, Kalmaks, Tajiks, and Hindostanees were discernible by their distinctive features in the citizen throng, and more than once we exclaimed to each other, "Surely this or that man must be a European," from the fair Aryan features which the owner had.

98. Passing through spacious melon gardens, which reached quite close to the very foot of the low white mud walls of the town, we reached the western gate of the city. From the crenellated battlements women, neither fair nor young, looked down upon the gay passing scene, but no nearer were any females allowed by custom to approach the crowd of men. Crossing by a wooden bridge over a very narrow ditch, we entered the gateway, nominally guarded by a dozen or two of villagers, who in the absence of the regular army, which had gone forth to fight under the Atalik Ghazee, did duty as soldiers with a collection of sticks, pikes, and old axes, which might have been taken from some Chinese museum, and made them look for all the world like the rows of janissaries one sees in the museum at Stamboul. We rode through a portion of the chief bazaar, which differs little in appearance from other bazaars, whether in India, Cairo, or Constantinople, except that here no minarets or lofty buildings are to be found to give an imposing effect to the scene, or to break the low level line of single-storied houses. The passage through the street was too rapid, and the crowd was too great to permit our examining the bazaar minutely. After threading bye-streets and passing sundry colleges or large schools, we emerged from the city, and at a distance of 500 yards came to the gate of the Yungi Shahr, or new city as it is called, which was built by the Chinese to overawe the larger city close by. The passage between the two towns was marked by ruins of houses formerly devoted to the pursuit of unlawful pleasure, and destroyed with their inmates by order of the Atalik Ghazee. On a small eminence on our left, a human head fixed on the top of a long pole told its own tale of the character of the present rule.

99. To our right the wall of the Yungi Shahr extended till it joined a bastion, the scene of a bloody struggle between the Kokund troops, under the Atalik Ghazee and the Chinese garrison, the commander of which, finding all hope of further defence in vain, sprang a mine and blew himself and followers into the air. This Yungi Shahr is now kept as the cantonment of the dominant Kokundee army, and is the abode of the Dadkhwah and chief officers. As we entered the gateway, we were saluted by a guard a little more military in appearance than that we had seen in Yarkund proper, but still very far from having the warlike look which should belong to a body of men who in a few years have conquered a country twice the size of Great Britain. Some of them wore red chogas, fastened at the waist by a leather belt from which hung pouches, a bullet mould, a knife, &c. They wore swords, and a few had pistols, but this latter weapon, I found, was not much prized by these soldiers. On showing my own revolver to Mirza Shadee one day, and asking him if he had brought many with him from Calcutta, he replied, "No, I don't care for these weapons. When fighting comes to such close quarters as that, it is time to give up!"

100. The matchlocks used by these soldiers have very thick barrels with small four-grooved bore, the bullets for which are cast in neatly cut slate moulds. Each gun has a two-pronged rest, which, when the gun is slung over the shoulder, gives it the appearance of having a double bayonet.

101. Passing by this guard and penetrating the streets of the town for about 200 yards, we arrived at the residence set apart for us. Entering a narrow passage, we passed through a gateway on the right of which was a courtyard, on all sides of which were small rooms. This court was intended for our followers; on the opposite side was a yard, leading to a stable, fitted up with rocks and posts for tying up the horses, and other arrangements, betokening a care for horses which would not be surpassed even in an English stable. This is quite in keeping with the Yarkund, or rather the Turkee custom everywhere. Dependent as these people are on their horses for locomotion, these animals receive from them as much care and attention as any member of their family would have.

102. Passing by this stable-yard we came to a small garden, in the centre of which was a tank filled with water from one of the numerous canals, and lined with young poplar trees. On the left were rooms newly built, and well carpeted with woollen carpets and felt rugs, and on the right a door let us into a small court, where we found a suite of three rooms which had been built expressly for our use. In the centre of this building was an open kind of hall, in which queer fashioned but richly covered chairs and painted tables told of a successful attempt to introduce English habits into Yarkund. A high wall surrounded the whole courtyard, and the only view we could obtain was of the battlements, from the top of which a sentry pacing up and down could command a view of our movements.

103. The usual dusterkhan of fruits, food, &c., was brought, and then we were left to rest ourselves after our long journey.

104. Mr. Shaw had found on his first visit to this country that it was considered correct for the visitor to hasten to present himself before the authorities, and this custom quite accorded with our views, for we were desirous to lose no time in seeing the Dadkhwah and arrange for our return journey, unless indeed we could be assured that the Atalik's speedy return justified our departing from the instruction I had received. When, however, we proposed to pay our respects to the Dadkhwah, various excuses were made, and I learned that it was the wish and intention of the authorities to do all in their power to induce us to remain till the pleasure of the Atalik regarding our disposal should be known. Amongst these Asiatic nations, an ambassador, when once he arrives in the country to which he is accredited, becomes the guest of the ruler of that country, and is supposed to submit himself completely to that ruler's wishes. The idea of an ambassador exercising any volition of his own regarding his movements or his departure is one which they cannot comprehend. When, therefore, I found myself compelled, in the circumstances stated, to return to India at once, I perceived that my doing so might give great offence, and that I could only get away by assuming a very firm demeanour, at the same time giving no handle for just offence, which might be turned into an excuse for detaining us.

105. On the morning after our arrival, hearing that Ibrahim Khan, whom I had sent through Yasseen and over the Pamir Steppes to Yarkund, had arrived, and was kept in confinement by the Dadkhwah. I sent a message requesting that he might be sent to me. In a short time Mirza Shadee brought Ibrahim Khan, and apologised for his having been kept in confinement. I had instructed Ibrahim Khan to maintain his concealed character only until he reached the confines of the Atalik's territory, and then at once to make himself known. This he did, and thus any suspicion which his appearance by another route might have caused was dispelled. Ibrahim Khan's account of a very interesting journey over a line of country almost entirely unknown, except, I believe, through the writings of Fa Hian, a traveller of the fourth century, of which I pretend to no knowledge, but regarding which we may hope to be enlightened by our greatest living Oriental authority, Sir H. Rawlinson, will be given hereafter.

106. Our first interview with the Dadkhwah took place on the afternoon of the 24th August. At the hour appointed, Mirza Shadee came to escort us to the palace. According to the agreement made with him at Leh, we all three wore our proper costume, and not Yarkundee garments. He asked us to walk to the palace, which was only about 300 yards distant. But knowing that with these

these people to go on foot is a marked sign of degradation, Hindoos and all "infidels" being prohibited from riding or wearing a turban in Yarkund, I insisted on riding, and having selected suitable presents of guns, gunpowder, English cloaks, velvets, brocades, &c., we started off in procession through a crowded street, and passed a small park of artillery, if a few old guns of curious shape deserve to be dignified with such a title, till we reached the palace. Dismounting at the gateway, we entered a large inclosure in which soldiers dressed in red, yellow, and other gay colours, were seated on the ground in no regular order, and quite at their ease. Then turning to the right we passed under a second gateway, and entered a courtyard in which were larger empty halls. From this we passed into an inner courtyard, at the entrance to which soldiers armed with matchlocks were drawn up, At the further end, we ascended two steps, and were ushered by a side door into a spacious hall, at the threshold of which we were met by a little man, plainly dressed in a white turban, and the usual parti-coloured choga. This was the Dadkhwah Mahomed Yoonus, Governor of Yarkund, and second in rank to the Atalik Ghazee. He, like his master, is a native of Kokund, and, unlike him, has risen to distinction by the use of his pen, rather than by the use of the sword. After the usual salutations, he led us to a doorway towards the end of the room, and seated us on cushioned carpets. With the exception of Mirza Shadee and my Moonshee Dewan Buksh, no other person was allowed to enter the hall. The Dadkhwah commenced conversation by asking after our health, &c., and expressed his distress at hearing of the fatigues and troubles we had undergone. The conversation was altogether of a friendly and mutually complimentary character, for which the Persian language is specially suited. On asking him what news he had of the Atalik Ghazee, he merely replied with "Alhumdullila," "Praise be to God," which was a signal for us to offer our congratulations on the victories he had gained. Shortly afterwards, at a sign given by the Dadkhwah, 16 mahrum bashees or pages entered the room, bearing trays of fruit, sweetmeats, &c., and, as a matter of course, the teapot made its appearance. I then displayed my presents, and the ceremony ended by robes of honour being thrown across the shoulders of each of us, after which we went back to our quarters.

107. The next day or two was spent by us in anxious deliberation what course we should pursue for it was very evident that nothing was further from the Dadkhwah's wish than that we should leave the country without seeing the Atalik. In fact he was bound to obey the orders of his master, and disobedience of the Atalik's orders might lead to the forfeiture of his life. We were given therefore to understand that until the Atalik sent orders for our disposal, he could do nothing. At first the mode in which this endeavour to detain us was made, was such as would probably be adopted by all Oriental despots. The Dadkhwah ridiculed the idea of our going away, and some of his actions were doubtless intended to intimidate us into acquiescence. Finding this fail, he had recourse to earnest and incessant supplication, sending deputation after deputation, with letters and presents to coax us into remaining. At this juncture we had recourse to the good offices of Kazeer Mahomed Yakoob, who having left us near Sanjû, as I have already mentioned, had come to Yarkund and taken up his abode near the Dadkhwah's palace. Visits and friendly messages and presents had been interchanged between us, and I observed that the Dadkhwah paid the utmost outward respect to this nephew of the Atalik. The Kazeer has shown in his frequent conversations with us a degree of liberality and enlightenment which was the result of his long residence at Constantinople, and his contact with European civilisation. He could understand what was palpably beyond the comprehension of a man like the Dadkhwah, wholly unacquainted with any but his own despotic customs, the importance of offering no hindrance to the execution by me of the orders given by my own Government, and in this light I addressed myself to the Kazeer, and found that I had not made a mistake. He at once told the truth that the Atalik was engaged upon a campaign which would probably last for a long time, and it would be in vain for us to expect to see him for some time. He expatiated on the frequent victories of his uncle, and gave the reins to his imagination by describing the slaughter in one battle as so great that it took a man two days and a night to walk over the dead bodies of the enemy. This tone of exaggeration regarding the prowess of the Atalik is adopted with favour by his followers, and Mirza

Shadee one day gravely assured us that the Atalik's strength was so great that one day, being angry with one of his courtiers, he gave him a box on the ear, and the force of the blow was such that the man made six sommersaults and then fell dead.

108. The Kazeo then told me that the Dadkhwah wished by every means in his power short of violence or ill-treatment to induce us to remain till the orders of the king arrived, when we should either be asked to go to his camp at Turfan, a distance of some 300 miles, or should be kept at Yarkund or Kashgar till the king returned from his campaign. The opportunity thus held out of being the first Europeans who had ever visited the countries north of Yarkund, and of opening out a tract so little known to geographers, was indeed most tempting, but my orders were peremptory and must be obeyed, and this the Kazeo fully understood and helped me to carry out, thus affording a pleasant contrast to Mirza Shadee, who, for some reason or other, had quite changed his demeanour from the moment of our entering Yarkund territory, one possible solution of which may be that Mirza Shadee, being ambitious and vain-glorious, had built sundry castles in the air for his own advancement, in consequence of his success in bringing an embassy from a great European power to his master. When, therefore, he found us determined to carry out our orders, and to return to India without seeing the Atalik, his hopes were at once dashed to the ground, and this caused him to give vent to ill-humour, which a more astute politician would have concealed.

109. Previous to leaving Ladakh or Yarkund I stipulated, as I have stated, with Mirza Shadee that we should be left completely unfettered in our movements in Yarkund, and that no confinement of our person should be attempted. This stipulation I strictly enforced, and we were enabled to see something of the surrounding country.

110. A quiet ride on a summer afternoon in the suburbs of Yarkund was a novel sensation and full of interest. Leaving the gate of the Yungi Shahr, we passed through gardens of melons and vegetables, in which small arbours, truly answering to the lodge in a garden of cucumbers, gave shelter to the owners from the heat of the sun. During the whole time of our visit to Yarkund, we found the air filled with a dusty mist, which somewhat veiled the rays of the sun; but the temperature in daytime was warm, considering the elevation of Yarkund, 4,000 feet above the level of the sea. Passing these gardens which encircle the city, we rode along a broad well-defined road, on each side of which fields of millet and wheat were ripening for the harvest. Our Hindostanee followers were astonished to see the spring and autumn crops of their own country growing here side by side and ripening at the same time. Canals of water crossed our path perpetually. Along this road, which led to the north, one might see every day couriers hastening with despatches to or from the Atalik's camp. These men have to ride right through the journey, changing their horses at each stage of 15 or 20 miles. They travel at a steady *yulga* or anible of six miles an hour, and seem to know no fatigue. Just before our arrival a band of 100 captive Tunganis, old men, boys, and some women amongst them, was brought from Turfan to be exhibited in Yarkund before their final fate should be determined. I fear the chances of their escaping the scaffold were but small.

111. On the south, and in fact almost all round Yarkund, suburban villages, and detached houses with orchards and gardens, present a pleasing view. The traveller rides along pretty lanes well shaded with large poplar trees, or follows the course of a canal or branch of the river, whose banks are covered with the weeping willow. Here and there wooden bridges of rude construction have to be crossed. Everywhere there were signs of peaceful active industry, and the peasants would look up from their work with pleased inquisitive eyes at the strange appearance we must have presented to them. The Yarkund fashion for the higher classes of ladies is to leave their houses during the day and spend some hours in the gardens outside the walls. The lower class of women occupy their time in embroidery, at which they are skilful hands, and wander about with perfect freedom. Though it is said that women are not allowed to go about unveiled in Yarkund, and a very thick leather strap was shown me as the instrument used for enforcing obedience, I cannot say that I found the ladies of
Yarkund

Yarkund less curious than ladies elsewhere, and ruddy faces, with eyebrows well blackened by some dye to add to their beauty, peered at us from all sides as we rode through the streets.

112. Owing to the tortuous conduct of Mirza Shadee some difficulties arose for a time, which however we got over. But I thought it advisable to avoid the possibility of offence being taken where none was intended to be given, so that when the Dadkhwah sent subsequent invitations to us to visit the gardens and other places of public resort, we excused our-elves and remained in our quarters till the day came for our departure.

113. When the Dadkhwah, who was in a very difficult position as regards us in the absence of the Atalik, found that all hope of our remaining was at an end, he with true Oriental politeness sent messenger after messenger to ascertain our wants for the journey, and was almost offended because we would not avail ourselves of his offers. Dresses for all our followers and fur cloaks for ourselves were sent in abundance, and one morning two men came carrying on a pole suspended between them 40 pairs of top boots, for the manufacture of which Yarkund is famous.

114. One very necessary item for our journey, however, he apparently dared not supply. Baggage animals had been promised to be given, and would doubtless have been supplied had we left with the Atalik's permission, but in the present circumstances he not only did not supply them, but begged me to write a certificate that he had done nothing to facilitate my departure, and that my departure was my own act.

115. This certificate I of course gave, and then by the aid of Tara Singh proceeded to purchase and fit out about 70 ponies. Mirza Shadee at this juncture behaved very ill, and would probably have prevented our getting away at all, had it not been for the energy and fertility of resource of Tara Singh, whose unsparing activity and good-tempered tact extricated us from what appeared at one time a formidable difficulty.

116. On the morning of the 5th September, which was the day fixed from the first for our departure, having sent off all our baggage, we went to take leave of the Dadkhwah. We were received much in the same manner as on our former visit, and had a friendly talk when he gave the usual parting presents, and we took our leave. We then bid a farewell visit to Kazee Mahamad Yakoob, whom we thanked heartily for the good offices he had exerted on our behalf, and then mounting our horses, and followed by a Yarkundee escort, we rode out of Yarkund. It is not necessary to give a detailed account of our journey homewards to Shadulla, as we traversed the same ground as we took going.

117. But I must record the good treatment we received on our return. It might have been supposed, and in fact I was at one time warned, that if we went away without seeing the Atalik, we should find scant honour shown us on the road. The contrary was the fact, and nothing could exceed the civility of all the officials we met. Each day special messengers arrived from the Dadkhwah bringing a silver ornament or a present of horses, or some little token of friendship, and a letter asking after our welfare, to which I replied by sending some English articles in return. Nor must I forget to notice the behaviour of the people. It had been said that the respect paid to us, as we neared and entered the city of Yarkund, was due to the partial adoption by us of the Mahomedan costume. On leaving Yarkund, I determined to wear nothing but our own clothes. I was strongly dissuaded from this, the argument used being that, if the people saw us *without the usual honorary garments*, it would be supposed that we left in disgrace, and we should therefore receive no respect. But I felt that we ought not to filch, as it were, a false respect from the people, given under the erroneous impression that it was offered to Mahomedans, and that whether we met with honour or dishonour, we ought to receive it as Englishmen. The result proved the correctness of these views, for it was impossible not to be struck with the very marked respect shown us by the villagers and travellers whom we met on the road. Riders dismounted from their horses as we passed, and, as a rule, the spectators bowed, crossed their arms, and uttered the salutatory *salaam aleikum*.

118. From Shadulla we took a new route back to Ladakh, following the line indicated to us by Dr. Cayley, who, when he left our camp on the 2nd August, made a tour of exploration to see if a more favourable route than that over the Linzi Thung Plains could be found. A reference to the map, which accompanies the report, is necessary in order to understand these routes. Leaving the valley of the Karakash a few miles above Shadulla, we followed the old or Karakorum route over the Suget Pass, 18,237 feet high. The ascent is very gradual and easy, except just at the summit, where fresh snow having fallen, the labour of crossing the pass was somewhat severe. At a distance of 12 miles from this pass on the south side, we reached an encamping ground known as Mullik Shah, where no grass or sign of vegetation is found to mark the spot. From this point, leaving the old road, we crossed the Dipsi Kol Plain, a large bare plateau at an elevation of 17,000 feet. Here the cold began to be severe, the thermometer not rising above freezing point during the day, and falling below zero at night; the lowest point to which it fell on our return journey being 12 degrees below zero. Having crossed this Dipsi Kol Plain and surmounted an easy pass, we entered a valley leading us to the Upper Karakash river, along the bed of which our course was taken for five days. When Dr. Cayley travelled over this line two months previously, he found grass in more or less abundance at nearly every stage. But by the time we passed over the same ground, this grass had disappeared, partly having been grazed away, and in many places being hid by the snow which had fallen early in the season. Whatever was the cause, the result was that for seven days our animals did not taste a blade of grass; but such is the hardy nature of the Yarkund ponies that none of them died from exhaustion, though in the course of 24 hours we lost six ponies from internal inflammation, caused by the mixture of dāl pulse with the barley, of which we had run short.

119. Leaving the Upper Karakash river, near its source, we crossed by a low pass on to the head of the Linzi Thung plain, and thence making two marches, for the most part of the time through stony and narrow ravines, we came to the Chang Lung La range, crossing which we entered the Changchenmo valley, and found ourselves once more in Cashmere territory. Dr. Cayley, whose exertions to send us out supplies and assistance of all kinds, placed every member of this expedition under deep obligations to him, came as far as Gogra to meet us. From this point we traversed the same route by the Pangong lake, which we had taken on the outward journey, and reached Leh on the 12th October. Here the expedition was considered virtually at an end, and it was no longer necessary for us to keep together. I came on ahead, with a light camp, by double marches to Sreenuggur, and arrived at Murree on the 29th October. Mr. Shaw left the camp just before we crossed the Chang Lung La, to explore the head of the Shyok stream, or of its tributaries. Dr. Henderson, whose valuable collection of birds and plants had increased day by day, journeyed slowly down from Leh, in order to loose no chance of adding to his contribution to Natural History. The total estimated distance from Lahore to Yarkund is 1,000 miles, so that the expedition travelled 2,000 miles in six months, over the highest tract of country in the world, and, I am glad to add, without losing a single follower, or having to part with a load of baggage. Though some of our servants had never seen a mountain before, not one failed in the long marches, or grumbled at the hardships they had to undergo.

120. Having given a narrative of our daily proceedings, I will now endeavour to comply with the instructions conveyed in the Foreign Secretary's letter, which I have quoted at the commencement of this report.

121. But it will be easily understood, from what has been already told, that circumstances were very adverse to acquiring as much information as under other conditions we might have gained.

122. The absence of the Atalik Ghazee from the seat of his government put an end to all our projects at an early stage after entering Yarkund boundaries, and my attention was devoted to arranging for our speedy return, and could not be diverted to seeking general information on topics of public interest, which, to be of any value, must be gathered with care and deliberation, and be well sifted and weighed; all this requires time and leisure; whereas from the time of our entering

entering the Atalik's dominions, till we left them, only one month and 19 days elapsed, of which more than a month was occupied in travelling, chiefly over uninhabited tracts.

123. I purpose, at a later stage in this report, giving more fully all the information I have gathered regarding the Atalik Ghazee, but I may remark here, that his absence from Yarkund was by no means a matter of choice, but of necessity. The disturbances which broke out in Aksú, Turfan, and Oorumtsi, required to be quelled vigorously and promptly, and this could only be done by himself in person. He therefore left his capital some time in March, and has been busily engaged ever since. At the time of our reaching Yarkund, he was distant from that city at least 500 and probably 700 miles, and the post carried, by hard-riding horsemen, took from 13 to 15 days in transit.

124. Anxiously expecting our arrival, however, not only had he ordered a completely new residence for us and our followers to be built, as I have already described, but the Atalik had also evidently instructed the Dadkhwah to use every endeavour to keep us in the country till he could return to meet us.

125. But though the desire of his Excellency the Viceroy, that I should express in person to the Atalik Ghazee the friendly sentiments of Her Majesty's Indian Government towards him, could not be accomplished, still the second, and what perhaps may be considered the main object of the visit was fortunately independent of the presence of the Atalik, and I trust it may be found that, for the promotion and facilitation of trade between India and Eastern Turkestan, this expedition has not been without success.

126. The first point to which attention may be drawn is the road. Until a few years ago all communication with Eastern Turkestan was carried over the Karakorum range, by a most difficult and dangerous route, on which 30 per cent. of the baggage animals invariably died. Other difficulties, caused by Nomad robbers and plundering officials, were complained of and finally removed, and this year the last political obstacle seemed to be overcome by the abandonment, on the part of the Maharaja of Cashmere, of all transit duties formerly levied on the Central Asian trade.

127. It only remained then for this expedition to proceed along the new line of road to the Yarkund territory, and examine the route and see what further facilities are required, and whether the trade is of sufficient importance to justify the adoption of other measures, or the outlay of money.

128. The first thing which must strike any traveller over the new route between Ladakh and Yarkund is the remarkably easy character of the road. Though two very high passes have to be crossed, yet the ascent is so gradual and easy that laden animals experience no difficulty whatever, except from the rarity of the atmosphere. From Chang Lung La to the Karakash, a distance of about 100 miles, there is a gradual descent, broken here and there by small ridges and crests.

129. Looking at it then as a question of gradients, this route has not been at all unduly praised. But there are great drawbacks to this praise; and sundry difficulties, which have hitherto rendered the route unpopular, have to be overcome.

130. The great elevation at which travellers have to live for many days is a most serious drawback, but it is common to all routes passing over the Karakorum range.

131. The severe exertion and exhaustion which baggage animals have to undergo is an important consideration. We found that the Ladakh ponies, even when in good condition, were unequal to this work, and none but the hardy animals from Central Asian steppes could survive. This is important, and helps to strengthen an opinion which I have frequently expressed, that this trade is much more to be sought by the inhabitants of Eastern Turkestan than by the people of Hindostan.

132. Another drawback is the scarcity of grass and want of good water for seven or eight marches. Grass, in small patches and of a coarse kind, is found here

here and there, and might suffice for a caravan of moderate size; but traders travelling in large numbers would have to carry enough grain for their animals, so as to be independent of these scanty grazing grounds. This, however, the merchants are accustomed to do. The want of good water is another serious drawback, but one which a little attention and labour will speedily remove.

133. All that is required to render the new road popular appears to be to construct places of refuge at each stage, with store pits or inclosures, and to dig wells or make reservoirs for water, the prime cost of which would be the only expenses necessary, and would not exceed a few hundred rupees.

134. For this road, especially in its present arid state, we found that camels were admirably adapted. Fifteen of these animals, heavily laden with merchandise, met us as we were entering Yarkund. As we crossed the Chang La Pass on our return, and within a day's march of Leh, we overtook these same camels, carrying their full loads and looking just as stout and well as when we first saw them. Their owner told us that not one camel had died or fallen ill, and when heavy snow fell on the Linzi Thung, rendering the road somewhat impracticable for horses, these camels went ahead and made a path through the snow.

135. Two camels presented to me by the Dadkhwah accompanied my return. In some parts of the Upper Karakash we had to traverse large ice fields full of awkward chasms, up and down which our ponies clambered with much difficulty; over these rough places, as well as through the stony ravines to which I have already alluded, the camels travelled without any inconvenience. The result of this experiment has been to convince the Yarkund merchants in Leh, whom I saw, that camels are by far the best description of baggage animals for this journey. These remarks apply, however, only to the double-humped Bactrian camel, of which quantities are to be found in Eastern Turkestan. I know not how far the Indian camel would be suited to those high regions.

136. As Dr. Cayley, the commissioner specially appointed to superintend the traffic on this frontier, has very carefully examined the various routes, I will not discuss here their respective merits, but the remarks I have just made will apply to any line taken over those great heights.

137. Mr. Hayward suggested opening out a more direct route over the Kogyar Pass into Yarkund, thus effecting a saving of some four or five days. I had no opportunity of personally examining this line, but was given to understand by several traders that the Kogyar Pass is easier than that which we crossed to Sanjû, and perhaps as trade increases, the Kashgar authorities may see fit to open out that route. But this matter may be viewed with patient indifference for the present. It is enough to know that by either of the routes from the Changchenmo to Shadulla, and thence by the Kilian, or by the Sanjû Pass, there are no physical difficulties to the passage of any number of laden animals except over the last pass into Yarkund, for which yaks alone can be used, and for this the Kirghiz and Wakhi tribes are only too happy to increase their profit as carriers. There is at times difficulty in crossing some of the rivers, as this report shows, but this is only experienced by persons situated as we were and compelled to push on our way at all hazards. The merchants travel more leisurely, and can afford to wait for the subsidence of the waters. It is not with them, as the Roman poet tells us it was in his country, that

*Rusticus expectat dum defluat amnis, at ille
Labitur et labetur in omne volubilis ævum.*

On the contrary, we found traders waiting patiently on the river bank, whilst the river, swollen by the melting snows on the mountain tops, gradually decreased in volume and velocity, till in many instances they dried up altogether.

138. A short résumé of the growth of trade with Eastern Turkestan may be appropriately given here.

139. In 1863, when Mr. Davies submitted his report to Government, the total amount of trade *viâ* Ladakh with Turkestan amounted to 23,604*l.* = 2,36,040 rupees. At that time the Chinese held possession of the country, and one great article of trade was opium, which was smuggled into the towns, and its export increased in spite of the Imperial prohibition of 1839. Goat skins dyed red from Noorpore were sent to Leh, where they are manufactured into boots; otter skins, piecegoods, cloths, spices, and drugs. Indigo and saffron formed the staple of commerce. Small as the figures are, they fell in a year or two to scarcely 1,00,000 rupees = 10,000*l.*, owing to the expulsion of the Chinese, and the consequent cessation of the demand for opium. The extortions also of the Maharaja's officials in Ladakh were so excessive that few traders ventured by that route. But the attention of the British Government being directed to this quarter, orders were given for the abolition of all illegal exactions and the stoppage of oppression by the Cashmere officials. A British officer was appointed to reside each summer at Leh to watch and protect trade; and the good effect of these measures will be seen from the following figures:—

The trade with Turkestan was—

					Rs.	£.
In 1867	-	-	-	-	5,54,945	= 55,494
„ 1868	-	-	-	-	10,38,401	= 103,840
„ 1869	-	-	-	-	12,91,587	= 129,158

140. At the beginning of this year the Maharaja of Cashmere agreed by treaty to abolish all transit duty on goods passing between Turkestan and India, and the British Government has also relinquished the duties on seaborne goods intended for exports to Cashmere or Turkestan, so that we may reasonably expect to see the trade returns to show a further steady increase.

141. This year, on entering the Atalik's territories, we were greeted with the intelligence that passes had been given to traders for the export of 2,300 horse-loads of merchandise. Assuming the value of the merchandise to be about the same as in former years, this statement implies that the trade had increased from one lakh, or 10,000 *l.* in 1866, to 13 lakhs, or 130,000 *l.* Another encouraging feature was, that all the traders from Hindostan whom we met on the road expressed satisfaction with the result of their commercial transactions. These people generally in former years spoke doubtfully regarding their gains, and rather paraded their losses. But this year one and all confessed to having made considerable profit, and what was most satisfactory for us to hear, they expressed much gratitude to the Dadkhwah of Yarkund for the very liberal treatment they had received at his hands.

142. The truth is, that Kashgar, Yarkund, Khoten, and all the cities and towns of Eastern Turkestan being thickly populated, and having scarcely any manufactories of their own, are entirely dependent on foreign imports for every thing except food. Cotton is grown to a small extent, but of a good quality, and a few coarse kinds of cloth are made up. But this is a very infinitesimal item of supply to meet the great demand there is for garments of all kinds, and the inhabitants of that country look to the caravans which yearly come from Kokand or Budakshan, and latterly from India, to replenish their markets.

143. The former trade with China is now entirely at a standstill, so that tea, so essential to the existence of these Asiatics, can no longer be got from that country direct. Green tea alone is used by them, and this finds its way into the Turkestan market by various routes. Some goes from Bombay or Calcutta through Afghanistan, Bokhara, and Kokand; some takes the still more circuitous route through Kiakhta and Siberia, and thence southwards from Semipalatinsk, or even from Irbit to Yarkund, and then across the Terek Pass to Kashgar. Some crosses the Himalayan Passes by the route which we traversed. The Yarkundees pretended to be great connoisseurs in tea, and for some reason or other it was the fashion to despise every other kind but the best China green, though I observed with satisfaction that green tea grown in the Kangra Valley, and passed into the country under the name of China tea, was pronounced by the drinkers to possess a delicate flavour such as they delared no Himalayan production could equal.

144. Just at the time when we were in Yarkund the price of tea had fallen considerably, owing to the large supplies which had lately been received. Stocks which had been lying in the Oorumtsi store-houses had found their way further west, and large quantities had been sent in from all sides. Brick tea is not touched by any native of this country. But I was told that a curious kind was sold and much relished in Yarkund. This tea is dug out from the remains of an old city, about seven days' journey east of Khoten, which many years ago was overwhelmed and destroyed by the sands drifted from the great desert of Gobi.

145. Sugar, in small white cones, and sugar-candy in wooden boxes, bearing Russian characters outside, are imported from Orenberg through Yarkund. Indian sugar when imported finds a ready and profitable market. Russian bon-bons, with mottoes in that language, are to be seen frequently on a Yarkund dusterkhan.

146. Chintzes of all kinds and colours, long cloth, broad cloths, furs, otter skins, are of course in great demand. The profit to be derived from this branch of the trade varies considerably in different years. This year the Russian caravans not having penetrated so far as Kashgar, the supplies sent from India fetched good prices.

147. Arms of all kinds and ammunition are eagerly sought, the preference being given to English manufactures. Guns are, however, appropriated by the State, private individuals not being allowed to buy these weapons without the permission of the Dadkhwah. This officer told me that the percussion caps supplied by Russia were of very inferior quality and constantly missed fire, whereas the English caps were all good. On the arrival of the artificers whom Mirza Shadee brought with him from Hindostan and Cashmere, the Dadkhwah set them to make caps, and showed us a few which had been made, but he found to his dismay that he could not manufacture the detonating powder.

148. The exports from Yarkund to India are confined to three or four items, the most important of which this year, at all events, was churrus, known to all Englishmen as "Hashish." This intoxicating or rather exhilarating drug is extracted from a very fine quality of hemp which is grown on the borders of every field in Yarkund, and when sent to Hindostan yields to the importer a profit varying from 50 to 200 per cent.

149. Silk is cultivated in Gooma and Khoten and exported to India. But the process of winding the silk from the cocoons is clumsy, and the threads are not sufficiently carefully separated, in consequence of which it has a coarse appearance, which completely spoils its value in the Indian market.

150. Shawl wool of the very finest quality is brought from Oosh and Turfan, and usually is exported to Cashmere. This year, however, owing to the war on the frontier, trade with Aksû and Turfan has been interrupted, and little or no wool came to Cashmere. In this item of trade, however, the cessation of the supply has saved the merchants from heavy loss, for the outbreak of the war in Europe has stopped the shawl looms in Cashmere, and consequently there is no demand for the wool.

151. The remainder of the export trade from Yarkund is divided between gold-dust, felt rugs, carpets, ponies, &c. I give in an appendix a list of prices and cost of carriage.

152. Taking a general view of the trade question, I may say that Eastern Turkestan has to come to us or other civilised countries for almost everything, and, with the exception of a few staples such as I have enumerated, has nothing to offer us in return. It is therefore for them to seek us, rather than for our merchants to go there to seek them. Bearing this in view, our object has been to remove all obstacles in the way of their intercourse with us, and to encourage them to come over freely and frequently. With this object a fair was established at Palumpore in the heart of the tea-growing district of Kangra, and has answered its purpose well. In future, now that the Yarkund merchants have found their way to our Indian markets, and have seen, in the presence of English officers amongst them, a proof of our earnest desire to promote commercial and friendly intercourse with them, the necessity for securing their
attendance

attendance at the fair is no longer so urgent, though its continuance is on every account most desirable.

153. For a full account of the country known as Eastern Turkestan, Chinese Tartary, and, as it is called, Dzungaria, I would refer to Williams' "Middle Kingdom," and to the papers written by the late Mr. Wyllie and Mr. R. Michell. But a very brief description of the country and review of its history may not be out of place here.

154. The whole tract of country between the parallels of 73° and 95° East longitude and of 45° and 36° North latitude, which, having now become more or less subject to the sway of Yakooob Beg, is loosely called Eastern Turkestan, comprises three distinct districts, which in the days of the Chinese rule were separate jurisdictions.

155. The first, which includes Khamil, and Oorumtsi, the Chinese Tihua-chow almost its westernmost point, is merely, so far as its civil and military establishments are concerned, the westernmost division of Kan-suh, the North-Western Provinces of China Proper.

156. The second jurisdiction, of which I'li or Kulja, the Chinese Hwui-yuan is the capital, is an enormous district extending west from the frontier of Kan-suh nearly to the Lake Balkash, and bounded on the south by what are known to the Mongols as the Tengiri Range, and to the Chinese as the Tien Shan, or Celestial Mountains. This region is otherwise called the Pei Lu, "the road north," that is north of these mountains. This tract was ruled by a military governor of the highest rank, whose authority extended northerly over the outer provinces of Tarbagatai, Kurun, Uliasutai, and Kobdo, and southerly to the cities in the Nan Lu. The Nan Lu itself, *i.e.*, road south of the Celestial Mountains, or what is more properly Eastern Turkestan or Kashgaria, is the third division. This tract is the heart of the kingdom formed by Yakooob Beg on the ruins of the Chinese power in these parts, and may be more minutely described.

157. Eastern Turkestan Proper lies between the Tien Shan Mountains and the Kuen Luen and the northern watershed of the Karakorum Range. To the west it is bounded by the Pamir steppes and the range known as the Belor Tagh and Alai Mountains, and eastward the line is gradually shaded off into the great desert of Gobi.

158. The whole area of this tract has been computed to be 80,000 square miles, the greater part of which, however, is desert waste, the cultivated parts being chiefly on the northern and western slopes, and along the course of the various affluents of the river Tarim.

159. Roughly calculated, the distance from east to west is about 400 miles, and from north to south 750 miles.*

160. If the heights given by the Russian geographers are measured by the same scale used by us, the mountains and passes on the north and west of Kashgaria are for the most part very much lower than the Kuen Luen and Karakorum ranges.

161. The elevations given are as follows:—

Peak of Tengri Khan	-	-	-	-	-	-	21,000
Ridge -	-	-	-	-	-	-	17,000
Height in vicinity of Issyk Kul	-	-	-	-	-	-	15,000
Average heights in the Tien Shan range about Issyk Kul	-	-	-	-	-	-	12,000

162. The principal passes in the Tien Shan Range by the Chatyr Keul and Sonkul Lakes are from 10,000 to 11,500, one only, the Muzart Pass, being 16,000.

163. The passes on the road to Ladakh range from 11,000 Zoji-Lâ in Cashmere, to 18,000 and 19,000 feet in and out of the Chang-chenmo Valley.

164. The

* Note—Williams makes the whole tract reach nearly 1,250 miles from east to west, and vary from 300 to 500 miles in breadth.

164. The principal towns in Kashgaria are Kashgar the capital, Yangi Hissar, Yarkund, Kurghalib, Gooma, Ichi, and six other towns which constitute Khoten, Aksú, Bai, Sairan, Oosh, Turfan, Karashahr, Kucha.

165. The rivers are the Kashgar, the Yarkund, Tisnaf, Sanjû, Arpalak, and Karakash, which unite to form the Tarim. It is said that this river flows into the Lake Lob or Lok-nor, but the general opinion expressed by all whom I asked was that it flowed into the great desert, and is lost there.

166. The distance of Kashgar from Kokund is said to be 400 miles. The Russian outpost on the river Naryn is not more than eight days' journey; or 134 miles, from Kashgar.

167. I have been able to gather some information which may throw light on sundry passages in the narrative of travels given by Marco Polo. After describing the city of Khoten, he speaks of the province named Peyn, which was said to be of five days' journey in extent, in the direction of east-north-east, and contained many cities and strong places, the principal one of which was called Peyn. Further to the east-north-east, Marco Polo speaks of the province of Charchan, which in former times was flourishing and productive, but had been laid waste by the Tartars. Its chief city was called Charchan. Through this province run several large streams in which are found chalcedonies and jaspers, which are carried for sale to Cathay, and such is their abundance that they form a considerable article of commerce.

168. Neither of these provinces is marked on our maps, and hitherto no successful attempt has been made to identify the names of the towns or to fix their position. The only effort to do this, as regards Peyn, seems to have been made by D'Anville, who places it seven degrees of longitude from Khoten. Peyn is also written Poim or Poin, and this small piece of information helped me to identify the places, as I shall show.

Charchan is supposed to correspond with Schachan, and De Guignes speaks of a district named Chen-Chen to the south of Hami and near Lake Lop.

169. I made many inquiries regarding these provinces, and for a long time without success, till one day I met a very intelligent Tajik officer who had formerly been a merchant, and only lately had come into the service of the Atalik. This man had travelled backwards and forwards between Moscow and the various towns of Central Asia for the last 15 years, and was, if I may so call him, a living Central Asian gazetteer. I asked him about the mines of gold and precious stones said to exist near Khoten, when he told me that these really came from a place called Charchand, which he said is a large town at the foot of the range of mountains which run from the south of Khoten to China. Charchand is 40 days' journey from Khoten, and the road skirts the foot of the mountains the whole way, and traverses 12 streams of considerable size, which unite to form one river that flows into Lake Lop. Charchand is inhabited by Tartar Mahomedans. Manufactures are carried on there, and a trade between it and China exists. The route to China from Khoten used to pass by this town. Judging from the data given by my informant, I should say Charchand might be placed somewhere about the 97th degree of east longitude, and perhaps about 36th degree north latitude. It is evident from my informant's statement about the 12 rivers and the grassy slopes along which the road passes, that the high range of the Kuen Luen, instead of ending, as some of our geographers make it do, not far east of Khoten, extends the whole way till it joins the mountain system of China. My Tajik friend spoke Persian with the very broad accent peculiar to the dialect of Andijan, the letter *a* being made to sound like *o*. He told me that these rivers flowed into the lowland, Paen-mulk, which he pronounced *Poin-mulk*, and this gave me a clue to identifying Marco Polo's Peyn province. Colonel Gardiner, whom I met in Sreenuggur, and whose extensive acquaintance with the countries of Central Asia, over which he travelled nearly half a century ago, is well known, threw light on the discussion which is carried on in geographers' circles regarding the Bolor country, by saying the word "Bolor" is in truth *bâlâ*, or high. My Tajik friend pronounced *bâlâ* in his broad dialect Bolor, and thus, I believe, the Bolor tract and the Peyn Province of Marco Polo are really the Persian translation of highland and lowland.

170. He said that in this Peyn or lowland province large cities formerly existed, which have been overwhelmed and buried in the sand. Mr. Johnson alludes to the same story in the report of his visit to Khoten; and from several sources we heard of the large town called Tukla Makan in the desert of the same name, which has been partially restored to light, possibly by excavation, but more probably by the drifting sands having shifted their position.

171. Tales of the strange noises heard by persons venturing on the great desert of Gobi, and of the spirits who infest the place and molest travellers, similar to those told by Marco Polo nearly 600 years ago, were recounted to us by my informant.

172. No trace of the Nestorian Christians could be found, and any buildings they erected have long since perished. Nor in the customs or habits of the people is there any sign of a purer faith than that of Mahomed.

173. Concerning the position of Yarkund there has been much diversity of opinion, Colonel Yule, in his "Cathay," giving no less than six different valuations of the longitude, ranging between $76^{\circ} 3'$, fixed by the Chinese missionary surveyors, to $77^{\circ} 30'$. Mr. Shaw, who took careful observations all through our journey, fixes the position of Yarkund at 76° .

174. Similarly, regarding the size and population of Yarkund, conflicting accounts have been given. Atkinson says there are 14,000 houses, and perhaps 100,000 inhabitants. Michell says Yarkund has 32,000 houses. The town is surrounded by a wall, eight fathoms in height, and 17 miles in circumference, with four gates.

175. Williams says the stone walls are three miles in circumference, and the population doubtless exceeds 200,000. Other writers, I believe, put the population at 120,000. Mr. Davies says Yarkund contains a population probably exceeding 50,000. It has five gates and a mud wall all round, on the top of which a cart might be driven. It is loopholed, and has no ditch.

176. Huree Chund, a most intelligent observer, undertook, at my request, to make a rough plan of the city, a copy of which is given in the Appendix. He paced the outside of the walls, and found the circumference to be 9,100 paces. This would give an area of little more than a square mile. Inside the city, near the wall, are gardens attached to the houses, and in the parts which we visited we saw much space given up to courtyards, thick walls, &c., so that probably the habitations, except in the main bazaars, are not very closely packed together. Judging from similar towns in India, I should put the population at a more moderate figure than those generally given. The bazaars are crowded during the day with villagers from the suburbs, who return to their houses at night. These would, perhaps, give the appearance of a larger multitude. The Cashmeeree Akskal gave the following distribution of the population:—

People from Badakshan	-	-	-	-	-	-	2,000
" Baltistan	-	-	-	-	-	-	2,000
" Cashmere	-	-	-	-	-	-	1,000
" Andijan or Kokund	-	-	-	-	-	-	3,000
" Tunganis	-	-	-	-	-	-	500
" Yarkundees	-	-	-	-	-	-	50,000

Of these Yarkundees about 5,000 are merchants, and as many more are menials or beggars, and the rest either own land which they cultivate themselves, or till the ground for others.

177. I should say from the foregoing data that 60,000 would be the outside figure at which to put the population of Yarkund, and this calculation may perhaps be some guide in enabling us to arrive at an idea of the whole population of the country. The Russian authorities vary their estimate from 3,000,000 to 20,000,000, and even 30,000,000. Williams only gives the population of the chief towns. Now the greater part of Eastern Turkestan is desert steppe, cultivation and habitation existing only where rivers make their way. According to Mr. Michell there are about 70 towns and large villages. Taking Yarkund as the largest, at, say, 60,000, we should perhaps find that M. Valikhanof has not been very far wrong in reducing the total figure to 580,000 souls.

178. The stone walls eight fathoms high, on the top of which a cart might be driven, is not quite a correct description. There are no stones at all in Yarkund; all the houses are built of sun-dried bricks, which acquire a remarkable degree of hardness; the walls are of mud, and about 18 feet high, with crenellated battlements. There are five gates to this town. The citadel of Yungishalir is 700 paces distant from the town, and is built in the form of a square, each side being 1,000 paces long. There is only one gate leading to the town of Yarkund.

179. There are 120 Mohullas or wards in Yarkund, of which the Cashmeeree quarter is said to be the largest. In each ward is a school where the Koran is taught, and little else. The number of colleges has been given as 60, but I believe this to be a great exaggeration. My informant said there were only three or four colleges where education of a superior kind was given. As we rode through the streets we saw two of these colleges. The streets are wide enough to admit of the passage of carts, and the bazaars resemble very much the streets in Cairo, but the absence of second stories, except here and there a low upper room being visible, gives a very unimposing character to the town.

180. The population of Eastern Turkestan, or Kashgaria, is Mahomedan, and chiefly of the strictest orthodox or Sunni faith. The few Chinese who escaped massacre had to cut off their pig-tails and become Mussulmans. Shia Mahomedans are held in great disrepute. The population is said to consist chiefly of Uzbek Turks, and speak the Jagathai dialect of the Turki language. Hindoo merchants are tolerated for the wealth they bring into the country, but they are not allowed to ride or wear turbans. In the time of the Chinese rule the Mahomedans fell into lax habits, and have only been restored to a strict observance of the rites of their faith by the adoption of stern measures by the Atalik. Some of them, in talking to one of our party, secretly dwelt with fond regret on the good old days when roast pork was indulged in by them, and liquor was freely taken. Kazee Mahomed Yakoob, when speaking of the Atalik's strict rule, acknowledged that one advantage to be derived from travelling was the relaxation from prejudices which resulted from contact with other people, and he confessed that his uncle would be none the worse for adopting more liberal ideas on the subject of ritualism. It appears that the Atalik aims at framing his kingdom on the model of Bokhara, the true support of Islamism; and in the arrangement of his court, as well as in the maintenance of the true faith, he adopts all customs which are popular in Bokhara. Imitating the same model, he is now styled in all correspondence the "Badowlut," or the Prosperous One.

181. I do not attempt, in this report, to give a full description of the manners and customs of these people, because, in the first place, our stay was too short to enable me to make those minute inquiries which alone would enable me to put forth statements to be fully relied on. Moreover, Mr. Shaw, whose lengthened residence in the country, and great aptitude for acquiring information, render his writings of peculiar interest and value, has lately published an account of his first visit to Yarkund and Kashgar, and has therein chronicled, in an abler manner than I could pretend to, all the facts that he could glean; and further, the similarity between the people of Kashgaria and the Khanats being very great, the general reader will derive all possible information from the lively pen of Mons. Vambery, in his "Travels in Central Asia."

182. The history of Kashgaria goes back to the earliest ages,* when Cambyses received as the dower of his bride, the daughter of Afrasiab, and mother of Cyrus, the province of Khoten, and fixed his capital at Kung, which perhaps is a corruption of the word Yarkund. In the 14th century this province fell under the rule of the Khojas, or saintly descendants of Mahomed, who came across the Alai mountains from Bokhara. For three centuries these Khojas held sway over the country, but dissensions having lasted for some time, the weaker party, in an evil moment, applied to China for aid, and in the year 1765 the whole country passed under the Chinese yoke. The representatives of the Khoja dynasty then fled to Kokhund, whence they made perpetual attempts to recover their kingdom,

* See Malcolm's "History of Persia," vol. i., pp. 40 and 224.

dom, the most formidable insurrection being headed by Jehangir, in 1826, when he was treacherously seized and sent to Peking, and beheaded there. The trouble and expense of quelling this insurrection was made an excuse for upwards of 20 years after for levying an extraordinary taxation on the empire.

183. In 1864-65 the general disorder of the Chinese empire, caused by the rising of the Tunganis, presented a favourable opportunity to the Khojas for making another, and this time successful, attempt to recover their kingdom. But, as is well known, though Yakoob Beg was sent from Kokhund to conquer Kashgar and the surrounding country, under the standard of the Khoja chief, Buzurg Khan, he merely made a show, and that only for a few years, of serving him as master. Buzurg Khan was utterly unfit to assert his own rights, and had rendered himself unpopular by his vices, so that Yakoob Beg had no political party to fear when he determined to set him aside, and openly assume the government in his own name. As an act of extraordinary clemency, Buzurg Khan, instead of being put to death, was sent across the mountains to India, with an order to make a pilgrimage to Mecca, and to remain there. I met him at Leh, two years ago, on his journey, but afterwards heard that he had changed his mind when he reached India, and returned to Kokhund, by way of Cabul and Bokhara.

184. Yakoob Beg having expelled or massacred all the Chinese, and having, by an act of gross treachery, made himself master of Khoten, lost no time in establishing a firm rule over the whole of Kashgaria, and during the few years he has governed the country, has shown himself to be "profoundly politic, wonderfully clever, and of great strength of mind." Messrs. Hayward and Shaw, who resided for six months at Yarkund and Kashgar, have described the vigour of his administration, signs of which were very plain wherever we went through the country. All the chief offices under him being kept in the hands of his fellow countrymen, Yakoob Beg has nothing to fear from internal insurrection so long as he is in power. According to his system of government, his lieutenants, such as the Dadkhwah of Yarkund, the Begs of Khoten, Aksû, &c., are responsible for the administration of their respective provinces; keep up their own armies, and defray all expenses from the revenues collected, paying the surplus to the Atalik of Kashgar. The power of life and death is reserved as a royal prerogative. During his absence from the capital, Alum Kulce, or Beg Bucha as he is called, assumes charge of that district, but the Atalik's first lieutenant is decidedly the Dadkhwah Mahamad Yoonus.

185. What the revenues of the country are it is difficult to find out, owing to the system just described, by which only the surplus, after all expenses are paid, is made known. In the days of Chinese rule, the customs at Yarkund were stated to yield over 45,000 dollars annually. The taxes were 35,400 sacks of grain, 57,569 pieces of linen, 15,000 lbs. of copper, besides gold, silk, varnish, and hemp.

186. On assuming the reins of government, Yakoob Beg abolished all taxes, except those sanctioned by the Koran, 1-40th of all produce being taken from the cultivators, and in special cases, such as orchards, vegetable gardens, &c., seven tungas—one rupee per tunâb, a measure of land. In customs 1-10th is levied from all Mahomedans, and 1-20th from everybody else. A strict guard is kept on all the roads and city gates, so that smuggling is next to impossible, and severe punishments are dealt to offenders; but honest traders have little or nothing to fear in Eastern Turkestan. The Dadkhwah has shown marked favour to those merchants who came from Hindostan, and does his best to encourage them. A pressing emergency arose this year for money, and the Dadkhwah took loans from the chief merchants in his city. Soon after, when the revenue collections were received, or when the monetary crisis had passed, the Dadkhwah repaid these loans, thus displaying a promptitude in discharging his obligations which even western nations might imitate.

187. When there was a demand for horses to be sent to the Atalik's army, the citizens received fair prices for any animals taken from them. It has been said that labour is always paid for, and that the villagers are treated with the same justice and liberality as I have described; but I am afraid, from the stories we

heard, that this good policy does not extend, just at the present time, beyond the merchants.

188. A few words may now be said regarding the war in which the Atalik is engaged against the Tungens or Tunganis. Who these Tunganis are has provoked much discussion, some maintaining that the Tungen is a name derived from the Turk word "remnant" applied to the late rebellious subjects of China, because they are supposed to be descendants of the Turks who followed Alexander the Great on his eastward expeditions, and remained to settle in the countries they conquered. Others say that the word is derived from the Chinese *tun-jen* or *tun-yen*, military colonists, and was given to these people because they were sent to colonise the country in the western extremity of the empire and all the land beyond the province of Kan-Suh. Whatever the derivation of their name, these Tunganis were Mahomedans when they were first removed to China by the government, and though they have insensibly fallen into Chinese habits and customs, they to this day adhere to the laws of the Prophet, and observe strict rules of life, abstaining from drink, opium, and even from tobacco. Forbidden by the Chinese to fill high offices of state, these Tunganis were enlisted as soldiers, and, according to some authorities, were conspicuous for their bravery and martial spirit.

189. In 1862 the Tunganis had increased to 30,000,000 of people, spread over all the interior provinces of China, and in large numbers in Kan-Suh.

190. The cause of the rebellion has never been explained, but the fact is that, in 1862, 100,000 Tunganis broke out into insurrection in the provinces of Shensi, Kan Sub, Se-chuan, and Yunnan. After considerable fighting the insurgents were expelled from Kan-Suh, and forced to retire to the western district of Urumtsi (Oorumchee), which they took, and have ever since held.

191. In 1864 the Tunganis had possessed themselves of Aksû, and cut out the Chinese garrisons of Turfan, Kucha, Karashahr, Khamil, and other towns. They would have doubtless spread their power over the whole of Eastern Turkestan, had not Yakoub Beg appeared on the scene, and possessed himself of Kashgar. He soon after took Askû, and drove the Tunganis out of the towns south of the Tien Shan range, massacring Tunganis just as he had done Chinese.

192. The spirit of insurrection roused by these people spread itself to the farthest corner of the Chinese Empire, and infected the Kulmaks and Taranchi inhabitants of Kuldja. For the following description of the Taranchis, I am indebted to Mr. R. Michell:—

193. In 1829, the rising of the Khojas in Kashgaria suggested to the Chinese the propriety of adopting the customary measure for providing against any further insubordination by deporting a large body of Kashgarians to the neighbourhood of Kuldja. From 8,000, to 12,000 people are said to have been thus removed after the expulsion of the Khojas. These people were put upon the soil, and were made to perform, under surveillance, servile duties for the Chinese military colonists. Being made slaves, and groaning under their many heavy burdens, these wretched people obtained the name of Taranchis, or "people of the bloody sweat."*

194. The news of the rising of the Hoi-hoi-tsi, or Tungans of Kan-Suh, does not seem to have stirred the inhabitants of I'li to rebellion for some time. And the insurrection may not have excited the bulk of the population of Dzungaria, too busily occupied in agriculture and trade, had it not been for incidental circumstances which worked on the minds of the Tungans and Taranchis.

195. The incidental circumstances were these: The hostile fronts presented to the Russians by the Bokharians and Kokkandians; the warfare along the whole of the line from Kuldja to Tashkend, *i. e.*, along the whole extent of the northern trade route from China into Central Asia; the consequent collapse of trade, which threw most of the people out of their occupations; the gathering together in Kashgar of numerous fugitives from Bokhara and Kokand, which added to the fanatic element in all the countries to the east of the scene of Russia

* This name is also said to be derived from "taran," millet.

sian operations; the revolution in Kashgar; the sudden and easy deliverance of that place and of others from China; the impunity with which these defections were suffered to pass; the closing of the southern trade route, and lastly, the exaggerated accounts of the successes of the Tungans in Kan-Suh.

196. All these circumstances ripened the Taranchis for revolt. The appearance on the scene of the northern body of Tungans was the signal for the instantaneous rising of the Mahomedan Taranchis, who required no persuasion. The neighbouring Kirghizes, ever ready to plunder, were easily induced to side with them, under a promise of rich booty.

197. The result was a simultaneous massacre of the Chinese and Manchurs, the destruction of Chuguchak, the sacking of Urumptsi, Manassy, and Kur-Kara-Usu, and other small towns and villages, the appropriation, wrecking, and burning of all the Chinese stores, and the investment of Kuldja, its seizure, and the subsequent fate of its citadal and garrison.

198. Fifteen thousand of the inhabitants of Kuldja took refuge in the Russian dominions, but 90,000 remained to be enslaved. The Kulmaks, who remained true to the Chinese Government, decamped, some into the heart of the steppes, some into the Russian limits.

199. Next came a division of the spoils among the confederates; and over this they quarrelled. The Tungans, boastful of their Chinese cultivation, asserted their own rights over the conquered country. The ruder Taranchis objected to a fresh subordination, and being the most numerous in Dzungaria, fell upon their allies, massacred the Tungans in Kuldja, and drove the rest beyond the limits of the P'li Valley, through Talk Pass. The Kirghizes, having enriched themselves with plunder, and fearing lest the Taranchis should make them disgorge, moved their encampments into the deserts and steppes, whence some of them were afterwards chased by the Kulmaks and obliged to take refuge in Southern Siberia.

200. Dzungaria Proper is now divided between the Taranchis and Kulmaks, thus: the Tarbagatai or Chuguchak district is in the hands of the latter, while Kuldja and the neighbouring towns are held by the former. They are both separated by the district of Kur-Kar-Usu, which, laid waste and abandoned, forms a neutral zone scattered with the rotting bodies of the victims of the rebellion, and freely roamed over by voracious wild beasts.

201. Of the form of Government among the Taranchis, the whileome slaves of the Chinese, we have no information. Russian traders and caravans are strictly excluded from Kuldja, so that what is enacting therein, although that place is only 67 miles distant from the Russian frontier, remains a mystery. The country is known to be peopled from the fact of the constant appearance of armed bands on the Russian lines, and from repeated incursions of marauding parties over the borders.

202. It has, however, been ascertained by the Russians, that the Kalmaks, who had retired beyond the Yuldus Mountains, have returned to their fields in the neighbourhood of Kuldja. These Kulmaks are ruled by an elderly woman.

203. A Tartar, who had returned from Kuldja, related at Fort Vernoe that he had seen this Kulmak ruler proceeding to an interview with the chief of the Taranchis. Her hair, he said, hung in long tresses down her back; they were so heavy with golden coins and other precious ornaments that they had to be supported by two men as she walked.

204. At the present time the Taranchis in and around Kuldja are said to number about 12,000.

205. After quarrelling with the Tungans, the Taranchis became apprehensive of the danger of their isolated position, and sent emissaries to Yakoob Beg, requesting to be taken under his protection. This he was not able at once to afford them, though, from his conversations with Mr. Shaw in 1869, it appeared that he only waited for a fitting opportunity to move to their aid. This year the Tungans seem to have become more troublesome, and through fear of them a second deputation was sent to Kashgar to ask for aid. It is also said that disturbances broke out in Aksû, and in consequence the Atalik left his capital in

March 1870 and moved with all his forces against the enemy. It was very difficult to obtain reliable information of the progress of the war, but the fact seems undoubted that the Kulmâks are fighting in company with the Atalik, and they and the Taranchis have accepted from him a prince of the Khoja House as their chief at Kuldja. The Atalik was said to have gone as far as Oorumchee, where he defeated the whole force of the Tunganis. But as he was also reported to be building a fort at Turfan, and could not leave the place to return to his capital, it is probable that the expulsion or extinction of the Tunganis will be a work of time, if it be accomplished at all.

206. I have said nothing in this report of scientific observations and explorations, because the credit of making them does not belong to me; but the reports of Messrs. Shaw and Henderson will give all the desired information, and will probably be considered to offer the greatest interest to the general public.

207. In concluding this report, I would draw attention to the great services rendered by Mr. Shaw. It is not merely because I found him an invaluable companion that I now write of him. Having experienced the difficulties and trouble of a journey to Yarkund, even when backed up with all the prestige of being accredited agents of the British Government and the invited guests of the Atalik Ghazeer, I cannot sufficiently express my admiration at the enterprising energy and patient endurance which prompted Messrs. Shaw and Hayward to undertake their perilous journey, and to sustain them during a dreary period of confinement. To the tact displayed by Mr. Shaw, and to the friendly feeling which he inspired the Atalik and his officers to entertain towards the British nation, we are mainly indebted for the safety of the present expedition.

208. The value of Dr. Henderson's services will be apparent from a perusal of his own reports, and from inspection of the rare collection of plants and birds which he so indefatigably made. Not only in his capacity of medical officer did he earn our thanks, but in times of difficulty I was indebted to him for sound advice, which I now have much pleasure in acknowledging.

209. I have already alluded to the arrangements made by Dr. Cayley: had his instructions been more carefully followed by the Ladakh officials, we should have been spared much inconvenience.

210. I beg to notice the service rendered by Mir Akbar Ali, Khan Bahadoor, c.s.i. He was in charge of the portion of the camp which I left behind at Lokzay, and brought it on to Yarkund, joining me at the town of Karghalik. Of Tara Singh I am bound to speak in the highest terms of gratitude, for to his admirable conduct, his fertility of resource, his untiring energy and activity, we owe our departure from Yarkund, on the date fixed. His knowledge of the people, and the advice he gave based on that knowledge, proved of the greatest service to me. Throughout the journey he and his brothers spared themselves from no fatigue to ensure the comfort and safety of our camp, whilst his hearty good temper proved invaluable in cheering the spirits of our followers in time of difficulty or weary exhaustion.

211. I would next notice the service rendered by Faiz Buksh. Having travelled through Afghanistan, Budakhshan, and across the Pamir to Yarkund, he arrived in time to take the place of my Moonshee Dewan Buksh, whose conduct was so very suspicious that I was obliged to dismiss him summarily, and bring him back to India under surveillance.

212. Ibrahim Khan undertook at my request a rather hazardous journey from Cashmere through Gilghit and Yascen and across the Pamir to Yarkund, and displayed great tact and acuteness in avoiding all difficulties by the way. Both his and Faiz Buksh's account of their travels are being translated, and will be submitted to Government hereafter.

213. Mullik Kutubud-din, the vakeel attached to my camp during our march through Cashmere, was most attentive and active in supplying our wants.

214. Mr. Shaw's and Dr. Henderson's report will be forwarded when received.

APPENDIX I.

LIST OF GOODS purchased at *Yarkund* and sold in *Hindustan*.

No.	Name of Commodity.	Average		Hire.	Duty.	Total Expenses.	Average Selling Price in India.	Average Profit.	REMARKS.
		Quantity.	Price.						
			<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	
1	Silk of all kinds -	per seer -	4 - -	10 - -	2 - -	4 12 -	6 12 -	2 - -	Product of Khoten.
2	Tilla - - -	per tola -	13 - -	- - -	- - -	13 - -	15 8 -	2 8 -	- - ditto.
3	Silver (<i>kurus</i>) -	per 100 tolas	100 - -	2 - -	nil	100 2 -	108 2 -	8 - -	- - ditto.
4	Charas (first quality)	per maund	50 - -	30 - -	5 - -	85 - -	125 - -	40 - -	Produced in Yarkund and prepared from bhag.
5	Charas (inferior) -	per yard -	10 - -	30 - -	2 - -	42 - -	50 - -	8 - -	- - ditto - - ditto.
5	Carpets - - -	per yard -	2 - -	12 - -	4 - -	3 - -	4 8 -	1 8 -	Brought from Khoten and Yarkund.
6	Namda (a coarse woollen cloth).	per piece	12 - -	8 - -	2 - -	1 6 -	2 - -	10 - -	- - ditto - - ditto.
7	Silk - Daryae and Shahee (a kind of flowered silk).	per piece	5 - -	8 - -	8 - -	6 - -	7 8 -	1 8 -	From Khoten.
8	Mushroo (silk striped cloth).	per maund	3 - -	8 - -	4 - -	3 12 -	5 - -	1 4 -	- - ditto.
9	Pushm - - -	per maund	25 - -	30 - -	2 - -	57 - -	80 - -	23 - -	From Yarkund, Khoten, and Turfan.
10	Ponies - - -	per animal	100 - -	- - -	- - -	100 - -	125 - -	25 - -	These are brought from Yarkund and Khoten. The speculation is not very profitable. But the animals being used as beasts of burden, the saving of carriage is counted towards the price, and the animals are sold, accordingly, at a little over the cost price, which includes the cost of feeding on the way.

APPENDIX II.

LIST OF GOODS exported from *India* and sold in *Yarkund*.

No.	Name of Commodity.	Average		Hire.	Duty.	Total Expenses.	Average Selling Price at Yarkund.	Average Profit.	REMARKS.
		Quantity.	Price.						
			<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	<i>Rs. a. p.</i>	
1	Piece Goods - -	per maund	100 - -	30 - -	10 - -	140 - -	180 - -	40 - -	In great demand.
2	Spices, all kinds -	per maund	15 - -	30 - -	3 - -	49 - -	50 - -	2 - -	No saving.
3	Brocade (<i>Kinkhab</i>) -	per piece	80 - -	5 - -	1 - -	83 - -	116 - -	30 - -	Demand is great.
4	Broad Cloth - - -	per yard	3 - -	2 8 -	8 - -	4 - -	7 - -	3 - -	- - ditto.
5	Green Tea - - -	per maund	80 - -	30 - -	10 - -	120 - -	220 - -	100 - -	Very great profit.
6	Sugar and Sugarcandy	per maund	13 - -	30 - -	5 - -	48 - -	88 - -	40 - -	- - ditto.
7	Posteen (Garments made of the Beaver Skins).	each -	3 - -	1 - -	1 - -	5 - -	8 - -	3 - -	Sold very fast.
8	Goat Skins - - -	per score	8 - -	5 - -	2 - -	15 - -	22 - -	7 - -	- - ditto.
9	Opium - - -	per maund	280 - -	30 - -	20 - -	330 - -	370 - -	40 - -	- - ditto.
10	Country-made muskets.	each -	30 - -	4 - -	2 - -	36 - -	76 - -	40 - -	Sold exceedingly well.
11	Swords - - -	per maund	5 - -	1 - -	1 - -	7 - -	11 - -	5 - -	- - ditto.
12	Pistols - - -	per maund	30 - -	4 - -	2 - -	36 - -	76 - -	40 - -	- - ditto.
13	Gunpowder - - -	per maund	40 - -	30 - -	3 - -	73 - -	120 - -	47 - -	- - ditto.

APPENDIX III.

DETAILED ESTIMATE of Sale in Eastern Turkestan Bazars of Printed Calico per Piece of 21 Yards (= 28 arschines) weighing 5 lbs.

	<i>Rs. a. p.</i>
Cost in Bombay at 4 annas per yard - - - - -	5 4 -
Carriage and other charges, Bombay to Yarkund (at 5 l. 12 s. per cwt., or 8 annas per pound) - - - - -	2 8 -
Duty in Ladakh (4 per cent. on prime cost) - - - - -	* - 3 6
Duty in Yarkund (1 in 40 in kind) - - - - -	- 3 6
	8 3 -
Profit - - - - -	5 3 -
	13 6 -

N.B.—The above is a low average to take, as many samples are at a price of 150 tangas for 50 arschines, 125 tangas for 40 arschines, 175 tangas for 50 arschines, and (from Kashgar) 4 tillas for 40 arschines, or, in other words, *Rs.* 14., *Rs.* 14. 10., *Rs.* 20. 6. 6., and *Rs.* 16. 12. respectively for a piece of 28 arschines (as above).

The profits on the articles detailed on the last page have been calculated in a similar manner.

The above prices are all those given for Russian goods. English manufactures are practically unknown in Eastern Turkestan owing to the smallness of the supply. But Mr. Shaw reports that in Kashgar some English chintz had arrived there shortly before his arrival, and had been eagerly bought up at 5 and 6 tillas the piece, instead of 4 tillas, which the Russian fetches.

SELLING PRICES of various Articles in Yarkund.

	<i>Rs. a. p.</i>
1. Chintz for printed calico, large pattern, "Goolanar," per piece of 28 yards - - - - -	22 - -
2. Chintz (coarse) - - - - -	12 - -
3. Chintz, sort called "dress," 12 yards - - - - -	6 - -
4. Chintz, "dress gown," 40 " - - - - -	25 - -
5. White shirting "lutta," 40 " - - - - -	20 - -
6. White shirting (coarse), 40 " - - - - -	16 - -
7. White shirting (coarser), 40 " - - - - -	14 - -
8. Muslin for turbans 20 " - - - - -	8 - -
9. Coloured shirting "Hulvan," 40 " - - - - -	20 - -
10. Dimity, red, "Goomtee," 28 " - - - - -	14 - -
11. Dimity, white, " " 40 " - - - - -	20 - -
12. Women's veil, red - - - - -	4 - -
13. Silk stuff, "Atwar," per yard - - - - -	8 - -
14. Brocade, "Kinkhab," per piece, <i>Rs.</i> 150. to - - - - -	200 - -
15. Black tea, Pekoc, "Zira cha," per pound - - - - -	6 4 -
16. Green tea, ordinary - - - - -	4 8 -
17. Green tea, fine, "Kara Kokla" - - - - -	7 8 -
18. Common sugar, per pound - - - - -	- 8 -
19. Raw silk from Khoten (100 tangas per charak), 5 lbs. = per lb. <i>Rs.</i> 3. 6. - - - - -	6 s. 8 d.

APPENDIX IV.

COMPARATIVE PRICES in the Bombay and Yarkund Markets of several Articles.

Number.	NAMES.	BOMBAY.		YARKUND.		REMARKS.
		Per Yard.		Per Yard.		
1	Chintz (print) - - - - -	<i>Rs.</i> 4 4	<i>Rs.</i> 3 3	<i>Rs.</i> 12 6	<i>Rs.</i> 10 0	
2, 3, & 4	Chintz - - - - -	- 1 4 to - 3 -	- 5 6 to - 8 -	- 6 10 to - 10 0	- 5 6 to - 8 -	
5, 6, & 7	White shirtings - - - - -	- 2 5 to - 4 10	- 2 5 to - 4 10	- 5 6 to - 8 -	- 5 6 to - 8 -	
8	Muslin, per piece of 20 yards - - - - -	1 3 - to 2 -	2 - - to 2 -	8 - -	8 - -	
9	Dyed cotton cloth, per yard - - - - -	- 2 - to - 2 4	- 2 - to - 2 4	Per yard - 8 -	Per yard - 8 -	
10	Dimity - - - - -	2 - 3 to 2 - 5	2 - 3 to 2 - 5	- 8 -	- 8 -	

* This will be remitted in future.

† On an average 6 tangas = 1 rupee.

APPENDIX V.

CURRENT MARKET PRICES of the Yarkund Bazar for 1868, and of the Jalandar Bazar for 1870.

No.	Name of Commodity.	Weight.	Price at Yarkund.	Price at Jalandar.	REMARKS.
				<i>Rs. a. p.</i>	
1	Rice - - - -	2 seers, Eng. -	1½ tangas -	- 2 6	1 tanga = from 2 annas 6 pie to 2 annas 9 pie.
2	Indian corn (makkee) -	ditto - -	3 paisah - -	- 2 8	1 tanga = 25 paisahs, and 1 paisah = 2 pools.
3	Moong (a kind of pulse)	ditto - -	15 ditto - -	- 4 -	
4	Small baked bread -	3 chitaks - -	1 ditto - -	- - 9	Atta (flour) is not generally sold; cooked food is generally sold and bread is often bartered for other articles.
5	Large baked bread -	5 and 6 chitaks -	2 ditto.		
6	Indian corn bread -	3 chitaks - -	1 ditto.		
7	Mutton - - - -	2 seers - -	2½ tangas -	- 5 6	Well-to-do people use mutton; others use horse-flesh or beef, which is cheaper.
8	Turmeric (Haldee) -	ditto - -	12 ditto - -	- 8 -	
9	Sugar-candy - - -	ditto - -	15 ditto - -	- 15 -	
10	Green tea - - - -	ditto - -	12 to 14 tangas -	4 or 5 - -	Sold well, if the colour and flavour be good, and the leaves easily boiled.
11	Bombay tea (Gola) -	ditto - -	8 to 12 ditto.		
12	South Zingiberis -	ditto - -	3 T.—8 paisah	- 11 -	
13	Pepper - - - -	ditto - -	18 tangas - -	1 4 -	
14	Cardamoms, white -	1 tola - -	10 ditto.		
15	Cinnamon - - - -	ditto - -	6 ditto - -	- - 4	
16	Cloves - - - -	ditto - -	1 tanga - -	- - 4	
17	Nutmeg - - - -	Each - -	2 tangas - -	- - 4	
18	Máshroo (silk cloth) -	1 piece of 7½ yards	16 to 30 tangas -	- - -	Not used in the Punjab; used in colder climates.
19	Doria (cloth) - - -	Enough for a choga.	35 to 40 ditto -	- - -	Not used in the Punjab; half silk and half cotton like the former.
20	Shàhee - - - -	Piece of 7½ yards	35 to 40 ditto -	- - -	This is a kind of flowered silk, not brought here, but it is liked by wealthy persons.
21	Atlas satin - - - -	Piece of 7½ yards	40 to 50 ditto -	- - -	- Ditto - ditto.
22	Cotton cloth, white -	- - - -	- - - -	- - -	Out of these, Malmal (muslin) is much used for turbans; but in Yarkund, people use coloured clothes. Kinkhab is used by those who can afford it.

FURTHER REMARKS.

One kurus of silver, weighing 2 seers, English weight, which is equal to 160 rupees in weight, is sold at Yarkund for 168 to 170 rupees, according to the current price. In the Punjab, the person selling gets 1 anna profit for every rupee weight. At Delhi, the profit allowed is more. At Yarkund, the same is valued at from 30 tillas to 33 tillas. And every kurus is valued at from 1,000 to 1,100 tangas. Tillas (new), which weigh from 4 to 4½ mashas, can be had at Yarkund, and in the Punjab are sold at Rs. 5. 8. or Rs. 5. 12.

APPENDIX VI.

COMPARATIVE COST of TRANSPORT of One Cwt. to *Yarkund*, from *England*, and from *Russia*.

	£. s. d.		£. s. d.
Moscow to Tashkend, at 4 roubles per pood of 36 lbs.	1 19 8	<i>England to Bombay or Calcutta</i> , at 2l. a ton	- 2 -
Tashkend to Yarkund, at 8 tillas per horseload of 2 cwt.	2 8 -	<i>Calcutta to Lahore</i> , 1,277 miles (Chord line), for Cotton piece goods *	- 9 5
	£. 4 7 8	Terminal charge, &c.	- 1 -
		Lahore to Yarkund, at 65 rupees per horseload of 2 cwt.	3 5 -
			£. 3 17 5
<i>P. S.</i> —Taking Kurrachee as the port of entry, the rates would be, with a distance by rail, when all is open, of 800 miles to Lahore,—			
	£. s. d.		
Cotton goods	- 9 -	* For Woollens, the freight would be,	
Woollen	- 11 -	Calcutta to Lahore	- 12 6
Cutlery	- 13 -	And for Cutlery	- 15 6

ROUTES.

From *Leh* to *Yarkund*.—Route taken by Yarkund Expedition in 1870.

No.	Name of Stage or Halting Place.	Distance in Miles.	REMARKS.
1	Tiksè - - - -	10	On banks of Indus.
2	Chimrè - - - -	11	The valley of the Indus is left about 2 miles before reaching Chimrè village and monastery.
3	Sakti - - - -	6	Up a ravine well covered with wood and grass. Village at Sakti.
4	Tso lāk - - - -	12	Cross Chang Lā Pass; ascent steep for 6 miles, but road good. Encamp near lake on north side.
5	Durgoh - - - -	10	Easy descent to bed of river; village at Durgoh; water, fuel, and grass abundant.
6	Muglib - - - -	12	Road passes along bed of river; plenty of grass and fuel; village of Tanktsè passed about half way.
7	Lukong - - - -	14	Soon after leaving Muglib, a small lake of fresh water is passed, and a few miles further on, the river which flows into this lake suddenly disappears. The Pangong Lake is reached at the 15th mile; its waters are quite brackish. Lukong is a collection of huts or habitations half buried in the ground.
8	Chagra - - - -	7	The last traces of the Buddhist religion are seen here. A few roofless enclosures afford shelter to the Bhot shepherds; grass and fuel procurable in abundance; a storehouse has been built by the Maharaja here.
9	Rimdee - - - -	12	Cross Masimik Pass, 18,457 feet high (according to Hayward); Johnstone makes it 19,400 feet. Ascent to the summit easy, except for the last 2 miles. Descent on north side very gradual.
10	Pumsul - - - -	14	Road stony and rough for 4 miles, afterwards descent easy to bed of Changchenmo River; tamarisk bushes give fuel; grass to be found about 2 miles lower down the stream.
11	Gogra - - - -	11	Road for 4 or 5 miles along left bank of river; stream difficult to ford in summer; cross a low spur to Kugrang Valley.
12	Camp Chang Chenmo Valley.	14	Road to hot springs, about 6 miles, tolerably easy; there is one bad descent and ascent, from hot springs; road is over steep, short ascents and descents. Scarcely any grass or fuel to be had at the encamping ground.

ROUTES.—From *Leh* to *Yarkund*.—Route taken by Yarkund Expedition in 1870—*continued*.

No.	Name of Stage or Halting-place.	Distance in Miles.	REMARKS.
13	Camp Nischû - - -	12	Road leaves main valley at last halting-place, and passes up a ravine on west to Chang Lang La. Ascent easy, scarcely any descent on north side. Frozen bed of river followed to point of junction with another stream. Nischû means two streams. No fuel or grass.
14	Camp Linzi Thung Plain	16	Road follows river course for 6 or 7 miles, and then crosses a sandy plain for 4 miles more; a steep descent of 500 feet takes the traveller to the Linzi Thung Plain. Camp in sandy bed of dry river bed; a muddy liquid can be obtained by digging holes. No grass, and very scanty fuel is collected from the Boortse plant.
15	Lok zang - - -	25	Long tedious march over sandy desert to a remarkable dome-like peak in range, running east and west. Pass under this peak and over two ridges into a valley where a little water and fuel and some grass is found; a very trying march.
16	Thaldat - - - -	14	A frozen lake; road very easy, over undulating desert plains; no grass, and scarcely any fuel. A very little grass about a mile off.
17	Patsalang - - -	18	Road good, over open plain, for 12 or 13 miles; grass in small quantities to be found on both sides of a low pass. At Patsalang water obtained by digging.
18	Camp north of Soda Plain	14	Cross three dried-up salt lakes. Camp in a valley on left of plain; grass abundant, but water only obtainable by digging.
19	Camp in Karakash Valley	24	The Karakash river is struck after a march of 12 miles, to Brungsa, where deserted huts are seen; the road follows the course of the stream for 12 miles, and then brushwood and grass are found.
20	Kaffirdurrah - - -	20	Plenty of grass and fuel.
21	Camp in valley - - -	16	Grass and fuel.
22	Kyang Maidan; wild horse plain.	12	An easy march. Grass and fuel abound.
23	Gulbasha - - - -	17	Kirghiz encampment passed on the road. Near this place are the celebrated jade quarries.
24	Balakchee - - - -	11	Cross the river Karakash; difficult passage in summer; fine pasture ground at Balakchee.
25	Toghra Su - - - -	22	Fort of Shadulla passed about the 10th mile. River Karakash has to be crossed twice with great difficulty. Plenty of wood and grass. Camp on south side of Toghra Su. A mountain torrent, deep and rapid and scarcely fordable, except in the forenoon.
26	Tilartargâsh - - -	10	Cross Toghra Su and pass the fort called Ali Nuzr Kurgham. This is manned by soldiers from Yarkund. From the Kurghan a road goes up the valley to the Killian Pass.
27	Camp south of Sanjû Pass	11	Road along Karakash for 5 miles to Ali Mazar Abu Bukr, where in summer the river can be crossed with great difficulty. Laden animals have to cross a steep pass which caused a detour of 3 miles. Road here leaves Karakash Valley and goes up a narrow stony ravine, crossing a hill torrent every hundred yards.
28	Kichik yilak - - -	10	Cross Gerim Pass 16,612 feet; very steep ascent and descent. The pass is impracticable for laden horses, whose loads have to be carried on yaks. Horses and camels unladen can cross the pass. Kirchik yilak is the summer encampment of the Kirghiz.
29	Tâm - - - - -	12	Road down Sanjû Valley, crossing stream; easy march, plenty of wood and grass.
30	Chûchû Pass - - -	16	In spring and autumn, when the water is low, the road follows the river to Sanjû about 30 miles. In summer a detour has to be made over the Chûchû Pass.
31	Mazar - - - - -	12	Cross a pass 11,847 feet, into the Arpalâk river, to Mazar; abundant grass, shrubs and large trees; game very plentiful in this valley.
32	Kizil Lungur - - -	10	Down Arpalâk river.
33	Sanjû - - - - -	14	Road leaves Arpalâk Valley, and crossing a low sandy ridge, slopes down to Sanjû, a cluster of villages.
34	Koshtâk - - - - -	25	Road crosses the Sanjû river and ascends a low range of sand hills, across which it descends to the small hamlet of Langur 15 miles from Sanjû. Hence it crosses the desert to Koshtak, a village dependent on the Killian stream for its cultivation.
35	Oi-Togrâk - - - -	20	Road across desert to village in a valley.
36	Borah - - - - -	12	Ascend low range of sand hills, and across desert to Borah. Here the Killian route joins in.

ROUTES.—From *Leh* to *Yarkund*.—Route taken by *Yarkund Expedition* in 1870—*continued*.

No.	Name of Stage or Halting-place.	Distance in Miles.	REMARKS.
37	Karghalik - - -	24	At 8 miles from Borah, the road leaves the low hills, and descends to an arm of the great desert of Gobi. Distance across about 12 miles to village of Besharik, from which place to Karghalik is about 4 miles. Here the direct road from Khoten through Gooma and the road from the Kogyar Pass join in, to Yarkund.
38	Pushgam - - -	21	At 11 miles from Karghalik the Tisnaf river is crossed; it is scarcely fordable in summer; 6 miles beyond is Yakshumba bazaar.
39	Yungi Bazaar - - -	14	The direct road to Yarkund crosses the Yarkund river, not far from Pushgam, but in summer, owing to the size of the river, a detour has to be made to Yungi bazaar, some 10 miles lower down the bank, where a ferry is plied with three large punts.
40	Yarkund - - -	8	Cross the river in boats, and then a ride through meadow, fields, and suburban villages to Yarkund.

ROUTE from *Yarkund* to *Khoten*.

1	Pushgam	-	-	-	-	} Total distance, 37 tash=185 miles.
2	Kurghalik	-	-	-	-	
3	Lokchulak	-	-	-	-	
4	Goomah	-	-	-	-	
5	Moji	-	-	-	-	
6	Choda	-	-	-	-	
7	Pyalma	-	-	-	-	
8	Zowa	-	-	-	-	
9	Khoten	-	-	-	-	

ROUTE from *Yarkund* to *Kashgar*, given by Mr. *Hayward*.

MAIN ROAD FROM YARKUND TO KASHGAR.

The road is regularly traversed by two-wheeled carts and conveyances.

No.	Name of Stage or Halting-place.	Distance in Miles.	REMARKS.
1	Yarkund Kokrubat - - -	22½	Road conducts along north wall of the fort, and, at 4½ miles from the city, crosses the Urpi canal by a wooden bridge. Passing the villages of Kara Koor and Bigil, it skirts some marshy ground to Kokrubat, a village of 200 houses, with a caravan serai.
2	Kizil - - - -	27½	Road skirts the "Hamed-i-Dusht," a large barren tract of country extending up to the Kiziltah range on the west. At 14 miles from Kokrubat is a halting-place called Ak-Langur, where is a masjid and two wells of water. Kizil is a village of 500 houses, with a large tank and caravan serai.
3	Yanghissar - - -	32	The road passes the villages of Chamalung, Khoduk, Koshimbash, and Toblok to Kelpun, an old Chinese "urtang" or police station, now in ruins; at 2½ miles before reaching Yanghissar it crosses the Largrah river by bridge. Yanghissar is a commercial town of some 11,000 houses situated 82 miles north-west of Yarkund, and 43½ south of Kashgar. The fort lies at a distance of 600 yards to the north of the town.

ROUTE from *Yarkund to Kashgar*, given by Mr. Hayward—continued

No.	Name of Stage or Halting-place.	Distance in Miles.	REMARKS.
4	Yupchan - - -	22½	Road passes villages of Koomlok and Togloh, and crosses the Hosun river by bridge. Then continues up left bank of river to Supchan, a village of some 700 houses.
5	Kashgar (old city) - -	21	At 2½ miles from Supchan cross Khanarik river by bridge; and, passing the village of Tasgam, cross a canal from the Khanarik river, and a branch of the Kashgar river, to the fort of Kashgar, which lies some three miles south of the city. Cross Kizil Daria, or the Kashgar river, midway between the fort and city. Kashgar contains about 28,000 houses, and from 60 to 70,000 inhabitants.
	TOTAL - -	125½	Miles.

ROUTE from *Yarkund to Aksú*.

1	Yutkoh - - - - -	} Remarks. In the time of the Chinese there were 18 stages which now are reduced to 10.
2	Lilák - - - - -	
3	Minal - - - - -	
4	Akamarál - - - - -	
5	Murál bashi - - - - -	
6	Chudri kúl - - - - -	
7	Shamál - - - - -	
8	Yaku kudok - - - - -	
9	Eikúl - - - - -	
10	Aksú - - - - -	

ROUTE from *Shadula to Gogra*, taken by the Yarkund Expedition returning.

No.	Name of Stage or Halting Place.	Distance in Miles.	REMARKS.
1	Shadula to— Sooget - - - -	8	Road for 4 miles along the Kara Kash, and then turns south up a ravine; plenty of grass and fuel.
2	Chibra - - - -	19	Ascent gradual till within a mile from the summit; height of pass 18,237 feet; camp at Chibra 4 miles beyond summit; no grass or fuel.
3	Maliksha - - -	8	An easy march; no grass or fuel at encampment, but some is obtainable on the west valleys not very far off.
4	Karatagh Lake - -	24 or 25	Direction <i>S. E.</i> across plain to a depression in <i>S. E.</i> angle of Karatagh range; road nearly level, wood plentiful on plain, and water at one place 6 or 7 miles short of camp. At Lake abundant good fuel (Burtsi) and water and grass 1 mile off, up mountain <i>S. W.</i>
5	Shorjilga - - -	17	Cross valley and ascend gravel ravine <i>S. E.</i> for 3 miles, turn to right (south) up an easy pass, ascent 400 to 500 feet. From top descend by a long winding ravine, 9 or 10 miles, to a wide sloping gravel valley. Cross this 4 miles to Shorjilga at its lower end, where is water and a little grass but no fuel, though plenty 4 miles lower down. Where the stream enters broad valley 4 miles above Shorjilga is also fuel.

CORRESPONDENCE RELATING TO

Route from *Shadula* to *Gogra*, taken by the Yarkund Expedition returning—*continued*.

No.	Name of Stage or Halting Place.	Distance in Miles.	REMARKS.
6	Shadula to— Khushmaidan - - -	14	Easy march 7 or 8 miles down the Shorjilga Ravine to the Kárapash River, then up that river 6 miles to Khushmaidan, which is on left <i>S. E.</i> side of valley. Plenty of fuel in lower part of Shorjilga Valley, and again at its junction with Kara Kash. One mile above junction is "Chungtash," a lofty rock on right bank, behind which is grass; 1½ miles above Chungtash, round a rocky spur on left bank, is most <i>abundant excellent</i> grass and fuel. At Khushmaidan also, on left bank behind a spur, is abundant fuel (<i>Myrica</i>), and grass along the side.
*7	Kiziljilga - - -	17 or 18	March up broad valley (generally left bank) of Kara Kash. At 13 miles pass under a conical black mountain, where is abundant fuel. At Kiziljilga Camp under lee <i>E.</i> side of a rocky spur round which river turns. Abundant fuel and a little grass. Much grass 1 mile off to <i>East</i> , and again in all ravine to <i>S. E.</i>
8	Shinglung - - -	13 to 14	Easy march nearly south up main stream, the smaller (now dry) stream from east come from "Kizil Diwan." Fuel everywhere, grass abundant in all side valley, as well as frequently in main valley. Cross occasional firm level snow beds. At camp abundant grass and fuel.
9	Sumdo - - -	11	Easy level march up right side of valley. Plenty of grass and fuel for first .3 miles, after turning <i>S. E.</i> under a stupendous limestone cliff; they then cease for a few miles. At Sumdo a wide plain or basin into which the river or main valley come from west, with large valleys leading through rocky defiles from east. At Sumdo, on west side of valley, abundant fuel and pasture.
10	Camp in valley north slope of the Changchenmo Range.	20*	Keep west up Kara Kash for 1½ miles, then turn <i>S.</i> up a ravine, with small stream, for 4 miles to foot of easy pass nearly due <i>south</i> , and just <i>west</i> of a vast irregular domelike mountain. There is a second pass to the east of this crag, which is higher and less direct. The pass takes 15 minutes to ascend. <i>N. B.</i> —It would be well to go beyond Sumdo, and camp near foot of pass, where is water but no grass or fuel, but some is to be stored and some can be carried from Sumdo.
11	Valley south of Change- henmo Range, and run- ning down to hot spring.	16†	From top keep down the valley <i>S.</i> by <i>E.</i> for 4 miles, then across wide valley, a plain (which is the western corner of the Lingzi-thang), for 6 miles, passing three black rocks standing up apart in this plain, down the valley and on the opposite side of plain, where the southern ascent begins, is water, but no grass or fuel. (Can camp here or continue 4 or 5 miles up southern slope, and camp in one of the shallow valleys running north; the latter preferable. No fuel anywhere). A very gradual easy ascent over undulating slope, and up wide shallow valleys; direction generally <i>S. by E.</i> (compass) to the top of the ridge, which is high, but the ascent is very slight; 3 miles north of the main ridge a low rounded ridge has to be crossed beyond, <i>S.</i> of which is a broad sloping plain leading right up to main pass, and crossed from <i>E.</i> to <i>W.</i> by a deep ravine, containing a tolerable stream of water. Descent from top of pass nearly <i>W.</i> for 4 or 5 miles, at first rather steep, then gradual down valley to camp, a place where stream turns round to <i>S.</i> and <i>E.</i> At camp abundant grass and some fuel; plenty of fuel 2 miles lower down. Road very easy.
12	Gogra - - -	20 to 21	Road very good and easy down valley. At 12 miles join road from "Chunglung-lu," at 14 the hot springs, and at 20 Gogra. Grass and fuel very abundant the whole way down valley to junction with old road, beyond which only fuel, no grass.

* This distance is reckoned from Sumdo.

† This distance is counted from about 4 miles up the slope on the south side of the plain, or 3 miles south of the pond in map.

(No. 413—1370.)

From *T. H. Thornton, Esq., D.C.L.*, Secretary to the Government of Punjab, to the Secretary to the Government of India, Foreign Department, dated 13th December 1870.

Sir,

It was stated in your telegram of the 2nd current, that his Excellency the Viceroy hoped to receive, by an early date, the honourable the Lieutenant Governor's comments on the report of Mr. Forsyth's visit to the court of the Atalik Ghazi, and on matters connected with that officer's journey to and from Yarkund.

2. This report was received by his Honor on the 10th current, and as it appears that a copy has been submitted to his Excellency by Mr. Forsyth in person in Calcutta, it seems unnecessary for the Lieutenant Governor to offer any remarks on the details of this special deputation of a British official to Yarkund; he will, therefore, confine himself to stating his opinion that, considering that Mr. Forsyth's visit "was not in any sense a mission, and had no political objects," it speaks well for the influence of the British Government, and for the intelligence of the Atalik Ghazi, that the visitors were so well received, and so courteously treated.

3. His Excellency the Governor General having organised the deputation, the meritorious conduct of the officers concerned can be best left by his Honor to the consideration of his Lordship in Council, and the Lieutenant Governor desires me to conclude with the remark that missions with more pomp and greater exhibition of symbols of power have sometimes resulted in disappointment, while it admits of no question that the march to Yarkund, the stay there, and the return from Yarkund by so unpretentious a body of English and native officials is, in itself, a success creditable to them, alike as enterprising travellers and as public servants who have ably sustained the honour and reputation of the Government which sent them.

(No. 31. P.)

From *C. U. Aitchison, Esq.*, Secretary to the Government of India, Foreign Department, to the Secretary to the Government of Punjab.

Sir,

Fort William, 6 January 1871.

I AM directed by His Excellency the Viceroy and Governor General in Council to reply to your letter of 13th December, submitting the remarks of his honour the Lieutenant Governor on Mr. Forsyth's report of his expedition to Yarkund.

2. In December 1869 you reported by telegraph that an envoy from the Kushbegi had arrived at Leh on his way to British territory. His arrival at Lahore with letters to the Lieutenant Governor, the Viceroy, and Her Majesty the Queen was reported on 29th January. He was honourably received by the Lieutenant Governor, Sir D. Macleod, and after a short stay at Lahore, he arrived in Calcutta towards the end of March, and at an interview with his Excellency the Viceroy, having produced letters from the Kushbegi giving him powers to discuss and arrange various matters with his Excellency, he stated that he had been instructed by his Government to request that a British officer should be sent back with him on a friendly visit to the court of his highness the Atalik Ghazi. In my letters marginally noted, the Punjab Government were informed of the preliminary arrangements proposed with a view to comply with the wishes of the Atalik Ghazi, and of the instructions issued to Mr. Forsyth, who was requested to submit through the Lieutenant Governor any additional points on which he might deem it desirable to procure further directions. In your Under Secretary's letter, No. 134, dated 28th April, proposals regarding the organization and equipment of the expedition were submitted, and these proposals were all sanctioned in my letter No. 9 A.P., dated 4th May, with exception of a proposed increase to Mr. Forsyth's allowances.

No. 630 P, dated
6th April.
No. 5 A P, dated
14th April.

3. Early in June information reached his Excellency in Council from various quarters that disturbances, the exact nature of which was unknown, had broken out in the territories of the Atalik Ghazi. His Excellency in Council, therefore, deemed it necessary, as you were informed in my letter No. 936 P., dated 7th June, that Mr. Forsyth should make every exertion to find out the exact position of affairs in Yarkund, and that he should receive additional instructions as follows; "*first*, that, unless he is satisfied that a general state of peace similar to that which is said to have prevailed in Yarkund up to the date of his departure still exists, he is to abandon at once his intended journey; and, *secondly*, that he should in that case make preparations for his immediate return to India."

4. Mr. Forsyth, it was added, is fully aware that his deputation to Yarkund would never have been undertaken by his Excellency in Council had he not been fully persuaded that a state of complete peace existed throughout the territories ruled by the Atalik Ghazi.

5. In his original instructions Mr. Forsyth had been told that he was to go to Yarkund merely on a friendly visit to the Atalik Ghazi, and for the sole purpose of opening up and giving impulse to the trade with that country. He was therefore to be careful to abstain from taking any part in the political questions that might be agitated, or disputes that might arise further than conveying to the Atalik Ghazi the general advice already given to him by the Viceroy; viz., that the Atalik Ghazi would best consult the interests of his kingdom by a watchful, just, and vigorous Government, by strengthening the defences of his frontier, and, above all, by abstaining from interference in the political affairs of other states, or from mixing in the quarrels of chiefs or tribes which did not directly concern his own interests. Mr. Forsyth, was, however, to endeavour to obtain the fullest and most reliable information possible regarding the prospects of trade, the Indian staples that are most in demand, the nature and resources of Yarkund and neighbouring countries, their past and present history, and generally information of any kind which he considered of interest.

6. The instructions of 7th June reached Mr. Forsyth at Srinuggur in Cashmere, and on the 14th June he commenced his march towards Leh. The narrative of the expedition is contained in the interesting and valuable report now received, which will be published in the "*Gazette of India*"* for general information.

7. His Excellency in Council fully approves of Mr. Forsyth's proceedings. The steps which he took both at Srinuggur and at Leh to ascertain the real state of affairs in Yarkund are entirely in accordance with the spirit of his instructions. The difficulties in the way of obtaining reliable information were in reality insurmountable. Nothing was known either at Srinuggur or Leh of the existence of disturbances in Yarkund. It was not indeed likely that anything definite could be known at Leh, as it appears that the Atalik Ghazi left his capital in March, and the only traveller who had reached Leh was Moolla Baki, who left Yarkund about the same time. Dr. Cayley, who had gone to Leh from the Punjab by Kullu and Lahoul, had heard no unfavourable rumours. The two messengers who had been sent on to Shadoolla met Mr. Forsyth in the Lokzang valley with the report that all was quiet. It was not until he reached Balakchi close to Shadoolla that Mr. Forsyth first heard that the Atalik Ghazi had left his capital many months before, and had gone on a warlike expedition to Oorumis, about 700 miles distant from Yarkund.

8. Considering the difficulties in which Mr. Forsyth was placed by the failure of the local Cashmere authorities to furnish sufficient supplies and carriage for the desert journey which now lay between him and British territory, the urgency of the Yarkund authorities that he should advance, and the assurances given him that the Atalik Ghazi had returned to Kashgar from the war, his Excellency in Council considers that Mr. Forsyth exercised a wise discretion in going to Yarkund. His proceedings while there, and his determination to return in obedience to his instructions, have the full approval of his Excellency in Council. Due allowance must be made for the great difficulties in which the Dadkhwah of Yarkund was placed by the absence of his sovereign, and for the great

* See Supplement to "*Gazette of India*," 7 January 1871, pp. 13-63.

great responsibility which he took upon himself in permitting the return of the expedition without effecting the interview with the Atalik Ghazi for which it had been sent. To the delicacy and difficulty of the Dadkhwal's position are chiefly to be ascribed the obstacles which were at first thrown in the way of the departure of Mr. Forsyth and his party. His Excellency in Council is not surprised at the efforts made by the Governor of Yarkund to induce the party to remain, but there is nothing to indicate that the expedition was unwelcome or that its object was misunderstood.

9. His Excellency in Council regrets that, owing to the necessary and protracted absence of the Atalik Ghazi on a distant frontier, the expedition had to return without effecting the main purpose for which it was sent. But he has no reason to be dissatisfied with the measure of success which attended Mr. Forsyth's journey, and he desires that the cordial thanks of Government may be communicated to that officer and to those whose services he has brought to notice in his report for their courage and perseverance under difficulties of no ordinary kind and for the good judgment displayed under trying circumstances.

10. His Excellency in Council has learnt with satisfaction from your letter No. 385-1293, dated 19th November 1870, that the Maharaja of Cashmere has severely punished the Wuzeer of Ladakh to whose culpable negligence the misfortunes which overtook the party in the desert journey are attributable, and has sentenced him to fine, to a year's imprisonment, and to expulsion from Cashmere territories.

YARKAND (FORSYTH'S MISSION).

**COPY OF EXTRACTS OF CORRESPONDENCE re-
lating to the MISSION of Mr. *Douglas Forsyth*
to *Yarkand*.**

(Mr. Eastwick.)

*Ordered, by The House of Commons, to be Printed,
28 February 1871.*

[Price 6 d.]

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